

Threaten to close up all Catholic schools in state aid conflict



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Three priest teachers take issue with Fr. George Elford's views

Reactions to Father Anthony Elienne's comments in the July 26th issue of The Criterion on the quality of high school religion instruction are snowballing.

As chairman of the Archdiocesan Religion Teachers' Council, Father Elienne criticized the use of part-time priest teachers in many Catholic high schools of the Archdiocese and called for training and appointment of full-time religion teachers and a general upgrading of high school religion programs.

In last week's issue, Father George Elford, Archdiocesan assistant superintendent of schools, replied that "many of our best high school religion teachers are part-time teachers who do outstanding work in both the high school and in the parish to which they are assigned." Productive people, Father Elford wrote, tend to do more than one thing at a time.

THREE Archdiocesan priests—Father Lawrence Puhor, assistant at St. Francis de Sales parish, Father Andrew Weidkamp, assistant at Holy Spirit parish, and Father Martin Peter, assistant at St. Pius X parish, all in Indianapolis—take issue with Father Elford's position. Following are their comments as released to The Criterion this week:

"The comparison of Father Elienne's article on the need for full-time teachers (July 26) and Father Elford's response (August 2) shows us how difficult communication can be within the church. We feel that it is important to point out that Father Elienne's comments were not his personal views alone but an accurate reflection of a much larger group of priest teachers.

"Some 30 religion teachers representing the various religious departments met this past May,

drawn up and adopted a resolution urging pressing for full-time religion teachers... from which Father Elienne quoted and of which Father Elford was well aware.

"We do not feel that the 1967 state-wide 'survey' justifies Father Elford's conclusion as to where the problem lies. The problem of the part-time system is not only the problem of a 'small group of disinterested teachers' but rather the dilemma felt by a much larger group of conscientious priest teachers. We disagree, therefore, with Father Elford's attempt to minimize the problem of the part-time system, and we take issue with him on the following points:

"1. This is an age of sophistication in which problems of life are best met with specialized techniques. The success of such an approach indicates the Church must recognize and adopt similar methods to meet and conquer its problems. It is faced with a crisis of relevancy on all fronts, but focused primarily and equally in parish life and education. To meet the crisis in both requires much concentrated and coordinated effort. Both are full-time jobs. Both require extensive preparation and training. Yet each differs in the techniques required.

"To expect one man to be able to work in the two areas with only one preparation is to sharply reduce his efficiency and effectiveness in either. The burden of emphasis on formation and further study has been directed mainly toward the service of education and has seriously neglected the pastoral apostolate. Fulltime men are necessary in each area before an even half-way adequate solution can be initiated.

"2. THE problem is further compounded by the apparent belief of the establishment that ev-

ery priest is equally talented and equally inclined toward all kinds of work. Some priests are not adaptable to teaching and know it. It then becomes a problem to convince the establishment. Nor does the system allow a man the privilege of doing well in one area, but hamstringing him between two. To one actually involved in the system it becomes soon apparent that he must decide to favor one area over the other; then either the parish or the school must suffer. The only exception to this rule is the natural-born genius who can work a little longer before trying to operate on a 'dry well.'

"3. Reference to Brother Piveteau, in all his renown, suggesting that a man harm himself with at least two jobs proves nothing, but it was an interesting anecdote. Brother Piveteau is undoubtedly of the genius category (teaching in two major areas, operating a publishing house and editing several religious education journals.) Application of this example to the common priest-teacher is obviously illogical.

"4. Throughout Father Elford's comments we sense a false assumption that if an individual were not assigned any pastoral work he would inevitably be removed from all enrichment and development. On the contrary, the fact is that a

(Continued on page 7)

BATON ROUGE—Louisiana State Representative Richard Guidry predicted here that Catholic schools in the New Orleans archdiocese will close after the coming year unless they gain public aid.

"It has never been made public, but I know it to be a fact," said Guidry, who led the unsuccessful fight to gain such aid in the recently concluded regular session of the legislature.

An archdiocesan spokesman would not confirm nor deny Guidry's statement, but acknowledged that "things are a little tighter" than most people suspect.

"Obviously there is a very definite need for aid," said Father Lanau J. Ransbach, assistant New Orleans archdiocesan chancellor and public information officer.

GUIDRY said archdiocesan schools will remain open during the coming academic year because "they have contracts with teachers."

He said the decision to close down the entire parochial school system in New Orleans was not made public "because the Church did not want to black mail the legislature."

Supporters of state aid to non-public schools have claimed that the public schools would be unable to handle the masses of students forced out of private schools by closure.

Proponents of state aid had to have it included in a special session of the legislature planned this fall to consider raising taxes.

GUIDRY said Gov. John McKeithen "asked me not to push him to include it because the issue is 'muddy the waters' when legislators tackle the job of boosting taxes."

Guidry said, however, that he is pushing for a special session in January or February to deal exclusively with state aid to non-public schools.

He said he asked the governor about such a session "and the governor didn't discount it."

The south Louisiana legislator said if it was up to him, the schools would be closed now. "The only thing a politician understands is \$100 million overnight," he stated, referring to his estimate of the cost to the public if Catholic schools were to close.



DISTINGUISHED VISITOR
Cardinal Jozef Slipyi, leader of 6.5 million Eastern Rite Ukrainian Catholics, arrived in New York on a tour of the United States before he departs for the 39th International Eucharistic Congress in Bogota, Colombia. The above photo was taken during the cardinal's stay in Chicago. (RNS photo)

Pope gives reason for encyclical

CASTELGANDOLFO, Italy—Pope Paul VI has reiterated that his rejection of artificial means of birth control stems not from his personal decision but from "the very structure of life, of love and of human dignity."

Speaking to crowds in the courtyard of his summer home at Castelgandolfo, the Pope began by telling of the numerous

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letters and messages he had received thanking him for his encyclical, Humanae Vitae.

"THE VOICE of our encyclical has had many echoes, and as far as we remember there have never been sent to the Pope so many spontaneous messages of thanks and agreement for a publication of a document as on this occasion from every part of the world and from every level of society. We mention this to cordially thank all those who have received our encyclical and who have given witness of their adherence. May the Lord bless them."

Then he turned to speak of those who are not in agreement with the document's teaching.

"We know that there are also many who have not appreciated our teaching, and that not a few oppose it as a convenient limitation in a certain sense understand this lack of understanding and even this opposition.

"OUR WORDS are not easy; they do not conform to a usage today which unfortunately is spreading, as convenient and clearly favorable to love and family equilibrium. We wish again to recall that the norm which we have reaffirmed is not one of ours, but that it comes truly from the structure of life, of love and of human dignity. And this is because it is derived from the law of God.

"It is not a norm which ignores the sociological or demographic conditions of our time. It is not per se a contrary norm, as some would seem to maintain, to a reasonable limitation of births, nor to scientific research and therapeutic care, nor even less to truly responsible parenthood, nor to peace and to family harmony.

"It is only an existing and severe moral norm, valid today as always, which prohibits the use of means which intentionally impede procreation and which thus degrade the purity of love and the mission of conjugal life."

Papal telegram

VATICAN CITY—A papal telegram to the mayor of Hiroshima, Japan, on the 23rd anniversary of the atomic bombing of that city expressed Pope Paul VI's prayers that such a holocaust will never be repeated, and exhorted government and military leaders to ponder their "awesome responsibility."

AUGUST 23, 24, 25

Christian Family Movement parley set at Marian College

INDIANAPOLIS—Some 200 couples from six dioceses are expected on the Marian College campus here August 23-24-25 for the Area Five Convention of the Christian Family Movement. Theme of the convention is "Shalom: The New Name for Peace Is Development."

Indianapolis Mayor Richard Lugar will open the convention Friday night with a speech, "The Development of the City." Following the mayor's address, a well-known liturgist from the Cincinnati Archdiocese, Father Clarence J. Rivers, will discuss "Making Community Worship Come Alive." A hospitality hour will follow at Ritter High School.

SATURDAY'S program will feature several workshops on urban affairs, family life, mental health, etc. Workshop titles and leaders will include:

"Peace for the City," Rev. Gerald Cunningham, Broadway Christian Church; "Hope of Evansville," Mr. Carl Salzman and William Burkett; "Let's Teach Children to Be Responsible," Mrs. Margaret Moore, Indianapolis Newspapers, Inc.; "Role of a Lay Missionary," Paul and Mary Jo Bibeau; "Communication Makes for Peace," a teen-pantry discussion involving Kathy Kurek, Jim Rosner, Pat McNulty and Mike Albright.

Other Saturday workshops and their leaders are:

"Family Life in a Changing World," Father Raymond Holts, Covington, Ky.; "What Camellia Really Means," Rev. John Carr, Methodist minister; "Recovery, Inc.," Kay Donegan and panel; "Urban Crisis," Robert Owens and David Gerwe, Catholics Social Services; "Inner City Voice," Rev. Arthur Hartman, Louisville, Ky.; "What Camellia Really Means," Rotelle Boyd; "War in Modern Times," Charles Argast; "Welcome to the U.S.A.," Mr. and Mrs. George Charrier; "Educating God's Special Ones," Sister Alice Jansen, O.S.B., Covington, Ky.; "Camp Marydale Vacation with God and Family," Father William Neuroth, Covington, Ky.; "One Man CFM Expansion Program," John Stephen and William Burkett.

FATHER PAUL VOIGHT, assistant at St. Michael's parish, Brookville, will talk on "Sexuality and Personal Development" at two sessions—10:15 a.m. and 3 p.m.—Saturday. Father Voight is active in Pre-Cana and Cana Conferences and in CFM.

Also on Saturday's convention schedule are a 4:40 p.m. Mass and a 6 p.m. dinner. Featured speaker Saturday night at 8 p.m. will be Miss Genevieve Blatt, an assistant director of the Office of Economic Opportunity from Washington, D.C. Miss Blatt will speak on "Some Haves and Some Have Forgotten."

Dioceses represented at the convention will be Indianapolis, Evansville, Louisville, Ky., Owensboro, Ky., Covington, Ky., and Cincinnati, O.

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Sunday's program at the CFM convention will include an 8 a.m. breakfast, 9:30 a.m. general session featuring Father Voight, Mass and luncheon.

Dioceses represented at the convention will be Indianapolis, Evansville, Louisville, Ky., Owensboro, Ky., Covington, Ky., and Cincinnati, O.

During the 1968-69 school year, a choice of courses will be offered with specialization in the areas of Religious Education, Social Welfare, Counseling, and Theology.

CLASSES will be open to any qualified adult wishing to

(Continued on page 7)

Fr. T. J. Finneran dies at age of 63

INDIANAPOLIS—A concelebrated funeral Mass was offered Monday, Aug. 5, in St. Luke's Church here for Father Thomas J. Finneran, founding pastor of the parish. Archbishop Schulte was the principal celebrant.

Concelebrants of the funeral Mass were: Msgr. Victor Goossens, pastor of St. Mary's parish, Indianapolis; Very Rev. August Fichter, pastor of St. Joseph's parish, Jasper, and Father Thomas Carey, pastor of Christ the King parish, Indianapolis. Father Carey is a cousin of the deceased.

COADJUTOR Archbishop George Biskup received the body and conducted vesper services at 3 p.m. Sunday in St. Luke's. Burial took place in the Priests' Circle at Calvary Cemetery.

Father Finneran died July 31 at the Las Vegas, Nevada, Hospital. He was 63.

Born in Indianapolis and ordained at St. Meinrad in 1930, he served as an assistant at St. Philip, Neri, Indianapolis, and St. Patrick's, Terre Haute, before being appointed superintendent of Cathedral High School in 1939.

Survivors are two sisters, Mrs. Mary Agnes Rembusch and Mrs. Katherine Kane, both of Indianapolis.



NEW RETREAT MASTER—Father Maury Smith, O.F.M., above right; is the newly-appointed retreat master at Alverna Retreat House, Indianapolis. He is shown with the retreat house director, Father Harvey Kochner, O.F.M. A native of Memphis, Tenn., Father Maury recently completed advanced study at the Divine Word International Centre of Religious Education in London, Ontario.

Corrective Reading director is named

INDIANAPOLIS—Mrs. Chester (Ruth) Thomas has been named Director of the Corrective Reading Program for the Indianapolis Archdiocese. She will work from the Archdiocesan School Office starting in September.

A member of St. Susanna parish, Plainfield, Mrs. Thomas has been a leader of volunteers in the St. Susanna School corrective reading program for the past eight years. She introduced the "neurological impress method" devised by Dr. R. G. Heckelman for corrective reading at the school last spring.

RESULTS of the new method at St. Susanna were so promising that it will be introduced in a few other schools this fall.

Sees a possible 2nd statement

LONDON—Cardinal John Heenan of Westminster said "The whole doctrine of Christian marriage cannot be contained in one short encyclical letter, so the Pope has hinted this week that a longer document giving pastoral advice will be issued later."

Cardinal Heenan, who was writing on the subject of the encyclical in the Sunday Mirror, a popular national week-end paper, also said, "Much remains to be said about love and marriage. There is still need for a fuller document from the Church, but meanwhile we can be grateful for the voice of authority not on the side of moral laxity."

Basically, the new corrective reading approach is a multi-sensory method and requires a concentrated 15-minute reading period each school day for a period of six to eight weeks.

Volunteers are needed to assist in the establishment of this program, and those interested are asked to call the School Office, 634-4433 for further information. Mrs. Thomas will organize the volunteers and train them for their duties.

Also needed are copies of Readers' Digest Condensed Books for the years 1955 through 1960. These books may be sent to the School Office by anyone willing to contribute them.

THE NEW PILOT program of 15-minute daily instruction will not supersede the formation of corrective reading groups, Mrs. Thomas explained. These will continue to meet on a twice-weekly basis as they have for the past eight years in most Archdiocesan elementary schools. Individuals willing to volunteer assistance to this program are also requested to call the School Office.

Major superiors back up Pontiff

WASHINGTON—Pope Paul's birth control "is of fundamental importance to the Church and to the world at large" and priests should "adhere" to its norms, the Conference of Major Superiors of Men has said in a statement.

CMSC represents 250 religious superiors of men's orders in the United States.

FATHER TUCCI REPORTS

Misconception of WCC seen as barrier to unity moves

NEW YORK—A popular misapprehension among Roman Catholics that the World Council of Churches is a "superchurch" able to legislate beliefs presents a major barrier to closer relations between Rome and the WCC, according to the first priest who ever addressed a General Assembly of the Council.

Father Roberto Tucci, S.J., editor of *Civiltà Cattolica* in Rome, made the observation in a report on the WCC's Upsalla (Sweden) Assembly written for an early August issue of *America*, Jesuit weekly published here. The Assembly was held July 4-20.

A special guest at the meeting, Father Tucci spoke to a plenary session composed of delegates of the 235 Protestant and Orthodox member Churches.

His address, coming early in the Assembly, sounded a recurring theme: the future relationship of the Council and the Catholic Church in the ecumenical movement.

He warned at Upsalla that "non-membership of the Church of Rome in the World Council of Churches may have a bad effect on the ecumenical movement as a whole" and could "increase the risk of dangerous tensions between non-Catholic and Catholic ecumenism." The issue of Catholic membership in the Council, he said, must be faced.

Writing in *America*, Father Tucci asserted that he was not advocating "immediate" Catholic membership in the Council. First, he said, there must be "re-education of public opinion within the World

Council constituencies and within the Roman Catholic Church to make that membership become a truly reasonable and unitive."

Many Catholics, Father Tucci stated, think of the WCC as "a kind of superchurch empowered to legislate and rule its members like a parliament."

"Catholics feel, too, I suspect, that a majority of the members might be able to decide that Roman Catholicism is in error on certain teachings and, as a consequence, the delegates might rule that the Catholics must reverse or modify such beliefs."

These views, he continued, are incorrect. "The World Council is an arena for dialogue, a fellowship, a structure for communication, where its membership meets, discusses and cooperates but without any loss to their separate ecclesiologies."

Father Tucci wrote that he had expected "a certain measure of resistance" to his suggestion about Roman Catholic membership in the WCC, but was "deeply consoled" at the favorable response.

"WHAT REALLY impelled me to this decision," he said, "was the fact that the World Council is now in the process of restructuring itself. I did not want provision for possible Roman Catholic membership to be left out of this process, because of my persuasion that such membership would later prove to be an authentic service to the cause of unity."

"I felt, therefore, that the best way to insure the door being left open would be to state publicly that there were no objections in principle to our membership, only structural and educational barriers."

He also encouraged both Catholic and non-Catholic groups in nations where the Roman Church and national councils are friendly to prepare for "formalized ecumenical relations."

(Commenting editorially on Father Tucci's Upsalla address in its July 20 issue, *America* stated that there are "no insurmountable theological obstacles" keeping the Roman Catholics out of the National Council of Churches in the U.S.A.)

Housing plan moves ahead

PROVIDENCE, R.I.—The Rhode Island School of Design's Department of Architecture will research and design low-income housing planned by the Catholic Diocese of Providence.

A School of Design team headed by Professors Stan Thomasson and Raimund Abraham is already at work on the project which calls for about 100 units each in South Providence, a predominantly Negro section of the city, and Mount Hope, an area on the East Side to which Negro families have been moving in increasing numbers.

Homes for Hope, the new housing corporation of the Catholic Diocese, is expected to be the official sponsor of the housing construction. Emphasis, according to William A. McNamara, executive director of the diocese's Human Relations Commission, will be on homes for owner occupancy.

Says Pope Paul striving to implement Vatican II

VATICAN CITY — Cardinal Leo Suenens of Malines-Brussels, commenting on the first five years of Pope Paul's pontificate, has described him as "the Pope who wants to fulfill the mission of translating the (Second Vatican) Council's principal motifs into acts and into practice."

Cardinal Suenens asserted that the tribulations surrounding the postconciliar updating should not be blamed on the council but "to an immobility prolonged too long in many fields."

Cardinal Suenens' comment, as published on the front page of the Vatican City Daily *L'Osservatore Romano*, read:

"GABRIEL, Marcel has written: 'Life is a sentence whose meaning is understood when the last word has been said.' I thought of this remark of the French philosopher when, in order to reply to an invitation that was extended to me, I was trying to characterize the pontificate of His Holiness Paul VI. A pontificate is like a human life; only the perspective of history can draw its outline and its features."

"Yet already its main traits can be perceived. Paul VI appears as the Pope who wants to fulfill the mission of translating the council's principal motifs into acts and into practice. His activity is imprinted in this essential sentence of his: 'The terms of life deposited by Council in the soil of the Church brought to their full maturity.'"

"We must do him justice and say that he loyally wants to lengthen the Council's practical pastoral implications. From that comes his efforts to internationalize the Curia (the Church's central administrative offices) to introduce an age limit, to simplify the practices and customs of the Vatican, to get the synod of bishops in motion, etc."

"All this does not unfold without trouble and travail, but it is on the road and that is the essential. It must be recognized, however, that the postconciliar updating is taking place under difficult conditions—not because of the Council, as it too willingly said at times—but due to an immobility prolonged too long in many fields."

"THIS is happening in a world which itself is in rapid change with a rhythm too fast for some and too slow for others. But this is unavoidable. I believe for my own part that the Holy Spirit is more than ever active in the Church and I would willingly make my own these words of (Jesus) Father (Henri) de Lubac: 'Every era has always been the worst. If there have been ones that were really worse, they are the very ones that started great things.'"

"In hard and difficult times Paul VI prepares, in sacrifice and renunciation, a Church more open to the impulses of the Spirit."

WIFE IS PSYCHIATRIST

Pontiff approves ordination of ex-Anglican clergyman

SYDNEY, Australia — Pope Paul VI has personally given his approval to the ordination of a former Anglican clergyman to the priesthood.

He is Peter Rushton, 41-year-old father of three children, who is studying for the priesthood and is scheduled for ordination next year by Archbishop Guillard Young of Hobart, Tasmania.

Rushton's wife, Helen, is a psychiatrist at the Little Company of Mary hospital in suburban Ryde and a convert to Catholicism. The Rushtons reside in Ryde.

When he is ordained it is believed that Rushton, an Australian, will become the first Latin-rite priest to serve in an English-speaking country.

POPE PAUL's letter of last November approving the ordination of Rushton, just released, said that he is to serve in an administrative, social welfare or teaching position. Rushton proposes to serve in Tasmania in an academic or similar capacity to support his family.

Rushton, who was married in 1950, is an ex-airman of World War II and was ordained as an Anglican clergyman in 1951. He later went to England as a curate and then joined the Royal Air Force as a chaplain.

It was during this time that he and his wife decided to become Catholics. They were received in the Church in Bristol, England, in 1954.

The Rushton family then returned to Sydney, where Rushton was employed by a local oil company. The Rushtons later served three years as lay missionaries in Fiji, he as a teacher and she as a lecturer in charge of a clinic. Rushton became headmaster of the Cathedral high school in Suva and returned to Sydney in 1962 where he became a part-time lecturer at the University of New South Wales while completing studies for a master's degree in arts and history.

HIS APPLICATION to begin studies for the priesthood was approved by the Australian bishops at their 1966 meeting and later by the Holy See. Pope Paul directed two years of study "under the guidance of specially appointed priests."

Dr. Rushton said that she fully supports her husband's decision to enter the priesthood, adding that she believes the Catholic Church is ready to accept the fact of married priests.

Rushton is expected to be ordained before two other former Anglican married clergymen in Western Australia receive Holy Orders.

They are Frederick Geoffrey Beyer, 36, former Anglican curate at Koonung, and Rodney Williams, 45, of Cranbrook, another former Anglican rector. After becoming a Catholic, Beyer taught at the Jesuit's St. Louis college in Claremont, and Williams, following his resignation as Anglican rector, began working at the Catholic Sisters of St. John of God hospital in a Perth suburb.

Beyer's wife, Dorothy is also a convert. They have four children. Williams has two children.

"I SUPPOSE there will be some people who will not want to come to a married priest and others who will," Mr. Rushton said in an interview here.

It will be like living in a goldfish bowl for the first two or three weeks. After that, I hope I shall be accepted like any other priest."

According to Mr. Rushton, Archbishop Young does not expect him "to do the normal heavy routine of a priest" because of his family obligations. "I may progress in academic fields but I probably won't ever be in charge of a parish," he said. "What will probably happen is that I shall take a teaching job with part-time duties in a hospital or cathedral."

"I hope to specialize in either teaching or working with people and would particularly like an administrative office."

Cardinal Herrera was the 30th cardinal to die during the pontificate of Pope Paul VI, reducing the college of cardinals to 105 members. His death came on the 28th anniversary of his ordination.

When Cardinal Herrera was presented his cardinal's biretta in March, 1965, he pledged to devote his career to spreading the Church's social teachings. This pledge was reaffirmation of a devotion that had led the cardinal first into the Catholic newspaper field in 1911, when he was 25 years old, then into additional social action work and finally into the priesthood. He was ordained at the age of 33.

administrative job." Expressing his appreciation to the Pope for granting the dispensation so that he could become a priest and still continue a normal married life, Mr. Rushton said:

"It is gratifying to be able to resume a ministry. In our situation, this can do an awful lot of good ecumenically, for we as a family can get to know non-Catholic clergy, their wives and families not in an attempt to convert people but for friendship."

Cardinal Herrera, a social action leader, dies at 81

MADRID — Cardinal Angel Herrera y Oria, retired bishop of Malaga, known for his efforts on behalf of Spain's farmers and laborers, died (July 28) of a brain inflammation at the age of 81.

Cardinal Herrera last year became the first bishop to head a request by Pope Paul VI that all bishops relinquish their diocesan positions by the age of 75.

He was the fourth cardinal to die in July, the second in Spain. The others were Cardinal Francis Brennan, Pennsylvania-born prefect of the Vatican's Congregation for the Discipline of the Sacraments; Cardinal Enrique Pla y Deniel of Toledo, Spain, and Cardinal Francesco Morano, Italian member of the Roman Curia, the Church's central administrative offices.

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Atheism seen rising in Catholic colleges

SEATTLE — "From 10 to 30 per cent of the graduates receiving degrees from Catholic universities and colleges are atheists."

This is the opinion of Father Robert W. Gleason, S.J., professor of theology at Fordham University and author of some 20 books on theology, philosophy and ethics.

Father Gleason presented a lecture series at Seattle University's Summer Theological Institute, which is under the direction of Father William F. LeRoux, S.J., dean of the department of theology.

Father Gleason said the high percentage of atheism among the students in Catholic institutions of advanced learning is a comparatively recent development and is the end result of an increasing amount of anticlericalism among American Catholics.

HE SAID atheism on the campus has deeper roots than mere undergraduate rebellion. "It is based, largely, on a feeling that today's Church is not confronting the issues of the day forthrightly . . . that it has

relinquished any leadership it may have once possessed in the areas of social concern."

In speaking of priestly celibacy, Father Gleason said he believed about one-third of today's priests favored "individual option" in relation to a married clergy.

HOWEVER, he said that any modification of celibacy is not likely to occur—ever—during the reign of Pope Paul VI.

Father Gleason also said the Sisterhoods may evolve into an entirely differently structured organization than the present one.

"It may be that the large communities of Sisters will be replaced by groups of five or 10 women, voluntarily banded together to perform some Christian service—nursing, education, social service, or whatever. Vows would be on a temporary basis, over a limited period—say three to five years—and renewable at the end of that period. Such a plan would allow for the Sister to withdraw, if she wished, without the formalities now involved," he stated.

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At right, STENZDALE's own Miss Nancy Ostheimer models Murray Hamburger's Silk Faillie Empire Sheath, lavishly accented with pearl encrusted Alencon lace. Lunette fashioned the Floral Headpiece with silk illusion veil. Both featured in the fall issue of *Modern Bride* magazine.

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CARDINAL O'BOYLE'S STATEMENT

Critics of encyclical
seen hurting Church

WASHINGTON—Cardinal Patrick O'Boyle of Washington said here that Catholic theologians and others dissenting from Pope Paul VI's encyclical on birth control are "hurting the Church on fire."

Describing himself as "surprised and saddened" by the Catholic critics of the encyclical, Cardinal O'Boyle said:

"There are many excellent and competent Catholic theologians, and I am sure the Church is in need of them. But the Church can do without the dissent of those gentlemen who forget that in the Catholic Church even the most expert theologian must accept the teaching authority of the Church—that authority which resides in the bishops, and especially in the successor of Peter."

The cardinal made his comments in a pastoral letter (Aug. 4) to all churches of the Washington archdiocese. The cardinal himself read the letter from the pulpit of St. Matthew's cathedral.

THE WASHINGTON archdiocese has been the scene of some of the sharpest criticism of the papal encyclical condemning artificial birth control.

Some members of the unofficial Association of Washington Priests have attacked the encyclical, as have some faculty members at the Catholic University of America and Georgetown University here. Dissenters have conducted a series of news conferences and meetings to criticize the encyclical.

Cardinal O'Boyle said Pope Paul had made it clear that Catholic teaching on birth control "is not an open question."

He assailed theologian critics of the encyclical who suggested that a statement of support for the encyclical by the American bishops was in line with their own views.

In their statement the American bishops called on Catholics to "receive it (the encyclical) with sincerity, to study it carefully and to form their own consciences in its light."

Cardinal O'Boyle said: "I am confident that every Catholic bishop in America would agree that all Catholics are bound in conscience to accept and to follow the Holy Father's teaching. (The same point was made earlier in a comment on the

bishops' statement by Bishop Joseph L. Bernardin, General Secretary of the National Conference of Catholic Bishops. Bishop Bernardin said the intent of the bishops' statement is "clear" and the bishops "in no way intend to imply that there is any divergence between their statement and the teaching of the Holy Father."

"It is true that people must form their consciences," he said, "but it is equally true that they have the responsibility to form a correct conscience." This must be done, he added, in the way specified by Vatican II's Constitution on the Church, which says papal teaching must be "acknowledged with reverence" and "sincerely adhered to, according to his (the Pope's) manifest mind and will."

"OUR HOLY FATHER has clearly manifested his mind and will in this encyclical," Cardinal O'Boyle said.

He acknowledged that the condemnation of artificial birth control is "a hard saying—one difficult for many to accept."

"During the last few years," he said, "many couples who want to be good Catholics were perplexed by the continued reaffirmations of the teaching by Pope Paul himself, that it would be all right for them to use the 'pill' or to do something that Catholic teaching forbids."

"But Catholic teaching in this matter is an expression of the moral law that God Himself has placed into the hearts of all men. So the Holy Father declared once again what the Catholic Church always has taught."

He acknowledged the problem facing couples who now are asked "to make a sudden change in the way they live their intimate married lives—a change they now must honestly try to make if they are going to remain faithful Catholics."

"I ask you to believe," he continued, "it is hard for a bishop who tries to be a good father to his people, to deal as the Holy Father does with dissent among those gentlemen who ought to be our theological helpers and advisors."

"And you and I both ought to try to imagine how our Holy Father must be suffering. He

said what he was obliged to say, because Catholic teaching is not his to create or to change."

CARDINAL O'BOYLE said the Pope now needs the "loyal support" of every Catholic, "and some are refusing to give that support."

"But I am happy to be able to tell you that some who at first refused their support have already changed their minds," he added.

He said Catholics "must not turn away from Christ muttering that this is a hard saying, we cannot accept it." Christ told the Apostles "he who hears you, hears Me," he said, adding the Pope as Peter's successor.

"So if we Catholics, who accessor, are disloyal to the Holy Father—if we dissent from his teaching—we refuse to listen to Christ."

Cardinal said Catholic critics of the encyclical "seem to act without sufficiently considering the loss of life—I mean of spiritual life—that is being caused among the people who are praying within the Church, listening to Christ within the Church, sacrificing their lives on a cross with Christ."

"Pope Paul listened to the theologians and to the rest of the Church—in fact, to the whole world—for five long years," he said. "Now it is our turn to listen to him."

"So, let's listen. Let's obey, as we are bound in conscience to do. Let's pray for the Holy Father, that he may accept the cross that Christ is asking us to bear."

Cardinal O'Boyle said this cross does not imply "meaningless, useless pain." Noting that Pope Paul said in 1964 that the birth control question "touches the very sources of human life," he added:

"Even if humanly we do not see that this is so, as Catholics we believe that the dignity of marriage and other fundamental goods of the human person are at stake."

"Moreover, the point now at issue," he said, "is not only the Church's moral teaching, but the very unity which is centered on the Vicar of Christ on earth—our Holy Father."

abstain from the Sacraments. However often they fail they must seek God's grace to find the strength to obey His law. May God grant us all the wisdom and humility to accept the guidance of the head of the Church on earth. May God bless every family in the diocese and lend each priest to guide his people with gentleness, prudence and love."

Earlier, Cardinal Heenan had commented that "today" can claim that the Holy Father made his decision without due preparation. The complaint, on the contrary, is that he has waited too long. Nor can it be said he sought no advice. Bishops and priests, scientists and doctors, husbands and wives were all consulted. Not only the members of his commission but the clergy and faithful from all over the world sent their views to the Pope. He studied them all. That is another reason why his reply did not come sooner.

"But some are now saying that the Pope had no right to dissent from the opinion of the majority of the members of his commission. This is a question that deserves an answer. On this can speak with some authority because I was president of the final commission which reported to the Pope. No member of the commission thought we could resolve the problem by a majority vote. We were asked to sit and listen and present the Pope with our findings. It was always understood the decision must be by him alone as Christ's vicar."

"The law of God cannot be decided by a majority vote. In this country have reason to know that a majority of men and women of good will need not necessarily make right judgments of ethical questions. A solid majority in Parliament recently approved the so-called social clause in the abortion bill which the perfectly healthy child in the womb of a perfectly healthy mother can be legally destroyed. No church but ours opposed this legislation."

THE CATHOLIC press in Britain has given Pope Paul's (Continued on page 11)

Sees encyclical aiding unity

NEW YORK—Although many consider it a setback, Pope Paul's encyclical on birth control may not hinder progress toward a broader "Christian consensus on the meaning of marriage and responsible parenthood," according to a Protestant authority on population.

Dr. Richard M. Fagley, a United Church of Christ clergyman and author of *The Population Explosion and Christianity*, said here that while the pontiff's proclamation restates a "conservative position" on procreation and family planning, it may lead to significant dialogue.

"The document may accelerate the dialogue and aggroment reflected and foreshadowed in the Vatican Council's pastoral Constitution on the Church in the Modern World," he said, adding that the end product may be that of bringing about "the necessary updating and renewal on the basis of the relevant biblical insights."

Accept Pope's word,
U.S. bishops urge

WASHINGTON, D.C. — The U.S. Conference of Catholic Bishops, speaking out on Pope Paul's encyclical upholding the Church's ban on artificial birth control, has asked priests and the laity to "receive with sincerity what he has taught."

The bishops' support was announced three days after the encyclical was made public and after widespread organized resistance to it was announced here and in New York by some theologians and priests.

Noting the problems the encyclical poses for many conscientious Catholics, the bishops said: "We must face the reality that struggling to live out the will of God will often entail sacrifice."

The bishops' statement follows: "The sacredness of Christian marriage makes it a special concern of the Church. In their firmness of their faith, in their loyalty to the Holy Father and to his office, and their reliance on divine help, we ask of them a true Christian response to this teaching."

"The Holy Father, speaking as the supreme teacher of the Church, has reaffirmed the principles to be followed in forming the Christian consciences of married persons in carrying out their responsibilities."

"RECOGNIZING his unique role in the universal Church, we, the bishops of the Church in the U.S. unite with him in calling upon our priests and people to receive with sincerity what he has taught, to study it carefully and form their consciences in its light."

"We are aware of the difficulties this teaching lays upon so many of our conscientious married people but we must face the reality that struggling to live out the will of God will often entail sacrifice."

In confident trust in the firmness of their faith, in their loyalty to the Holy Father and to his office, and their reliance on divine help, we ask of them a true Christian response to this teaching."

U.S. LAYMEN SPEAK OUT

Birth control commission
members attack encyclical

By WILLIAM RYAN

WASHINGTON — Seven persons said to be the only laymen from the United States who served as representatives and consultants to the papal birth control commission have rejected Pope Paul's encyclical on the subject.

They endorsed a statement released in the name of St. Therese de Lisieux from across the country which said the Pope's encyclical, *Humanae Vitae* (Of Human Life), banning the use of contraceptives, is "not an infallible teaching" and that "spouses may responsibly decide according to their conscience that artificial contraception in some circumstances is permissible and indeed necessary to preserve and foster the values and sacredness of marriage."

The stand of the commission members was announced at a press conference at the Mayflower Hotel here (Aug. 1). Organized by the Catholic University of America, the group said it was called to reveal "important new support" for the theologians from "persons close to the Pope."

FATHER CHARLES E. Curran, associate professor of theology at the Catholic University of America here and a leader of the dissenting theologians, said they have also received the endorsement of Father Bernard Haering, C.S.S.R., of the Academia Alfonsiana, Rome, whom he described as the greatest Catholic moral theologian in the world, and of an additional 85 theologians in the United States.

The American lay members of the papal birth control commission were Donald N. Barrett, director of the Center for Population Research, University of Notre Dame; Thomas J. Burch, director of the Center for Population Research, Georgetown University; Mr. and Mrs. Patrick Crowley of Chicago, of

ficials of the Christian Family Movement; Dr. John R. Cavanaugh, Washington, D.C., psychiatrist; and Dr. Andre E. Hellegers of Georgetown University School of Medicine.

Prof. John T. Noonan, now teaching at the University of California at Los Angeles, was not official member of the commission but served as its consultant on history.

At the press conference, Dr. Noonan charged that the Pope failed to engage in dialogue with the birth control commission and had drawn up the encyclical in secrecy with a "tiny unrepresentative handful" of a half-dozen theologians who had been "out-voted and rejected" by the commission.

DR. NOONAN implied that the encyclical on birth control would suffer the fate of some past papal pronouncements which, he said, were subsequently rejected by the Church. He cited among examples of discredited papal teachings the bull *Unam* which

Sanctam of Pope Boniface VIII in 1302, which declared it necessary for salvation of every human creature that he be subject to the authority of the Roman Pontiff; the teaching of Pius IX in the Syllabus of Errors that the Papal States which had been taken over by the kingdom of Italy must be placed under the rule of the Pope; and Gregory XVI's statement in 1832 that the notion of freedom of conscience was "madness."

"From this we get a perspective of what it means to have a fallible papal teaching," Dr. Noonan stated.

Dr. Hellegers noted that Pope Paul had asked scientists to perfect the rhythm method of birth regulation, but said he did not see why a perfection of the rhythm system would not have the same dire consequences as those which the Pope attributed to the use of contraceptives. Dr. Hellegers said he wanted a clarification as to why the rhythm method is licit and contraceptive methods are not.

'Clash' over encyclical

ADELAIDE, Australia—Scuffles took place outside of St. Francis Xavier Catholic Cathedral here when people coming out from Mass encountered a group of students displaying signs and handing out pamphlets in favor of birth control.

During the fight, the students threw smoke bombs at the cathedral.

The trouble began when the churchgoers saw a small kiosk which had been set up by the students with a sign on it that read: Catholic Contraception Center.

A man shouldered his way through a crowd of students, picked up the kiosk and dashed off with the sign. The students hastily re-erected the kiosk, but it was promptly knocked down again by a number of the churchgoers.

ENGLISH PRELATE'S ADVICE

Cardinal Heenan: 'Obey Pope,
but expect further guidance'

LONDON — Cardinal John Heenan of Westminster has told Catholics to accept Pope Paul's verdict on birth control but to look forward to further guidance on the whole question of Christian family life. He also told his people who are already practicing contraception that they should not despair and not to stay away from the Sacraments.

In a statement for transmission from pulpits throughout the Westminster archdiocese Cardinal Heenan declared:

"The Pope has given his decision. While accepting it we look forward to further pastoral guidance on the whole question of Christian family life. Medical science, according to some doctors, is at the point of providing a secure basis for the regulation of birth, founded on the observance of natural rhythms. In this way the Pope says scientists will demonstrate the truth of the Church's teaching in the Vatican Council that a true contradiction cannot exist between the divine laws regarding the transmission of life and the fostering of conjugal love."

"MEANWHILE, the Church has compassion on the many for whom this ruling will bring hardship. Those who have become accustomed to using methods which are unlawful may not be able all at once to resist temptation. They must not despair. Above all they must not

abstain from the Sacraments. However often they fail they must seek God's grace to find the strength to obey His law. May God grant us all the wisdom and humility to accept the guidance of the head of the Church on earth. May God bless every family in the diocese and lend each priest to guide his people with gentleness, prudence and love."

Earlier, Cardinal Heenan had commented that "today" can claim that the Holy Father made his decision without due preparation. The complaint, on the contrary, is that he has waited too long. Nor can it be said he sought no advice. Bishops and priests, scientists and doctors, husbands and wives were all consulted. Not only the members of his commission but the clergy and faithful from all over the world sent their views to the Pope. He studied them all. That is another reason why his reply did not come sooner.

"But some are now saying that the Pope had no right to dissent from the opinion of the majority of the members of his commission. This is a question that deserves an answer. On this can speak with some authority because I was president of the final commission which reported to the Pope. No member of the commission thought we could resolve the problem by a majority vote. We were asked to sit and listen and present the Pope with our findings. It was always understood the decision must be by him alone as Christ's vicar."

"The law of God cannot be decided by a majority vote. In this country have reason to know that a majority of men and women of good will need not necessarily make right judgments of ethical questions. A solid majority in Parliament recently approved the so-called social clause in the abortion bill which the perfectly healthy child in the womb of a perfectly healthy mother can be legally destroyed. No church but ours opposed this legislation."

THE CATHOLIC press in Britain has given Pope Paul's (Continued on page 11)

Dutch bishops to confer
with theologians first

AMSTERDAM, The Netherlands—The Dutch bishops have said that they will not be able to offer their guidance on the meaning of Pope Paul VI's encyclical on birth control, *Humanae Vitae*, until after much consultation with theologians and other experts.

The full text of their statement, which was intended as advice for priests on how to interpret the encyclical, follows:

"In this critical hour we realize that many Catholics are feeling uneasy. Many people feel disappointed by the papal encyclical, particularly by the declaration on contraceptives. These Catholics are being tested in their faith, that is, the Church: the word of God in human appearance is the midst of us."

"At this time we, your bishops, will address to you some personal words that you might use for your sermons of next Sunday. The consequences of the encyclical have a worldwide meaning and only after a long time and deep thinking can one understand its scope. You will understand that your bishops will be able to offer you the

guidance you need on only after serious consultation, together with theologians and other experts. This guidance will probably be given to you by the Pope. The individual conscience cannot ignore such an authoritative declaration as this encyclical. For that matter, many factors that determine the individual conscience with regard to the conjugal act are already clear; for example, mutual love, relations in the family and social circumstances. We Catholics believe in papal infallibility. Though this encyclical is no infallible dogmatic declaration, it is still a true plea for the dignity of life—and an appeal for responsibility in sexuality and marriage that is of very great importance in our society."

"May the discussion about this encyclical contribute to a more pure evaluation and firmness of authority inside the Church. Let us pray in these days for our Holy Father and for each other."

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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.

Time for study

Now that the moans and groans, the shouts of jubilation and "I told you so" have all been heard, the time has come for Catholics who still accept the authority of the Pope to settle down to the hard and serious business of learning just how they must form their consciences on birth control in the light of the encyclical "Of Human Life."

It won't do to say: "Rome has spoken; the discussion is over." The old discussion may be over, but a new one begins. What precisely did Rome say? A whole lot more and a whole lot less than newspaper headlines and news commentators implied.

The encyclical did not condemn the pill as the headlines proclaimed; it didn't mention it. The encyclical encouraged medical science to provide "a sufficiently secure basis for a regulation of birth founded on the observance of natural rhythms." Doctors recently have experimented with a restricted use of the pill to regularize the female cycle and thus make possible the successful use of rhythm for women previously unable to trust it. This would seem to be a means fulfilling the encyclical's recommendations.

Encyclicals are precisely worded documents. This one is long, involved and carefully nuanced. It will require much more study by experts than that demonstrated by the angry theologians who rushed into print to denounce it or by some individual bishops who, in their understandable eagerness to make sure that their priests not water down the teaching of the encyclical or disregard it, have issued statements considerably more severe than the words of the Pope. One or two of these almost seemed to imply that there was nothing more for theologians and priests to do but stop thinking and parrot the words of the encyclical.

Not so Bishop Walter W. Curtis of Bridgeport. He instructed his priests to study the encyclical carefully "so as to understand fully its import for the guidance of conscience and to assimilate the wisdom of its teaching." He encouraged them to be "extremely considerate in their sacramental ministry especially with those who in unusually difficult circumstances request their help in forming a right conscience."

This seems more in conformity with the words of the Pope to priests when in the encyclical he advises that the teaching on birth control "must never be accompanied by patience and goodness, such as the Lord himself gave example of in dealing with men. Having come not to condemn but to save, he was indeed intransigent with evil, but merciful towards individuals." And: "In their difficulties, may married couples always find in the words and in the heart of the priest the echo of the voice and the love of the Redeemer."

Theologians can help us all, pope, bishops, priests and married people, by going to work on those words.

Housing bill

President Johnson called passage of the \$5.3 billion Housing and Urban Development authorization bill a great victory. In view of what is needed—and right now—in low-income housing, public housing and rent supplements, the measure hardly represents a triumph. This can be said, though. It is a healthy step in the right direction. But it is that largely for what is promised in the years ahead.

Essentially, the measure is a start toward the present administration's goal of developing 6 million new homes for low-income groups during the next 10 years. If Congress later appropriates all the funds called for, government commitments over a long-term period could exceed more than \$50 billion. Many of the separate programs called for in the measure contain subsidy payments over a 40-year span.

Much of the bill is unrelated to the present housing crisis as such. The riot and flood insurance section sets up federal reinsurance for companies writing property damage policies in high-risk ghetto areas and in low-lying areas subject to frequent flooding. This is Congressional reaction to the scandals involving abrupt cancellations in ghetto neighborhoods and a 12-year cry for help from those who have never been able to get any kind of insurance. No investigations, not even a wrist-slap at the insurance industry. Just fulsome backing for risk-taking.

Other sections offer incentives to builders and developers to enter the low and moderate-income housing field. Though keyed to commercial interests, these same sections offer openings to non-profit or limited-profit agencies and can be further inducements to church-related organizations to offer concrete help in housing the poor.

Another bright spot is seen in the urban redevelopment section. Short-term renewal projects on a neighborhood-by-neighborhood basis can be undertaken, thus bypassing present requirements for redevelopment of broad areas over a protracted period of time. In addition, the neighborhood renewal provision requires that more than 50 per cent of all housing units in the project be for low-income groups, rather than the current 20 per cent. This ought to encourage municipalities who think of urban renewal in more humane terms than clearing intown slums to make way for penthouse apartments and chic restaurants.

An innovation is mortgage-subsidization to permit low-income groups to buy homes. The government will pay interest charges in excess of one per cent, thereby helping carry the present back-breaking interest which impedes home ownership among small wage earners. Backers of the section predicted that some 500,000 families could get help over the first three years. Doubtless that is an over-blown estimate, since more than interest charges stand in the way of ownership. But there is a no-man's land inhabited by those who cannot meet the restrictive requirements of public housing and yet cannot afford the inflated rentals of private housing. In this area, mortgage-subsidization can be the salvation of many families.

The real test of the housing package lies with future sessions of Congress and their determination to carry out and enlarge the terms of the graduated programs. Right now, there really doesn't seem to be too much to cheer about, except perhaps the fact that this session passed a housing bill of any kind, what with recurring attacks of gold fever, surcharge shakes and election-year jitters.

The pay-off

The Criterion this week begins on Page 5 a series of dispatches from behind the Iron Curtain by columnist Gary MacEoin. We hope they will be widely read. Knowing the source, we feel certain they will merit attention. MacEoin is an incisive reporter with a long view of history, a combination not readily found but invaluable in trying to decipher and assess what is going on in Eastern Europe today.

This week's column is dated Prague, a hot spot now, hopefully cooling a bit after the movie house encounter between Kremlin muscle and Czech determination.

What makes the column particularly interesting is a direct affirmation from a high government official,

JOHN COGLEY'S VIEW

William F. Buckley: a point-misser

By JOHN COGLEY

I have been reading William F. Buckley's latest collection, *The Jeweler's Eye*, and thinking of how much drier the world of political and social commentary would be without him. That does not mean that I have been converted to Buckley's peculiar brand of conservatism. It does mean that I admire his literary gifts, his unflinching wit, and the breadth of his interests.



made, and I believe other Buckley-watchers have made over the years. It was not until I sat down and read the 365 pages of his latest collection that I realized his genuine strength and real limitations. Without the limitations, the strength would probably have been insupportable, so there is really no reason to be lamenting their absence.

The reader of *The Jeweler's Eye* cannot help but realize somewhere along about page 200 that the author is an inveterate, impatient, and probably incurable point-misser. More than one person on the receiving end of a Buckley barrage has concluded that his position was deliberately distorted in the playback of it found in the *National Review* or in the column. Naturally, this annoyed those who felt unfairly victimized. The tendency was to suspect Mr. Buckley of shabby polemics.

The Jeweler's Eye has persuaded me that its author is not

guilty of any such thing. He doesn't deliberately distort the views of others; he simply doesn't always grasp them. There seems to be a strange curtailment of incomprehensibility cutting him off from a full view of opinions contrary to his own. Again and again throughout this book, the point made by others is missed, through no deliberate malfeasance on Mr. Buckley's part, I am now convinced.

Now one question is obvious: How can a man with Buckley's education, background, and obviously high order of intelligence, so consistently fail to see what is obvious to others and yet have such a sharp eye for the chinks in his opponents' armor? For while he often misses the point of the arguments he goes after, he invariably succeeds in finding the flaws in the character, style and rhetoric of those who put them forth.

I believe the reason is that William F. Buckley is a man of principle. Which is to say in a backhanded way that he is not a man of principles. His principle is conservatism; which means that whatever is new is not as good as what is old, whatever marks a break with the past is suspect, whatever is yet untried is probably not worth trying.

With such a single-principle measuring rod, Buckley is bound to be right a great deal of the time. The new is usually ushered in with exaggerated claims; any man who is opposed to innovation as a matter of principle, then, is playing with loaded dice a great deal of the time. Anything that has lasted is bound to have certain virtues or it would not have survived. Mr. Buckley consequently takes no chances when he plays up the palpable strength of the established, even though he resolutely refuses most of the time to admit

the inadequacies that are for all his brilliance, the Buckley brand of leadership invariably is held up at a stop-sign.

But the negative critic performs a most useful function, and a man would be foolhardy not to pay any attention to what such a good critic as Buckley has to say. His critiques are sharp, his insights stimulating, his jeweler's eye is helpful for anyone trying to spot the flaw in the liberal machinery.

In a word, William F. Buckley is an ornament to the journalist's trade. He is no original thinker, no philosopher, no trustworthy analyst of reality. But he is a most worthy, and welcome, conservative gadfly in an era of liberal dominance. Best of all, he is a delightful writer, a charming, affable person, and a controversialist in the best tradition of civilized polemics. I don't know what we would do without him.

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THE PROGRESS OF PEOPLES

Does aid impair balance of payments?

By BARBARA WARD

When Pope Paul asks the wealthy nations to adopt a sustainable and adequate strategy for world development—with more aid, a long term investment program and trade concessions to the poorer nations—he adds an urgent plea that Christians be active in all their "constituencies," business, unions, universities, politics, to see that such a strategy is carried out.



And his urgency comes from a perfectly realistic assessment of the difficulties any policy of expansion and development has to overcome. The wealthy nations do not have a strategy. What little they have is falling off in a quagmire, almost casual leasing. That is the mistake I way, and a whole range of ob-

jections are raised when anyone—including the Pope—suggests that, in mercy, justice and sheer realism, the drift ought to be reversed.

We ought to understand these objections. This year the economic assistance program of the most wealthy Western nation—the United States—may for the first time fall below the \$2 billion mark (less than 0.2% of GNP, or gross national product, which is the technical term for the sum of a nation's goods and services). It will take more than easy arguments, professions of faith or moral appeals—even from the Pope himself—to set new directions for Atlantic strategy. Unless specific doubts can be dispelled and counter arguments produced, the present trend has only one way to go—and that is down.

The first and most immediate objection is that in 1968 most

of the wealthy nations are caught in an economic crisis which puts pressure on the balance of payments, risks a run on their foreign reserves and exposes them to the horrendous possibility of being cut off by rising prices and unemployment. The United States, Britain and now France face this danger. How, then, can we argue for more spending overseas when it would only increase the pressure?

One cannot deny the potential crisis. The question is, however, whether slashing economic assistance is a sensible way to meet it. And there are three very good reasons for doubting it.

In the first place, a very high proportion of the aid is "tied," in other words, positive influence supplied by the country also supplying the currency. In the case of the United States, 90% of all aid is tied to the purchase of American supplies. Compared with the billions which go out of the United States each year for completely untied tourism, for instance, the 1967 figures of \$2.4 billion, or again for 1967's investment, \$4.2 billion, the strain added by foreign aid was minimal. Of course, one should

add that to include investment under the heading of "drain" is perfectly ridiculous anyway since it steadily widens America's investment income from overseas, now running at \$9.9 billion a year.

In fact, it is ridiculous to talk at all about "drains" and "outflows" when one recalls that the United States' sum of goods and services (its GNP) is now above \$550 billion or 40% of this world's entire income—and that of this sum, all that flows over the frontiers in the shape of a balance of payments deficit is some \$2 billion—or about one-two-hundredth of the vast total. To panic over this is no service either to America or to world stability.

But the ridiculously small effect of aid on the balance of payments does not mean that it is a completely positive influence. This brings us to the second argument. Aid goes to markets that are still undeveloped. It retards economic change in areas that might otherwise stagnate. It is, therefore, like investment, a factor of expansion in the world economy. If one of the legitimate worries about the American balance of payments is America's present tendency to import more than is exported and thus incur a

deficit on trade alone (leaving out other transfers), then it is hardly wise to cut back on expenditures which widen overseas markets, open up new possibilities of trade and take some pressure off the industrial powers who might otherwise find themselves competing for sales in a shrinking world market.

What then can be cut? And the obvious candidate is the horrible, sterile expenditure, year after year, on arms. Here is the true hemorrhage, the true source of wealth risk there is of economic disaster. If as Mr. Robert MacNamara stated while still Secretary of Defense, there is more true security in an added dollar spent on development than on an extra dollar spent on defense, cut out economic assistance while leaving the arms budget above the \$80 billion mark is to mistake the shadow of security for the reality.

Here is the root of the close connection Pope Paul draws between reductions in arms and his concept of a Development Fund; and the issue is of such transcendent importance that we will look at it more closely next week.

(Copyright 1968 Features)

WHAT OF THE DAY

The havoc of divorce

By REV. JOHN DORAN

I wonder when some sociologist in trying to account for the breakdown of law and order in the United States will turn to the matter of our divorce courts. He could find a fertile field.

As a matter of fact, the sociologist could study divorce from two aspects: the children which it leaves deprived of a natural parent, and the breakdown of the value of human commitment. Today I would like to concentrate on the latter.

Obviously part of the effect upon children and juvenile problems caused by the deprivation of a parent, and concentrate upon the damage done to society by the legal permissiveness of our courts in the matter of allowing a person at whim to go against his or her pledged word and promise.

bring him to bankruptcy; but let a man make a contract to a woman to love and cherish her all the days of their life, and let him renege this contract toward whom they both have a responsibility, and the court will let him out of the contract at the slightest excuse. Money must be protected, our courts say, but not people.

In the last year some 6,000 people applied for divorce in our country alone. The number of these dropped the case in themselves, still others were brought back together by the court of conciliation, the court which in the divorce picture around here. But of those who had their cases heard by either one of the judges or the court

referees, practically all got what they wanted—a divorce.

Just consider what this means. Nearly every time that a man or a woman has decided that he or she does not want to remain married, or that another spouse would be preferable to the present one, this decision was "blessed" by the court.

"You promised, indeed, you committed yourself to remain faithful to your spouse for life," the court says, "but that's all right, you don't have to do so. You find it a little provoking to remain faithful to this person, or you would rather live with someone else, so you're free."

The court might add: "It's a good thing you were not involved in a money contract, or (Continued on page 11)"



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St. Roch, Nativity win softball titles

INDIANAPOLIS — Several hundred fans were treated to some top-notch softball last Friday evening as St. Roch's girls defeated St. Anthony, 10 to 2, and Nativity's boys squeaked by St. Joan of Arc, 8 to 7, to wrap up the Indianapolis Deaperies league championships.

The Miller sisters — Marcia and Linda — each hit a home run in the Nativity game.

INDIANAPOLIS

Calendar of Events

SUNDAY, AUG. 11

Card Party at 7:30 p.m. at St. Francis de Sales, 2191 Avondale.

SOCIALS

Friday: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall, at 6:30 p.m.; St. Joseph K. C. clubrooms, at 8:30 p.m. Saturday: St. Bridget parish hall, at 6:30 p.m. Sunday: Two Card Parties at Assumption parish hall, 2 p.m.



GIVES ORGAN RECITAL—Douglas Stevens, above, senior at the Latin School of Indianapolis, recently presented an organ recital in St. Paul's Episcopal Church in Richmond. He is the son of Mr. and Mrs. Lawrence E. Stevens, members of Holy Family parish.

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SUB-NOVICE GIRLS' TEAM CHAMPIONS—This small group of St. Philip Neri swimmers made a big splash in the recent Junior CYO Sub-Novice Swim Meet at the Brookside Park Pool. The seven girls were responsible for three individual and a relay first place, not to mention the Girls' Team Title, which the Eastsiders captured with 45 points to runner-up St. Joan of Arc's 38. The boys chipped in with enough points to give St. Philip a tie with Our Lady of Lourdes for the runner-up spot in the final over-all team totals. Coach Tom Redmond (back row, left) masterminded the St. Philip showing, the finest all-round performance by the parish in any CYO swim meet.



DOUBLE GOLD MEDALISTS—Shown above with Father Donald Schneider, Archdiocesan CYO Director, are the four double gold medal winners from the recent Archdiocesan Swim Meet. From left are: Pat O'Connor, of Our Lady of Lourdes, boys' open 100-meter backstroke and boys' open 100-meter breaststroke (both new records), Georgina Herrick, of St. Christopher's, girls' open 100-meter freestyle and girls' open 100-meter butterfly (new record for the latter); Helen Langenbacher, of St. Andrew's, girls' novice 13-14 50-meter backstroke and girls' novice 13-14 50-meter freestyle; and Roy Parker, of Holy Spirit, boys' novice 13-14 50-meter freestyle and boys' novice 13 and over 50-meter breaststroke.

Students ask end to celibacy law

MUNICH, Germany—An opinion poll at the University of Munich showed that 94.4% of Catholic theology students, including 77 of 85 seminarians, favor an end to obligatory celibacy for the clergy.

The students sent the results of the poll to Cardinal Julius Döpfner of Munich, president of the German Bishops' Conference, in an open letter asking the cardinal to plead at the Vatican for an end to obligatory celibacy.

The letter said that a delay in dealing with this problem will cause harm to the Church.

In June, 297 of 327 Catholic theology students at Tuebingen University voted for an end to obligatory celibacy. A motion favoring an end to the celibacy restrictions were 172 of 180 seminarians.

Picnic slated

RICHMOND, Ind.—The Richmond Deapery CYO picnic will be held at Whitewater State Park, beginning at 1 p.m. Sunday, Aug. 11. There will be swimming and various games.

Tourney slated

BATESVILLE, Ind.—A softball tournament for CYO boys and girls teams from the Lawrenceburg and North Vernon Deaperies will be held at three sites here on Sunday, Aug. 11. The opening games are set for 2 p.m. with the championship tilt for boys slated for 6:30 p.m. on the high school diamond and the finale for girls at 7 p.m. on the Little League diamond.

Few Catholics among delegates

MIAMI BEACH — Eighty-two per cent of the delegates to the Republican National Convention here were Protestants, according to a study prepared by the Ripon Society, a liberal GOP organization.

The study was made from biographical sketches of more than the 1,333 delegates. Fifteen per cent were said to be Catholic and two per cent Jewish.

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8 Oregon seminarians to attend state schools

PORTLAND, Ore. — Eight seminarians of the Portland archdiocese are expected to enroll as regular students at Portland State College and the University of Portland here this fall, living in community in a house of studies purchased by the archdiocese near the Portland State campus.

Seven applications for admission to the seminarians-on-campus program have been received according to Father Bertram Griffin, vice official of the

archdiocese, who will be resident director of the house of studies. Two applicants are freshmen, three are sophomores and two are juniors. Three have attended a seminary previously and one plans to transfer from a seminary to the program.

On receiving a bachelor degree from a Portland area college, a student in the house of studies program may enter a major seminary for the final years of study for ordination to the priesthood.

Over-all honors in tennis won by St. Catherine

INDIANAPOLIS — St. Catherine's walked off with the overall team trophy in the annual Junior CYO tennis tournament, which was wrapped up last week-end. The Southsiders tallied 250 points to easily outlast runnerup Lourdes with 142 points. St. Luke's took third place with 70.

St. Catherine's ran up the lion's share of the over-all points in the novice division—a total of 209. Lourdes and St. Luke's again finished second and third, respectively.

Lourdes nailed down the open division trophy handsly with 114 points. Immaculate Heart and St. Luke's took second and third honors.

TENNIS RESULTS

Boys Singles: George Cooper, Lourdes def. Joe Mahoney, St. Catherine.

Girls Singles: Cookie Carroll, St. Catherine def. Mary Beaudry, St. Catherine.

Boys Doubles: John Portland-Bill Martin, St. Catherine def. Vince Baker-Pat Cobb, St. Catherine.

Girls Doubles: Cookie Carroll-Kathy Gaboury, St. Catherine def. Christine Gault-Jeanne Camouy, St. Luke.

Mixed Doubles: Kathy Gaboury-Pat Cobb, St. Catherine def. Claire Kruse-Mike Mohr, St. Catherine.

Open Division: Boys Singles: Kevin Cieskowski, Lourdes def. Chuck Kruse, St. Catherine.

Girls Singles: Sue Boulet, Lourdes def. Chris Hopkins, Immaculate Heart.

Boys Doubles: Marc Boulet, Paul Thomas, Lourdes def. Chuck Kruse, Joe Kruse, St. Catherine.

Girls Doubles: Chris Hopkins, Chris Bouletman, Immaculate Heart def. Martha Ford, Kathy McMahon, Lourdes.

Mixed Doubles: Sue Boulet, Paul Thomas, Lourdes def. Chuck Kruse, Joe Kruse, St. Catherine.

Novice Team Scoring: Lourdes 209, St. Catherine 70, St. Luke 70.

Open Team Scoring: Lourdes 114, Immaculate Heart 52, St. Luke 52.

Novice Team Scoring: Lourdes 114, Immaculate Heart 52, St. Luke 52.

Open Team Scoring: Lourdes 114, Immaculate Heart 52, St. Luke 52.

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Novice Team Scoring: Lourdes 114, Immaculate Heart 52, St. Luke 52.

Open Team Scoring: Lourdes 114, Immaculate Heart 52, St. Luke 52.



HEADS BREBUF COUNCIL

William McLane, above, has been appointed executive committee chairman of the President's Council at Brebu Preparatory School. He previously served as president of the Dads' Club, chairman of the development committee and a member of the President's Council. He will coordinate the work of the school's key committees on finance, membership, long-range planning and development.



TO ENTER FRANCISCANS

Stephen M. Lang, a 1968 graduate of the Latin School of Indianapolis, will begin his studies for the Franciscan Brotherhood at Duns Scotus College in Michigan next month. His parents are Mr. and Mrs. Anthony G. Lang, Jr., members of St. Barnabas parish, Indianapolis.



YOU CAN GET AWAY FROM IT ALL, but two-thirds of this world CAN NOT! By sharing some part of your summertime allowance — some part of the \$30 billion Americans will spend on vacations this year — a missionary can help some of the 11 million lepers without medical care, as well as the 2 billion hungry.

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No Tic Tacker

Paul G. Fox is on vacation. The Tic Tacker column will appear again next week.

Three

(Continued from page 1)
man permitted to spend his full time in the interest of his students can follow his interests and inclinations into differing fields as supplementary to his task. He is allowed a freedom for a much richer and varied formation. Experience shows it is an illusion to think that one man carrying out both tasks actually has time for hours spent in reading and studying."

"S. WE READILY agree that religious knowledge is a necessary prerequisite, but not the only one. The ability to establish rapport with the students seems, in a way, even more important in so far as it is the vehicle of communication. Again the system has overlooked this important qualification in the past. It is inconceivable that someone else besides a priest or nun might be as well as or better qualified to teach religion."

"We make these points as individuals concerned with the problems facing not only our schools, but also our parishes. In view of the fact that we are in the midst of the problem, it is not that we are afforded a unique view of these problems not available to those a step removed? We agree that the present problems have been perennial and this increases our concern. To what degree must they be allowed to worsen before effective remedial actions are taken?"

"Writing, therefore, in the midst of the situation we claim that there really is a problem involved in the use of the part-time priest teacher. And since the problem is really there, let us be honest and admit it to all readers and parents, and to let them seek some solution."

Eight laymen on school board

NEW ORLEANS—A lay archdiocesan school board consisting of eight laymen, two religious order priests and a nun was announced here by Archbishop Philip M. Hannan of New Orleans.

The new school board will formulate policy for the operation of the archdiocesan school system's 13 high and 113 elementary schools, Archbishop Hannan said.

The board will set policy on curriculum, planning, operations, tuition, entrance standards, salary guidelines, teacher tenure, retirement, and other related matters.



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Saturday, Aug. 17 — 6 A.M. to 12 Noon
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JUNIOR CYO TALENT CONTEST
Sunday, Aug. 18 — 8 P.M.
Garfield Park

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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Chancery answers 'moratorium' plea

INDIANAPOLIS—The Archdiocese has responded to a demand by the Catholic Interracial Council of Indianapolis that the Archdiocese authorities "declare a moratorium on all construction and to utilize such funds towards the elimination of poverty in Indianapolis."

A resolution "to bring pressure to bear" to effect the construction moratorium was unanimously passed by the organization at its July 11th meeting, according to Mrs. Willie B. Strong, CIC president.

THE ORGANIZATION'S action was spelled out in a letter to Archbishop Schulte signed by Mrs. Strong. It read in part: "The Archdiocese of Indianapolis is by no means destitute. We are dismayed to see hundreds of thousands of dollars being poured yearly into the construction of beautiful buildings with no monies or programs designed to alleviate the plight of the poor and disadvantaged."

"Until the vast Archdiocese treasury is used for Christian purposes, the Catholic Interracial Council #84 take what ever steps necessary to dramatize this issue to the Catholic population of Indianapolis and the Indianapolis population in general."

Catholic Conference asks grape 'boycott'

LANSING, Mich.—The Michigan Catholic Conference has asked all Catholic institutions not to use California table grapes as a sign of support for striking California farm workers.

The state's bishops conference also expressed hope that all Michigan citizens would join in the grape boycott.

THE CONFERENCE statement said: "The Catholic Church recognizes the right of workers to organize. It is unfortunate that farm workers are excluded from the provisions of the National Labor Relations Act which gives workers the right to collective bargaining, minimum wages, unemployment insurance and other benefits."

"The Catholic bishops of California are supporting the cause of the United Farm Workers Organizing Committee in their struggle with the grape growers in California. We can do no less."

"We hope all people of good faith will refrain from purchasing California table grapes and that all retail stores will remove these grapes from their shelves."

IN REPLYING to the CIC's charges, Msgr. Cornelius B. Sweeney, Vicar General, stated in a letter to Mrs. Strong that the Archdiocese shares the interest of the organization "in alleviating the conditions of the poor and disadvantaged." However, the letter voiced objection to the CIC reference to a "vast diocesan treasury."

"I can assure you that the Archdiocese of Indianapolis," Msgr. Sweeney wrote, "does not have any revenue producing stocks and bonds or revenue producing properties. It is a source of pride to assure you that the money used to pay our operating expenses comes entirely from the free will offering of our devoted Catholics of the Archdiocese."

Mrs. Strong and Joseph Squelch, committed as "chairman" of the Moratorium Committee for the Catholic Interracial Council, publicized the letter to Archbishop Schulte at a televised press conference in front of the Chancery Office at 14th and Pennsylvania St. on Tuesday, Aug. 6.

The Catholic Interracial Council, founded in the early 1950's, has dwindled to a mere handful of members in recent years and is now in the process of being revitalized.

until the farm workers obtain union recognition, a living wage and decent housing conditions.

"WE ARE asking all Catholic institutions to refrain from using California table grapes until this labor dispute is settled."

"We recommend Cesar Chavez, the members of the United Farm Workers Union for the non-violent methods they are using to obtain equity and justice to which they are rightfully and morally entitled."

Hopefully, the nationwide boycott of California table grapes now being organized will enable the farm workers to achieve their goals of human dignity and self-respect which is every person's birthright."

Slate meetings on encyclical

BRUSSELS — The Catholic hierarchies of Belgium and of West Germany have announced plans to meet and consider the Pope's encyclical banning artificial contraception.

Cardinal Leo Suenens, primate of Belgium, has called for a special meeting of his country to discuss the questions raised by the papal decree. An official statement released here said that no definite date for the meeting had been set, but the meeting would take place "soon."

Cardinal Suenens is a leading liberal prelate who strongly endorsed a change in the Church's teaching on birth control at a now famous speech at the Vatican Council in 1963.

Another churchman who favored a change in the Catholic position on birth control, Cardinal Julius Döpfner of Munich has also revealed that the West German Conference of Catholic Bishops will meet to consider the papal directive. Cardinal Döpfner was chairman of one of the conference's committees which met over the weekend following the issuance of the encyclical of Human Life and decided to call a general meeting of the national episcopate.

FESTIVAL CALENDAR

Major summer entertainments of Archdiocesan parishes are listed below for the benefit of workers and patrons. We invite the pastors to make this list consistent with information about their parish plans.

Sunday, Aug. 11—Christ the King, Paoli. Chicken Dinner served from 12 noon to 2 p.m. in the parish school room. Adults \$1.50, children 75c.

Sunday, Aug. 11—St. Mary's Laneville. Country style fried chicken dinner served from 10:30 a.m. to 4:30 p.m.

Sunday, Aug. 18 — St. Pius, Ripley County. Country Chicken, dumplings and mock turkey soup served on the hour at 11 a.m.; 12 noon; 1 and 2 p.m. Adults \$1.50; children under 12, 75c. Games and attractions. Beautiful handmade quilts given away. Plenty of parking space.

Labor Day, Sept. 2—St. Peter, Brookville—Annual Picnic and Chicken Dinner.



CHECK FOR MARIAN COLLEGE—On Monday, Aug. 5, Marian College received a \$600 gift from the Indiana Bell Telephone Company. Presenting the check (above) on behalf of Indiana Bell to Dr. D. J. Guzetta, Marian's president, is Mr. Charles Bumb, Commercial Manager of Indiana Bell. This gift represents Indiana Bell's continuing program in support of higher education. Also shown in the photo are Mike Layden, General Public Relations Supervisor, third from left, and Dave Johnston, Director of Development and College Relations, Marian College. (Photo by Gary J. Yohler)

Dutch given encyclical guidelines

THE HAGUE, Netherlands—Catholics must consider several factors, including Pope Paul's encyclical, Of Human Life, in forming their consciences on birth control, the Dutch Catholic hierarchy said in a preliminary statement.

Promising a more complete commentary after the encyclical has been more closely studied, the bishops urged their statement as a guide to preachers.

The Dutch bishops noted that a Catholic owed reverence to papal authority even in the case of non-infallible declarations "such as this one."

However, they added that other factors also would determine one's conscience including "mutual love, family conditions and social circumstances."

"IN THIS critical hour," the statement began, "we realize that many Catholics are alarmed, many are disappointed

with the declaration in the papal encyclical concerning mechanical and chemical means of birth control."

"They are tried in their faith that the Church is God's work in the midst of us in bodily form," it said.

"At this moment we address to you some provisional thoughts which you might use in your sermons on Sunday," the bishops wrote to their priests.

"The consequences of the encyclical are of global significance and only after profound reflection by many can its full import be assessed."

"It is obvious, therefore, that your bishops will be able to give the guidance you so badly need only after consultation with theologians and other experts."

"This guidance will undoubtedly be given, but cannot be given until after some lapse of time."

To take vows

INDIANAPOLIS — Michael Barton, son of Mr. and Mrs. Mary Barton, of Little Flower parish, will pronounce his first vows and receive his mission cross on August 15, at the Sacred Heart Novitiate, the Verena Fathers in Monroe, Mich. He will begin his major seminary studies after his profession.



'Big Retreat' set at Notre Dame

NOTRE DAME, Ind. — Approximately 1,500 men and high school boys are expected on the grounds of the University of Notre Dame for the golden anniversary "Big Retreat." Registration for the retreat will begin Friday, Aug. 16, at 4 p.m. with the first session scheduled at 7:30 p.m. The retreat will end Sunday, Aug. 18, at 2 p.m.

Retreat master will be Father William Tooty, C.S.C., who will be assisted by some 20 priests and as many Brothers and seminarians. Bishop Leo Pursley of the Fort Wayne-South Bend Diocese will give the opening talk Aug. 16.

Indianapolis-area men will stay at St. Edward's Hall on the campus. Those interested in transportation from the Indianapolis area may call 359-5411 for information.

Public barred

BILBAO, Spain — Attendance at memorial Masses for a Basque youth killed by police in a highway altercation has been banned by the governor of Bilbao province to avoid further "reparatist" disorders stirred by such services in several Basque cities.

CONTRIBUTORS

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

MISS LUCIA FRIEDRICH, Seabrook; MISS A. MYERS, Louisville, Ky.; MARTHA KIEFFER, Moline.

TO ENTER CONVENT—Miss Theresa Maled, daughter of Mr. and Mrs. Joseph Maled of St. Michael's parish, Indianapolis, will enter the Sisters of Providence Convent at St. Mary-of-the-Woods on August 30. She is a 1967 graduate of St. Agnes Academy. An open house for relatives and friends will be held starting at 6 p.m. Sunday, Aug. 18, at her home, 2954 N. Centennial St. No invitations have been issued.

St. Maur's

(Continued from page 1)
Shaw, O.S.B., at St. Maur's Seminary. The program offers qualified teachers from varied backgrounds: laymen (Psychologist, Historians, and Social Workers), Sisters (Religious Education), Religious and Diocesan priests (Counseling and Theology).

CONCERNING the need for continued study, one instructor commented: "The new theology calls for new methods of approach, new content, and continued evaluation of the 'what' and the 'how' of religious education."

To meet the needs of today and keep up with the trends of theology, it is necessary to continually pursue a course of study and involvement. To aid the religious, clergy, and laity committed to such a program of study, the "Continuing Education Program" was established.

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St. Meinrad to host lay alumni reunion

ST. MEINRAD, Ind. — St. Meinrad Seminary will play host to its lay alumni for the annual reunion to be held Aug. 17 and 18. Alumni from all over the country are being invited. Charles H. Plau, of Indianapolis, is the Reunion Chairman.

A new feature of this year's

St. Meinrad sets investiture rite

ST. MEINRAD, Ind. — Twelve candidates will be invested with the Benedictine habit at St. Meinrad Abbey on Sunday, Aug. 11 at 10 a.m. in the College Chapel. Archabbot Gabriel Verkamp, O.S.B., will officiate.

To be invested are: Michael Bolte, Cincinnati, Ohio; Jay Hite, Kokomo, Ind.; Robert Janelis, Toledo, Ohio; Francis Koick, Binghamton, New York; John Johnson, Huntington, Ind.; James King, Jeffersonville, Ind.; Stephen Ludwig, Cedar Grove, Ind.; Arthur Merzen, Phoenix, Ariz.; Richard Miller, Cincinnati, Ohio; George Troska, Whiting, Ind.; Frederick Weber, Palatine, Ill.; and Darius Wiles, Napoleon, Ohio.

Club to meet

NEW ALBANY, Ind. — The Sarto Club will sponsor an evening of entertainment for all single Catholics, 21 or over, on Friday, Aug. 16, at the Puritan Hotel, 4th and Ormsby, Louisville. Dancing to live music begins at 8:30 p.m.

get together will be a three-hour recollection from two to five on Saturday, Aug. 17. Wives and girl friends will be welcome. Entertainment will be provided during the recollection for the children.

The two-day schedule of events calls for registration in St. Jude Guest House from 10 a.m. to noon on Saturday and from 9:10-30 a.m. on Sunday. The recollection will begin at 2 p.m., followed by supper at 6. An alumni reception will be held at 8 p.m.

Following the noon banquet on Sunday, the Annual Meeting will take place. Tours of the schools, the new dairy barn, the Abbey Press and other points of interest are being arranged for wives and children during the business meeting.

Charges aid tied to birth control

BOGOTA — Archbishop Anibal Munoz Duque, in a statement issued here, expressed his support for Pope Paul's encyclical, *Of Human Life*, and criticized the United States for attempting to link economic aid to birth control programs.

Such an attempt, he said, "would violate the rights of man contained in the United Nations charter."

Meanwhile, U.S. Ambassador to Colombia Reynold Carlson denied reports that his government was preparing to demand that certain countries, including Colombia, limit their birth rates in order to qualify for U.S. aid.



CARDINAL JOINS CHORUS LINE—Cardinal Richard Cushing steps out smartly with a line of boys and girls known as the "Irish Stoppers" as they participated in "Operation Continuation," a Summer program of the Sisters of Charity of Halifax in Boston's Roxbury district. The cardinal, who will be 73 on August 24, took part in the children's presentation of "Happiness Is," a demonstration of skills acquired in the Summer session. (RNS photo)

Clerical structure crumbling, priest-psychologist contends

CHICAGO — "The fragmentation of the Catholic world in the United States and the consequent crumbling of clerical culture" is discerned by priest-psychologist Eugene Kennedy, M.M.

Writing in *The Critic* magazine, Father Kennedy finds evidence that "the inner world of the Catholic priesthood, the social structure of Roman-collared camaraderie, is disintegrating." However, he foresees "a new era in the nature of priest-pastor relationships — and this will reinforce the need for the pastor to be a strong human individual who can give of himself in his ministry. The human resources of the priest will be the real focus for the effective priest of tomorrow. All the great conciliar ideals, from freedom to collegiality, can come to life only in the context of people in relationship to one another."

THE COLLAPSE of clericalism has come about, in Father Kennedy's opinion, because "the Catholics of the United States are immigrants no longer. Neither are they so defensive about their faith nor restricted in their opportunities for education and social advancement. They have broken out of the structure they needed so badly in more oppressive times. They are as well or better educated than the average priest and they no longer give him automatic adulation and respect."

In his opinion, "the monastic model of seminary training has faltered because the priest can no longer be prepared to live a separated and strangely self-centered kind of life. The pos-

sessive attitudes of the hierarchy which led Bishops to look on the Church as 'theirs' are challenged by a new theology and a deepened grasp by the faithful that they are the People of God. The people are rapidly moving out of the shadow of this once effective authoritarianism into a Christian posture of life marked by greater independence in thought and judgment. Interestingly enough, they are not really concerned with fighting the old authoritarianism. They are instead ignoring it."

The source of much of the present stress in the Catholic community, Father Kennedy finds, results from this changing relationship between priests and people: "The old order is changing in reality, but the Church has not yet readjusted itself to this fact in the realm of the life of the priest and the whole range of his dealings with his people. Older priests grew up in the now moribund clerical culture, so its dissolution is destroying the only structures of life that they have ever known. All the familiar rites and practices of the priesthood, from hearing confessions to offering Mass, have been transformed within a few years. The style of spirituality that nourished them has been repudiated. They have found their prestige and security endangered by a seemingly new Church that looks on them more as tolerable anachronisms than wise and useful elders."

"THE PRIEST, because of cultural changes, can no longer operate, in relationship to his people, from his former authoritative position or status. Everything Father Kennedy says is no longer sacred, his faults are not easily excused, and the demands made on him are strongly personalistic. That is to say, his role as

priest in the Catholic community no longer protectively covers his faults or inconsistencies. Neither does it obscure or cause him to suppress unique strengths and talents. His ministry now examined with such active curiosity by so many different people, no longer centers on a set of tasks or duties faithfully to be fulfilled."

"It centers rather on himself and how he, as the Christian person who is a priest, can respond to any and all of the needs of the people. The incarnational emphasis of this era demands that he reveal himself in his work, that he give to his people not answers or directions, but himself."

"This is obviously an awesome challenge since it in effect says to the priest: you cannot relate solely through ecclesiastical function, nor through a bygone tradition that made you the authority on everything. You are, in many ways, on your own as a human being among your fellow human beings."

St. Meinrad KC has installation

ST. MEINRAD, Ind. — Leo Seckinger was installed as Grand Knight of the St. Meinrad K of C Council No. 5599, in ceremonies held recently at the K of C home here.

Other officers installed were Virgil Ticken, Deputy Grand Knight; Father Ambrose Eze, O.S.B., Chaplain; Mark Hubers, Warden; Mike Hubers, Treasurer; and John Bender, Recording Secretary. Also, Alfred Beckman, Chancellor; Frank Secher, Advocate; Bill Helming, Inside Guard; and Norbert Schipp, Outside Guard.

Joe Rae, District Deputy of Jeffersonville, was the installing officer. Otis N. Schatz is the past Grand Knight.

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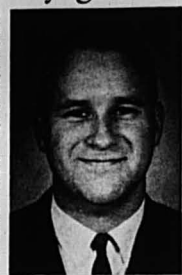
NEW ALBANY, Ind. — David H. Corcoran, the son of Mr. and Mrs. T. A. Corcoran of 1915 Ekin Ave., recently was awarded a Fulbright Grant by the United States Department of Education to study in Chile this summer. The grant provides opportunities for individual professional growth in the area of Latin American studies.

The program began in late June with a five-day Spanish language orientation at the University of California in Los Angeles. This was followed by a study tour in Mexico, Guatemala, Panama, Ecuador and Peru. The final phase is five weeks of concentrated studies of the history, government and culture of Chile at the University of Chile in Santiago.

Corcoran, who will return to the United States on August 21, is a graduate of Providence High School. He obtained bachelor and master degrees at St. Louis University in St. Louis, Mo. in 1964 and 1965 respectively.

For the last three years he has been an Instructor of History and Political Science at Nazareth College, near Bardonia, Ky. He is also working part-time on a doctoral degree in United States history at the University of Kentucky at Lexington.

Corcoran is a member of St. Mary's parish.



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Brother Roy Smith to take final vows

NOTRE DAME, Ind.—Brother Roy Edward Smith, C.S.C., is among 13 Brothers of Holy Cross who will make their final profession of vows in the Chapel of St. Joseph on the campus of Holy Cross Junior College here Friday, Aug. 16.

Brother Roy is the son of Mr. and Mrs. Archie J. Smith, members of Holy Angels parish, in Indianapolis. He was graduated from Cathedral High School, where he received a "School Spirit Award" and was named to the All City and All State football teams in 1960. In 1965, he was graduated from St. Edward's University of Austin, Texas.

A sister, Sister Mary Demetria of the Missionary Sisters of Africa is stationed at London, England and will return for the August 16 ceremony. In 1966, Mrs. Smith, a mother of nine children, was selected as the "Mother of the Year" by the Progressive Mothers' Club of Indianapolis.

All Brothers of Holy Cross who make their final vows must reach the age of 25 and have been engaged in teaching or some allied activity for at least two years. Brother Roy taught at St. Joseph's High School in South Bend for two years following his graduation from St. Edward's University. During the past year, he has been program director of St. Charles Boys' Home in Milwaukee, Wis.



BROTHER ROY EDWARD SMITH, C.S.C.

Early Communion

MUNICH, Germany—Catholic children in Bavaria will be allowed to receive their first Communion before they make their first confession, in accordance with an agreement made at the German Bishops' Conference last year. Beginning in 1969, Bavarian second-grade elementary school children will be the first ones to implement the new plan.



PRESENT SPANISH LANGUAGE SCHOLARSHIP—A junior high school student from Lawrence Township, Marion County, will attend a summer Spanish institute at Lincoln State Park each year through a fund established by Carlos Pena Cervantes of Lima, Peru. His daughter, Mrs. Edward Hegarty (seated above) made the presentation recently in his honor while hospitalized in Community Hospital for surgery. Shown from left are: Sister Mary Carol, O.S.F., of Marion County; James R. Hatcher, representing Hanover College, which conducts the institute; Miss June Gibson, foreign language consultant in the curriculum division, State Department of Public Instruction; Mrs. Mary Evelyn Castle, curriculum division, Lawrence Township Metropolitan School District; and Lloyd E. Hlat, principal of Belzer Junior High School.

Opinions

(Continued from page 5)

I am just a simple housewife and mother. We have nine children. My husband spends an average of 75 hours a week at our place of business in order to keep the business going and to make a living for our family. Our children also spend many hours working in this business.

If, and I say, if I responsibly decide according to my conscience that my family in order to preserve and foster the values and sacredness of marriage.

The second headline admonishes the seven priest principals to "tighten up" spending practices. The statistic is given subsequently that "salary hikes account for approximately 93 per cent of the increase." I guess this means that we must not pay our teachers so much, or work them longer and harder, or some such.

Having been involved the past eleven years in two of the seven high schools, I will say unequivocally that the teachers have been working longer and harder for somewhat less than their counterparts in the publicly supported system. The Catholic tradition of educational frugality may have been offended in one or the other programming expense, but I deny that it has been so with regards teachers' salaries.

None of us is above fiscal criticism, but isn't the cost of everything going up? A number of the Criterion articles seem to editorially imply that deficit spending in education is unnecessary, that a half-million dollar deficit is shocking, that increases smack of administrative carelessness, etc. Spending can't be expected to remain level when nothing else does. No education is free; nor can our schools make it on tuition alone. These factors compound into a higher annual expenditure which should surprise no one.

Even with these facts of educational life, isn't Catholic schooling still one of the world's great bargains? I think so. Up to this time, I have been immensely proud of the excellent educational structure that Catholics have built, maintained and expanded on their own resources, without public subsidization. Hasn't this been one of the great American values, to pride ourselves on "doing it ourselves?"

Allow me three final observations. It seems increasingly strange to me that we are experiencing our greatest financial tribulations in the period of the greatest Catholic affluency. Secondly, where is all the money supposed to come from if the federal government has run a \$25,000,000,000 (that's billions) deficit for the recent fiscal year; the plea for a special session of the state legislature to help improve the lot of public education have been in the news media for months. Catholic children would be welcome financial liabilities to federal and state monies? I think not.

Lastly, the current education study has us all rethinking the values of Catholic education, the role of schools in relation to these, the needs that aren't being met, the priorities we want to establish, etc. All well and good, but let's view all the facts in proper proportion. Our final decisions should not be clouded by slanted or faulty reporting.

Rev. Ray Boehm, Principal, Shawe Memorial High School, Madison, Ind.

To be invested as Franciscan

OLDENBURG, Ind.—A native of St. Louis parish, Batesville, will be invested in the brown habit of the Franciscan Friars during religious ceremonies Thursday, Aug. 15, in Holy Family Church here.

Francis Tebbe, son of Mr. and Mrs. C. W. Tebbe, is a member of the investiture class of the order's Cincinnati Province.

A graduate of St. Meinrad Seminary High School, he entered the Franciscans in 1966 and spent the past two years at Duns Scotus College, Detroit. After investiture he will spend one year in the Franciscan novitiate here before completing his college education.

The investiture rites, scheduled at 10 a.m., are open to friends and relatives.

Providence nun dies at the Woods

ST. MARY OF THE WOODS, Ind.—Funeral services for Sister Florena Marie Himmicheff, S.P., were held at the motherhouse of the Sisters of Providence here Wednesday, July 31. She died (July 28) in the convent infirmary after three years' illness.

A Terre Haute native, Sister Florena Marie entered the convent in 1906. She taught music in several schools in the Chicago area.

One brother, Clarence Himmicheff, of Terre Haute, survives.



Notes Jubilee — Sister Rose de Lima, C.S.J., (Louise Seyfried) will be honored at a Mass of Thanksgiving, celebrating 25 years of religious life, at Sacred Heart Church, Indianapolis, on Saturday, Aug. 10 at 1 p.m. A reception for friends and relatives will be held at Kennedy Memorial High School after the Mass.

The daughter of Philip and Rose Seyfried, both deceased, she was graduated from Sacred Heart High School. She has taught at St. Roch's and Sacred Heart Grade Schools in Indianapolis.

Support movement — The Church in Spain should concentrate on attracting the mass of workers by giving a larger role to the worker-priest movement, the Spanish bishops said in a statement released at the end of an emergency meeting here.

Uncollected tuition payments is cited as a major factor for the high deficits; "increased teachers' salaries were also a principal item." To the best of my knowledge, none of the principals has ever turned over a student because of family financial problems or otherwise. If our schools are to

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Regina Arnold

Washington, Ind.

High school deficit

To the Editor:

A "felt need" urges me to comment on two recent front-page stories, "High school deficit at \$336,658" (7/5/68) and "Tighten up the belt, high schools advised" (7/19/68), plus a variety of related articles the past year. The first story lists Terre Haute Schulte's enrollment at 330 students, the deficit at \$100,000 for the year. I'm certain the former should have read 330, and the latter does not indicate that the tuition at Schulte (and at Madison Shawe, for that matter) is \$100, 80, 60, or 60 per pupil. These rates were voted by the local boards.

"Uncollected tuition payments" is cited as a major factor for the high deficits; "increased teachers' salaries were also a principal item." To the best of my knowledge, none of the principals has ever turned over a student because of family financial problems or otherwise. If our schools are to

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VIEWING WITH ARNOLD

New Sinatra film in short direction

By JAMES W. ARNOLD

"The Detective" grapples with the dilemma of the man of integrity in a corrupt society, and while it does not despair, it offers little comfort or hope. The hero sticks to his moral vision, but gets pushed out of the arena of power into isolation. The modern hero rides off into the sunset because that is the only place he can go.

This Frank Sinatra movie, directed by Gordon Douglas, is not to be confused with the Miami-based private eye series ("Tony Rome," "Lady in Cement") manufactured by the same talents. "The Detective" is a serious film, adapted from Rodrick Thorp's long novel by Abby Mann ("Judgment at Nuremberg," "Ship of Fools"). At least its intentions are serious; its creators, censored by their own limitations, have to settle for being semi-adult. Sinatra's New York police sergeant is an idealist would

want him to be, especially in the moral swamp of the Good Society. He is an expert in his job, i.e., he solves crimes. He is compassionate and fair, as well as unflinchingly honest, a truth-speaker as well as a truth-seeker.

He is proud, but not arrogant, about being a cop. He has a passion for justice, though not to the psychotic extent of Sidney Kingsley's hero in "Detective Story." He is also a little old-fashioned; he cannot adjust his principles to accommodate a sick world.

The movie's grim point is that such a man—the model of the good cop as human being—cannot survive whole. It is not the criminal, or even the dishonesty of the job, that get him, but the compromise and corruption built into the respectable institutions, including his own. He is human, so he will eventually make a mistake; then he must either bend or get out. The in-

evitable result is the decay of the system; the bad drive out the good.

In it, he specifies the story is sordid and melodramatic, with little softening by art or anything but the dogged integrity of the hero. Much might have been saved by a really gifted director (Douglas is as subtle as a thumb in the eye) or a script less concerned with stimulating the mass audience.

Sinatra first solves a controversial homosexual murder, too easily for his own satisfaction, but he swallows his doubts under severe political pressures. Later as he relentlessly pursues some real villains — fat cats profiting from the misery of the poor — he realizes that exposing them will expose his own mistake and bring about his ruin. He is the sort of chap who plunges ahead anyway, but the gesture is futile. The fat cats will beat the rap, as they always do, and weak, soulless men will tighten their hold on the police.

All of this is intertwined with Sinatra's similar integrity crisis regarding his wife (Lee Remick), a loving but sick girl who can't control herself with other men. He understands, but "knowing the reasons is not enough." Again he refuses to compromise, to adjust, and the gesture is futile. The fat cats will beat the rap, as they always do, and weak, soulless men will tighten their hold on the police.

Sr. M. Ambrose, Providence nun, dies at the Woods

ST. MARY-OF-THE-WOODS, Ind. — Sister Mary Ambrose (Gallery) died suddenly of a heart attack on Saturday August 3, at the Providence Motherhouse here.

Requiem Mass and funeral services were held on Tuesday, August 6, with Father Paul Sweeney, chaplain, officiating. Burial was in the convent cemetery.

Sister Mary Ambrose was born in Baltimore, Maryland, attended Visitation Academy, Frederick, Md., and Immaculate High School, Washington, D.C. In 1928 she was graduated from St. Mary-of-the-Woods College.

She entered the novitiate of the Sisters of Providence in August, 1928, and taught in the high school department of Providence High School, Chicago; Memorial High School, Evansville; Immaculate High School, Washington; St. Rose, Vincennes; and Catholic Central, Fort Wayne. Her last appointment was at Marywood School, Exton, Ill. She retired from teaching in 1962 because of poor health.

Surviving is a sister-in-law, Mrs. Robert Gallery, and two nephews, of Bethesda, Md. The late Father Eugene Gallery, S.J., was a brother.

Cardinal Heenan

(Continued from page 3) birth control encyclical a mixed reception, reflecting in large measure the general views of the Catholic public as seen through their national newspapers.

The Universe, the biggest religious weekly of any denomination in Britain and easily the

most popular with the general Catholic public, takes the strong traditional line: "The Church has always to be true to her mission, which is the sanctification of souls. What she has to teach cannot always be welcome or acceptable to those who start from purely humanist assumptions. It remains true all the same. This is very clear in the reception given in the national press, radio and television to the encyclical by indignant humanists who have to be reminded that the Church is not viewing any part of human life from their standpoint and that her whole reason for being is to teach men what they would never as humanists be able to understand."

The Catholic Herald, mirroring the views of many of the Church's intellectual wing, says: "We fear many Catholics will be unable in conscience to accept the encyclical. We would also be less than honest if we did not say we also find it unconvincing because it does not meet in detail the closely reasoned arguments of the Papal Commission and does not appear to take account of the conscientious experience of so many of the faithful . . . it may be fair to say that Humanae Vitae is not the last word. Does it meanfully bind us in conscience? . . . The answers will come from open and honest discussion in the body of the Church, not from recriminations and certainly not by suppressing criticism . . . but no crisis is solved by our running away from the anxieties and storms. There is still much thinking to be done."

THE TABLET, Britain's senior Catholic weekly, surprising is strongly critical: "This will raise questions inevitably as to the status of encyclicals, their authority and binding force. Whether they will be devalued or endorsed we cannot predict. A new chapter in the relationship of the Pope with his bishops and with the faithful at large has now opened on a somber note."

"There will be doubt and dismay about the Church herself amongst her more reflective members, a new bravado in some sectors, a mutual mistrust . . . who are of the household and can think of no other have the right to question, complain and protest when conscience impels. We have the right, and the duty."

new frontiers in vulgar language and some outrageously and needlessly spicy Sinatra-Bernick bedroom scenes. Incidental police station "color," pioneered by "Naked City" and "Dragnet" is updated a bit clumsily to the era of agitators and civil rights.

Sinatra's humane treatment of homosexuals is something new and good, but the film subverts its own hero by exploiting the theme for shock value. We have not only the predictable "gay bar" scene, but two other lurid love-in sequences as well as a close-up male seduction. The art level is second-semester sophomore, and gives away the film-makers' estimate of their

audience: how can you protest a sick society when you are feeding and breeding it?

As for the language, there may be little to offend a male above the age of 12, but ladies' ears may be especially because the words are gratuitous. Civilized proprieties aside, the theory that realism demands that all brutality be explicit is false. The talented artist always works by suggestion and indirection. The shock effect is cheap; anyone can do it.

The day that drama fully represents, without elevating, the miserable realities of common life, is the day that people will

MARQUETTE THEOLOGIAN

Pope Paul's letter 'authentic' not 'infallible,' Jesuit says

By ETHEL GINTOFF

MILWAUKEE — Pope Paul's encyclical on birth control is not morally binding on all Catholics under all circumstances, according to an opinion by 13 theologians on the staff of Marquette University.

A signed statement read by reporters by Father Bernard Cooke, S.J., head of the university's theology department, said the Pope's encyclical while it is an authoritative statement on the immorality of artificial contraception and must be seriously considered by Catholics, does not preclude their right to "form responsibly their own conscience on the question."

The encyclical does not "make certain what was previously uncertain" and has not "decisively altered the situation of practical doubt which existed within the Church prior to its publication," the statement said.

It is "authentic," but not "infallible teaching." Yet the encyclical must not be disregarded. "The Pope explicitly alludes to the radical diversion of viewpoints which exist even among the Church's leading theologians," the statement said.

Certainly, the Pope's statement introduces an important new element—his authoritative judgment of the issues involved. He offers no new solutions to the problems at issue. Consequently his statements in Humanae Vitae do not make certain what was previously uncertain," said the theologians.

"Moreover, since Catholic theology has always taught that a grave obligation may never be imposed on the Christian conscience unless the obligation itself is absolutely certain, the Pope's encyclical has not decisively altered the situation of practical doubt."

"Nor may confessors, preachers or teachers legitimately go beyond the Pope and attempt to impose an obligation which his own encyclical of its own nature cannot impose."

FATHER COOKE pointed out in preliminary remarks that the statement did not represent a

consensus of the entire theology department staff of 28 persons.

Some are away for the summer, some questioned the appropriateness of issuing a statement this soon, and also how the form and content of the document itself should be evaluated, he said.

Father Cooke made it clear that the statement does not de-

bate the morality of contraception, but was rather a clarification of its binding force on the consciences of the people.

To help clarify what binding force the encyclical would have, "the inescapable role and responsibility of professional theologians; and the exercise of this role implies neither disregard of the Pope's teaching nor lack of understanding of the grave reasons that led him to issue the encyclical."

He added, however, that Catholics have an obligation to form correct consciences as far as possible and that entering into this judgment must be the new element, that of the Pope's own authoritative judgment.

It is disappointing that the initiative taken in 1964 to re-examine the traditional Roman Catholic position on family planning and birth control seems with the encyclical Humanae Vitae to have ended up approximately where it began, despite such a long and careful study.

"Some member churches of the World Council of Churches, particularly some of the Orthodox theologians, take a position very close to that expressed by Pope Paul. It is, however, a disappointment to many Christians in all the member churches of the World Council as well as to many Roman Catholics, that the Pope's early breakthrough to a solution to this problem of conscience can be envisioned. My personal reaction to the encyclical, at the first reading of the central parts, is that the distinction between artificial and natural means of birth control must be more thoroughly examined. It also appears that the Roman Catholic position as now stated depends too much upon an old conception of natural law to be persuasive to 20th-century man."

GENEVA—Disappointment at Pope Paul's VI's encyclical on birth control, Humanae Vitae, was voiced here by the Rev. Eugene Carson Blake, general secretary of the World Council of Churches.

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Father Doran

(Continued from page 4) we'd 'suck it to you.' You see, money counts. People do not!"

When the young of our land see how their parents, or the parents of their friends, can walk out of such solemn commitments as marriage, and can have the blessing of the state in so doing, why should these same young people think that any commitment is binding?

Why should these young think that they are obliged to be willing to die for their fatherland, when they see parents who are not willing to suffer the slightest hardships to live for their children?

Why should they see marriage as a holy thing, when every day they can read the lists of those who chucked away the holiness of marriage like a person trading in an old car for a new model?

Why should the young see laws as binding, when they see parents receiving the help of the law to get unbundled?

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The sociologist who attempts to show the breakdown of law and order resulting from divorce will, of course, have ridicule heaped upon him.

Permissiveness has not worked with children, and does not work with adults. But woe to him who says so!

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NOW—FOR CATHOLICS OF ALL AGES AND CATHOLIC FAMILIES OF ALL SIZES—

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

\$100 a week while you are hospitalized

(See all plans at right)

\$75 a week while your wife is hospitalized

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

\$50 a week for each eligible child hospitalized

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

\$500 accidental death benefit

(Payable on all plans. See details at right)

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

Now, during this Limited Enrollment Period, you can enroll yourself and all eligible members of your family with no red tape and without any qualifications whatsoever—but you must mail your Enrollment Form no later than **Midnight, August 18, 1968!**

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

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

"Try" This Plan For Only \$1

You can actually "try" the plan under a special no strings "introductory" offer:

For only \$1.00, you can enroll yourself and all eligible members of your family—without having to see a company representative and without any red tape whatsoever—during this limited enrollment period.

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

Why You Need The Hospital Plan For Catholics

In Addition To Ordinary Health Insurance Because no matter what other insurance you now carry, it simply won't cover everything!

Think for a moment—in these days of rising medical costs, would your present insurance cover all your hospital bills? All your surgical and in-hospital doctor's bills? All the medicines, drugs, supplies and the many other extras? Probably not.

And even if all your medical and hospital bills were covered, what about all your other expenses—the bills that keep piling up at home—the tremendous and costly up to your budget, your reserves and your family life!

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 spend no expense. If you're a senior citizen, with limited reserves, and are hospitalized, even with Medicare, where will the "extra" money you need come from?

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

How The Plan Protects You And Your Family

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

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

How Your "Health-Bank Account" Grows

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

Peace of Mind and Security

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

Extra Cash In Addition To Other Insurance

Yes, the Hospital Plan for Catholics pays you in addition to any health insurance you carry, whether individual or group—even Medicare! Furthermore, all your benefits are tax-free! Of course, you may carry only one life 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?

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

A Respected Company

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

No Red Tape—No Salesman Will Call

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

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

CHOOSE THE PLAN THAT SUITS YOU BEST



ALL-FAMILY PLAN
\$10,000 MAXIMUM

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

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

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



HUSBAND-WIFE PLAN
\$7,500 MAXIMUM

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

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

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



ONE-PARENT FAMILY PLAN
\$7,500 MAXIMUM

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

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

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



INDIVIDUAL PLAN
\$5,000 MAXIMUM

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

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

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

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

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

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

But whether or not you have had a chronic ail-

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

Special Note If You Are Over 65

During this limited enrollment you can get the extra cash protection needed to fill the gaps in Medicare simply by filling out the Enrollment Form below without any other qualifications! The Hospital Plan for Catholics not only accepts your 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.

MUTUAL PROTECTIVE INSURANCE COMPANY

3860 Leavenworth Street, Omaha, Nebraska 68105

Licensed by the State of Indiana

18 Important Questions Answered

ABOUT THE NEW HOSPITAL PLAN FOR CATHOLICS

1. What is the Hospital Plan for Catholics? The Hospital Plan for Catholics is a brand-new, low-cost health protection plan—created especially for Catholics—that pays extra cash income direct to you when covered accident or illness hospitalizes you or a member of your family.
2. Why do I need the Hospital Plan for Catholics in addition to my regular insurance? Probably your present health insurance won't cover all your hospital expenses, but even if it does, you will still need help to cover all your household expenses when you are hospitalized.
3. Can I collect even though I carry other health insurance? Yes, the Plan pays you in addition to any health insurance you carry, whether individual or group—even Medicare! And all your benefits are tax-free!
4. Is there a lot of red tape to qualify? None at all. Your only qualification is to complete and mail your Enrollment Form by the deadline date shown on the form at right.
5. Which plan should I choose? You may choose any of four low-cost plans—you can actually select the exact plan that suits you best! If you are 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.
6. 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 unless no maternity benefit is provided in the ONE-PARENT FAMILY PLAN.

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.
8. Under the ONE-PARENT FAMILY PLAN, the maximum is \$7,500—\$100 weekly (\$14.28 daily) while you are hospitalized. \$75 weekly (\$10.71 daily) for each eligible child hospitalized.
9. Under the HUSBAND-WIFE PLAN, the maximum is \$7,500—\$100 weekly (\$14.28 daily) while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.
10. Under the INDIVIDUAL PLAN, the maximum is \$5,000—\$100 a week (\$14.28 a day) while you are hospitalized.
11. Must I go to a Catholic hospital to collect benefits? No, you will be covered in any hospital of your choice that makes a charge for room and board—except nursing homes, convalescent or self-care units of hospitals, Federal hospitals, or any hospital primarily for the treatment of tuberculosis, drug addiction, alcoholism, or nervous or mental disorder.

12. 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.
13. 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 your policy for two years.
14. What conditions are not covered? Only those 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.
15. Can I drop out any time? Can you drop out? We will never cancel or refuse to renew your policy for health reasons—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.
16. 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."

17. 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."
18. Are 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.
19. 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.
20. 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.
21. 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 accident section in box above.)
22. 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 AUGUST 18, 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. 8850430

INSURED'S NAME (Please Print) First Middle Initial Last	
ADDRESS Street	
City	State Zip No.
<p>IMPORTANT: This enrollment form must be completed and mailed no later than midnight of August 18, 1968</p>	
SEX: <input type="checkbox"/> Male <input type="checkbox"/> Female	AGE: _____ DATE OF BIRTH: _____ Month Day Year
<p>SELECT PLAN DESIRED: (Check One Only)</p> <p><input type="checkbox"/> All-Family Plan <input type="checkbox"/> Husband-Wife Plan <input type="checkbox"/> One-Parent Family Plan <input type="checkbox"/> Individual Plan</p>	
<p>If All-Family or Husband-Wife Plan is selected, give following information on wife:</p> <p>Wife's First Name Middle Initial</p> <p>DATE OF WIFE'S BIRTH: _____ Month Day Year</p>	
<p>Do you carry other insurance in this company? <input type="checkbox"/> No <input type="checkbox"/> Yes</p> <p>(If "Yes," please list policy numbers.)</p>	
<p>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. I understand that this plan is a mass enrollment plan and that my policy is not in force until actually issued. The beneficiary for all persons covered under this policy shall be: Check one:</p> <p><input type="checkbox"/> Name of Beneficiary Address</p> <p><input type="checkbox"/> The Catholic parish in which the covered person resides at the time of his death.</p>	
Form 8-147M	<p>Date _____ Signature _____ Insured's Signature _____ SIGN—DO NOT PRINT</p> <p>Please make check or money order payable to MUTUAL PROTECTIVE</p>