

workshop scheduled

INDIANAPOLIS—St. Maur's Seminary will conduct a 10-day pastoral counseling workshop for priests, ministers and rabbis February 9 to 14, made possible through a National Institute of Mental Health grant.

Enrollment will be restricted to 15 participants, who will be compensated for travel expenses, room and board.

Included on the roster of workshop lecturers is Dr. Leo Barthelemy, director of the Seton Psychiatric Institute, Baltimore, who will speak February 11 on pastoral involvement in counseling and its psychological aspects. Dr. Barthelemy is a practicing clinical psychiatrist and former president of the International Psychiatry Association and the American Psychiatry Association.

OTHER KEY sessions will feature Dr. Anthony Banet, clinical psychologist at the Indiana University Child Guidance Clinic, who will offer an overview of the mental health situation locally and nationally, and Dr. John Nurnberger, director of the Indiana University Medical School's department of psychiatry, who will discuss psychological problems of clergy and religious.

Also included on the workshop staff are the following:

Dr. Paul Johnson and Dr. Lowell Colton, of Christian Theological Seminary pastoral counseling department; Dr. James P. Dooley, pastor of St. Mary's parish, Rushville, and visiting professor of pastoral psychology at St. Maur's; Dr. Kenneth Reed, director of the Methodist Hospital chaplaincy service; Ada Schaum, chief psychiatric social worker at the Riley Child Guidance Clinic; Dr. Jacqueline French, senior staff psychologist at the Riley Child Guidance Clinic.

Dr. Thomas J. Boll, fellow in child psychology, IU School of Medicine; Dr. Eugene E. Levitt, department of psychiatry, IU Medical School; Father William Munshower, assistant pastor of St. Thomas Aquinas parish; Father Clarence Walden, guidance director, Ritter High School; David Gerwe, program director, Catholic Social Services, and Robert Owen, office of community education director, Catholic Social Services.

ALSO, Dr. Robert Ringel, psychologist, Catholic Social Services; Dr. Gerald Alden, director of research, Child Psychiatry Services, IU School of Medicine; Dr. John Whitwell, director of chaplaincy service, IU Medical Center; and Martin Cernak, chaplain, Larue Carter Memorial Hospital.

Applications for program participants are being received by Father Charles Henry, O.S.B., co-ordinator of the program for St. Maur's Seminary.

Rectory blast fatal to priest, layman

BRISTOW, Ind.—The newly-appointed pastor of St. Isidore's parish here died of burns suffered in an explosion which destroyed the new parish rectory on Friday, Jan. 10.

Father Ralph Staashelm, 37, who had moved into the rectory only a short time before the tragedy, died Tuesday morning, Jan. 14, in Perry County Memorial Hospital, Tell City.

The fire explosion also claimed the life of Father Lasher, 25, of Tell City, who was helping the pastor to paint the rectory interior. Lasher's body was recovered from the building ruins three hours after the explosion occurred at 2:30 p.m. Friday.

Father Staashelm indicated from his hospital bed that the explosion evidently was caused when varnish fumes were ignited by an electric range burner, which he accidentally tripped on while installing a ventilator.

The priest was hospitalized with burns covering 85 per cent of his body. His limbs suffered third degree burns. At the time of his death (1 a.m. Tuesday) a helicopter was being prepared to remove him to the burn center at Robert Long Hospital in Indianapolis.

Archbishop Schulte will be principal celebrant at the funeral Mass, to be celebrated by Father Staashelm's seminary classmates at 11 a.m. Friday, Jan. 17, in St. Mary's Church.

Vocations up

BONN, Germany—The number of candidates for the priesthood in Catholic seminaries in Bratislava and Litomerice, Czechoslovakia, is double the annual average of the past 10 years, the German Catholic news agency, KNA, reported here.



THE CRUCIFIXION—A crucifix by Hernandez de Colombia was featured at the recent annual art display on Rome's Spanish Steps. (RNS photo)

AT GENERAL CHAPTER

Sweeping reforms approved for Sisters of Providence

ST. MARY-OF-THE-WOODS, Ind.—Sweeping reforms in the major areas of religious life, including re-evaluation of the external apostolate, and new experimental programs, were approved by the Sisters of Providence here at the conclusion of the first session of the community's 29th general chapter (Jan. 11).

This was a special chapter called for by the Vatican to reform religious institutions by updating their customs and commitments.

Recommendations and proposals were submitted from each of the community commissions for action by the 54-member assembly, which included the superior-general and councilors, treasurer-general, provincial superiors, 40 representatives of professed members, and the foreign missions.

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Also having official voting status were representatives of the three formation groups: postulants, novices and junior-professed Sisters.

HIGHLIGHTS of the recommendations of the Apostolate Commission, accepted unanimously by the chapter, include the following provisions:

● That the Congregation adopt a policy that the apostolate be shaped by the needs and talents of each person, situated in community.

● That there be an immediate evaluation of the elementary schools staffed by the Congregation.

● That there be a co-ordinator of elementary education in each province.

● That three to five Sisters who so choose be engaged in an experiment in the public school system for the 1969-70 academic year.

● That diversified summer apostolates be approved with arrangements made on the provincial level.

● That the Commission appoint a task force to give further study to personnel boards.

Concerning religious life, or internal prayer life of its members, the chapter approved the following proposals of the Gift and Response Commission:

● That personal prayer be nourished primarily by the Word of God and the Liturgy, the celebration of the Eucharist and some form of the Divine Office.

● That opportunities for various experiences in contemplative forms of communal prayer be made available to all Sisters, e.g. communal meditations, Bible Services, penance liturgies, experiments with the Divine Office.

● That the Community policy manifest a concern for the Sisters' needs for new approaches to retreat—days of renewal, periods of renovation—and that the individual Sister, taking into consideration both her own personal needs and those of the community, be free to make appropriate choices of time, place and form.

Two other major changes were approved by the chapter upon the recommendation of this Commission.

The period of temporary vows and the preparation for perpetual vows will in the future be based on individual needs and will reflect the decision of the individual and the Community in accordance with current norms.

An experimental House of Prayer was also approved. It will continue until proper evaluation in 1972. The House of Prayer would function as a cluster, coming with no external apostolate. Sisters may elect to serve there for a year and then return to an active apostolate.

THE COMMISSION on Government submitted proposals for

Unity rites are slated at five sites

The Week of Prayer for Christian Unity will be observed in the Archdiocese the week of January 18-24. Theme of the national observance this year is entitled "Called to Freedom."

In Indianapolis, five PRAYER services will be held to which Catholics are invited to participate. The five sites include:

Old Bethel United Methodist Church, 7905 E. 21st Street, 3 p.m. Sunday, Jan. 20. The sermon will be given by Dr. Howard Stone, of the Irvington Presbyterian Church. Co-ordinating the service are Father Thomas Breidenbach, of Little Flower Catholic Church, and Rev. William Weigmann, of Downey Avenue Christian Church.

St. Gabriel Catholic Church, 313 Sunwood Drive, 4 p.m. Sunday, Jan. 20. Rev. Laurence Sunkel, of John Knox Presbyterian Church, will give the sermon. Area chairman is Father Lawrence Frey, pastor of St. Gabriel's.

UNIVERSITY Heights United Methodist Church, 4002 Otbein Avenue, 7:30 p.m. Sunday, Jan. 20. The sermon will be delivered by Mr. Joseph D. Brokha, pastor of Holy Trinity Catholic Church. The choir from St. Jude Catholic Church will sing. Area chairman are Father William Weigmann, of St. Jude Catholic Church, and Father Rufus Simons, of St. Timothy Episcopal Church.

Witherspoon United Presbyterian Church, 5126 N. Michigan Road, 7:30 p.m. Sunday, Jan. 20. Rev. Carver McGriff, of St. Luke United Methodist Church, will deliver the sermon. The Ladywood School choir will sing. Area chairmen are Father David Lawler, of St. Joan of Arc Catholic Church, and Rev. Waldo Savage, of First Congregational Church.

Washington Street United Methodist Church, 2801 W. Washington St., 7:30 p.m. Sunday, Jan. 20. The sermon will be given by Mr. Francis J. Reine, pastor of Assumption Catholic Church, and Rev. Andrew Strimling, of Washington Street United Methodist Church. The sermon will be given by Mr. Victor L. Goossens, pastor of St. Mary's Catholic Church.

IN RICHMOND, a joint prayer service will be held at 3 p.m. Sunday, Jan. 19, in the Memorial Presbyterian Church. The sermon will be given by Father John Kelley, S.M., director of special programs for the Bergamini Retreat Center at the University of Dayton. The boys' choir of St. Andrew's Catholic Church will sing.

In Bloomington, a joint prayer service will be held at 8 p.m. Sunday, Jan. 19, in the First Christian Church. The event is sponsored by the Monroe County Church Federation. Special speaker will be Mr. Raymond T. Bosler, pastor of Little Flower parish in Indianapolis, and editor of The Criterion.

'Ages' revised for sacraments

ST. LOUIS—New guidelines advancing the ages for reception of First Communion and the administration of Confirmation in the Archdiocese of St. Louis were announced here by Archbishop John J. Carberry.

The guidelines recommend that First Communion be received by children in the second rather than first grade of school and that Confirmation be administered to children in the fifth grade, rather than any time after the age of seven.

Concerning the matter of dress for Sisters of Providence, the chapter recommended that the religious habit be retained "as a sign of witness" in its traditional form or in its modified form allowing for minor changes if desired.

At the discretion of the individual Sister, the guidelines also provide for the wearing of a head covering (Continued on page 7)

On the Inside

Pope guardedly optimistic in reviewing prospects for peace in Vietnam, Biafra and other trouble spots.....Page 3

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Theodore Sorenson, one of President Kennedy's closest advisers, dwells on deep similarities between Lincoln and JFK at first of hoped-for Lincoln lecture series at St. Benedict's College.....Page 8



TO AVERT CHURCH CRISES

Greater collegiality seen as Synod aim

By PATRICK RILEY

VATICAN CITY—Next autumn's extraordinary session of the Synod of Bishops will try to consolidate the Holy See and national bishops' conferences into a collegial institution that can meet "not merely the difficulties but the crises" in the Church, the synod's permanent secretary has stated.

Bishop Ladislav Rubin also predicted that the composition of the theological commission that the first session of the Synod of Bishops, in 1967, asked the Pope to create will be announced "soon." He said, however, that he had no knowledge of the identity of the members of the commission, designed to help the Pope and the Doctrinal Congregation to discern and

deal with modern currents of theological thought.

The task of forming the long-awaited theological commission was entrusted to the Doctrinal Congregation said Bishop Rubin, who is an auxiliary of Cardinal Stefan Wyszyński of Warsaw but now lives in Rome. The commission is expected to help avert head on clashes between avant-garde theologians and Church authorities.

Bishop Rubin also announced the membership of two commissions preparing for the synod: one to draft an agenda, and the other to weigh suggestions for revising the synod's rules of procedure.

Among the six members of the agenda committee are presidents of bishops' conferences from the world's five continents. Archbishop John F. Dearden of Detroit, president of the Na-

tional Conference of Catholic Bishops, represents North America.

BISHOP RUBIN indicated that one of the synod's regulations that may be modified is the very definition of an extraordinary session of the synod. "According to the norms of the synod's 'ordo,' the Synod of Bishops meets in extraordinary assembly if the matter to be treated, while concerning the good of the Church, demands a quick settlement. It might consequently seem that the essential part is the urgency of the matter. Yet in reality this type of assembly... takes its characteristic note from the consideration not so much of the urgency of the matter and the need of a rapid settlement, as from its particular importance."

He recalled that Pope Paul VI in his last regular pre-Christmas speech to the cardinals of (Continued on page 8)

THE GENERAL ASSEMBLY

Money, not ideology, decisive factor in several moral issues

By JOHN G. ACKELMAIRE

Associate Editor

INDIANAPOLIS—Money, or the lack of it, may prove a more important determinant than ideological differences in the late in the 96th General Assembly of several social and moral issues of concern to Catholic groups and individuals.

In the second week of its biennial race against the 61-day deadline, the Assembly, with cool efficiency after crossing the starting line on glare ice with record-breaking high-performance speed.

In its first two days, usually reserved for amenities and shakedown turns around the track, the Assembly broke all existing marks by introducing a staggering 244 bills and resolutions.

In submitting a heavy load of measures on the very first day of the session, the Republican-dominated Legislature served notice that—for better or worse—the 96th will go down in the books as action-oriented.

MONEY ALWAYS is the dominant concern of the lawmakers and Louis, O.S.B., rector of the School of Theology,

tion does not permit bonded indebtedness. But this time the money problem has taken a quaint when-is-a-new-tax-not-a-new-tax twist which may produce a battle royal that ignores party lines as well as public needs.

Governor Edgar D. Whitcomb's campaign was keyed to a pledge not to increase state sales or gross income taxes, but to rely upon local option taxes for needed extra monies.

Now, however, Whitcomb professes to see no conflict between his campaign promises and legislative proposals to extend the 2½ sales tax by including services, as well as goods,

under its umbrella. "Services," as viewed by proponents of the expansion, might embrace anything from a blue rinse at the neighborhood beauty parlor to the installation of a nuclear reactor.

Among the "Catholic" measures already introduced is the so-called fair bus bill, one of the more controversial features of the 1965 and 1967 sessions. Its co-authors are Representatives Arthur C. Hayes (R-Ft. Wayne) and Burnett C. Bauer (D-Granger).

The bill would extend to non-public school children the \$25 annual state allowance per (Continued on page 7)

St. Meinrad given full theology accreditation

ST. MEINRAD, Ind.—Students of the St. Meinrad School of Theology will be eligible for the master of divinity degree this year as a result of the institution receiving full accreditation this week from the American Association of Theological Schools (AATS).

According to Very Rev. Constantine G. Lewis, O.S.B., rector of the School of Theology,

St. Meinrad becomes the first seminary engaged in the training of diocesan clergy to receive AATS accreditation. Four other Catholic institutions are accredited, but are engaged in the training of religious clergy only.

THE FOUR ARE Maryknoll, Woodstock (Jesus), Weston (Jesus) and Aquinas Institute (Dominican).

Father Adrian Fuerst, O.S.B., academic dean at St. Meinrad, announced that the master of divinity degree will be granted, starting in May, 1969, to those students, who successfully pass a comprehensive examination at the end of four years' study.

THE AMERICAN Association of Theological Schools is the body recognized by the National Commission on Accrediting as the agency for the accreditation of graduate schools in which students are prepared for Christian ministries.

St. Meinrad School of Theology received associate membership status from the AATS in 1966.

The seminary has been educating men for the priesthood for 114 years and has priest-alumni in 44 states and 22 foreign countries. More than 85 per cent of graduates in the Indianapolis Archdiocese and 97 per cent in the Evansville Diocese received a portion of their education at St. Meinrad.

Ask parish aid

NEWARK, N.J.—The Senate of Priests at the Newark archdiocese adopted a series of resolutions designed to encourage suburban parishes to aid those in the inner cities, particularly in the field of education.

CRITERION QUIZ CHAMPIONS—St. Barnabas parish, a relative newcomer to CYO competition, made it all the way to the 1968-69 Quicor Quicor by defeating Our Lady of Lourdes, the defending champion parish, in the final round on WFBM Radio January 9. The Southlanders edged Our Lady of Lourdes, 210-180, missing only five of the 24 questions asked, to record their first Junior title in a major victory. The winning team members, shown with the championship cup, left to right, are: Tom Scanlon, Terry Haller, Bob McGillicuddy, and Leo Medisch. Young Medisch turned in a perfect performance on the radio round, answering six straight questions correctly. Standing behind the panelists are Mrs. Joan Thoman, who coached the quartet through six victorious rounds; Mary Sullivan, team alternate, who is holding the championship check for \$40.00, which was presented by The Criterion; and Father John Recap, St. Barnabas CYO Priest Moderator.

CALLED 'NOT CONVINCING'

Dutch Pastoral Council rejects arguments of Pope's encyclical

BY HANS BRONKHORST

NOORDWIJKEHOUT, The Netherlands—The Dutch National Pastoral Council has declared that the argumentation given for the ban on contraception in Pope Paul's encyclical, *Humanae Vitae*, is "not convincing."

Written by the Dutch bishops, the statement was adopted overwhelmingly by the third session of the pastoral council, with only a few traditionalist Catholics dissenting.

The statement also said that the "well-considered personal decision of conscience of married people should be respected," and called for further consultation on a "Christian outlook on marriage" by the world's bishops, the Pope, married people and experts.

THE STATEMENT, which was adopted after a heated discussion on marriage and the family, also declared that "the discussions about the way in which marriage is lived have not been closed."

Several days before the sessions opened, the Dutch Catholic Council for Marriage and the Family, which is composed of clergy and laity and is a consultative body for the Dutch bishops, announced the objection to Pope Paul VI's encyclical on birth control.

It objected particularly to the concept of authority set forth in the encyclical; it called the obedience required of priests and theologians questionable, and it said that it regarded the

Clergymen head housing business

EAST ORANGE, N.J.—A priest and a minister are among the leading officers of a private organization which has purchased seven apartment buildings here to rehabilitate and then sell to the tenants.

The organization, Urban Better Living, Inc., was formed when it became known that the owner of the buildings planned to sell and that prospective buyers were thinking of renting individual units on a daily and weekly basis.

The Rev. William Bailey of Calvary Baptist Church is president of Urban Better Living. Father James M. Glynn of All Souls Catholic Church is one of three other officers.

The Federal Housing Administration made \$2.2 million available for the project, with about 60% of the grant earmarked for the purchase.

Dispute group's right to establish chapel

ROCKFORD, Ill.—Bishop Arthur J. O'Neill of Rockford has disputed a claim by a group of traditionalist Catholics, associated with the Sovereign Order of St. John of Jerusalem, Knights of Malta, which claims the right to establish a chapel for public worship here.

Bishop O'Neill, in a letter read in Rockford area churches, stated the group is "spurious" and has no canonical status. He said the group has no right of its own to establish a Catholic chapel, nor has it sought or obtained permission to do so.

HEAD of the Catholic Traditionalist Movement in America, Gommard DePaw, a disciplined priest of the Baltimore archdiocese.

CZECHS AVOID HARD LINE ON CHURCH-STATE ISSUES

NEW YORK—It would be "politically illogical and detrimental" for the Czechoslovak government to take a harder line in church-state matters, according to the Czech Secretary for Church Affairs.

An interview with Dr. Erika Kadlecova—which originally appeared in Lidova Demokracie (People's Democracy), daily organ of the Czechoslovak Catholic People's Party—was translated and published here by Religion in Communist Dominated Areas (RCDA), a National Council of Churches publication.

In a preface to the interview RCDA declared, "It seems that mutual respect and co-operation (in church-state affairs) increased during the (August) invasion (by Soviet forces) and following the very difficult weeks afterwards."

DR. KADLECOVA commended Christian Christians their "high civil responsibility, courage

prohibition of artificial methods for the regulation of births as offensive for an adult Catholic community.

THE TEXT of the pastoral council's statement on the encyclical follows:

"1. The plenary assembly asks for further consultations with the world episcopate, the Pope, married people and experts about a present-day Christian outlook on marriage."

"2. The plenary assembly considers the absolute rejection by the encyclical *Humanae Vitae* of the artificial means of birth control not convincing on the basis by the argumentation given. The well considered personal decision of the consciences of married people should be respected."

"3. Therefore, the plenary assembly is of the opinion that the discussions about the way in which marriage is lived have not been closed; and that the activities in the field of pastoral care and mental care continue, taking this into account."

COMMENTING on the statement on the encyclical, Cardinal Bernard Alfrink of Utrecht stressed the desire of the Dutch bishops to continue a dialogue with the Pope, and then asked the pastoral council not to make any declarations that would cut any possibility for further talks.

In another statement on the moral attitude of the Christian in the world—the pastoral council said that the "only absolute norm" by which man is to form his life and norms of conduct is "Christ's self-giving and sacrificing love."

It also said that the Church's directives on norms of conduct must be based on the findings of experts based on scientific experience and on the opinions and feelings of the people concerned, including those outside the Church, as well as on a reflection on the Gospel and Church tradition. "This method of decision-making, it said, is being used profitably in the field of community organization, social work and modern business management."

The Church, it declared, must face the changes in our times with "open-mindedness," and at the same time must "re-examine her own structure and essence and orientate herself on the basis of the Gospel toward this world in order to humanize it."

IN HIS opening speech Cardinal Alfrink stressed that the Church in The Netherlands also maintains "a justifiable diversity."

"Every local Church is

given the responsibility of finding out in what concrete manner the one mystery of the Church must be given shape," he said, adding that without the reality of the local churches, "the one Church of Christ cannot be found on this earth."

He also said that the "responsibility of the local Church and the responsibility of the Church universal do not exclude, but include, each other."

Participating in the session were bishops, priests, nuns and lay people of the country's seven dioceses. Other participants include elected priests, nuns and monks from Religious congregations; representatives of Protestant churches; representatives of the Jewish community and observers of other non-Christian groups; and observers of foreign bishops' conferences.

THE HOLY SEE was represented by the apostolic nuncio, Archbishop Angelo Felici.

Archbishop Felici, however, was not present on the day the council discussed marriage and the family and issued its statement on the encyclical *Humanae Vitae*.

Calling this absence "remarkable," the Dutch Catholic daily *De Tijd* commented: "Though he was nominated as the one official observer of the Holy See at this plenary assembly of the Dutch National Pastoral Council, he did not observe what this assembly thinks about the encyclical. The papal representative missed the most dramatic moment of this whole plenary meeting."

Before adjourning, the pastoral council session also declared that the controversial Dutch New Catechism (*De Nieuwe Catechismus*) "in original form" is a "safe guide for religious instruction."

The council had agreed that the Dutch bishops would not participate in the voting on the motion on the catechism. The council considered the approval of the motion a vote of confidence in the Dutch bishops.

THE DUTCH bishops had announced in November that they would issue a special supplement to the catechism containing corrections and clarifications recommended by a special commission of cardinals named by Pope Paul VI to study the catechism.

"We have accepted these changes," Cardinal Alfrink said, "but that does not mean that we take back what we said before."

Cardinal Alfrink also said that "if one understands its (the catechism's) contents well, it is a good presentation of the authentic faith of the Church."

In a statement on new ethical problems posed by modern times the pastoral council said:

"When the situation is not right to make a judgment, the ecclesiastical authorities should abstain from giving definitive directives, and wherever possible should leave room for experiment. In these cases, taking risks is justifiable and even necessary, if the Church is to remain faithful, in multifariousness, to the people of God on the march."

The council also called for solutions "that are more than a compromise or a stop-gap" for broken marriages among Catholics.

It urged authorities to "seek an answer to theological and practical problems about the indissolubility of Christian marriage and to seek 'amendments and simplifications' of canonical rules and procedures regarding marriage."

HOWEVER, Dr. Kadlecova warned that Czechoslovak church-state relations might be "seriously damaged" if there were "foreign interference" and she urged Czech clergymen to apply for "rehabilitation" in response to government appeals.

She also said there would be no state approval for another Catholic bishop. "Any new appointments can be made only on the basis of agreement between the state and the Vatican," she said, adding that the right to appoint bishops is an old historic right of the Czech crown.

"If we are sensitive to whatever limits our state sovereignty we must be against logic to give up our prerogatives in this instance. To grant state approval to the so-called secretly consecrated bishops would mean that we give up this right de facto."



HERO LIES IN VIETNAM BEFORE DEATH—The late Father (L.) Vincent R. Capodanno, Navy chaplain, is shown in the field preparing to give communion to members of the Third Marine Battalion in Vietnam. The priest was killed in action while shielding a wounded Marine medic with his body. The Congressional Medal of Honor was posthumously awarded to the priest's relatives in a Washington, D.C., ceremony. (RNS photo)

Ex-editor says 'leaks' insure Church secrecy

LONDON—Douglas Woodruff, former editor of the *Tablet*, national Catholic review, told the Times, national daily newspaper, that its practice of publishing "leaked" confidential and unauthorized documents dealing with the Catholic Church would only reinforce "traditions of secrecy."

Woodruff was following up a letter to the Times written in December by Cardinal John Heenan of Westminster, who had criticized the newspaper for publishing a confidential and inaccurate report about a Catholic theologians' meeting at Zurich and for its general "overexposure" of minor incidents of unrest in the Church.

Woodruff told the Times he considered its practice of publishing leaked and unauthorized documents, "unworthy" of the paper.

All organizations need "an era of confidentiality," he said. There can be no valid reason "for denying to ecclesiastical authorities what is readily conceded to the body else, not to have private communications intercepted and then published, with third parties arrogating to themselves the right to override the wishes and reasons of the owners of the documents."

Holy See warns against easing divorce in Italy

ROME—The Holy See has issued a veiled but unmistakable warning against Italy's pending divorce legislation, and has called on public officials to help preserve family life.

In a message to Italy's Family Front the papal letter, signed by Cardinal Amleto Cicognani, Papal Secretary of State, stated that if certain pending legislation were enacted it would "attack the stability of the family nucleus."

The letter did not refer to any specific legislation, but the Italian Parliament has a bill before it which would permit divorce in such cases as insanity of a spouse, a long jail sentence, or a serious crime against the other spouse or their children.

The Pope said "no one is unaware that there are certain provisions which if introduced, would attack the very stability of the family nucleus."

Aid for education

JEFFERSON CITY, Mo.—The Catholic bishops of Missouri have warned that private schools cannot be expected to continue without outside financial assistance and called for "co-operative arrangements" between the state and private agencies in which both would share the cost of education.

SEE AMBIGUITY ON ENCYCLICAL

Vatican City daily writer raps stance of national hierarchies

BY PATRICK RILEY

VATICAN CITY—An article in the Vatican City daily newspaper has taken "some episcopal conferences" to task for diluting Pope Paul's condemnation of contraception.

A French Jesuit theologian, Father Joseph Greco, author of the three-part article in *L'Osservatore Romano*, did not cite any national hierarchy by name. But his strictures on "ambiguous formulas" in fact criticized the key argument of the French and Canadian Bishops about "conflict of duties."

He declared: "To speak of conflict of duties is ambiguous. In itself it does not exist."

Father Greco, a professor of canon law and missiology at Rome's Gregorian University, also criticized unqualified appeals to the right of conscience over the demands of the encyclical.

"The theologian cannot fail to be perplexed before the fact that the general principle that regulates objections to the conscience has been invoked as a peremptory argument, even by some episcopal conferences, without the needed distinctions. In such way that one cannot clearly see how the very doctrine of God's law can be saved, not to speak of the happiness of the spouses."

FATHER GRECO, complaining that "real pressure groups" sustained by "vast financial means" had utilized mass communications media to conduct a successful propaganda campaign for contraception, said a counter-campaign of re-education was necessary.

"The work of re-education has already begun in some circles, but it is absolutely necessary to exclude ambiguous formulas," he wrote. "The rights

of conscience are sacred. But it would be the limit to proclaim the inflexible autonomy of this conscience discarding the necessary references to God's law and to the Church's teaching authority."

Such "unqualified" appeals to the rights of conscience are a "tragic aberration," he said.

"Never is contraception a good. Always, in every circumstance, contraception is a disorder. If, in this field as in every other field of moral theology, there can be affirming facts, sometimes no subjective guilt is attributed to those who, lacking light or reflection or liberty, are led to sin. Yet objectively the act remains sinful."

HE CONTINUED: "To speak of conflict of duties is ambiguous. In itself it does not exist, because there is always a hierarchy of values that in fact overcomes the difficulty objectively. A correct conscience which confirms itself to God's law enlightened by the Church's teaching authority does not hesitate on the reality of its duty, although in some circumstances it feels itself painfully divided because of inherent obstacles or its weakness or the non-Christian demands of a less well-formed spouse."

After noting that the pastoral action "of bishops as well as of priests must before all else begin by teaching spouses to do their entire duty well," Father Greco said that even from premarital instruction bishops and priests "must enlighten the people of God so that they revere to call good what they see evil and that, in the secrecy of their heart and sometimes in a loud voice, they brand as traitors to their duty those confessors who, before accusations of such sins,

dare to affirm 'that it is not a sin.'"

The Canadian bishops had asserted that persons faced with "what seems to them to be a conflict of duties, for example, to harmonize the imperatives of conjugal love with those of responsible parenthood," may, "according to recognized principles of moral theology" choose the path that seems best to them.

THE FRENCH bishops, also referring to the "conflict of duties," followed the same line in their pastoral note on *Humanae Vitae*.

The U.S. bishops also spoke of "conflicting duties," which often place married couples in a difficult position. But the U.S. bishops immediately quoted the encyclical itself: "Let married couples then face up to the efforts needed . . . and if sin should still keep its hold over them, let them not be discouraged but rather have recourse with humble perseverance to the mercy of God, which is poured forth in the sacrament of penance."

On the rights of conscience the U.S. statement quoted Vatican Council II's Constitution on the Church in the Modern World: "Spouses must always be governed according to a conscience dutifully conforming to divine law itself, and should be submissive to the Church's teaching office, which authentically interprets that law in the light of the gospel."

Arrest priest

BONN, Germany—A Catholic priest working at a civilian job was arrested in Budapest, Hungary, recently, it was reported here. Authorities gave no reason for the arrest of the priest, Father Josef Nemeth, O. Praem.

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GUARDED OPTIMISM

Pope hopeful in reviewing peace outlook

VATICAN CITY—Pope Paul VI has expressed guarded optimism that the wars in Vietnam and Biafra will each find a negotiated settlement. He also professed, in the same speech before the diplomatic corps accredited to the Holy See, a glimmer of hope that a deeply-rooted desire for peace will prevail in the Middle East.

The Pope was replying to the speech given on behalf of the envoys at the Holy See by the new dean of the corps, Cuban Ambassador Luis Amado Blanco. (The previous dean, Baron Prosper Poswick of Belgium, has been transferred to Madrid).

The Cuban envoy praised the Pope's institution of a "Day of Peace," and the repeated papal appeals for peace. His address, however, could not be taken as representative of the Cuban regime's policy, since the foreign minister of the Cuban government is always given in the name of the entire diplomatic corps. One diplomat attached to the Vatican described it as a "joint effort."

THE POPE began by asking how the spiritual power of the Holy See and the temporal power of the nations who had sent representatives to it could help one another achieve the common good—the common good of each nation and of humankind.

"Within each people, from the fact that the Holy See seeks no personal advantage but much rather that of the people itself, the collaboration should normally be the easiest that there is for what in fact do the temporal authorities offer themselves for the good of their people? The spiritual good and the temporal good are not two antagonistic. They harmonize in a total vision of the human person and of human society."

"And what should be said of collaboration between the Holy See and nations in the sphere of the common good of all mankind?"

The good of humankind calls for "concerted action from all men of heart throughout the world," the Pope declared.

HE CONTINUED: "The world's destiny is at stake, when all is considered: human rights to be guaranteed to all, the raising of the weakest, the education of all men to collaboration, disarmament to be achieved, racism to be eliminated, justice and freedom to be enthroned everywhere, and finally to improve all the immense question that seems to sum up all the others and dominate them: the question of peace."

The Pope then gave his view of the prospects of peace.

"Is it overoptimistic to judge that the fires of war are about to be extinguished, thanks be to God? It is rash to hope that the laborious task in Paris will, without too much delay, bring to a murder-ridden Vietnam the peace it has longed for so long?"

"We would also like to believe that like negotiations over the Nigerian conflict will open in Africa as we express hope for in our Christmas reply to the good wishes of the Sacred College."

"The Middle East doubtless remains a source of serious worry. But the eagerness generally shown where since the

Non-public school inquiry proposed

ST. PAUL—Governor Harold LeVander has proposed an investigation of "the impact the decline of private schools will have on the taxpayer" in Minnesota.

In his "state of the state" message to the 66th Minnesota Legislature he urged that either a legislative or executive committee be established and funded to carry on the inquiry.

Governor LeVander stressed that private elementary and secondary school enrollments have dropped 20% in five years. He pointed out that the enrollments had increased steadily until 1963.

"The result is an immediate, sometimes intolerable burden on the taxpayer, who must then provide many more public facilities, teachers and administrators," he said. The governor warned of "not only a problem but a possible catastrophe."

Visits Pope

VATICAN CITY—Dr. Eugene Carson Blake, general secretary of the World Council of Churches, conferred here with Pope Paul VI on January 9. No details of the meeting were immediately released.

latest developments has shown how deeply a desire for peace was rooted in consciences and in public opinion. There also we would like to view these symptoms as a glimmer of hope and the herald of happy improvements."

In Latin America, he said, "Threats continue to weigh upon social peace." But he took hope from "progress in the awareness of problems, and in more keenly felt demand for just reforms."

HE REFERRED in passing to "unrest recently manifest in Northern Ireland."

Without mentioning Czechoslovakia by name he said, "No body can resign himself blindly to the grave wounds inflicted on the liberty of a valiant Central European state, which since then has remained in the forefront of current interest. But even in this last case, is it not comforting to note that the admiration and sympathy of an almost unanimous public opinion spontaneously arose to defend the values that are the common patrimony of humankind?"

CITES ACTIVITIES IN GHETTO

Newark prelate denies racism charges of inner-city priests

NEWARK, N.J.—The charge of holding racist attitudes made against him by 20 inner-city priests, was described here by Archbishop Thomas A. Boland of Newark as being "contrary to everything which I have been attempting to do."

The prelate replied to the priests in a statement issued here to communications media. Archbishop Boland said that the archdiocese not only subsidizes inner-city parishes but also finances various community organization programs and schools in ghetto areas.

He detailed the scope of the archdiocesan community service agency, noting that it is staffed by 200 professional and non-professional personnel and by thousands of volunteers.

The Carmel Center, he said, is subsidized in the amount of almost \$1 million annually. Ninety per cent of its services, he emphasized, are devoted to the black community.

ARCHBISHOP Boland said: "These programs could hardly have been created, stimulated, developed and supported by a white racist."

At his press conference January 9, the 20 dissenting priests charged the Church in Newark with guilt of neglect in the ghetto, specifically in education, use of church facilities, employment, health, housing, political action in the assignment of some personnel to inner-city work.

Re-erring specifically to the priests involved, the prelate said that six have worked in ghetto areas for six months or less, four have been in the

ghetto less than 18 months, and that collectively, the 20 priests have 64 years of inner city experience—an average of 3.2 years.

"I should like to remind these priests that they cannot operate legitimately within the Church independent of the authority to whom they have promised reverence and obedience at their ordination," he said.

ARCHBISHOP Boland drew attention to a 1967 article published by Newsweek. After a national survey, the magazine said the Newark archdiocese's programs were "perhaps the most ambitious in the country."

Several incidents were cited by the 20 priests in lodging their charges of "racist attitudes" within the archdiocese.

They said a pastor had put barb wire around a playground to keep children out of his yard and a gymnasium; that the pastor of a largely Negro parish had never assigned black altar boys to his Masses; that the archdiocese created de facto segregation by "siphoning off" white students from the public schools; that the "election" of Gov. George Wallace as President in a mock vote by students of Essex County High School indicated that the "Christian message" was not getting across to them; that Negroes were barred from a parish's bowling alley, and that a pastor in a black parish had referred to his parishioners as "niggers."

Only one person was named in their charges, Father John Ambro, archdiocesan chancellor.

New North Irish riot called rights setback

NEWRY, Northern Ireland—Northern Irish civil rights leaders said a five-hour rampage of arson and vandalism here was a "setback" for their non-violent movement.

The violence broke out when police barred 4,000 civil rights marchers, most of them Catholics, from entering Protestant neighborhoods. About 100 demonstrators occupied the central post office; six police vehicles had been used as barricades; property damage amounted to an estimated \$24,000. Police arrested 23 and reported at least 20 injuries, including five policemen, injured.

After the violence here, Northern Ireland's home minister, William J. Long, issued a statement in Belfast in which he strongly backed the police action. He said the aim of the People's Democracy, a predominantly Catholic students' civil rights organization which organized the Newry march, "appears to be to create civil strife in an attempt to disrupt the harmonious and improved relations which have grown up among all sections of the community in recent years."

A WEEK earlier, Long had promised civil rights leaders an active and immediate investigation of police behavior in connection with violence in

Londonderry at the end of a cross-country civil rights march. Organizers of the Newry march said that civil rights campaigners in the future would use civil disobedience tactics such as refusing to pay taxes and rent.

John Hume, vice chairman of the Londonderry Civil Rights Association, said the violence here was "only a setback—the civil rights movement is still a non-violent one." Hume and other leaders blamed the government, the police, Belfast anarchists and local hoodlums for the rioting.

On the other hand, Kevin Boyle, a member of the People's Democracy, said the situation had developed so fast it was necessary to re-examine whether or not the non-violent movement could be continued.

THE VIOLENCE in Londonderry the previous week had injured more than 200 persons and had brought about a government order for a massive police

The march in Newry and the march from Belfast to Londonderry were the latest in a series of demonstrations that began on October 5 to protest discrimination by Northern Ireland's Protestant majority against its Catholic minority in employment, housing, voting and higher education.

BOTH EXPERTS ON STRIFE AREA

Priest, minister give views on Arab and Israeli violence

By DORIS R. PETERS

NEW YORK — A Baptist clergyman and a Dominican priest from Israel condemned as "immoral" the double standard being employed by a number of nations and some Christian institutions concerning the Arab terrorist killing of a plane passenger at an Athens airport and Israel's reprisal attack on the Beirut airport.

Speaking at a press conference in the American Jewish Committee here, Dr. C. Douglas Young, president of the Institute of Holy Land Studies and a Baptist expert on the region, said: "One is astounded and shocked by the contrast between Christian silence at the death here in the airport in Athens and the loud incensed reaction to the de-

struction of the empty planes in Beirut."

Father Bruno Hussar, O.P., director of the Dominican House of Studies in Jerusalem, expressed pleasure that Pope Paul VI has stressed that his recent message of sympathy to Lebanon did not imply he was on the side of the Arabs in the current conflict.

FATHER Hussar, criticized the "one-sided and distorted presentation" of the refugee problem, for which Arab leaders bear a heavy responsibility.

Father Hussar, who was born in Egypt and has lived in Israel for 15 years, said: "I have discovered how complex and difficult it is to understand the situation here. Many critics of Israel unquestioningly accept that

propaganda which endeavors to draw world attention away from the human problems which confront the neighboring countries and direct it towards the artificial and delusive field of Arab politics, for which the 1967 Khar-toum Conference's directive—no negotiation, no recognition, no peace—remains the program."

Expressing sorrow for the Beirut raid, Father Hussar said: "Lebanon was a friendly state in spite of the fact that they didn't say so and I'm very sorry that Lebanon now has been pushed into the arms of the enemies of Israel."

THE DOMINICAN said the two obstacles to peace "are one, political, the other, fear."

"As political implications

have come more and more into the framework of what's happening," Father Hussar said, "the peoples have been estranged from one another and cut apart. There is fear between Jews and Arabs and between Arabs and Arabs. The only way to break this fear is to put men in front of men."

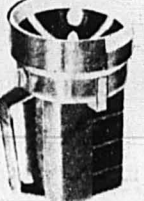








"Today something very great is happening in Israel that the shortsightedness of ideas and people cannot undo. The people of Israel have a message, akin to the message of the Prophet Isaiah, to give to the world today, a message that Christians today will do well to listen to, for it will attune them to the very roots of their faith, a message of peace," he said.

"In order to utter that message Israel needs to be at peace with her neighbors. If only the Western powers whose influence is so great in shaping history could understand this and let this vision, instead of carefully balanced diplomacy, guide their policy, the discouraging Mideast deadlock where hope is detained would be broken and a way toward peace opened," he declared.

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Where Thousands Save Millions

KEY WEST, Fla.—Tennessee Williams, Pulitzer Prize-winning playwright, has become a Catholic here.

Williams, whose hit plays include "A Streetcar Named Desire," "The Glass Menagerie," and "Cat on a Hot Tin Roof," recited his profession of faith and was baptized by Father Joseph LeRoy at St. Mary's Star of the Sea church.

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.

The view ahead

Looking beyond present efforts in the Indiana General Assembly, and elsewhere to obtain desperately needed public support for non-public schools, The Criterion hopes the growing realization that a gradual phasing-out of Catholic schools, which appears inevitable, continues to challenge the ingenuity and practicality of those most directly involved.

It would be foolhardy to assume that at any time in the foreseeable future non-public schools will find all their financial hardships dissolved in a sea of tax monies.

Non-public schools can hope, and with some justification, for a measure of relief. There is increasing recognition on the part of state and local officials that all schools will sink or swim together. But, given present sentiments and alternatives, it will be many a legislative session before non-public schools will be viewed on the same plane of need and obligation as their public counterparts—if, indeed, they ever are.

So, it is imperative that the perspective which has been developing during the past decade not be put out of focus by a few rays of hope glimpsed here and there in state legislatures and in Congress. New directions and emphases must be encouraged and accepted in a spirit of co-operation. Trends toward consolidation, merger, block-grade elimination or wholesale school closures must be assessed for what they are—not experiments peculiar to any given diocese or region, but what, in stark reality, appears the inescapable fate of the entire system of non-public schools.

Former Governor George W. Romney, in his recent farewell address to the people of Michigan, startled his audience by recommending that parochial schools in that state be closed and that churches, instead, concentrate their efforts on weekday religious education programs. The shock waves which reverberated from that recommendation are still rocking around Lansing and shaking up members of the Michigan Legislature.

Many far-sighted educators see the religious education center as the most promising, feasible answer to the decline and ultimate breakdown of non-public schools. The Criterian has supported this workable alternative and was happy to note that it received strong approval of the laity in the tri-diocesan questionnaire on religious education published this past autumn.

A religious education center, whether established and staffed ecumenically or by an individual faith, could be the proper embellishment of secular schooling and answer the demands for a total education—demands now met for many Catholics by parochial schools.

We must begin to face the fact that the Catholic youngster who receives a truly religious education is now an exception, not the rule, in the United States. The majority receives no religious training or schooling of any kind save in the home. The religious education center, if embraced wholeheartedly and put to optimum use, could not only serve as an alternative to the present parochial system but correct the widespread neglect that exists outside the system.

The Catholic school, as such, then would conceivably become the province of individual religious orders, operated separate from and without the support of the dioceses. Would those schools become the enclaves of children of the relatively privileged who could afford tuition at least approaching, if not in line with, operational costs? Not necessarily. There also would be mission-oriented schools working with disadvantaged and minority youngsters, and dependent on the generosity of those same Catholics who now contribute to similar mission schools.

These prognostications, and the wealth of others forwarded by concerned Catholics, are not born of despair or dissatisfaction. On the contrary, they reflect a vigorous hope that the Church and its people—when they must—will opt for an imaginative alternative to parochial schools, one that will be eminently satisfactory in fulfilling present services and at the same time stand the loving hand of Mother and Teacher to those millions of developing Catholics who otherwise will receive little or no formative guidance in the faith.

Irish and blacks

The roots and the stem are peculiarly Irish, but the bitter fruit of Londonderry is universal.

The riots and violence pockmarking Northern Ireland continue unabated. The "old ones" again are shaking their heads over the evils of Partition, the dying fervor of IRA buddies revives, foolish fantasies and ancient hates stir. Too many detect the soft, steady beat of the Drummer Boy underlining the demands of the Bogside People's Republic.

Sympathy for the establishment and acceptance of Negro human and civil rights is not rampant among tightly-knit European ethnic groups, including the Irish-Americans. But there is, understandably so, a sympathetic identification among those Catholic Irish, most of them emigrants from the Republic, now fighting the Protestant, Anglo-Irish Establishment for equal opportunities in employment, housing, education and political representation.

Stripped of old grievances and a sentimental attachment to history, the case of the Catholics in Northern Ireland is a dramatic parallel of the black struggle in the U.S.

A forthright recognition of that fact could bring a measure of understanding for the Negro civil rights stance that is now lacking in some Irish-American communities.

As LBJ bows out

This coming Monday, in an august ceremony in front of the nation's Capitol, President Johnson will become former President Johnson and Richard M. Nixon will take up the burden as well as the power and the glory—such as they be—of the world's most demanding office. The Criterion wishes the very best for both men in the years ahead.

There will be time enough later on to start telling Mr. Nixon how to run the Republic. It just isn't fair to start shooting at a new piano player—and Mr. Nixon, like former President Truman, does play the piano after a fashion—before he even gets his fingers warmed up.

But right now is the proper time to say a few words about Mr. Johnson lest they never get said. Old Presidents, like old soldiers, tend to fade away after they have withdrawn to quieter scenes, and comments about them lose urgency.

We believe history will judge Mr. Johnson harshly for having shoved America into its longest and fourth

costliest war for ill-defined objectives on a tiny land spit of Asia. But we also believe history will judge Mr. Johnson quite kindly for his domestic accomplishments, and that in the long run these gains will be seen as having in some measure counter-balanced his foreign-policy errors.

Mr. Johnson's greatest achievement was in having made America take a good, hard look at poverty—white, black, red, yellow, for poverty really is color-blind—and then making up its mind to do something to eradicate hunger and want in the midst of unexampled affluence.

It is true that President Johnson's War on Poverty has fallen short of its aims. But it also is true that Congress never appropriated nearly enough money to effectively fight that war.

Nonetheless, America at long last became painfully aware under President Johnson of what Michael Harrington in his classic study of poverty called "The Other America." Americans are a conscientious people, despite their carefree and often greedy ways. They know now the extent of the grinding poverty in our midst.



"NOT TOO BAD—HOW'S YOUR PRIESTS' SENATE GOING?"

THE BLACK VOICE

The establishment and NY school tiff

By REV. LAWRENCE LUCAS

One of the reasons why black people simply cannot trust the different establishments, church or otherwise, is the blatant hypocrisy with which they operate. By hypocrisy I mean saying one thing, often with a great deal of fanfare and publicity, and not meaning it or really meaning just the opposite. More recent developments in the New York school decentralization struggle afford a good example.

Let us assume that an "experiment" in local control of schools. If it means anything, must entail the transfer of the traditional power or a major part of it once exercised by the central administration to the local administration. If there is no exchange of power, there is no real experiment but simply a play on words. There is much to suggest that all that was really desired by the school establishment in the Ocean Hill-Brownsville and the I.S. 201 districts was only something to look like local control.

In the first place, there was no clear-cut mandate and outline of power given to the local school boards. In such a situation, of course, there were two avenues of approach for the boards. The first was timidity: "We do nothing or extremely little because 'they didn't tell us what we can do.'" The second was to presume a real transfer of power and move on with what was necessary for educational improvement, "because they did not say we couldn't." The result of Ocean Hill-Brownsville school district's taking the second approach was the "experiment" seriously in question.

Albert Shanker and the U.F.T., representing the teachers' union and other interests, illegally shut down most of New York City's school system by taking advantage of the deliberate non-spelling out of jurisdiction. The agreement ending the "strike" was something to behold. It virtually stripped the local board of any claim to power. In addition, it had the gall to include a program for enabling the teachers to make up pay lost during the strike under the guise of make-up instruction. For example, an extra 45 minutes per day did not become an extra period, but five extra minutes attached to regular periods.

Many children, refusing to be two-way pawns of the teachers, pulled strikes of their own, with far greater justification than their adult exemplars.

There have been additional interesting statements and developments indicating exactly what the establishment means by their "experiment." William D. Fisman, successor to Herbert Johnson as state trustee for the Ocean Hill-Brownsville school district vowed "to operate the district's eight schools with or without the community's help." He has "reassigned" the

(Continued on page 10)

A VIEW AT WEEK'S END

Best wishes to the lady who also ran

By JOHN G. ACKELMIRE

Around noon this coming Monday the good people of the United States will have a new First Lady of the land to start kicking around. There is reason to believe Thelma Catherine Ryan Nixon will kick right back and, moreover, will dominate the exchange of pleasantries.

It must be some vestigial yearning for the British monarchy tossed out on its tin ear nearly 200 years ago that gives so many Americans the attitude that a President's wife is a figure of property, a figure of royalty after a manner of speaking who has no personal rights but a burden of personal duties and noblesse oblige that would have turned rugged old Eleanor Roosevelt into a gibbering psychotic.

No similar demands are made of the President, even though he is the one to blame for his wife's finding herself in such a cruel circumstance. The President

almost always is a politician who made it all the way to the top, and the public casually accepts him as such.

Regal behavior is not expected, or even desired, of a President. Almost any personality or character aberration, any antic disposition, public or private, will be tolerated and amiably mythified so long as the country remains relatively prosperous and free of great troubles.

But, alas, the First Lady (note that this altogether unofficial title customarily capitalized in print) is permitted no such leeway. Dolly Madison is the classic case in point. Her only fault was in being beautiful, bright, and exuberant at a time when the glacial Puritanism of the 19th Century was beginning to displace the warm-breathed Age of Reason that had marked the 18th. Yet she still is thought of in some quarters as having been somehow improper.

At the other end of the scale are many White House wives who have been criticized as having been too inactive and colorless by the pseudo-sophisticates from the sticks who uprise so-

ciety, as it is called, in that strange here-to-day-gone-tomorrow village of Washington, D.C.

In fact, a First Lady comes under a heavy burden no matter what she does or doesn't do. If she activates a strong social conscience, as Eleanor Roosevelt did, she makes blood enemies by the millions. Even if she becomes only a modest pleader for highway beautification or the gracious Mrs. Johnson did, she is accused of meddling in official business. If she stays home and watches over her husband's best personal interests, as did Mrs. Truman and Mrs. Eisenhower, the one for a courageous but unpredictably ramblant mate, the other for an alling national father figure, she will be charged with having denied the peasants of some sort of "right" to White House glitter and foldover.

In none of the other free and civilized nations of the world is the wife of the chief of state put on an exposed pedestal and then made to dodge and duck the ensuing brickbats. We know about Mrs. Harold Wilson or Mrs. Charles de Gaulle or the wives of the prime min-

And, while new ways of attacking the problem may be coming to the fore, Americans will not rest easily until it is licked. Thank LBJ for that legacy of conscience.

Thank LBJ, too, for many victories for civil rights which will endure as grand monuments to his time in office.

The Congress elected in 1966 was less sympathetic to Mr. Johnson's domestic programs than his 1964 predecessor had been, and the Vietnam mess seemed to cause the President himself to lose much of his erstwhile interest in his proclaimed Great Society. Nonetheless, landmark gains were made. Medicare became law as did legislation for the betterment of the cities and the poor who inhabit them. And there were other victories.

In the last analysis, Lyndon Baines Johnson set in motion a striving for new frontiers in social betterment that will not be stilled until they have been reached. On that count alone, history will smile benignly on the strange, lonely, puzzling man who quietly will turn Monday to his native Texas.

GEORGE SHUSTER'S VIEW

U.S. Bishops' stand on Vietnam criticized

By DR. GEORGE SHUSTER

Some comments on the U.S. Bishops' pastoral letter of last fall seem to indicate that there are a good many aspirants to hierarchical authority. Admittedly the letter is not tightly written, so that in some portions of the text there are wide-open spaces through which a few meanings can ride merrily by side.

It also seems to be true that a very conservative view of marriage is joined together with a rather liberal appraisal of the Vietnam war and of the respect to which a conscientious objector is presumably entitled. It is with the second view that I shall be concerned here, knowing full well that what I say will please no one.

We should accept as a premise the fact that agreement is most difficult to reach through discussion at this moment in history. Moreover, the Bishops of the United States have not been trying to arrive at such agreements over a long period of time. Many of them are only now beginning to look beyond the confines of their own dioceses or to take into serious consideration the views of the laity.

But I am persuaded that progress has been made and that it would be very difficult to find in any American walk of life an abler chairman than Archbishop John Sheen. It also seems most likely that at some time qualified experts will be invited, either priests or laymen, to act as participants. This might ease the burden which rests on the Bishop easier to bear.

The hard thing to face up to in discussing the war in Vietnam is that one cannot formulate a religious or ethical position about it which is self-evidently absolutely right. Some may think they can, but all this means is that they refuse to listen to anybody else. Our plight is, alas, that we cannot avoid being in the "boundary situation," as Paul Tillich and Reinhold Niebuhr have defined it, in which the doctrine of Original Sin and the doctrine of Redemption come into conflict through the light each throws

on the nature of man and his history.

We have not become involved in Vietnam because there is strong and fervent support for the rights of man and the establishment of a truly democratic society. Nor should we get out because the Viet Cong are pleasant folk whose destiny we are imperially impeding. They are demonstrably not such folk. The only moral thing anybody can say in such a situation is that those we are supporting are better than the others or not. This again is something not determinable in theory.

The real problem lies elsewhere. A pamphlet entitled *U.S. Policy in the Far East: Ideology, Religion and Superstition*, containing papers by Kenneth W. Thompson, Hans J. Morganthau and Gerald C. Brauer and published by the Council on Religion and International Affairs, comes to me the most impressive discussion of the total situation to have appeared to date. It costs \$1.75, which is a bit steep for a brochure of this size. But it is worth it.

Two major problems are considered. First, how useful is the old "United States is God's country" ethic at present? This led our forebears to treat all sorts of identifications between what was thought good in our way of life and what was believed to be good for the rest of the world. If we have learned anything, it is that this ethic is meaningless, or worse than meaningless, at present. Second,

why is our country fighting in Vietnam? We can only try to answer as men always have when they came face to face with a serious issue.

The United States decided, primarily on the initiative of John Foster Dulles, to throw its cordon of defense positions around the Soviet Union and later around Communist China. This was relatively easy to do so long as both were comparatively weak, despite Russia's acquisition of nuclear armaments.

This is the real reason why we are in Vietnam, and the only moral issue involved is the dread one of whether we are inching toward a closer and closer choice between total war and surrender because the reason for Vietnam is now invalid. I agree with John Morganthau that it is invalid. We are dealing with a Soviet Union which is probably stronger than we are in terms of conventional weapons, and we face a China which has soon been very powerful in this respect, too. A *cordon* is no more effective than its weakest link, but it is worth it.

It is clear in retrospect that the inability of the UN to solve the problem of Kashmir, great though its efforts to do so were, is a greater defeat than we could conceivably suffer in Vietnam. We obviously need a new strategy, but it cannot be one of weakness either in military terms or in resolve.

Therefore, I am afraid I would criticize the bishops far less for (Continued on page 10)

WHAT OF THE DAY

Nixon deserves time to prove his ability

By REV. JOHN DORAN

As a new administration takes over in Washington, a period of "wait and see" should take over in the country. I hope it will be a fairly long one. Let us wait, Nixon or anyone else, will have an immediate effect upon the country, for the inaugural parade does not change the nation.

Nixon comes in at a difficult time. An unpopular war is still

being waged, but the pretense of a peace-seeking meeting goes on in Paris supposedly trying to end it. Many of the more intelligent liberals are admitting the failure of the liberal: at least it cannot be our country's woes by wisdom or wads of money from Washington. But the popular mind still sees the ideas as the only ones around. Nixon, not a man who will carry the burden of the Presidency immediately, but only gradually the aura of it.

I hope the opinion makers of the country give the man a chance, and at least let him get started before they begin the perennial "sock it to him." We tell ourselves that we are a nation which admires fairness, but we do not always live up to this, especially with our public officials. It has been our custom, however, to let the new President have a honeymoon with Congress and the press. I hope we do so now.

I hope, on the other hand, that the new President resolves to be free and honest with the press, the nation, and the people, that the press creates a credibility gap which can be one of the most frustrating burdens for the citizens of a democracy to live with. If we are to be interested in our government and to try to use our influence for the best interests of the nation, we must be operating out of knowledge, not out of the government's notion of what we ought to know.

So, we begin a new administration. I do not look for it to be a scintillating one, for Mr. Nixon is not a charismatic man. I hope he will be a good workman type of President, and that we will give him the chance to prove his workmanship effective. The way we do it is to be interested in what we ought to know.

But whatever course Mrs. Nixon chooses to follow, I hope that this fine, brave woman who is also "the lady who also ran," as her husband appropriately put it in the dedication of one of his books, will find the years immediately ahead the most richly rewarding of her life to date.

THE CRITERION

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QUESTION BOX

Have we failed youth?

By MSOR. R. T. BOSLER

Q. I have reared two children alone for ten years. They are now 17 and 19 years old. I have reared them as Catholics, and I attended Mass with them until three years ago when one of them told me they no longer believed in God and they refused to go to church. I have tried every way possible to persuade them otherwise, but I cannot get them to go back to church without threatening to leave home.

Q. This morning my 15-year-old daughter refused to attend Mass with all of us. She said that she "got nothing out of it." She is a girl with a good religious background and high moral standards. What can we do to get her to go back to church without threatening to leave home?

A. I have many more letters like these on my desk. The youngsters are telling us different messages. What can we get the message, then the future of the Church would seem to be bleak. There is no future of the Church without the young, for they are the future.

But Christ has promised that his Church will always have a future. What then should be our

attitude? Even though the ultimate future of the Church is assured by Christ's promise, the immediate future is something else again. And the immediate future is our children. What will become of them? Will most of them lose the faith and only a remnant be left? God alone knows.

This is an evasive answer for parents who are worried about the eternal happiness of their flesh and blood. What do they do when their boy or girl loses interest in religion or, worse yet, leaves the Church?

First of all, surely, they should remember that God loves those children more than they do. In their prayers for their children they will have to admit this to God.

Secondly, they might humbly look at themselves and try to discover whether there is anything in their attitude toward the Church that sours the children on religion. This can be an excessively critical attitude

toward the clergy and Religious or the laity, an almost infantile attitude toward them. Then, thirdly, they should honestly ask themselves whether their own faithfulness to religious practices is matched by love and generosity. If a teenager wants to leave home, there must be something wrong in that home, no matter how religious the parents are. And if the very reason for wanting to leave is a dislike for the insistence upon religion in the home, then there is something the kids would call phony in that religion.

Fourthly, they must respect the right of their children to make their own religious commitment and not nag them about going to church. Many a young person, who might have been a faithful child, struggling through several years of doubt and have been better for the experience, has been embittered and turned forever against the Church by well

meaning but foolish parents who attempted to impose religion upon him.

There is only one way to win the young back to religion and that is by demonstrating to them that it works. If religion makes parents loving and lovable, the children will ordinarily want religion.

I used the word "ordinarily" with deliberation, for I am aware that occasionally perfect parents, successful with their other children, produce a black sheep.

Q. My niece was born and raised Catholic by parents who during her teen years abandoned their Catholic faith and joined the Episcopal Church. (They had been away from the Church almost a "visits" because of their practice of birth control.) As a member of that congregation, my niece married in that church and my aunt was of the opinion that I

would not be wrong to attend the wedding since my niece had long since renounced her Catholic religion. Now, granted she has abandoned her faith, was she excommunicated as of that decision? Or when she married in the Episcopal church? Or could she simply, if she were of that mind, go to confession and return to the Catholic Church and Sacraments?

A. I don't grant that she committed a sin at all. From the description you give of them, her parents did not help her understand or practice her Catholic religion. It is most doubtful that she had any real commitment as a Catholic and may have decided she had an obligation to join her parents in the Episcopal Church.

Therefore, I agree with your aunt that it would be all right to attend her wedding. Though there was no question of a formal excommunication on the

part of the Catholic Church, your niece cut herself off from communion with our Church by joining the Episcopalians. If she decides to come back to the Catholic Church she would be obliged to make a profession of faith and go to confession. She would also have to renew her marriage vows according to the Catholic form of marriage. This is something that needs to be changed.

Q. I am wondering: In view of changes in the Church, has there been modification of the dress that priests wear in the bringing of Communion to homes? My priest is always dressed in cassock and surplice. Is this a requirement?

A. That's a switch—I thought you were going to say he came

in shirt-sleeves. In Catholic countries and in Catholic communities in North America it was long the custom for priests to wear cassock and surplice when bringing Communion to the sick. The custom is disappearing in Latin countries and has almost been forgotten elsewhere. I can remember, however, wearing a top coat over cassock and surplice while walking from car to house on communion calls. This was in the early forties in a city where Catholics were much in the minority.

Q. For many years, I, too, had wondered about the propriety of big weddings for pregnant brides. I concluded that God in His charity saw beyond the white gown, veil and decorations into the hearts of those being married and their families. It was none of my business, I thought, and God

would be the judge. Then it became my business. Our daughter also had fallen like so many others. In my grief and suffering, I asked, "Lord, what will You have me do?" The answer: "Love and forgive." But just what did that mean in this situation? Forgiveness as the father of the prodigal son had done, with joy and feasting? While symbolized purity, but not love? They who had sinned had asked for forgiveness and to be married before God in His church. My thoughts went out to Mary Magdalene, a public sinner, washing the feet of Our Lord with her tears. She was among the first to share in the story of the Resurrection, and in Peter, weeping because he thrice denied the Master. Jesus gave him the keys of His kingdom and made him the head of the Church.

Reassured that truly "God is love," I placed all in the hands of the Father and prayed. I asked Him to help the young couple become again like little children, letting God guide them on through the rest of their lives, thus making their marriage grow into a true spiritual union.

With confidence we began preparations. There were moments of doubt, but we went ahead. We shall never cease being grateful to our pastor who made every effort to bring out the true meaning of Christian marriage. Our daughter was deeply touched. Through the years that memory will sustain her.

Without a large wedding we would not have experienced the great kindness of those around us. Our family learned much about love and mercy, about suffering and grief shared together and offered to God in prayer. We did achieve real joy in celebration.

A. Your outlook and the happy resolution of a difficult situation should help others who may face a similar problem.

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YOUR WORLD AND MINE

THOMAS MERTON

By GARY MacEON

Trappist Monk Thomas Merton, who died tragically at the peak of his powers by accidental electrocution last month, is known to most people as an enormously successful author. The reputation is justified. His more than 25 books of prose and 10 of poetry sold millions of copies in many languages. Hard-cover sales alone of *The Seven Storey Mountain* in English were 600,000.

In addition to this enormous published output, Merton conducted from his monastery cell

a prodigious correspondence with people, famous and unknown, in all parts of the world. They included Boris Pasternak (who first wrote him from Russia long before publication of *Dr. Zhivago*), the mayor of Hiroshima, James Baldwin, Dorothy Day, Jacques Maritain.

Merton regarded this person-to-person exchange as perhaps his most valuable contribution to society. Among his correspondents was a group of Cuban poets, and he made the following significant comment in a letter to one of them: "All of you please send me new poems."

I am convinced that we are now already in the time when the printed word is not read, but the paper passed from hand to hand is read eagerly. A time of small letters, hesitant, but serious and

personal, and outside the meaningless dimension of the huge, the monstrous and the cruel."

An organic and profound development of this idea is contained in a "personal" paper which Merton recently distributed to some friends and of which I had the good fortune to receive a copy. It discusses the theme about which he had published several books, and which motivated his final study visit to the Far East, the purpose of the monastic life in today's and tomorrow's world.

The paper distinguishes three basic strata or elements in contemporary society. First, it says, there is the established power structure and those who accept it uncritically, a group which in the United States embraces the majority of the population. Though future oriented, it senses that it plans itself a future in which its own established power remains unchanged. It is essentially conservative.

According to Merton, "the hierarchy, the clergy, the ordinary middle-class Catholic people, . . . monks, nuns, and large" accept and identify with this sector of society. "Most of the apparent progressivism of monks and other Catholics is therefore completely illusory since it is nothing more than a more complete and submissive acceptance of establishment slogans, attitudes and clichés. Its progressive aspect is only an uncritical admiration for everything achieved by technology."

Next is the segment of society named the underclass by Gunnar Myrdal, the Swedish sociologist and statesman. They are the poor, who are everywhere imprisoned at the bottom of the heap. Such mobility as they have is downward, not upward, with the result that their condition deteriorates while their numbers increase. Some monks, Merton noted, are starting to work and live with them in the ghettos, presenting themselves simply "as brothers and friends." It is as good and honest, provided they are sufficiently informed to avoid acting "as missionaries and apologists for the established power structure."

Finally, the paper presents "The Unpropertied Intellectual" as a separate class. He has no vested interest in the established order, but he is free, in some sense privileged and respected. This is a disparate group, including university people, academicians, students, hippie artists, poets, writers, and others. Many of its members, while disaffected and critical, are "actively interested in 'spiritual' and 'religious' matters and are in fact the ones most involved in the project of self-discovery on a spiritual level. . . . They are not only close to us but very interested in us. They come to our monasteries with a very keen and alert curiosity, and they want to know if we have something they can respect."

Merton's conclusion is that "monastic life will be relevant in the future, specifically in the next two generations, . . . if monasteries open themselves to dialogue and exchange with this intellectual community." Obviously, he saw himself as already contributing to the process by his steady stream of "small letters, hesitant, but serious and personal."



THE BEATITUDES

BLESSED ARE THOSE WHO ARE PERSECUTED FOR RIGHTEOUSNESS' SAKE, for theirs is the Kingdom of Heaven. . . . In the house-cell of Bishop Walsh of China . . . in the attic rooms of the U.S. Legation in Budapest . . . in political prisons around the world. . . . "I shall accept everything God wills . . . for several months I have worn over my heart a verse from the Gospel of St. Matthew: 'When they persecute you in the city flee to another. I tell you truly that you will not have gone to all the cities of Israel when the Son of Man comes.'" Sister Teresa Benedicta of the Cross (Edith Stein) who died at Auschwitz, August 9, 1943.

OPINIONS

'Don't sign here' — hidden in the existential darkness of life (Issue). And life is inexplicable, irreducible to systematic terms. It is only understood by being lived. The monk (nun) is one who goes out to the frontiers of liberty and of existence, seeking the vision which no man can see without dying."

And to quote a very good friend, Trappist Anthony Weber: "Monks (nuns) bear witness to the world that in the already exists. . . . Again, let me quote Mother Genevieve Gallios, O.C.D.: 'The true apostolate is not what one says, but what one is.'"

Many of our brethren have long misunderstood the life of the contemplative monk and nun, however I can now see, with an eye of Christian hope, a new ray of understanding and kinship.

Peace, Bill Jones

Latin School of Indianapolis

Appeal for cards

To the Editor,

I shall be thankful to you if you will kindly publish a small appeal in your esteemed paper for used greeting cards.

We use them as visual aids to teach Catechism to our children and to set up altars in the huts of our convert Christians. A few of them we re-use and sell at the local market next Christmas, and the proceedings go to feed and clothe our poor Christians.

I would request that the packages be sent by sea mail marked "used cards of no value," and be addressed to me as follows: Rev. David S. Kandathil, St. Thomas Hostel, Quilon-1, Kerala, India.

Thanking you in advance, Father D. S. Kandathil Quilon, Kerala, India

Pope says family must be seat of moral instruction

VATICAN CITY—The family, not the state, must be the seat of moral, educational, moral and religious instruction, Pope Paul VI told a general audience.

Speaking to a group composed mainly of Italian nuns and newly married couples, Pope Paul said that the family must have been dispossessed "from some of its primary functions."

He said that children's education, their medical care and their recreation seem to have been taken over by the state.

"The family must recover its educational, moral and religious function," Pope Paul said. "The family nucleus thus becomes once more active in forming the new generations."

The Pope said that it is a "great comfort" to know that an awareness of the family's responsibilities is taking place in countries where there is no religious freedom.

In such countries, Pope Paul said, the family becomes an "intimate sanctuary, the training ground of virtues and the organizing center of the spiritual life."

Three will close in June. They are St. George High School in Evanston, operated by the Christian Brothers; and two commercial high schools for girls, St. Columbkille and St. Pius, both in Chicago. (St. Columbkille is staffed by Sisters of Providence.)

Cardinal Stritch High School of Chicago next year will operate only with classes for the 88 girls who are now juniors and will graduate in June 1970.

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This is our one appeal of the year to enroll in this Association, either individually or as a family, and to enroll your friends. Please send us your name and the names of others you wish to enroll. We will send you, with our deep appreciation, a membership certificate you will be proud to have.

The membership offering for one year is only \$2 per person, \$10 for a family. The offering for perpetual membership is \$25 per person, \$100 for a family. You may enroll your deceased as well, of course (\$25).

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TIC TACKER

Seminarians must have prayer

By PAUL G. FOX

A Sulpician priest, veteran seminary teacher and administrator, told an audience of Indianapolis pastors and Serra Club members this past Monday that despite the increased academic excellence sought by and for seminarians, they are not being thought of as "holymen."

Very Rev. Cornelius Cuyler, S.S., of St. Charles Seminary, Baltimore, spoke at the Serra Pastors' Nite dinner held at the Marriott Hotel.

He noted that within the past two years 55 seminarians were closed. Most of them were absorbed or amalgamated into other existing seminaries. "It is still a staggering thought," he said, "that there are more than 500 seminarians today in the U.S."

Father Cuyler, an official of the Minor Seminary Conference at Catholic University, emphasized that the internal prayer life of the seminarian is more important than ever before in producing priests. "Seminarians must be praying or worshipping communities above all else," he stated.

FOOTBALL FANS—The dedication of the new St. Paul Catholic Center at Indiana University, Bloomington, last Sunday, was met with stiff competition from the Super Bowl professional football championship. The New York Jets were one touchdown ahead of the clergy and other dignitaries were ushered from the rectory television set to form the procession into the Center. Father James P. Higgins, director of the Center, confidently told Coad-

lutor Archbishop George J. Biskup and E.U. Chancellor Herman B. Wells that "I'll have you back here for the final three minutes of play." When the dedication program was over and the football fans filed back into the rectory, the clock indeed showed 3:19 minutes to play in the second half. (Dr. Wells gave Father Higgins some good-natured needling during his remarks from the pulpit at the conclusion of the Dedication Mass. He reminded Father Higgins about the proximity of the I.U. football practice field, which is adjacent to the Center, and said that the director had some "fringe responsibilities" to say a few prayers for the success of next year's football squad. "The best possible way of observing the university's sesquicentennial next year would be to win the Rose Bowl," the Chancellor quipped.)

NAMES IN THE NEWS—Father George Elford, Archdiocesan Superintendent of Schools, was released from St. Vincent's Hospital this past Wednesday after spending eight days there following a fall on the ice. . . . Best wishes to Mr. and Mrs. Garner S. Lawrence, of Sacred Heart parish, Jeffersonville, on the occasion of their 25th Wedding Anniversary (Jan. 12). . . . Joseph W. White, a Marian College senior and chemistry major, has been named to the National Steering Committee on Tutorial Assistance of the American Chemical Society. At an initial meeting in Chicago (Jan. 11), White spoke on active and planned tutorial activities taking place on the Marian campus.



AT SERRA PASTORS' NITE—The annual Pastors' Nite dinner, sponsored by the Indianapolis Serra Club, was held this past Monday in the Marriott Hotel. Principal speaker was the Very Rev. Cornelius M. Cuyler, S.S., rector of St. Charles College Seminary, Baltimore, shown above at the right. Also shown, from left above, are Ray Paschke, dinner chairman; Archbishop Schellert; Charles G. Wagner, Serra Club president. The dinner was attended by 123 pastors, high school principals, Serrans and their wives.

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St. Matthew School
Monday, Jan. 20—8 P.M.
Parents of 7th and 8th Grade Students Invited
Several Archdiocesan High Schools will be there to talk to the parents.

CARD PARTY
St. Patrick's School Hall
Sunday, Jan. 19

ANNUAL ELECTION OF OFFICERS AND TEA
Sunday, Jan. 19—2 P.M.
St. Augustine Home for the Aged
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Money, not ideology

(Continued from page 1)
pupil which is allotted to the public schools for bus transportation of pupils.

Two years ago a similar bill passed the Senate but twice failed to receive approval of the House. It failed the second time by a single vote.

This was a considerably stronger show of favor than the measure enjoyed in 1965, although in both sessions Governor Roger D. Branigan said he would sign the bill if passed. The ever-growing strength of the bus bill has created the universal measure to the work of the non-denominational Committee on Non-Public Schools, the Indiana Catholic Conference, Lutheran groups and the Citizens for Educational Freedom.

There is an increasing awareness among lawmakers that non-public education has a considerable impact upon public education and the total public interest—that, indeed, the problem of non-public education is so inter-related that the crisis of neither will be resolved unless the crises of both are resolved.

Nonetheless, unless the money matter is worked out in the General Assembly both public and non-public education will get into a vicious cycle of recriminations of the hoary separation-of-church-and-state arguments which heretofore have dominated the issue.

OTHER BILLS affecting non-public education due to be introduced in the Assembly include:
• A measure that would reimburse local public school corporations for carrying non-public school pupils on the same basis that they carry public school children.
• A measure giving non-public school pupils the same non-teaching services now given to public school pupils, such as health services, vision and hearing services, and speech therapy.

• A tax-credit measure for contributions to any Indiana elementary and secondary schools, public or private, similar to the one already existing for contributions to higher education.
• A measure providing state support to pupils in non-public schools equal to 200 or 80% of the state support per pupil per year to local public school corporations, whichever is greater, by voucher to parents, who then would endorse the voucher to a child's school.

The Indiana Legislative Council last year produced figures showing that the absence of non-public schools in this state, based upon 1964-67 figures, would produce a 12.1% increase in public school costs, or \$27.3 million a year. In 1969-70, the council said, the figure would be considerably higher.

"Many of us are keenly aware of the situation," one influential Protestant legislator told me this week, "and we are no longer buying the old church vs. state arguments, particularly in view of high court rulings in recent years. I have been warning in the Archdiocese of Chicago, where the Catholic school system is the fourth largest—public or non-public—in the whole country. It is dying on the vine, and the consequence will be utter chaos for that city's already over-burdened public school system."

He added: "Similar situations exist in Indiana and all over the country. They were foreseen years ago, but no preparations were made to meet them. Now it is getting very late. The question is, of course, where is the money coming from? Frankly,

Announce plans for card party

INDIANAPOLIS—The Ladies Auxiliary of St. Joseph's Knights of Columbus Council 5290, will hold their annual card party Wednesday, Jan. 29, at their new club rooms, 4332 North German Church Road. Playing begins at 8 p.m. No progressive euchre will be played.

Door prizes and table prizes will be awarded and refreshments will be served. The party is open to men and women. For reservations call 998-5877.

Drops high school building project

ST. LOUIS—Archbishop John J. Carberry cancelled plans for a new \$11 million high school here, citing financial difficulties and a decline in religious vocations as primary reasons.

In explaining the move to area parishioners, he offered "new hope" if aid were to come from federal, state or local governments.

He pledged that "if the situation changes, if help of some kind should be forthcoming from the government, the state or the communities (within the framework of judicial review by the courts of our land) there may be new hope. At the present, however, we have no assurance, and we cannot build on hope alone."

School Mission Gifts 1968

Number of Pupils	Holy Child-hood Dollars	Christmas Seals Sold	Adoption Offerings	Other Gifts
INDIANAPOLIS				
Assumption	120	\$ 24.00	\$ 200.00	
Holy Angel	252	35.00	255.00	
Holy Cross	253	50.00	420.00	30.00
Holy Name	821	186.00	186.00	
Holy Spirit	785	157.00	73.00	275.00
Holy Trinity	295	60.00	481.00	65.00
Immaculate Heart of Mary	450	90.00	148.49	80.00
Nativity of Our Lord Jesus Christ	122	62.40	454.00	110.00
Our Lady of Grace Kindergarten	319			25.00
Our Lady of Lourdes	479	95.80	708.00	230.00
Our Lord Jesus Christ, King	479	380.00	280.00	
Sacred Heart of Jesus	310	330.00	25.00	
St. Andrew	749	140.00	990.00	340.00
St. Ann	250	50.00	243.00	
St. Anthony	187	90.00	377.22	
St. Barnabas	484	59.00		
St. Bernardette	297	79.00		90.00
St. Bridget	125		130.89	
St. Catherine	350	70.00	180.00	
St. Christopher	475	95.00	480.00	85.00
St. Francis de Sales	252	35.00	255.00	
St. Gabriel	482	96.00	776.00	5.00
St. James the Greater	300	300.00	542.79	
St. Joan of Arc	698	120.00	415.00	
St. Joseph	242	48.00	682.75	70.00
St. Jude	669	154.00	213.06	
St. Lawrence	276	75.20	613.00	190.00
St. Luke	424	84.80	275.00	225.00
St. Mark	424	84.80	275.00	35.00
St. Mary Child Center	485	100.00	532.00	
St. Matthew	442	228.40	1,183.00	625.00
St. Michael, Archangel	653	111.00	585.00	585.00
St. Monica	274	111.00	50.00	50.00
St. Philip Neri	559	120.00	635.50	175.00
St. Pius X	275	525.00		176.59
St. Rita	275			
St. Roch	401	80.20	485.00	
St. Simon	795	160.00	916.72	520.00
St. Thomas Aquinas	242	36.80	250.36	55.00
St. Thomas Aquinas	272	48.40	298.00	5.34
Aurora	642	261.00	552.00	315.00
Batesville	340	198.73		75.00
Bedford	276	162.00	596.27	105.00
Bloomington	116	15.40		120.00
Bradford	146		140.00	25.00
Brazil	333	66.00	390.00	140.00
Brookville	472	75.00		
Brownsburg	113	22.00	115.00	25.00
Cannellton	433	88.20	379.00	59.09
Cedar Grove	115			
Charlestown	116	117.20	599.38	280.00
Clarksville	116	23.20	303.50	60.00
Clinton	243		244.83	
COLUMBUS	359			
St. Columba	462		435.00	80.00
Connersville	183			25.00
Corydon				25.00
Dover				100.00
Enochburg				25.00
Frenchtown (CCD)	131	43.00		
Fulton	165	106.15	120.62	
Greenfield	433	88.20	379.00	10.00
Greenburg	441			
Jeffersonville	651	128.80	650.00	202.27
Sacred Heart	160	365.00		25.00
St. Augustine	123	24.60		20.00
Lanesville	318	64.00	370.00	220.00
Lawrenceburg				
Milhouse	401	80.20	357.00	
Morris	147	30.00	120.00	30.00
New Albany	138	27.60	113.93	65.00
Holy Family	417	104.25	506.00	90.00
Holy Trinity	257	79.00	70.00	
Our Lady of Perpetual Help	425	360.00	130.00	
St. Mary	237	30.00	201.00	25.00
New Albany	149	30.00	178.00	85.00
New Castle	168	26.50	313.62	235.00
North Vernon	272			
Odenburg	378			
Plainfield	205	55.00	285.00	60.00
RICHMOND				39.19
Holy Family	260	65.00	338.96	45.00
St. Andrew	238	47.00	301.79	20.00
Rushville	249	49.80	212.00	150.00
St. Leon	119	32.60	97.18	19.40
St. Mary (Perpetual)	81	16.20	43.00	101.32
St. Mary of the Woods	65	13.00		10.00
St. Maurice (CCD)	281	13.60		
St. Meinrad	122	18.00	175.00	25.00
St. Nicholas (Ripley Co.)	22	23.20	84.00	
St. Peter (Franklin Co.)	87	77.40	90.00	
St. Vincent (Shelby Co.)	116	27.80	186.15	5.00
Sellersburg	284	56.80	227.00	55.00
Seymour	500	100.00	766.00	
Shelbyville	364	36.40	30.00	2.89
Silbert	133	103.00	25.00	
Starlight	825	165.00	630.00	160.00
TELA HAUTE				
Sacred Heart of Jesus	218	214.00		
St. Ann	115	23.00	244.00	45.00
St. Augustine	46	46.00	111.53	60.00
St. Margaret Mary	283	325.00	35.00	
St. Patrick	507	100.00	622.00	115.00
Troy	40	23.20	168.00	
West Terre Haute				

St. Christopher PTO meeting set

INDIANAPOLIS—St. Christopher's PTO will hold an open meeting at 8 p.m. Monday, Jan. 27, in the school social room.

Three dioceses set guidelines

BROOKLYN—Ecclesiasts from three dioceses of the New York metropolitan area will devise common ecumenical guidelines.

The decision to co-operate in the project was made at a meeting here of the leaders of each diocese's ecumenical commission. They also agreed to study the possibility of developing a uniform set of guidelines governing Catholic-Jewish relations.

The Registrar on requirements and procedures.

Chicago black pastor calls Church 'racist'

CHICAGO—A Negro pastor here described "the whole white Church" and Cardinal John Cody of Chicago as "unconsciously racist," and said he would resign from his post unless the cardinal grants another black priest a pastorate of his own.

Father Rollins Lambert, 44, termed his own transfer last month to the pastorate of St. Dorothy's church, a predominantly Negro parish on Chicago's south side, a "purely political move."

He said at a press conference that Father George H. Clements, a militant and controversial black priest who has served as assistant pastor of St. Dorothy's for five years, should have been named pastor upon the retirement of Father Gerald P. Scanlan, a white priest whom Father Lambert succeeded.

LAYMEN of St. Dorothy's, other Negro groups, and white priests in 21 parishes had recommended before Father Lambert's appointment was announced that Father Clements, 36, be named pastor. Father Lambert said two weeks ago he also had urged the appointment of Father Clements and had accepted the assignment only after it became apparent that the younger black priest was not in line for the post.

On December 19, Cardinal Cody announced that Father

Lambert, then pastor of St. James parish, was transferred to St. Dorothy's and that Father Clements would remain as an assistant there. The St. Dorothy's parish council issued a statement thanking Cardinal Cody for the "beautiful black Christian presence" he had given them.

BUT individual members of the council and other militant black Catholics denounced the appointment. At a stormy meeting in a parish gymnasium recently, Thomas Mitchell, a St. Dorothy parishioner and president of the Afro-American Pastors League, called Father Lambert "the classic example of 'double-crossing'."

At his press conference, Father Lambert said he had a sympathy for the militants' view and added that his own former ministry at St. Dorothy's would be a "participation in racism."

Hike subscription
PROVIDENCE, R.I.—The Providence Voice, a diocesan newspaper, raised its annual subscription rate from \$4 to \$5 effective with the Jan. 3 issue.

Reforms

(Continued from page 1)
mitted to wear contemporary dress on occasion. Permission may be obtained from the provincial superior for the experimental daily wearing of contemporary dress.

LAST SATURDAY's plenary session of the chapter was attended by Sisters from 63 different houses of the Community as observers. The next session of the 29th general chapter will be convened in June.

Founded from France in 1840 as an American Community, the Sisters of Providence presently number about 1,500 members. The Community was divided into four regions or provinces in recent years with the generalist staff remaining at the mother house.

Rectory

(Continued from page 1)
Mass in the new church on Christmas Day. The official date for the erection of St. Isidore's parish was December 12.

The St. Isidore rectory was completely destroyed by the explosion and fire. Minor damage was inflicted on the adjoining church.

Father Joseph Vollmer, pastor of St. Mark's parish, was appointed administrator pending the appointment of a new pastor.

Funeral services for Lasher were held in St. Isidore's church on Monday, Jan. 13. He is survived by his parents, Mr. and Mrs. Joseph Lasher, of Tel City, two brothers, Larry Lasher, of Salem, David Lasher, of St. Meinrad, and a sister, Mrs. Alan Owen, of Indianapolis.

Issues warning
MADRID—Archbishop Casimiro Morcillo Gonzalez of Madrid warned here that it may be necessary for the police to intervene if sit-in demonstrations against the government continue in Spanish churches. His statement was provoked by the sixth such demonstration within a month.

FIRST IN ST. BENEDICT SERIES

Deep Lincoln-JFK similarities related by Sorensen in lecture

By JEFF HAYS

FERDINAND — There were more similarities between Abraham Lincoln and John F. Kennedy than just that they were both elected in the 60's, and they both had a Johnson for a vice-president, and they were both assassinated on Friday, an audience of nearly 1,000 was told Monday night.

Both men changed the concepts of the Presidency and presided over a revolution of human rights and the use of human resources," said Theodore Sorensen in the opening talk in the proposed annual Lincoln Day

Lectures sponsored by St. Benedict College here. Sorensen, who was probably the closest man to JFK during the last four days, from January, 1961 to November, 1963, said Kennedy left a legacy for the American people that will last much longer than any bronze statue we may erect in his honor.

THE NEW YORK attorney and former speech writer for the President predicted that John Kennedy's place in history will grow greater as the years go by.

"Jack Kennedy brought more

to the presidential office than mere style, wit, elegance and grace," Sorensen said. "These qualities he had. But he was more than that. He raised the idea of public service to an honorable position and thousands entered this service and are still around. Our legacy from JFK is the work still to be done."

"Kennedy said 'Let us begin.' He instilled in all America that there was a man determined to keep this country moving ahead—and we believed him."

Using the theme "JFK in the Lincoln Tradition," Sorensen cited several similarities in the two President's styles.

"BOTH KENNEDY and Lincoln revolutionized political life in this country," he said. "Lincoln was the first to use the convention as a springboard to the Presidency. And JFK aimed his entire campaign for the Democratic nomination toward the convention. He was the first to use public opinion polls, the first to make effective use of scheduling and advance publicity, and the first to bring a fresh team of advisers into service."

Kennedy broke the religious barrier for all future Catholic candidates, not because he was elected when many said he couldn't, but because of the way he conducted himself after election, Sorensen said.

"Both Lincoln and Kennedy used the full written and unwritten powers of the Presidency, the Urban League, the Louisville Philharmonic Society and the Kentucky Opera Association. In Louisville, he was active in the Religion and Labor Council, the United Nations Association, the English-speaking Union, the Louisville Area Mental Health Center, the Health and Welfare Council, the Urban League, the Louisville Philharmonic Society and the Kentucky Opera Association. Death was attributed to a heart attack."

He had been dean of Bellarmine College since 1953 and previously served as registrar and director of student personnel from the college's opening in 1950.

A NATIVE OF Ivesdale, Ill., Father Loftus was ordained in 1932. He taught English for many years at Mt. St. Francis

Offer new classes at Art Studio

ST. MEINRAD, Ind.—Two new classes are being offered at the Abbey Art Studio in conjunction with the Lincoln Hills Fine Arts and Craft Association.

The new classes began January 13. A course in pattern making and sewing design will be held on Monday nights from 7 p.m. to 9 p.m. in the Art Studio Building, with Brother Angelo Vitale, O.S.B., as instructor. A YOUNG PEOPLE'S class in fine arts and craft began on January 14. It is held on Tuesdays from 7 p.m. to 9 p.m. (CST). The classes include painting, drawing and ceramics. Father Quentin Colgan, O.S.B., is the instructor. These classes are open to anyone between the ages of 12 and 18.

The new classes are an addition to the classes now being offered in painting, drawing, ceramics, weaving, and rug making. Instructors are Brother Kim Malloy, Father Donald Walpole, and Brother Zachary de Bernardi.

The fee for all the above classes is \$1 per person. Most materials are extra but some are supplied with the lesson fee.

THE ABBEY Art Studio also gives classes at English, Ind., on Wednesday nights from 7 p.m. to 9 p.m. (EST). They are taught by Father Donald Walpole and Brother Kim Malloy, painting, drawing and ceramics are offered.

To enroll in any of the classes just come to the class or classes of your choice. Beginners are welcome at any time. For further information contact Brother Zachary de Bernardi, St. Meinrad, Ind., Telephone: 357-7515.

AFTER HIS formal talk the young looking attorney fielded a wide variety of questions from the audience. Here is how he answered some of them:

• New politics and demonstrations: "I think there are far too many people who like to do a lot of talking and marching but don't want to do the work necessary to bring their ideals to reality. The way to do that is to sell your ideas persuasively until you have a majority in your country, then your state and then the country. This is the way to get things done."

• Riots and Negro discontent: "Not even a Kennedy could have prevented all the racial turmoil we have had. But minority groups knew he cared for them. This feeling was cut off when he was killed and the people were frustrated, which probably resulted in more riots."

• Presidential amnesty for Vietnam War deserters: "I am not for it. The youth of this country have been faced with terrible choices. They could serve, they could claim a non-combatant status, they could

claim conscientious objection, or they could go to jail. None of these choices are pleasant but most young men have made them. I do not believe it would be fair to grant pardon to those who have fled the country and have refused to make one of these choices."

• Electoral college: "Senator Birch Bayh is right. It should be abolished. We have been on the verge of constitutional crisis in three of the past six elections."

• Luck in Cuban missile crisis: "Dean Acheson is right when he claims we were lucky in the Cuban crisis. His proposals to bomb the missile sites were discussed thoroughly. Our biggest luck was not taking his advice."

• Would Kennedy have escalated the Vietnam War? "You will have to wait for that answer when my new book is published this fall."

Greater collegiality

(Continued from page 1) Rome, had emphasized that the synod to meet October 11 was designed to foster co-operation between the Holy See and the bishops' conferences, and among the bishops' conferences themselves.

(This is a close variant upon the very first of the general aims of the synod listed by Pope Paul when he created it in his motu proprio Apostolicum Concilio of September 15, 1965: "To encourage close union and mutual aid, based on the principle of collegial collaboration and common responsibility approved and encouraged by the Sovereign Pontiff and the bishops of the entire world.")

Bishop Rubin quoted from Pope Paul VI's speech to the cardinals: "The importance we attach to this possibility of mutual aid, based on the principle of collegial collaboration and common responsibility approved and encouraged by the Sovereign Pontiff and the bishops of the entire world."

Bishop Rubin commented that, until now, such relations between the Holy See and the bishops' conferences and among the bishops' conferences have been "rather scarce, fragmentary and of a prevalently administrative character."

He said: "Obviously, the (Second Vatican) Council itself and the Supreme Pontiff in the post-conciliar period have established some means of contact between the bishops' conferences and the Holy See. However, when you reflect on the

conditions in which the Church pursues its mission and the work of renewal, and when you take into account not merely the difficulties but the crises that it encounters on its way, then it seems opportune to study concrete ways to weld the reciprocal relations between the Holy See and the bishops' conferences, and among the conferences themselves."

THERE WAS speculation in Rome that one of the crises Pope Paul hopes to meet through highly organized co-operation with national hierarchies is the outspoken resistance to his encyclical Humanae Vitae condemning contraception. It was also speculated that the Pope might be hoping, through smoother and more direct contacts with national hierarchies, to avoid apparent conflict between his teachings and the interpretations of those teachings by national hierarchies; such apparent conflicts have arisen over the same encyclical.

In answer to a question, Bishop Rubin said that other subjects in addition to such relations might be discussed in the synod, but that all must be relevant to these relations.

He recalled that the circular letter his secretariat had sent to all with the right to participate in an extraordinary session of the synod had asked them to send in their suggestions for the agenda by February 1. He said that the agenda committee will begin to draft a detailed agenda about the beginning of March and will send it to each bishops' conference and assembly of Eastern-rite bishops six months before the synod meets, as the synod's regulations specify.

The agenda commission is composed of Cardinal Carlo Confalonieri, prefect of the Congregation for Bishops and chairman of the commission; Cardinal Jean Villot, prefect of the Congregation for the Clergy; Cardinal Julius Döpfner of Munich, president of the German Bishops' Conference; Cardinal Valerian Gracias of Bombay; Cardinal Paul Zourennan of Ouagadougou, Upper Volta; Archbishop Desjardins and Bishop Avtar Brindoo Vilas of Teresina, Brazil, president of the Latin American Bishops' Council (CELAM). Bishop Rubin is secretary of this commission.

BISHOP RUBIN is actually a member of the procedural committee, whose chairman is Cardinal Pericle Felici, president of the Pontifical Commission for the Revision of Canon Law. Other members of the procedural committee are Cardinal Villot; Cardinal William Conway of Armagh, Northern Ireland; Archbishop Ambrogio Marchionni, apostolic nuncio to Switzerland, and Father William Perrens, S.J., a member of the Doctrinal Congregation. If, as Bishop Rubin said, the definition of an extraordinary session of the synod will be changed to emphasize the importance of the topic treated

rather than the speed required in handling it, that might well call forth changes in the membership of the extraordinary session.

Under present regulations, participants in an extraordinary session are in the main determined by virtue of their office. This means that there are no unwieldy and slow elections to hinder the swift assemblage of the extraordinary synod. Under present regulations, the only elected members of the extraordinary synod are three Religious who are elected by the Roman Union of Superiors General, most of whose members live in the city of Rome. The Pope also may name further members to a maximum of 15% of the other members.

UNDER PRESENT regulations, participants in this autumn's synod will total 124, exclusive of those the Pope may see fit to name. If he names a full complement of his own appointees, that will raise to total by 18 or 19.

Bishop Rubin said that the procedural committee will soon submit to the Pope its suggestions for changes in the synod's regulations. The committee's suggestions are based on comments elicited by synodal officials during and after the first session of the synod, which began its month-long deliberations at the end of September, 1967.

Louisville college official dies at 59

MT. ST. FRANCIS, Ind.—Funeral services for Father John T. Loftus, O.F.M. Conv., vice-president for academic affairs at Bellarmine Ursuline College, Louisville, were held at the provincial headquarters of the Conventual Franciscan Fathers here Saturday, Jan. 11.

Father Loftus, 59, was stricken at the television studios of WLKY, Louisville, while preparing to tape a panel program. Death was attributed to a heart attack.

He had been dean of Bellarmine College since 1953 and previously served as registrar and director of student personnel from the college's opening in 1950.

A NATIVE OF Ivesdale, Ill., Father Loftus was ordained in 1932. He taught English for many years at Mt. St. Francis

Minor Seminary here. From 1945 to 1947 he was an R.H. Aeppli, O.S.B., in the Louisville Division of the Order of the Holy Sepulchre.

In Louisville, he was active in the Religion and Labor Council, the United Nations Association, the English-speaking Union, the Louisville Area Mental Health Center, the Health and Welfare Council, the Urban League, the Louisville Philharmonic Society and the Kentucky Opera Association. Death was attributed to a heart attack.

SURVIVORS include two brothers, Milton M. Loftus and John Loftus, both of Decatur, Ill., and four sisters, Mrs. Joseph Maloney of Springfield, Ill., Mrs. William Oetzel and Mrs. Anthony Bernard, both of Decatur, Ill., and Sister M. Coline, O.S.F., of Rockford, Ill. A memorial funeral Mass was held at the college on Friday morning, Jan. 10.

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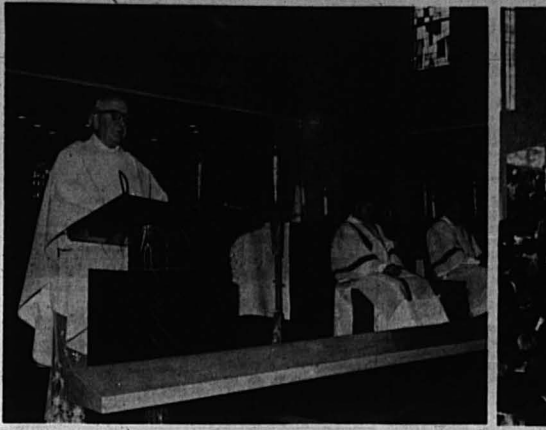
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AT ST. PAUL CATHOLIC CENTER DEDICATION—Nearly 1,000 persons attended last Sunday's dedication of the new, \$750,000 St. Paul Catholic Center at Indiana University, Bloomington. Located at 1413 E. 17th Street across from the north edge of the campus, the new facilities will serve an estimated 4,000 Catholic students attending the university.



Archbishop Schulte blessed the structure, offered the Pontifical Mass of Dedication and delivered the sermon to mark the occasion. He is shown in the first photo, above, giving the dedication sermon. Representing the university and extending its greetings was Indiana University Chancellor Dr. Herman B. Wells, third photo above. The center photo was taken



during the Offertory procession, which included members of the faculty and student governing boards and other representatives of the student body. Director of the Center is Father James P. Higgins, who is assisted by Father George Coffin, assistant director, and Sister Luke Crawford, S.P., counsellor.

'EVIDENCE OF CHURCH VITALITY'

IU Chancellor Wells praises new Catholic Student Center

By HENRIETTA THORNTON

BLOOMINGTON, Ind. — The new St. Paul Catholic Student Center at Indiana University was described by the university's Chancellor Herman B. Wells as "gratifying evidence of the vitality and strength of the Catholic Church."

Chancellor Wells represented the university at the dedication of the center Sunday, Jan. 12, and said the state university campus represents the Church's greatest missionary opportunity.

Archbishop Schulte blessed the new center and celebrated the dedication Mass at 4:30 p.m. He was assisted at the Mass by Father James P. Higgins, director; Father George Coffin, assistant director, and Father Joseph McCrisken, former director, of the St. Paul Center.

The Very Rev. Francis Tuohy, chancellor of the Indianapolis Archdiocese, was master of ceremonies, with Father Barnabas Kannenburg, O.P.M., Conv., doctoral student in classics at IU as commentator, Steve Bangert, senior from Fort Wayne, served as lector, and Miss Carol Eusebion, junior from Indianapolis, was organist. Music for the Mass was directed by Father Lawrence Thomas, graduate student in the IU School of Music.

also attended the dedicatory program.

Archbishop Schulte said that "this center is an oasis of religion and a living proof that God is not dead at IU."

"Many buildings have been dedicated at Indiana University but the building we dedicate this afternoon is unique in that it is a building dedicated to Almighty God — where students will come to repair and gain guidance in their spiritual life," the Archbishop said.

"Progress in material things is nothing if a man loses his soul and an undernourished spiritual life grows weak and causes young men and women sometimes to try to chart their own lives without the help of God."

CHANCELLOR Wells pointed out that "since an increasing proportion of all students in higher education are attending public institutions, the importance of the ministry of our churches to our students has a new dimension, especially in this era of skepticism and moral questioning."

In congratulating Archbishop Schulte on his "wisdom, courage and faith" in providing the IU Catholic Student Center, Dr. Wells stressed the need for such religious centers on state university campuses.

"It has become a matter of critical importance for the fu-

ture moral and spiritual health of the nation," he said.

"Our church-related colleges and universities are, of course, in position to promote church ties directly with their student bodies and, under the auspices of their related church, to minister to the spiritual needs of their students."

"A state university, however, is by statute secular and, therefore, unable to offer this essential type of experience to the student body through direct church affiliations. Therefore, Indiana University has long well-known and encouraged the development of the student foundations of the respective denominations and has relied upon them to fill this void."

"WE KNOW from past experience that most of our student will fill responsible positions in life as professional and political leaders. Thus, a higher proportion of the future leadership of the state and nation is being fashioned, formed and developed in our state universities."

"The university rejoices with the Church in this milestone of progress. We congratulate Father Higgins on the success of his program and we express to him, his colleagues and his successors the hope that the St. Paul Catholic Center may go from strength to strength in ever certain knowledge of the vital importance of its mission."

INDIANAPOLIS Coadjutor Archbishop George J. Biskup



MEDICAL AID FOR BUDDHIST MONKS—Sister Mary Michael Kenney, of Brooklyn, is shown in the top photo administering medical treatment to a community of Buddhist monks in Thare, Thailand. In the bottom picture her companion Sister Therese Grendin, Westbrook, Me., explains some of the tenets and practices of Christianity to the monks at the request of their abbot. The Sisters are Maryknollers. (RNS photo)

Immaculate Heart dance scheduled

INDIANAPOLIS—Masks and balloons will decorate the Immaculate Heart Club ballroom Friday, Jan. 31, for the "Mardi Gras Magic" dance sponsored by the Women's Club of Immaculate Heart of Mary church.

A buffet supper will be served from 7 to 9 p.m. before dancing from 9 to 1 a.m. Mrs. John I. Nurnberger and Mrs. W. Murray

Huse are taking reservations until January 28.

Mrs. George Schnieders is dance chairman, assisted by Mrs. William E. Kennedy Jr., Mrs. Robert Richards and Mrs. William T. Reid have charge of decorations and Mrs. Doyle Rein of publicity. Mrs. Clark H. Byrum is president of the Women's Club.

Plan tribute

NEW YORK — Catholic and Protestant churchmen will join Greek Orthodox leaders in a special "Ecumenical Doxology" here marking the 20th anniversary of His Holiness Athenagoras I as Ecumenical Patriarch of Constantinople and spiritual leader of Eastern Orthodoxy. The January 20 ceremony will be held in the Greek Orthodox Archdiocesan Cathedral of the Holy Trinity.

Newman Mothers slate luncheon

INDIANAPOLIS—The Newman Mothers' Club of Butler University will hold a luncheon

Election set

INDIANAPOLIS—The St. Joseph Auxiliary, Little Sisters of the Poor, will elect new officers at a meeting scheduled at 3 p.m. Sunday, Jan. 19, in Lanan Hall at the St. Augustine Home, 2345 West 57th St. Prospective members are invited to attend this meeting.

The guest speaker, J. David Gogerty, C.L.U. and trust officer of American Fletcher National Bank, will discuss "Will Choice or Chance Control Distribution of Your Estate?"

Mrs. Erwin Holching and Mrs. James Fox are co-chairmen.

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Cash church offerings believed on way out

ST. PAUL — Stewardship executives from four branches of the Lutheran Church heard a research analyst predict that by the late 1970's money may no longer be transferred by cash or check, and this will have a significant effect on church giving.

Mr. Warren Winness, a research analyst at First Com-

puter Corporation here, told 40 stewardship executives from the Lutheran Church in America, the American Lutheran Church, the Lutheran Church-Missouri Synod and the Synod of Evangelical Lutheran Churches that we are moving into a "cashless society."

"Instead of using checks as a medium of exchange," he said, "we will use computers and communications transfer system that will complete our personal and business transactions." Under this system he said, people will write "lower and fewer checks and depend less and less on cash." Instead of checks, people will authorize their banks to transfer funds from their accounts into the church account. Most of the accounting will be done electronically, using pre-coded bank account numbers.

This will have a significant effect on church giving, Winness said. Traditionally, members of the church have been accustomed to bringing their offering money as part of a regular experience, and there is a very personal psychology involved in this type of giving, he said.

In the future, he continued, "pre-authorized" withdrawals from church members' bank accounts will become the "principal source of church funds in the future." This, he said, will give the church a "regular, predictable cash flow throughout the year."

Melbourne priest deprived of post to work in U.S.

HOBART, Australia — Father Nicholas Crotty, C.P., has accepted a post with the Passionist Fathers in the United States after being deprived of his faculties in the Melbourne archdiocese.

Father Crotty, a professor of moral theology at Holy Cross Seminary in Melbourne until last year, was one of two priests who was deprived of their faculties by Archbishop James H. Knox of Melbourne because of public opposition to Pope Paul's birth-control encyclical, Humanae Vitae.

Father Crotty resigned from his teaching post last year at the request of Archbishop Knox. The Melbourne archbishop asked Father Crotty to stop teaching after Father Crotty said that he thought contraception was a matter for individuals to decide. He has been residing at St. Joseph's parish here since his resignation.

In the United States, Father Crotty will be associated with the Chicago Theological Union, a joint experimental theological center adjacent to the University of Chicago.



DISMISSED TEACHER—Sister Mary Ellen Poland (right) one of the three teachers dismissed from St. Mary of the Assumption School, Staten Island, N.Y., spoke at a press conference in Chicago with Sister Rose Marie, supervisor of the Holy Name Provincial House. Formerly the principal of the school, Sister Mary Ellen was dismissed after being accused of "heretical" teaching on such subjects as evolution and the existence of angels, devils and sin. New York archdiocesan school officials denied that any heretical teaching was involved and said that the problem was a "highly conservative viewpoint" among critics of the nuns. (RNS photo)

Remember them in your prayers

EVANVILLE

† ANDREW B. MEHLING, 69, Chris the Long, Jan. 12, husband of Rose; father of Edward, 51, and Leo, 40, all of Evansville.

† FRANCIS J. DEVOY, 60, St. Benedict, Jan. 12, father of Philip, Gregory, Mrs. James Barron of Evansville, and Mary Winger of Tipton, Texas.

† DORAN L. TENBRAGE, 58, St. Joseph, Jan. 12, son of Herbert Tenbrage of Evansville, brother of Victor of Brookville, N.J.; William R. of Evansville, Sister M. J. Florissant, Mo.; Esther Gerst, Ruth Jordan, and Clark and Pat Martin, all of Evansville.

† LORENA GARET, 72, St. Boniface, Jan. 9, mother of Fred Winger, Margaret Lamb and Katherine Mueller, all of Evansville.

† FLORE KATHRYN GEISER, 82, St. Boniface, Jan. 9, mother of James, Robert, and Odell F. Geiser, all of Evansville.

† DALE

† WOODROW W. SHIMMER, 80, St. Joseph, Jan. 4, husband of Mary Elizabeth; father of Walter and Sister M. Ruth; step-father of Michael and Linda Cooper of Dale and Lucille Leaning of Mt. Carmel, Mo.

† EMMA M. KLEIN, 73, St. Ferdinand, Jan. 5, mother of Mrs. James Varkamp, Mrs. James Wahl and Earl, all of Ferdinand.

† STELLA KNIES, 60, Precious Blood, Jan. 5, wife of Alois.

† LINDA "Daisy" DUMPS, 52, St. Joseph, Jan. 5, wife of John Dumps, Jr., of Raleigh, N.C.; mother of John, Robert, and Miss Arlene, all of Raleigh, N.C.

† HERBERT "Marty" PFAR, 71, St. Joseph, Jan. 7, husband of Marie.

INDIANAPOLIS

† EDWARD B. SCHAEFER, 80, St. Andrew's, Jan. 4, husband of Vera; father of Edward, 51, and Leo, 40, all of Evansville.

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Richmond CCW slates workshop

RICHMOND, Ind. — Mrs. George Stragand, president of the Richmond Deaconry Council of Catholic Women, has announced plans for the Winter Workshop to be held here Thursday, Jan. 23, at Holy Family school.

There will be coffee and registration beginning at 9:30 a.m. Mass will be offered at 12 noon followed by lunch in the school cafeteria.

Father Paul Volt, assistant pastor of St. Michael's parish, Brookville, will be the guest speaker. A social hour will be held before dismissal at 3 p.m.

Reject Franco's clergy salaries

BARCELONA — Forty-three priests of the Archdiocese of Barcelona have rejected their state salaries to dramatize a call for Catholic Church independence from the Franco regime.

The priests, who normally receive a salary of slightly more than \$47 a month from the Spanish government, had complained to the nation's bishops in November that Church acceptance of state funds destroys the independence of the clergy.

The priests want either to rely on offerings of the parishioners or to take secular employment to support themselves and their work.

Brookville

PEPSI-COLA

Shuster

(Continued from page 4)

what they said about Humanae Vitae than for their comments on our situation in Asia. The only moral thing to do now is tell the American people the truth, and in my opinion so much telling is done in the little book to which I have referred that it might help to do some collective thinking about it. To be sure, peace is what we pray for and live for.

But it will not rise from the soil of contemporary society. If we do not till that soil and try to harvest the crop. There seems to me no more impressive expression of our lack of realism than the sight of some young people crying for what they cannot have and never will have in their lives.

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Lucas Honor Marian grads

(Continued from page 4)

unit administrator Rhody McCoy and is now "alt"ing through a number of prospective candidates for McCoy's post. The criterion for the "reassignment" of the "alt" is not the community and its wishes, but ability to get along with Firm.

Black people have been around long enough to realize this means a black face willing to be subservient to Firm and the establishment. The teachers who are now supporting McCoy's refusal to accept his reassignment were warned by Mr. Firm that "anyone absent without permission would face disciplinary action and possible loss of jobs." There hasn't appeared the same enthusiasm to discipline those absent without permission for almost two months in order to break the back of local control.

The Board of Education finally submitted its plan to decentralize the city school system. It keeps distribution of funds, construction of new schools, collective bargaining, transfer of teachers outside the district, etc., in the hands of the central board.

Whitney Young, Jr., and Kenneth Clark have demanded the removal of Firm from his "causal and insensitive action" against the experimental school district. They want him replaced with someone "who has the sensitivity to work with the community rather than dictate to it."

It is my opinion that the black and Puerto Rican communities should not only be given their right to self-government in the districts where they are in the majority; they should also be able to demand that their teachers should reside within their community and send their children to their district community schools.

To keep prayer

LONDON — Britain's government plans to retain daily prayer and compulsory religious education in its state schools, the national education minister, Edward Short, has declared.

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INDIANAPOLIS—Seven Marian College graduates have been named Outstanding Young Women of America by the Outstanding Americans Foundation.

Named for inclusion in the annual biographical compilation of the national organization were: Miss Lora Vann '58, Dr. Juliana Simmons '62, Miss Debra Simmons '65, and Miss Emily Murray '37, all of Indianapolis; Mrs. Sippanondha Ketudat, the

former Emilie Clevenger '20, of Brookville, now residing in Bangkok, Thailand; Miss Mary Ellen Everman '50, of Effingham, Ill.; and Mrs. Marie Masturserio Harris '33, of New York.

They were selected for outstanding accomplishments in community service, religious and political activities and professional endeavors.

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

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

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

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

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

Peace of Mind and Security

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

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

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

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

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

No Red Tape—No Salesman Will Call

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

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

CHOOSE THE PLAN THAT SUITS YOU BEST



ALL-FAMILY PLAN
\$10,000 MAXIMUM

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

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

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



HUSBAND-WIFE PLAN
\$7,500 MAXIMUM

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

If you have no children, or if your children are grown and no longer dependent on you, you will want the Husband-Wife Plan. You pay only \$5.75 a month and you get your first month for only \$1.00!



ONE-PARENT FAMILY PLAN
\$7,500 MAXIMUM

PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is 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 since no maternity benefit is provided in the One-Parent Family Plan.

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

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



INDIVIDUAL PLAN
\$5,000 MAXIMUM

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

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

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

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

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

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

But whether or not you have had a chronic ail-

ment, the Hospital Plan for Catholics will cover any accident immediately, the very day your policy goes into effect—and any new sickness which begins after your policy is 30 days old. There are only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the All-Family Plan), war, military service, nervous or mental 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 you regardless of age, it gives you hard-to-find extra cash protection and safeguard your 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: \$1.00

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

Accidental Death Benefit On All Four Plans

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

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

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

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

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

MUTUAL PROTECTIVE INSURANCE COMPANY

3860 Leavenworth Street, Omaha, Nebraska 68105

Licensed by the State of Indiana

18 Important Questions Answered

ABOUT THE NEW HOSPITAL PLAN FOR CATHOLICS

1. What is the Hospital Plan for Catholics? The Hospital Plan for Catholics is a brand-new, low-cost health protection plan especially for Catholics that pays extra cash income direct to you when covered accident or illness hospitalizes you or a member of your family.
2. Why do I need the Hospital Plan for Catholics in addition to my regular insurance? Probably, your present hospital insurance won't cover all your hospital expenses, but even if it does, you will still need help to cover all your household expenses when you are hospitalized.
3. Can I collect even though I carry other health insurance? Yes, the Plan pays you in addition to any health insurance you carry, whether individual or group—even Medicare! And all your benefits are tax-free!
4. Is there a lot of red tape to qualify? None at all. Your only qualification is to complete and mail your Enrollment Form by the deadline date shown on the form at right.
5. Which plan should I choose? You may choose any of four low-cost plans—you can actually select the exact plan that suits you best! If you're a young, growing family, we recommend the ALL-FAMILY PLAN. You and your wife are covered at once for accidents, for new sicknesses which begin after your policy is 30 days old, and for maternity benefits after your policy has been in force for 10 months. 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.

6. If I become hospitalized, when do my benefits begin? On all plans, your cash benefits are paid from the very first day you enter the hospital, for as long—and as many times—as you are hospitalized, up to the maximum (Aggregate of Benefits) of the plan you choose.
7. How much can I be paid in a Catholic hospital plan? The plan has its own "Aggregate of Benefits," which sets the maximum. Under the ALL-FAMILY PLAN, the maximum is \$10,000—\$100 a week (\$14.28 a day) extra cash income while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized. Under the ONE-PARENT FAMILY PLAN, the maximum is \$7,500—\$75 weekly (\$10.71 daily) while you are hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized. Under the HUSBAND-WIFE PLAN, the maximum is \$7,500—\$75 weekly (\$10.71 daily) while you are hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized. Under the INDIVIDUAL PLAN, the maximum is \$5,000—\$50 weekly (\$7.14 a day) while you are hospitalized.
8. 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.

9. When does my policy go into force? It becomes effective the very same day we receive your Enrollment Form. Any time you need your benefits, you know your claim will be handled promptly. After your policy is 30 days old, sicknesses which begin thereafter are covered. Under the ALL-FAMILY PLAN, childbirth or pregnancy or any other condition is covered. After your policy has been in force for 10 months.
10. What if someone in my family has had a health problem that may occur again? Any covered family member who has suffered from chronic ailments in the past will be covered for these pre-existing conditions after he has been protected by the policy for two years.
11. What conditions aren't covered? Only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the ALL-FAMILY PLAN), war, military service, nervous or mental disease or disorder, suicide, alcoholism or drug addiction, or any condition covered by Workmen's Compensation or Employers Liability Laws.
12. Can I drop out at any time? Can you drop me? We will never cancel or refuse to renew your policy for health reasons—for as long as you live and continue to pay your premiums. We guarantee that we will never cancel, modify or terminate your policy unless we decline renewal on all policies of this type in your entire state or until the maximum (Aggregate of Benefits) of your policy has been paid. You, of course, can drop your policy on any renewal date.
13. 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 plan you choose. This is your "Health-Bank Account."

14. Are there any other unusual benefits? 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 (you may name your parish as beneficiary if you wish) subject to the maximum (Aggregate of Benefits) of your policy.
15. Will my claims be handled promptly? Yes. With your policy, you will receive a simple, easy-to-use Claim Form. Your claims will be processed quickly and your checks sent directly to you.
16. Why are the premiums in the Hospital Plan for Catholics so low? You actually get all these benefits—at such a low cost—because this is a mass enrollment plan—and no salesmen are used. Our volume is higher and our sales costs are lower.
17. How much does my first month cost? Only \$1.00, regardless of your age, the size of your family or the plan you select. After the first month, if you are under 65, you pay only 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, and only \$3.25 a month for the INDIVIDUAL PLAN. (When you are over 65, premiums increase. See modest income in box above.)
18. 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 it within 10 days and your \$1.00 will be refunded immediately.

SPECIAL LIMITED ENROLLMENT EXPIRES FEBRUARY 16, 1969

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

HOSPITAL PLAN FOR CATHOLICS
LIMITED ENROLLMENT FORM NO. 0055

INSURED'S NAME: (Last, First, Middle Initial) _____
ADDRESS: _____
City: _____ State: _____ Zip No.: _____

IMPORTANT: This enrollment form must be mailed no later than midnight of **February 16, 1969**.

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

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

If All-Family or Husband-Wife Plan is selected, give following information on wife: Wife's First Name _____ Middle Initial _____ DATE OF WIFE'S BIRTH: _____ Month Day Year

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

I have enclosed my first monthly premium of \$1.00 and hereby apply to Mutual Protective Insurance Company, Omaha, Nebraska, for the Hospital Plan for Catholics (Form P147 Series and Plan, which includes a refund of my \$1.00 if I do not mail this policy back by check.)

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

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

FORM E-1478 Please make check or money order payable to MUTUAL PROTECTIVE