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ALL FULLY LICENSED

Unique area program provides 8 teachers

By PAUL G. FOX

Catholic elementary schools in the Indianapolis area will have an additional eight fully licensed teachers next fall as the result of a unique program carried on this past year.

The eight, all college graduates now teaching under supervision in several area schools, form the first "class" of the Elementary Teaching Internship Program launched last spring under joint sponsorship of the Catholic School Office and Marian College, Indianapolis.

Two Sisters of St. Francis, Oldenburg, are serving as full-time consultants for the three men and five women participating in the program. The interns completed their undergraduate college work in non-teaching areas during a 20-year span from 1947 to 1967.

Under terms of the program, designed to qualify college graduates for teaching, the interns are required to take 24 hours of education courses and practicum at Marian College. The courses cover two summer sessions and the two-semester year of classroom teaching.

TEACHER CERTIFICATION PROGRAM — Sister Marilyn Brokamp, O.S.F., a consultant for the first-year Elementary Teaching Internship Program, is shown above checking resource material with Mrs. Mary Ann Sigward, one of eight interns in the program. Mrs. Sigward teaches fourth grade at St. Andrew's School, Indianapolis, and will receive full teacher accreditation at the conclusion of this summer's post-intern session at Marian College. The program is jointly sponsored by Marian and the Catholic School Office.

SERVING as consultants during the program's first year are Sister Marilyn Brokamp, O.S.F., who resides at St. Christopher's parish, and Sister Rose de Lourdes Rogers, O.S.F., who resides at Little Flower parish. Sister Marilyn is consultant for the lower grades, while the latter has responsibility for interns teaching in the upper four grades.

Pioneers as first-year interns include: James Armstrong, 1963 graduate of St. Meinrad College, teaching fifth grade at St. Monica's School; Mrs. Saloma Cary, 1963 graduate of the University of Kansas, first grade at St. Christopher's School; Mrs. Mary Anne Christenberry, 1947 graduate of Butler University, fourth grade at Christ the King School.

Also, John Gallagher, 1964 graduate of the University of Cincinnati, fifth grade at Little Flower School; Mrs. Mary Jane McConahay, 1956 graduate of St. Mary-of-the-Woods College, fourth grade at St. Pius X School; Julio Nasis, 1964 graduate of San Beda College, Manila, Philippines, fifth grade at St. Simon's School, and Mrs. Mary Ann Sigward, 1950 graduate of Purdue University, fourth grade at St. Andrew's School.

THROUGH special arrangements with Our Lady of Mt. Carmel School, Carmel, which is in the Lafayette diocese, Mrs. Catherine Lake is interning there in the second grade. She is a 1947 graduate of Purdue University.

In addition to the education courses taken during the summer sessions at Marian, interns participate in a weekly seminar at the college to study and discuss classroom techniques and problems related to their teaching.

The consultants spend one day each week visiting the intern in the classroom to offer guidance, teaching ideas or resource suggestions. They may give demonstrations of methods and techniques, do team teaching, and sometimes substitute for the intern to allow him to observe another teacher or gain some other experience.

Under terms of the new salary schedule, applicable next September, new interns will earn a base pay of $4,830, while those who have completed the internship program will be paid a minimum of $5,555.

The selection of candidates for the internship program begins with three letters of recommendation followed by a personal interview. Applications to the program may be made with the Catholic School Office, 131 S. Capitol Ave., Indianapolis, or with Marian College, Department of Education.

Foundation to foster reproductive studies

WASHINGTON—The independent, non-profit Human Life Foundation has been organized to sponsor and stimulate research into and carry out educational programs related to medical, psychological and sociological aspects of human reproduction.

The National Conference of Catholic Bishops at its November, 1968, meeting decided to launch such a foundation as a response to Pope Paul VI's encyclical on birth control, Humanae Vitae, in which he said:

"It is particularly desirable that, according to the wish already expressed by Pope Pius XII, medical science succeed in providing a sufficiently secure basis for the regulation of birth, founded on the observance of natural rhythms."

CHAIRMAN of the foundation's 12-member board of directors is Edward B. Hanify of Boston, who explained that the Human Life Foundation will be initially financed by the bishops —who pledged $1 million for the purpose last November — and added that other sources of income are also being sought. Hanify is a director of the American Telephone and Telegraph Corporation and a life trustee of Tufts University.

Dr. Frank Ayd, Jr., Baltimore psychiatrist and researcher, is vice-chairman.

He said the foundation's research findings would be published as part of a continuing educational program.

The directors of the Human Life Foundation will meet again soon to establish an office and appoint an executive staff.

MEMBERS of the foundation's board of directors, in addition to Dr. Ayd, are:

Dr. John G. Boutselis, Columbus, O., associate professor and director of the division of endocrinology in the depmtarent of obstetrics and gynecology, Ohio State University school of medicine.

Dr. Paul B. Cornely, Washington, D.C., head of the department of preventive medicine at Howard University.

Edward B. Hanify, Boston, director of American Telephone and Telegraph Corporation and life trustee of Tufts University.

Henry J. Knott, Baltimore, trustee of Johns Hopkins Hospital and chairman of the board of the Arundel Corporation.

Dr. William A. Lynch, Brookline, Mass., obstetrician and gynecologist and teacher at Tufts University school of medicine.

Walter McArdle, Washington, president of McArdle Printing Company, chairman of the Washington Metropolitan Urban Caelition.

THE FOUNDATION was organized by a committee of seven bishops, with Cardinal Patrick O'Boyle of Washington as chairman. Other members are Cardinal-designate John J. Carberry, archbishop of St. Louis; Cardinal-designate John J. Wright, bishop of Pittsburgh; Archbishop Thomas A. Connolly of Seattle, Bishop Andrew G. Grutka of Gary; Bishop Raymond J. Gallagher of Lafayette, and Auxiliary Bishop John J. Ward of Los Angeles.

The foundation, said Hanify, will be directed by laymen.

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St. Michael dedication set Sunday

INDIANAPOLIS — Archbishop Schulte will officiate at the dedication of the newly-rebuilt St. Michael Church, located at W. 30th and Tibbs Ave., on Sunday, April 13, at 11:45 a.m.

Msgr. Richard Kavanagh, V.F., St. Michael's pastor, will celebrate the Mass following the

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dedication. He will be assisted by Father Joseph Mader and Father Harold Ripperger.

The parish church was completely destroyed by a $230,000 fire in December, 1967. In rebuilding the edifice, according to Msgr. Kavanagh, the church was enlarged from its original 550 to 700-seat capacity.

New pews were installed throughout the church, along with a new organ, carpeted aisles and sanctuary, altars, statuary and mosaics for the sanctuary and baptistry.

Msgr. Cornelius B. Sweeney, V.G., will consecrate the new altar at 8:30 p.m. Saturday evening, preceding the day of dedication. The 40-minute ceremony is open to the public.

Chaplains' suspension defended

AMSTERDAM — Cardinal Bernard Alfrink of Utrecht has defended his suspension of three Catholic chaplains at the University of Utrecht for allowing a Protestant minister to lead a Eucharistic service at the university despite the cardinal's prohibition.

In an interview with Anthony Cuppen, editor-in-chief of the Dutch national Catholic daily, De Tijd, Cardinal Alfrink said that no bishop in the world would have tolerated an experiment like the one the Utrecht chaplains had allowed.

Cardinal Alfrink said he understood that it was a fascinating experience for Catholic students at the university to see a Protestant saying Mass, but he added that, in his opinion, such an event was no real contribution to the ecumenical unity intended by Jesus Christ.

Schedule set for consistory

VATICAN CITY — The Holy See announced the schedule of the forthcoming consistory in which Pope Paul VI will create 33 new cardinals.

The secret consistory will meet at 10 a.m. on April 28. The consistory for the imposition of the cardinals' birettas will take place April 30 at 6:30 p.m. in the Sistine Chapel.

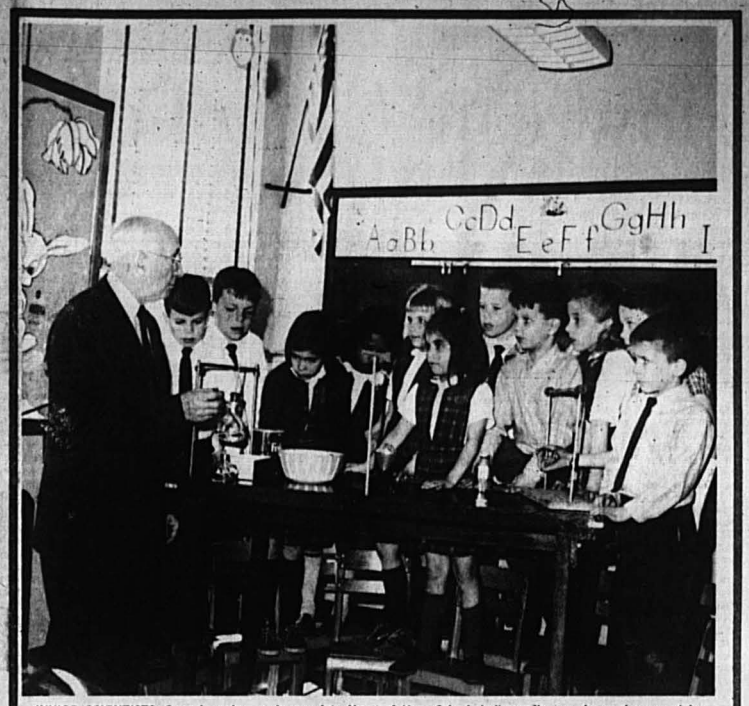
Official

His Holiness, Pope Paul VI, has designated Sunday, April 20, as a World Day of Prayer for Vocations. This day is to be observed in each parish of the Archdiocese with special prayers for religious vocations and in a manner to be determined by the Reverend Pastor.

7 April 1969

The Chancery by order of the Most Reverend Archbishop

MARIAN KNIGHTS OPEN HOME SEASON SUNDAY — The Marian College Knights open their home season this Sunday against Aquinas at 2:30 p.m. Discussing the team's prospects at a recent warm-up session are Pitchers Mike Brunette, left, a freshman, and Senior Aaron Goldsmith, who posted a 4-0 record last year. John Harkin is the Marian coach.



JUNIOR SCIENTISTS—Second graders at Immaculate Heart of Mary School, Indianapolis, are shown above receiving a science demonstration from J. Earl Owens, visiting science lecturer at the school for the past several years. Owens has developed a pilot science program for the school involving all eight grades. A special science equipment supply department is being prepared for next year's program, with the assistance of junior high youngsters.

WILL MEET IN HOUSTON

Bishops face varied agenda

WASHINGTON—A variety of committee reports—and decisions and votes on their recommendations — will occupy the semi-annual meeting of the U.S. Bishops in Houston on April 15-17. Among these will be reports on arbitration procedures and boards, possible simplification of procedure for handling marriage cases in local diocesan tribunals, and a report on Catholic Relief Services relief aid to Biafra.

Each day's meeting will begin with a talk by one of the bishops. The opening address will be by Cardinal-designate John F. Dearden, archbishop of Detroit, and president of the National Council of Catholic Bishops and the United States Catholic Conference. He will speak at 9:30 a.m. April 15 on "The Future of the Church in the U.S.A."

On the second day, April 16, Cardinal-designate John J. Wright, bishop of Pittsburgh, will speak at the same time on "The Church in Urban America," and on April 17, Auxiliary Bishop William E. McManus of Chicago on "The Church and Education."

THE REPORT of the Bishops' Committee on Church Vocations, with Coadjutor Bishop Joseph T. Daley of Harrisburg as chairman, will report on the vocation crisis in the Church and suggest the establishment of a national center for Church vocations by the NCCB, the Conference of Major Superiors of Religious Men and the Conference of Major Superiors of Religious Women.

The Bishops Committee on the Permanent Diaconate will present a progress report, suggesting establishment of a secretariat to co-ordinate the work of the bishops' committee. This committee is headed by Bishop Ernest L. Unterkoefler of Charleston, S.C.

A report on the dissolution of the Mission Secretariat (scheduled for April 15) and establishment of a new service agency for the missions will be given by the Bishops' Committee on Missions. Its plan is to establish a National Mission Council, which would include representatives of the bishops' committee, and representatives of agencies helping the missions under the direction of the bishops, the Mission Committees of the Conferences of Major Superiors of Men and Women, representatives of the Pontifical Mission Aid Societies and representatives of some of the lay groups in the mission fields.

THE BISHOPS' Committee on Priestly Formation will report on its work in preparing guidelines on the academic program in the theologate and seminary administration; its reports on these two topics will be submitted to the bishops for a vote on their approval or rejection before being sent to the Holy See for final confirmation.

The Bishops' Committee on Canon Law will suggest to the bishops the possible simplifying of procedures for handling marriage cases in diocesan tribunals. The recommendations the committee makes have been studied and refined for some two years by the bishops of the U.S., the NCCB Committee for Canonical Affairs, and the Canon Law Society. After the bishops as a body vote on these proposals, they must be submitted to the Holy See for approval.

The Bishops' Ad Hoc Committee on Arbitration will present for discussion at the Houston meeting certain principles and procedures to be followed by the Committee on Arbitration in the establishment of arbitration boards.

THERE WILL be a report of

(Continued on page 7)

FIRST REVISION SINCE 1614

The new marriage rite

By REV. F. R. McMANUS

Last December the first part of the new and official Roman liturgical books was issued, for the ordination of deacons, priests, and bishops. It is already being used, in a provisional English version, for the spring ordinations of priests.

Now the second section has appeared: "The Order for the Celebration of Marriage," revised for the first time since 1614.

A series of innovations distinguishes the new marriage service: choice of almost 30 readings from the Bible in place of the Epistle and Gospel of the wedding Mass; the declaration of consent by the bride and groom as central rather than the priests's interrogation; three different options for the nuptial blessing referring to both bride and groom instead of the traditional blessing limited to the bride alone; a variety of prayers (collects, prefaces, etc.) for the wedding Mass.

THE REAL TEST of the revision will be the success or failure of the prayer texts which try to express the best human and Christian attitude toward marriage and to base marriage responsibilities in the sacrament. This was the reason for the decision of the Second Vatican Council to correct the Catholic marriage service. Its purpose is rephrased in the March 19 decree authorizing the new texts: "to make the rite richer, to express the grace of the sacrament more clearly, and to teach the duties of the husband and wife."

These prayer texts are largely biblical and traditional in inspiration. They insist upon the marriage of Christian believers as the sign of the covenant between God and man, the image of Christ's union with His people, the Christian Church. The prayers are realistic in seeking divine help in the human problems of married life, idealistic enough to offer a goal of faithfulness and genuine love. They are as far removed from the old ritual as the pastoral constitution on "The Church in Today's World" was from Pius XI's 1930 encyclical on marriage.

As was done in the ordination rites, this revision of the marriage service attempts to reflect the council's teaching in the concrete. The repeated references to faithfulness as the equal obligation of both husband and wife is an example of this. In the English-speaking world this comes as no surprise, but it is a lesson not yet learned in some parts of Europe and was also a concern of missionary bishops during the council.

The 1964 Constitution on the Liturgy was chiefly concerned with integrating marriage into the celebration of the Mass, eliminating the former restrictions on the wedding blessing and developing a better liturgical introduction (especially through the reading of Scripture and preaching) to the service. All this has been carried out in the newly published Latin texts which with all their variants and options make up a booklet of 40 pages.

THE TEXTS are in Latin and this in turn means that the official effective date of the revision, July 1, is no assurance that English translations will be available for use. The work of the International Committee on English in the Liturgy is well along, and a simpler procedure has been worked out so that provisional (but official) approbation of translations can be given by the respective national liturgical commissions.

"Variants and options" in the new rite are only part of the picture. The overall title of the service book of which the marriage rite is an excerpt is "The Roman Ritual Restored by Decree of the Second Vatican Ecumenical Council and Promulgated by Authority of Pope Paul VI." But the council remembered that the old Roman Ritual, unlike the official missal and breviary, had never been imposed throughout the so-called Latin Church and the council insisted on the creation of national rituals once the Roman Ritual had been brought up to date (Constitution on the Liturgy, article 63).

Thus the new book is flexible and offers the varieties and op-

(Continued on page 10)

Change of site

A change in location has been announced for the April meeting of the Archdiocesan Board of Education. It will be held at 7:30 p.m. Thursday, April 17, at St. Mark's parish, U.S. 31 South and Edgewood Ave. The board normally meets at Msgr. Downey Council, Knights of Columbus.

The South Indianapolis District Board of Education will meet at 7:30 p.m. Sunday, April 13, at St. Roch's parish, S. Meridian and Sumner Ave.

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ONE CONSCIENTIOUS OBJECTOR'S STORY

How can Catholic be opposed to all wars?

By RICK CASEY
(Copyright, 1969)

When I told my mother I had been classified I-O by the Selective Service, she asked, "Is that honorable?"

It wasn't the question, but the militaresque phrasing that surprised me. It implied that there is some duly constituted authority to assign honorable and dishonorable roles in society in the manner that the Armed Forces issue honorable and dishonorable discharges.

"I feel that it is the only honorable thing I can do under the circumstances," I replied after a pause. Then I explained that instead of being drafted into the Army I would perform two years of alternate service doing work in the national interest.

The I-O classification means "conscientious objector available for civilian work contributing to the maintenance of the national health, safety, or interest."

THE SELECTIVE Service Act requires that those classified as conscientious objectors be opposed to all wars "by reason of religious training and belief." Until recently that was widely interpreted to mean that a conscientious objector must subscribe to a religion that forbids fighting in wars, such as the Society of Friends (Quakers), the Jehovah's Witnesses the Mennonites and other groups considered by most to be outside the mainstream of modern Judeo-Christian thought.

But in the past few years more and more young men of the major American Christian faiths (as well as Jews and others) have been rejecting participation in war as immoral and have asked their draft boards for conscientious objector status. It is still far more difficult for a Catholic to obtain a I-O classification than a Quaker but it is happening more frequently than in the past.

BUT HOW CAN a Catholic be a conscientious objector? We have a tradition of serving heroically in many past wars. How can a Catholic be against all wars?

I don't have space to describe all the various theological approaches to war that have been taken by prominent Catholics, but I will outline the process and arguments that brought me to my present convictions.

When I was in grade school, the cold war was at its bitterest. The good Sisters that taught us, like most Americans then and many now, could clearly see the boundaries between the "free world" and the "Communist world"—and they knew good and well which side had God's support and which side was backed by the Devil.

And so it was clear to us children that only a coward, kook or traitor would refuse to take arms in defense of freedom and Christianity.

When I was in high school, it was the early 1960's and the focus of our moral indignation was diverted from the Communists to the white bigots. Catholic theology teaches that man—regardless of his color—is made in the image and likeness of God. Therefore an offense on a black man was an offense on God.

In our religion classes we also spent a great deal of time on the morality of sex, some time on business morality, and much of the remainder on apologetics—learning how to defend our faith.

I REMEMBER applying the principle of the double effect to whether I could morally crash my jet fighter into an enemy destroyer (if I remember correctly it would be all right since I would not intend suicide and the good effect of destroying the ship would be proportional to the bad effect of my being dead), but I can't remember being taught the Catholic theology on war.

My purpose in reviewing my grade school and high school education is not to point to the stupidity or lack of concern of those who taught me. Most were bright and concerned people. The fact is that at that time the morality of modern warfare had not yet been called publicly into question, and as a result our courses skipped over the theological problems involved.

RICK CASEY

I only began to become seriously concerned about the moral problem of war in my junior year of college. Not that all of a sudden I began to stay up nights thinking about it. But as editor of a student newspaper that covered not only events on campus, but also national and international events of interest to students, I followed the war in Vietnam and domestic student opposition to it very closely through our news services and a wide variety of other publications.

IT WOULD have been impossible for me to be unaware of the controversial nature of United States involvement in Southeast Asia. Throughout my junior and into my senior year I became increasingly convinced that the United States was acting immorally in the war.

I felt first of all that the United States had immoral reasons for fighting the war: supporting a corrupt and unresponsive government in the name of freedom. Secondly, I felt that the way the United States was—and is—fighting the war is immoral: search and destroy missions and massive bombings that discriminate ineffectively between the enemy and noncombatant civilians and the turning over of prisoners to ARVN soldiers for torture, to name a few practices.

The fact that the Viet Cong are fighting a dirty war themselves does not wipe the tarnish off the American actions.

I'm not the kind of person who can sit for hours in an easy chair speculating on the morality of situations remote from me. I was even bored in high school when we were deciding whether I should crash into that destroyer. So the decision on whether I would participate in a war that I considered immoral didn't press itself until late my senior year.

After giving a talk in the spring of my junior year on the effect of the war on higher education I was asked whether I would serve in Vietnam if called. At that time I answered something dull like "I'd rather be a correspondent."

IN MY SENIOR year I started digging into the Catholic theology of war and did a paper on that topic for a seminar on morals. I found that the dominant—though not exclusive—teaching of theologians was developed by St. Augustine in the Fifth Century.

Commonly called the "just war" theory, it stipulates that a war can be considered justifiable if it is declared by a proper authority, for a just cause, using just means and with a reasonable expectation of success. The lives of innocents and non-combatants must be protected and one side must be clearly guilty of transgressing the rights of the other.

All these conditions had to be met according to St. Augustine and those after him, including St. Thomas Aquinas, who refined the principle, plus one more very important stipulation: the good to come from victory must not be significantly outweighed by the evil done by the conflict.

After discovering this Catholic theology of war, a theology that makes sense to me, I applied it to the Vietnam War and modern warfare in general. It occurred to me that a just war to fit the description may have existed in the days of Camelot, but in the reality of today's all-out combat the possibility of any actual war meeting those criteria is doubtful at best.

LEAVING the questions of the protection of non-combatants and the use of just means in fighting aside, the criterion of proportionality between the good to be achieved and the destruction caused by the war in itself disqualifies the Vietnam War.

"We had to destroy the village to save it," said the American officer in Vietnam.

And the very real possibility that any modern war can lead to the devastation of the earth makes it clear that alternatives to combat must be sought.

With these ideas stirring in my head, I still put off a personal decision until the realization hit full force one night last spring that I would be drafted after graduation less than two months away. It was then that I had to decide whether or not I would serve in the Army.

When I wrote to my draft board asking for Form 150, an application for conscientious objector status in early April, my mind was made up: I wasn't going into the Army. I had decided firmly, too. To apply for the exemption and then to allow myself to be inducted if I didn't get it would be to confirm the widespread notion that conscientious objectors are draft dodgers who will crack under pressure.

THE DECISION was difficult and important, but once it was made I felt the serene fatalism of landing on hostile land after months at sea in a storm. What happened now was up to my draft board.

I filled out the form, describing the nature of my belief in God outlining the just war theory and my reasons for believing a just war is no longer possible explaining when I would use force and assuring them I would choose jail rather than induction.

Within a month I was notified that the board had met and on the basis of my application had decided to classify me I-AO—conscientious objector available for non-combat duty in the Armed Forces.

It was a compromise. They were telling me that I could refrain from killing people but I would have to go in the Army and work in direct support of the war effort. I read an article in the newspaper the next day about I-AO's in Vietnam who, hearing a noise on guard duty, wake up a buddy to shoot the enemy since they themselves don't carry weapons.

I appealed the decision.

THE FIRST STEP of appeal is to request a personal appearance before the board. My appearance was scheduled for the middle of July. After two postponements the meeting was set and I was to appear one afternoon. When I arrived the head clerk for the board apologized and said the meeting would be delayed about half an hour. The son of one of the board members had just had an accident.

When I was brought in before the board, I was immediately told I had 15 minutes, sworn in and told to sit down. The three men were dressed casually. Two were white, one Negro. All appeared to be in their late 30s or early 40s. The man on the left told me they were familiar with my case and gruffly asked what I wanted. I explained to them orally what I had written in my application. I quoted St. Augustine, Abbot Butler, Thomas Merton and other Catholics.

The fellow on my left asked if I was Catholic. I answered that I was.

"So am I," he said.

"I am too," said the other white man. "And you're sure quoting different guys from the ones we know about."

"You aren't a priest, are you?" asked the leader of the questioning. "Or a seminarian? Or a Brother?"

AFTER I HAD no-sirred all three questions he looked at the others and they nodded: I had no business talking about theology, seemed to be their conclusion.

I told them that I would gladly serve the national interest in a non-military way and mentioned that I had applied for refugee work in Vietnam with the World Council of Churches (for which I was later turned down).

"What is that all about?" asked the man who had assured me they were familiar with my case. I told them I had spent a paragraph in my form explaining it.

"It that true?" he asked the clerk. She shrugged and looked embarrassed.

He asked me about it and then suggested that I bring them more information and meet with them the next month. When I emphasized that I had only applied for the work and was not yet accepted, another man said it didn't matter.

After that, my main problem was explaining why I could work as a civilian aiding refugees and yet could not work as a medic in the Army. I pointed out that any work in the Army is by its nature in support of the war effort. The purpose of the Army is to wage war. Working as a civilian for refugees under a civilian program is a different matter. But try as I might, I couldn't get the point across.

FINALLY one of them said, "All you are giving us is words. You can justify anything with words and so can I. How can we be sure you are conscientiously opposed to joining the Army?"

I knew then it was all over. The man on the left wrapped it up with, "Well, I don't know. I was against World War II, but I did my service. And I'm against this war, but my son is flying in Vietnam and I don't know right now whether he is dead or alive." The others nodded their sympathy.

The next week I received a new classification card, but it said the same thing: I-AO.

My appearance before the board was discouraging. I had failed totally in my attempt to communicate the nature and depth of my concern. My first reaction was anger at the members, but that quickly gave way to a severe frustration with a system that requires untrained men to judge my sincerity and by theology on the basis of a form and a 15-minute interview.

I knew I would appeal their decision to the State Board of Appeals, but I thought of that move purely as buying time. The only time I had heard of an appeals board reversing a local decision was to take away a I-O that was given by the local board. It was time for me to start planning and choosing between jail and Canada. At the time Canada seemed the more attractive.

AN APPEAL to the state board consists of a letter from the appellant stating the reasons for appeal plus any letters from friends and clergymen. I was not allowed to talk to the board.

I wrote my appeal in mid-August. It said basically the same thing as my previous forms and letters, describing the just war theory, explaining why I felt a just war is no longer possible, noting the importance of individual conscience in Catholic theology and deploring the possibility of choosing between Canada and prison when I could be spending two years in service to the community.

In my previous letters I had talked about morality and integrity. It was clear from my experiences that I was not communicating, so I decided to write the appeal letter in language I thought the men would understand. I talked of mortal sin and eternal salvation.

The Catholic Church teaches that in serious matters one must follow his conscience, I wrote. Participation in war is a very serious matter and to go against my conscience in this case would be to commit a mortal sin. The choice between five years of incarceration and endangering my eternal salvation is a simple one. I will not be inducted.

I WAS uncomfortable writing that. Not that I don't believe in sin. Living in the world is living in sin. It is built into our society and ourselves. But I don't like the word "sin." Or "heaven" or "hell" or "salvation." For all these terms are part of a rhetoric that has built the image of God the Bookkeeper who keeps isolated accounts on each person individually and settles with each individual on the basis of whether he went to church on Sunday, was faithful to his spouse and refrained from using the word "nigger" — at least in front of the children.

But, though I felt awkward using the language, I believed it was the only language these men knew. So I said it simply: I would rather go to jail than go to hell. I believe that impressed them.

The letter also included a paragraph expressing concern that the board had not read my file before making a decision—as evidenced by their lack of knowledge of my application to the World Council of Churches Vietnam program.

Besides the letter, I asked several friends and three clergymen to write letters to the board. They all stressed virtually the same things: that they believed I was sincere and they were convinced that I would not enter the Army.

THIS LAST point is, I believe, crucial. If board members think the resistant is trying to get away with as much as he can but will give up his principles and join the Army when faced with jail, they will order him inducted. But if they believe he won't go, they are likely to classify him I-O since they understand the futility of prison.

After mailing the letter, my inclinations turned more from Canada to prison. I was resigned to the prospect of jail. For my birthday in October, a friend gave me a harmonica with the message that it would be good amusement in solitary and that I should become a master in five years.

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But a few days before Christmas—and I do believe in Christmas—I received a letter notifying me that the Appeals Board had voted three-to-one to grant me the I-O classification.

So I sent letters out to 25 organizations throughout the country that were recognized by their respective state Selective Service directors as being acceptable agencies for alternate service. Only one had an opening that fit my background.

NOW AND FOR the next two years I am a houseparent for 24 14-to-16-year-old asthmatic boys at Children's Asthma Research Institute and Hospital in Denver (CARIH).

There aren't very many secrets at CARIH and the boys were told I am a conscientious objector before I arrived here. The other night one of the kids asked me why I felt that way. I started to explain and his roommate said that he was a Jehovah's Witness and they don't believe in killing either.

"We believe that fighting in a war would be like killing our brother," he said.

"I don't want to kill," the first boy said. "I just want to serve. I want to follow in my father's footsteps."

As they got into it, I stepped out of the room.

★ ★ ★

CALLS LAW DISCRIMINATIVE

Judge says draft act violates non-religious objectors' rights

BOSTON — A U.S. District Court judge here declared (April 1) unconstitutional a section of the Selective Service Act of 1967 which provides that a man can only be granted objector status if his objection is based on religious grounds.

Judge Charles E. Wyzanski, Jr., made the ruling in granting a motion for arrest of judgment in the case of John H. Sisson, Jr., 22, of Lincoln, Mass., a graduate of Harvard University, who was convicted March 21 of having refused induction in April 1968.

Sisson said he could not seek conscientious objector status under the Selective Service Act of 1967 because his objection to military service was based on ethical and moral beliefs that are not conected with any formal religion. The law provides "exemption from combat training and service" for one who "by reason of religious training and belief is conscientiously opposed to participation in war in any form."

Judge Wyzanski said: "In the draft act, Congress unconstitutionally discriminated against atheists, agnostics and men who are motivated by profound moral beliefs which constitute the central convictions of their beings."

IN A 21-PAGE opinion, the judge said: "In granting to the religious conscientious objector but not to Sisson a special status, the act (the Selective Service Act of 1967) violates the provision of the First Amendment that 'Congress shall make no law respecting an establishment of religion.'"

He also discussed many of the current arguments involving Vietnam and the draft and acknowledged that "recognition of individual conscience will make it easy" to escape the draft by pretending to hold beliefs that are not sincere. But, he said: "Often it is harder to detect a fraudulent adherent to a religious creed than to recognize a sincere moral protestant. We all can discern Thoreau's integrity more quickly than we might detect some churchman's hypocrisy."

Judge Wyzanski called the Sisson case a "clash between law and morality," and said "when the law treats a reasonable, conscientious act as a crime, it subverts its own power. It invites civil disobedience."

THE JUDGE'S ruling is only binding in the Massachusetts district where he is chief judge. In announcing his ruling, the judge gave permission to Assistan U.S. Attorney Stanislaus Suchecki to bring the case directly before the U.S. Supreme Court for final determination.

In his ruling, Judge Wyzanski stressed tha the Court has:

- Not ruled that "the government has not right to conduct Vietnam operations;"
- Not ruled that "the government is using unlawful methods in Vietnam;"
- Not ruled that "the government, in defense of the home land, has no power to conscript for combat service anyone it sees fit;"
- Not ruled that "the government has no power to conscript conscientious objectors for non-combat service."

Authority needed, theologian asserts

PARIS — Authority is still needed in human society and problems only arise from "the way it is exercised," Father Marc Oraison, the noted French priest-physician, theologian and author, said in a talk here.

Addressing the Cercle France-Amerique on "The Evolution of the Notion of Authority," Father Oraison said that the emergence of the scientific attitude since the 19th Century and the general improvement in the educational level of the laity relative to that of the clergy have drastically changed ideas on religious authority.

But in times of crisis, he noted, man is still inclined, as he was in the past because of uncertainties and insecurity, to seek an authority and to appeal to a "superior being who possesses knowledge and hence power."

LOOKING BACK through French and European history, Father Oraison recalled that the king was formerly considered a representative of God and was respected as a "father image." By guillotining King Louis XVI, he said, the revolutionaries killed this image and modern society is attempting to substitute "a fraternal mode" for the paternalistic style of the past, he said.

Father Oraison added, however, that when national anguish becomes very acute, as was the case in 1940, people seek sanctuary in a father or even grandfather figure. This was a reference to General de Gaulle, who established a Free France Government in London and who later became President of the Republic.

TURNING TO the Church, the French theologian said: "One certainly needs a point of coherence and consistency to ensure the unity of the Church, but one can no longer expect the Pope to be considered as a sacred personage, in the pagan sense of this expression."

Pope Paul's encyclical, Humanae Vitae, brought out these changes, Father Oraison added. Although the Papal document on contraception did not possess an infallible character, he said, certain people reacted as if it did.

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KNIGHTS OPEN HARLEM COUNCIL—National and state officials of the Knights of Columbus attend ceremonies in which officers were installed at the newly-formed Dr. Martin Luther King, Jr., Council of the K of C in Harlem. They are, left to right, Supreme Knight John W. McDevitt of New Haven, Conn., Grand Knight Snowden Eickelberger, Father Harold Salmon, vicar delegate of Harlem parishes and a newly-installed member of the council in Harlem, and New York State Deputy James E. Foley. Theme of the installation ceremonies for the council serving seven Harlem parishes was Christianity and Brotherhood. (RNS photo)

CARDINAL-DESIGNATE WRIGHT

Advocates dialogue with humanists

BUFFALO, N.Y. — Cardinal-designate John J. Wright, bishop of Pittsburgh, underscored the need for dialogues with humanists in an interview here.

The cardinal-designate, a principal architect of the U.S. bishops' pastoral letter, "Human Life in Our Day," released last November, asserted: "The modern threat to life, like the realization of the modern hope for peace, depends on dialogue with all who recognize that threat or share that hope."

Editorial, Page 4

Bishop Wright expressed his view in an interview with the Magnificat, Buffalo diocesan newspaper. The interview follows:

What do the authors of the pastoral letter consider the definition of a present-day humanist?

Bishop Wright—In the collective pastoral the word humanist is used to describe all those who seek human dignity, human development, human peace, human freedom, human happiness, human values. The present-day humanist is more like to be interested in programs implementing these objectives, but he has a philosophy concerning human nature which places human needs and human potential, those of mankind and those of the person, central to his preoccupations.

Some such humanists are literary, philosophical or artistic in their own talents and in the cultural gifts they bring to the defense and service of the person and/or humanity. Such are usually thought of as literary humanists. An increasingly large number in our civilization are scientists or technicians; under their influence a technological humanism is on the increase all around us.

Many critics of our culture see a tension if not a conflict between the literary humanists and the technological humanists. Others see these two camps as complementing one another and capable of being reconciled in collaborative, mutual service of humanistic, which really means humane, values.

In many universities a conscious effort is under way to bring together the know-how of the technological humanists and the know-why of the philosophical or literary humanists.

OBVIOUSLY in the present century many of the humanists are merely man-centered, rejecting any idea of the supernatural or the divine. Such, in principle, are the atheist humanists; such, in practice, whatever their theories, the so-called secular humanists usually turn out to be.

Humanists who do not believe in God or whose humanism prescinds from whether or not He exists seek human progress and serve human values on the assumption that there is nothing else, or at least nothing greater than the human. Believers seek humane values and human perfection in the context of a conviction concerning a God Who promises to those who love Him all the goodness, truth and beauty of the natural order and of this world, but heaven as well.

Christian humanists wish the eye to be delighted by the beauty of this world and the ear to be filled with its wisdom. However, they recognize that the eye is not filled with seeing nor the ear with listening. They understand and rejoice that faith opens up a whole order of goodness, truth and beauty which is destined for the completion of the person and the enrichment of humanity.

Such Christian humanists find their hierarchy of values in the lines where St. Paul describes that all things created are ours, but that we are called to be Christ's as Christ, in turn, belongs to God. Christian humanists regret that non-believing humanists appear to go no further than the first part of the proposition: all created things are ours.

However, they seek understanding and collaboration with such humanists because of our basic agreement concerning the supreme importance of the human within creation and the validity of created values.

An example: Erich Fromm, who is quoted in the Collective Pastoral of the Bishops, apparently has no clear convictions or final faith about the existence of God, immortality or a human destiny beyond this world's boundaries of space and time.

However, he has a passion for life and a commitment to its primacy as well as worth. He fears the things which threaten human life, its dignity and its growth. He is a humanist who shares whole areas of the Christian concern for life even if not the Christian conviction that the supreme worth of human life lies in its divine source and divine destiny.

Why do the bishops think this is so important—dialogue with the humanist?

Bishop Wright—As must be clear from the above, in their defense of life and of other human values, the Bishops hope to find among the humanists many allies. Moreover, the Catholic Bishops are in the tradition of earlier champions of Catholic faith who found sympathetic spirits among non-believing sages, the great humanists of pagan antiquity and the Western intellectual heritage of classicism and the liberal arts.

For example, the Christian dialogue with contemporary humanists is like to the "dialogue" between the world of Dante and the world of Virgil, between that of St. Jerome and that of Cicero; later periods of Christian history afford other and not less great examples of dialogue between champions of the Catholic faith and the masters of humanistic thought, down to our own day.

At the moment such dialogue takes on urgent importance. One reason is because, pending eternity, we humans, Christians and non-believers alike, share history and all things here below with one another. We ride through space together on the speck of cosmic dust that is our globe.

We, therefore, are fellow-travelers in the human caravan and we must learn what we share in the way of values, what interests, what hopes, what resources for growth and for mutual defense. Any other course than dialogue would, therefore, be folly.

Moreover, humanists, whether non-believers or believers, generally agree concerning what constitutes sanity, even if they disagree about sanctity, what it is and why it is necessary. The humanists among non-believers are usually, therefore, people who, while they may reject our God do not reject us or all our values.

It is important to note they

(Continued on page 8)

STRESSES RELIGIOUS EDUCATION

Bp. Bernardin asks equitable deployment of teaching efforts

DETROIT—Bishop Joseph L. Bernardin, saying it would be a "tragic mistake" if the Church were to phase out most of its schools, also called for efforts toward an equitable distribution of resources which would give priority to the religious education of all Catholics.

"This mission extends to everyone: to children whether they are in Catholic or public schools, to students both on the Catholic and secular campus, and to adults—young and old—who have a continuing need for religious education," he stated.

Bishop Bernardin, general secretary of the United States Catholic Conference, addressed the opening general session of the National Catholic Educational Association convention here.

"I am firmly convinced that our schools have shown themselves to be an effective instrument in the fulfillment of the Church's teaching mission," Bishop Bernardin said. "I do not subscribe to the thesis that because conditions are different now from what they were when our schools were established, they are no longer needed at all."

THE BISHOP said the Catholic school, "coupled with a living liturgy and parents alive to their responsibility as primary educators of their children," is a powerful instrument "for achieving the aim of religious education: to develop a living, personal faith, illuminating the knowledge which students gradually gain of the world, of life and of mankind."

"As important as our schools are," Bishop Bernardin continued, "they are still only one instrument, admittedly the most effective one, in carrying out the Church's educational apostolate . . .

"Still, if we are honest we must admit that, in an individual case, the continuation of a school could mean using a disproportionate share of our talent and resources, with the result that the religious education programs for those who are not in Catholic schools—both children and adults—would be impaired. In such a case, then, the decision may have to be made to deploy our resources in a radically different way," Bishop Bernardin stated.

He warned, however, that such a decision should be made only after consultation with all those whose interests are involved.

BISHOP Bernardin said the Church must consider its "commitment to the poor" in determining the use of its resources. "A crucial area, for example, is the inner-city where many of our schools no longer serve as exclusively Catholic population. . . . In terms of the Church's commitment to the poor, should they not be given a priority and therefore a meaningful proportion of our educational dollar and personnel?

"Traditionally the vast majority of our schools . . . were for people of modest means. Now that Catholics have moved into more affluent levels of society, we cannot abandon the poor who need our help and still aspire to the title of a 'Christion school system.' To do so would create a problem of credibility for a Church which has so publicly and so consistently expressed its commitment to the poor and disadvantaged," Bishop Bernardin stated.

"I think that a corollary which flows from all that I have said is that the total educational program of a diocese should be co-ordinated by one office," the bishop said. "The day is over when the educational efforts of the Church can be fragmented into separate entities, each going its own way, each fighting for its share of the Church's educational dollar."

Moreover, he continued, the policies for such a total program of education should be formulated by a diocesan board of education representative of the laity, clergy and religious of the diocese.

BISHOP Bernardin said Catholic schools are in a strategic position to do much of the experimentation and adaptation necessary to develop more effective instructional programs. But he warned that the continued maintenance of a viable system of Catholic schools will require new sources of revenue and specifically "substantial aid from both federal and state government."

In this connection, Bishop Bernardin advocated that all dioceses and parishes give a full accounting of their school finances to the public.

"Catholic people who support our schools have a right to this information," he said, and "surely the public will have to know what our schools are accomplishing and how much they cost to operate if we expect our efforts to be supplemented to any significant degree by public monies."

Canadian bishop predicts a Church without cardinals

TORONTO — Bishop Alexander Carter of Saute Ste. Marie, Ont., told an audience here that the day will come when the Catholic Church no longer will have cardinals and the reigning Pope will be advised by a changing international committee of bishops.

"You'd think I had a 'thing' about cardinals," laughed the president of the Canadian Catholic Conference.

At a press conference before he began fielding questions, Bishop Carter said he believes, from an audience at the Catholic Information Center, the work of cardinals will be taken over by a committee of bishops, each delegated by national conferences. He said such bishops might be named through some form of election within their national Churches, with representatives being changed from time to time.

Bishop Carter added that such bishops would not be marked by a red hat or other symbol. He noted that the College of Cardinals has been less and less ceremonial in recent years.

The prelate indicated sympathy with many of the questions that deal with democratization of the Church, but he drew the line at "wild statements and extravagant postures of sensation-seekers and power-hungry people who have burgeoned in the otherwise healthy growth since the (Vatican) Council." He found poetic and basically sound a question that urged the Catholic Church to cease being a Church of affluence. "The Cadillacs are too wide to travel in the narrow lanes of poverty," he said.

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Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint—not necessarily THE Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

Suddenly we're news

As everyone knows whose reading and TV-watching go beyond the funnies and Laugh-In, the mass media suddenly have "discovered" the dire financial distress of Catholic schools.

In the past two weeks Newsweek, Time, the Wall Street Journal, the National Observer, the Associated Press, United Press International and the television-radio networks have carried extensive feature coverage of the problem. And those are merely the instances we are aware of. There doubtless are others.

The fulsome and widespread attention makes us believe the crisis in Catholic education may well join civil rights, poverty, the war, and student disorders as a major topic of national concern.

This latter-day recognition of a condition that has been moving in giant strides for the past five years may give some comfort to the I-told-you-so crowd. The Criterion, which has been reporting in depth on the impending crisis for more than a decade, looks on the popularization of the subject with no comfort but, indeed, with considerable hope.

One of the brick walls the supporters of public aid to non-public schools constantly bang their heads against is cynicism. Non-public education, which in large measure is Catholic, is doing all right, goes the old refrain. The Catholics are just shedding crocodile tears and putting on the poor mouth because they want to sidle up to the public trough. They have unlimited millions to spend whenever they want. The crisis is pure hokum manufactured by the bishops, diocesan school boards and such groups as the Indiana Committee on Non-Public Schools.

Well, the bishops obviously did not plant the stories in the Wall Street Journal or Time magazine. Nor has the Committee on Non-Public Schools infiltrated the NBC newsroom. The stories are the objective findings of objective reporters. They are unvarnished facts, not fabrications.

What can we hope for now that the crisis is being headlined nation-wide? For one thing, the disbelief will begin to crumble. With the magnitude of the problem revealed, Catholic education can look for a more thoughtful hearing in Congress and state legislatures. We have no doubt that public aid will be forthcoming. But it will some slowly, in dribbles and dabs. It will be too late for many schools. It may be enough to keep some going. Eventually it may even reach meaningful proportions.

However, aside from funds from the public sector, the schools can expect that constructive concern will be motivated to help alleviate the present plight. Perhaps that will come in the form of imaginative, innovative ideas. Catholic school systems are closely-knit and tightly governed and operated in contrast to unwieldy, diversely controlled public systems. They would be green pastures for promising experiments both in quality education and better education for the ghetto poor. Outside ideas can be a stimulus to Catholic educators and perhaps permit programs or structural changes that could not be effected without broad-based community support.

Archbishop George B. Flahiff of Winnipeg recently emphasized the obligation of Canadian Catholics to work for a good public school system as well as for a good Catholic one. Responsible American Catholics always have realized that obligation. Perhaps the present publicity will encourage millions of concerned non-Catholic Americans to go to work now for the good of all schools, public and non-public. The limelight can be a healthy thing.

Make slumming pay

We wonder if perhaps a group of poor people in Atlanta haven't stumbled onto one of the answers to poverty?

Under the sponsorship and training of Economic Opportunity Atlanta, a group of VIP poor conduct tours through the city's slums. VIP stands for Volunteer Information People—slum residents who have informed themselves, with professional help, on facts and figures about poverty in their own neighborhoods and in the city at large. They have learned the effective way of telling the story of the poor to curious slum visitors, to newspapers and television reporters, and also to church and other concerned groups which return the tour hospitality.

The VIP have been booked solid ever since the program was launched January 1. They have conducted more than 2,100 groups, some consisting of four or five people, others 40 to 50.

Visitors make personal contact with residents. In every case, the view of poverty is through the eyes of the poor themselves, shatteringly so. The most satisfying result of the program has not been its rather astounding popularity with Atlanta's non-poor, but the active involvement tourists subsequently take in the war on poverty. More than 300 now are giving full-time or substantial part-time help to projects in the slums.

The contribution to community understanding and mutual co-operation made by the program is obvious. But what may not have occurred to the planners is the fact that the tours could become a way of ending poverty. After all, look what tourism has done for Monaco, Paris, the Riviera, and the Indiana State Fair.

What the new VIP in Atlanta and elsewhere in America ought to do is start charging for the tours. And—like their well-paid showman counterparts in Europe and at the State Fairgrounds—they should charge all the traffic will bear.

THE CRITERION

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The threat, the hope

Cardinal-designate John J. Wright's magnificently civilized discussion of the need for dialogues with humanists, carried elsewhere in this issue of The Criterion, was undergirded last week by a column by Ernest Cuneo, whose civilized column for the North American Newspaper Alliance appears in newspapers throughout the country.

This is not to say there was any collaboration between the cardinal-designate, who is bishop of Pittsburgh, and Cuneo, a former government intelligence operative. There wasn't.

But in presenting the case for a continuing exchange with humanists, both those who are believers and those who aren't, Bishop Wright made this emphatic point: "The modern threat to life, like the realization of the modern hope for peace, depends on dialogue with all who recognize that threat or share that hope."

At about the same time Cuneo was tellingly making the point that the controversial anti-ballistic missile (ABM) system "isn't worth a whistle in a hurricane as a defense." Cuneo explained that the most accurately guided missile in the world is a suitcase. Suitcases could be used to deliver disassembled H-bombs to all major American (or Russian or Chinese) cities. Then the bombs could be reassembled in empty buildings and set to go off simultaneously on a radio signal.

Cuneo also wrote of the ease with which a nation could be destroyed by deposits of deadly germs and gasses in cities and the countryside. He solemnly warned that our leaders and those of the Russians never have revealed the humanity-destroying true breadth of all the weapons in their arsenals. Mankind, in short, has ample means of eliminating itself that Dr. Strangelove never dreamed of.

That is part of what keeps men like Bishop Wright, in his words, "hard at work in the dialogue with humanists and any others who love life, seek peace and wish to live by truth." He, and we, must assume that there are such men and women in every land, no matter what their socio-political ideologies may be, and that the mutual love of life will stay the world-wide instant death which now is a reality, not a mad scientist's dream.

"WHAT'S HAPPENING TO THE WORLD, MRS. GARRITY? HE USED TO JUMP RIGHT OFF WHEN I TOLD HIM!"

J. IRWIN MILLER TO NAM

Telling it as it is

By BENJAMIN L. MASSE
(Reprinted from America magazine.)

Though he manages the profitable Cummins Engine Co., (Columbus, Ind.), nobody would argue that J. Irwin Miller is an average industrialist. As the first layman ever to head the National Council of Churches, he has a niche all to himself.

Nevertheless, however atypical he may be, Mr. Miller knows businessmen. Anyone who doubts that has only to read his address, "Crises in American Life," which was featured in the January, 1969, issue of NAM's (National Association of Manufacturers) Dateline.

In a half-dozen crisp paragraphs, Mr. Miller documents a thesis—that businessmen tend to be masochistic — which President Kennedy once advanced in a controversial speech at Yale University.

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Nobody likes us Mr. Miller explained. Though we built a system that satisfies man's ancient longings, our workers demand outrageous wage hikes, customers complain about prices, government burdens us with taxes and red tape. Educators lambaste us, then turn around and beg a donation. The minorities we help at home, like the needy nations abroad, bitterly assail us. So do the nation's churches. Alas, even our children, who don't have to worry, as we did, about college tuition, jobs and life's comforts, criticize us and the system that has been so good to them.

Beset on all sides by angry, unappreciative forces, Mr. Miller continued, we are close to losing patience and whatever good humor we have left. The time has come to crack down, we say, to stop changes we don't like, to restore lawful order and return to the sensible course that made the nation great.

Has anyone ever read a better description of the average businessman's feelings these days?

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Having validated his credentials, so to speak, Mr. Miller proceeded to argue that the country faces a crisis in the strict medical sense of the term. It has reached the point where a change must occur that will lead either to recovery or to death. Confronted with that challenge, what should businessmen do?

The worst thing they could do, Mr. Miller reasoned, sounding more like the kind of layman deemed qualified to lead the National Council of Churches, would be to attempt to turn back the clock. He reminded his NAM audience that history records many examples of what happens when champions of the status quo, their faces stonily set against change, mobilize to preserve the system they built. They end up losing their shirts.

The sores on the body social are so painful today, Mr. Miller said, so demanding of instant relief, that nothing short of a massive effort can prevent a catastrophe. Recalling how the nation organized its resources during World War II, he called for a similar effort now. He appealed to businessmen to recognize that only Washington could lead the campaign, and that, despite old suspicions, they had a duty to help in every way they could.

It is heartening to report that Mr. Miller's talk was well received.

● GEORGE SHUSTER'S VIEW

Foundations' kind of giving needed

By DR. GEORGE N. SHUSTER

Current congressional investigation of private foundations is being watched with interest and some considerable anxiety by all private secondary and higher educational institutions — including of course those under Catholic auspices. We may add to the list charities and even churches. If foundation giving were to be curtailed or indeed in many instances abolished, the "private sector" would face a drastic bloodletting of its resources. As a matter of fact, I do not see how it could survive.

Foundations are in general of three kinds. First there are the "great" ones, to all practical intent and purpose "public corporations," because all the giving they do is carefully described in reports which are widely distributed and copies of which can be had for the asking. Some of them have established records of service to humankind so impressive that they have captured the imagination of the world—even that part of the world which suspects the United States of "imperialism." These foundations also dispose of assets which are very sizable even in these days when a million dollars seems like the dime old John D. used to give away.

To take an example, at the close of September, 1968, the Ford Foundation owned in cash and securities $3,110,000,000. It had made grants during the preceding 12 months of almost $200 million. How to spend that much money to good purpose is a grave responsibility. Therefore a foundation like Ford establishes a network of managerial personnel, as competent as can be secured, to determine policies and to screen grants-in-aid. It is an industrial corporation turned around. That is, while the corporation relies on management to make money, the foundation depends on it to spend money wisely and responsibly.

The second group of foundations are less affluent (through well-heeled in many instances), and likely to have more carefully defined and limited programs. They may be interested, for example, in promoting international peace or in improving social services to the poor. Usually in these cases management will include representatives of the donors, but the management personnel may also be unusually competent because of close personal identification with the foundation's purposes. Some of these are Catholic in terms of orientation and interest. So far, however, relatively few are, although their generosity to the educational and social agencies established by the Church has contributed much to their survival and improvement.

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The third group is the one which causes congressional headaches. Many of the foundations included in its result from quite honest attempts to set aside hard earned money for good and worthwhile purposes. But in general they give only very meager reports on what they have been doing, or are—in some unfortunate instances—just subterfuges for helping families and friends. These "unfortunate instances" provide the real target for congressional efforts to ferret out tax dodgers.

Most of the members in this group do not merit any such term of opprobrium, but some of them unfortunately do. A senator may not like what McGeorge Bundy is doing with Ford Foundation money, but he will realize that in over-all terms the foundation has done so much good and as a result has made so many friends that he will quietly be content with a few critical remarks. But the tax dodgers and the incompetent attract a good many perfectly justified attacks.

Although, as I have said, the number of specifically Catholic foundations is extremely small, the generosity of many others to Catholic institutions is very great. This is due to a prosaic realization of population statistics. There are to be sure some which simply write off anything which has to do with the Catholic Church, or which are so hostile to such prouncements as Pope Paul VI's Popolorum Progressio, that they shy away from any Catholic institutions as a result. I have known two or three that are genuinely and demonstrably bigoted. But on the whole, and very definitely insofar as the great foundations are concerned, they

(Continued on page 5)

● THE YARDSTICK

Replies to letter from black reader

By MSGR. GEORGE HIGGINS

I have been writing this column for almost 25 years. If it seems longer than that to some of our readers—as it does to the writer himself on deadline day — c'est la vie.

During these 25 years, as was to be expected, I have received my share of letters, pro and con, in response to things I have written in The Yardstick. I now regret that I didn't keep a representative sampling of these letters for future reference. In any event, I got to thinking recently that most of the fan mail I have received during the past quarter of a century in response to this column has been on the critical side and that much of it has been rather scurrilous in tone. I would estimate, in this connection, that letters of protest have outnumbered congratulatory notes by a ratio of approximately 10 to 1 and that roughly 75% of these protest letters have challenged either my integrity, my sanity, my patriotism or my theological orthodoxy.

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Be that as it may, it's nice to be able to report that not all protest letters fit this description and that some of them, to the contrary, are models of civilized discourse. I am thinking, for example, of a letter I received just a few weeks ago from a Negro lady in Chicago who thought that the February 10 Yardstick on the subject of black anti-Semitism was unfair to the black community. This letter reads in part as follows:

"I feel your opinions were . . . uncalled for. You pushed the anti-Semite problem that faces and always has faced us since the Mayflower landed, on the militant black. It wasn't the black man who limited the numbers of Jews entering this country during the rise of Hitler, it was White Anglo-Saxon Protestants and white Catholics along with the ruling majority of the white society; blacks had no say . . .

"I offer no excuses for my race. I feel no white man has to prostrate himself and offer me atonements for the past, for it belittles him and offends me; also it does little for the future. . . .

"Also, there are no 'so-called black leaders' . . . The belief that those who yell the loudest speak for the majority of the black community is not true either. For each community has its needs, each has its leaders to voice and express its wants. We too have a breakdown of class, just as all other races and ethnic groups.

"It is true that black racism is just as despicable as white racism. I can understand the hurt of whites and Jews who really make the effort to help the problem. Black racism does exist. For these people who have experienced racism, who may have been hurt and hindered in their attempts, you have experienced what we have begun to take for granted. But, if you are really sincere you

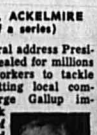
(Continued on page 8)

● A VIEW AT WEEK'S END

The case for a volunteer armed force

By JOHN G. ACKELMIRE
(First of a series)

In his inaugural address President Nixon appealed for millions of volunteer workers to tackle problems besetting local communities. George Gallup immediately took a poll. Six of 10 polled said they were rarin' to go to work. Nothing more has been heard about the matter.



All romantic nonsense to the contrary, the United States is not and never has been a nation teeming with selfless volunteers. This is not said cynically. Ask any harassed parish priest.

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Sociological studies have shown that, in order to raise the number of unpaid volunteers for any hard, gritty project above about one in 10 of those asked, a recruiter must bait his proposition with attractive rewards of some kind.

The reward may be merely a picture in the daily paper. Or perhaps it may be a coveted membership in some social organization. Or a leg up in the firm's executive suite. (Or, conversely, a leg down if the victim doesn't say yes.) Or the carefully calculated probability of an increased business volume exceeding in value the effort expended.

But for nine in 10 of us there must be some sort of desirable reward or we are likely to say, "Sorry, too busy." Which brings up the matter of an all-volunteer armed force. This is one of Mr. Nixon's major proposals. It is favored by many progressives and conservatives alike.

Voluntarism, of course, never has yet worked in providing the nation with an adequate war force. Neither idealism nor the lure of adventure has been enough. George Washington, fighting for the best of causes, had to resort, in his own words, to "coercive" measures to fill out his ragged militias.

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In the Civil War a fiery Yankee patrioteer suddenly come face to face with the draft could buy his way out by paying some scheming bum $300 to be a "bounty soldier" in his place. The bounty system helped immensely to escalate a negotiable skirmish into a holocaust and also provide the Northern armies with some of the worst of soldiers. Many professional bountymen built tidy nest eggs by repeatedly deserting and reenlisting at $300 a throw. Some even conned their way into being breveted as rear-echelon colonels and went on to post-war fame and fortune.

Until after World War II the draft was strictly a total-war emergency measure. But for nearly three decades now it has been in effect in both peace and war. It has become institutionalized to the point where in some quarters criticism of conscription is equated with treason. This despite the fact that such ideologically disparate persons as Adlai Stevenson and Barry Goldwater strongly opposed the draft in their presidential bids.

Essentially, the draft is a device to get young men to fight the wars we old ones start but cannot finish. At age 56, I propose that all of us beyond draft age be given the choice of toothless exile or drowning in our cliches about commitments to global democracy, etc., etc.

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Cozily fatted and sheltered, and beyond the age when we can conquer the things of youth, we turn to the conquest of other peoples in the name of self-determination for all—whatever that means. We do the bungling; the very young and very brave who ought to be out bundling do the dying.

President Nixon has proposed that the armed forces be made all-volunteer once the Vietnam War is ended. A leading exponent of a volunteer system is Prof. Milton G. Friedman, a conservative economist and a key Goldwater adviser in 1964.

"Conscription," Friedman wrote in 1966, "is a tax in kind—that is, forced labor imposed on the young men who are drafted. . . . One of the great advances in human freedom was the conversion of taxes in kind to money taxes. A similar advance would be attained now by repealing conscription and using volunteer enlistment to staff our armed forces."

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A volunteer armed force, of course, will cost a lot of money. It may cost almost as much as a combination of the grants for not growing things which are ladled out to corporate "farmers" like Senator Eastland, the oil depletion allowances, and the money squandered by the Pentagon on tanks, planes, and guns which don't work very well in battle but which make big stockholders very, very happy.

Next: How a voluntary system would work, and a racist objection raised by some "liberals" who oppose it.

QUESTION BOX

What is the true status of Vatican's finances?

By MSGR. R. T. BOSLER

Q. There is a recently published book by Nino Lo Bello called "Vatican Empire." The author claims the Church owns or has an interest in vast numbers of businesses in many countries, the profits from which are not used for churchly purposes but are reinvested. Please tell me why would they reinvest the money when they have so much and there is so much want in this world? What is their ultimate goal? Perhaps our leaders in the Vatican need a subscription to Mission magazine.

A. You are not the only one worried about Vatican wealth. From Alaska a priest wants help to answer an accusation up there that the Vatican is accumulating wealth. He writes:

"The Vatican has, according to presumably reliable sources, well over a billion dollars in investments. Now we know that the personnel of the Vatican are not seeking wealth. Where then is the profit from this huge investment going? Surely it is not absorbed by the occasional assistance given people here and there in need."

The time has come for the Vatican to issue financial statements. Nothing else, it seems to me, can stop the wild rumors that are spreading about its excessive wealth. Estimates of that wealth vary from $1 to $6 billion. Compared with the $80 billion or more the United States spends each year on the military, that's not a lot of money for a state to own. And Vatican City, it should be remembered, is a state, with diplomatic nunciatures and delegations to be staffed and supported in every sizable nation of the world.

It takes an endowment of $622 million to support Harvard University. It surely would take a larger endowment than that for the Vatican to support its government and diplomatic corps and world-wide missionary activities. That is why I cannot believe the Vatican is reinvesting its income from investments.

There is nothing questionable about financing institutions with an endowment. That is the most efficient way today of using the money donors give to the Church. But if the Vatican is going to make use of modern finances, it must give up medieval ways of dealing with the public or expect to be misunderstood.

An annual report listing the financial resources and investments of the Vatican and how the income from them is used to finance the Vatican State and missionary endeavors would restore confidence in the Vatican and dispel in a hurry the rumors afloat. It might put an end to the gossip in Washington, D.C., that the Vatican owns certain swank apartments and expose the dishonesty of the guides in Rome who confidentially inform tourists that the Vatican owns the Hilton Hotel. A giant holding company in Italy called Immobilare owns those buildings. The Vatican has money invested in the company, but to say that therefore the Vatican owns the property would be as incorrect as to say that Harvard owns General Motors because some of its endowment funds are invested in GM stock.

Having said all this, though, I confess that I pray the Vatican may lose its wealth and take chances on an inefficient way to support itself. The pope was never more popular and never closer to the faithful throughout the world than when he lost the power of the Papal States and the wealth that went with them and was totally dependent upon the generosity of the people. It was from this time on that papal influence grew in the modern world and papal authority was respected in the Church as never before. We may be living through a reversal of that process which can only be averted by ridding the Church of the burden of its wealth. Maybe the fictional pope in the "Shoes of the Fisherman" had the right idea.

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Q. Recently in conversation with a group of friends I mentioned that according to the Bible the first man who practiced birth control was struck dead by the Lord. I quoted: "He withdrew and threw his seed to the ground and was immediately struck dead." No one in the group had ever heard of such an instance. Is there such a text in the Bible?

A. It is not at all certain that Onan was punished for spilling the seed. Scripture scholars today are all but unanimous in holding that Onan was struck dead for refusing to raise up a son for his brother. According to an ancient law that the Jews followed, when brothers lived together and one of them died without a son, another brother was obliged to marry the widow and the first son born would succeed to the name and inheritance of the dead brother. (Deut. 25:5). Onan's sin was the refusal to fulfill this law.

It is significant that Pope Paul did not refer to any Scripture passage in his encyclical "Humanae Vitae." There does not seem to be anything in Scripture clearly referring to the problem of birth control. The Pope based his argument upon "natural law" known through reason.

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Q. For many years I have had a question in my mind concerning the Gospel for the second Sunday in Lent. (Mt. 17:1-9) How did the Apostles, Peter, James and John know it was Elias and Moses who appeared with Jesus?

A. The latest and best Catholic commentary in English, "The Jerome Biblical Commentary," explains that the story of the transfiguration is more theological than historical. "The narrative must rest upon a mystical experience of the disciples," the commentary states, "but the experience is described in symbolic imagery in such a way that the experience itself is impossible to reconstruct." The early Christians used this account of the Apostles' vision to teach clearly that Jesus is the Messiah. Moses and Elias are symbolic figures representing the Law and the Prophets. Jesus joins the two as the fulfillment of the Law and the Prophets.

It is a mistake to look upon the Gospels as biographies of Jesus or as simple historical narratives. The Evangelists proclaim and teach the meaning of the good news. They are more interested in explaining the meaning of what happened in Jesus than in carefully describing what happened. Frequently they embellish an account by bringing in features and figures from Old Testament narratives to show how Jesus is the fulfillment of God's promise —how he is the New Moses, the New Elias, for example.

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Warns about 'social' study of religion

VATICAN CITY—Pope Paul VI, defending the Second Vatican Council against the charge that it failed to deepen personal piety, called attention at a general audience to two devotions that the council encouraged: study of the Bible and worship of the Holy Spirit.

He also warned against "the preponderance of the study of religious and moral life under its statistical, sociological and cultural aspects."

He spoke while only a few miles away an international symposium on the culture of unbelief was proceeding under Vatican auspices. Most of the participants were sociologists.

ON THE first point, the Pope said: "It seems to those who do not put their mind to the whole of the conciliar doctrine that the great subject of the interior life, of personal religion, of adoration, of meditation, of contemplation was left to the study and practice of traditional and private ecclesial initiative. From that come certain laments that personal piety emerged from the council less than strengthened, and that you can see in some circles and at some times a certain decay in interior devotion in the sanctuary of individual souls."

This led the Pope into his warning against a predominantly sociological view of religion.

"ALSO WORKING toward this decay is the diffusion of some forms of pastoral activity which in themselves are legitimate and even praiseworthy but which can, if isolated from the properly religious context of the faith and grace, lead to a preponderance of the study of the religious and moral life under its statistical, sociological and cultural aspects, not to speak of its artistic and folklore aspects. These are outward and incomplete.

Another factor working toward a decay of the interior life is a secularized way of thinking that admits "only a so-called 'horizontal,' philanthropical and humanistic Christianity, ignoring its essential 'vertical' content—theological, dogmatic and religious in its substance."

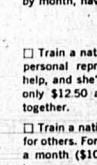
The Vatican Council, he said, "has in no way repudiated and even tried to strengthen" the ascetic life.

● *YOUR WORLD AND MINE*

Why aren't Catholics interested in peace?

By GARY MacEOIN

I have for some time been thinking that mutual navel-gazing and amateur psychoanalysis have become the primary occupational hazards of columnists in the Catholic press. Regular reading of the "non-official" as well as the diocesan weeklies persuades me that a growing number of columnists show more interest in crossing the eyes and sugaring the teas of their colleagues and/or competitiors than in evaluating the concerns of their readers.



Father Jon Sheerin is for me the most consistently reasonable and pertinent of the columnists. He is his own man, completely outside the fashion referred to above. I propose to comment on an idea he recently developed. What I am trying to make clear, before I do so, is that this is an isolated incident. I am neither joining the club nor seeking to form my own.

Father Sheerin is concerned because the interests of American Catholics seem limited to such trivia as dispensation from their vows and subsequent marriage of middle-aged nuns, while they are unmoved by the American military-industrial complex, the catastrophic arms race, the ability to overkill 30 times, the escalation of inrecurity that will result from deployment of the ARM system.

Why, he asks, are we as Catholics on the sidelines at a historic moment when large sections of American society are calling for a dramatic shift in national priorities and attitudes?

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It is an excellent question, and I want to attempt an answer. My answer is that Catholics are on the sidelines because as a religious community we have been proletarianized. A proletarian is by definition an unorganized mass of humans whose lives are controlled by systems and institutions over which they can exercise no influence.

Only a lunatic concerns himself with issues which he cannot influence. The proletarians in our general society do not involve themselves with issues of life and death. Their newspapers concentrate on the trivia allocated to them, horse racing, basketball, murders and sex scandals.

The Catholic proletarian is similarly limited. If his functions as a parishioner concern only the parking of cars or the ushering of bingo, he knows he lacks any true participation in the formulation and execution of parish policy. He knows that his voice carries no weight. If he respects himself, as most people do, he will keep his mouth shut.

In recent years, in response to the directives of Vatican Council II, various efforts have been made to bring the people into the decision-making process in the Church. There is mounting evidence, however, that the implementation is often superficial and inadequate.

To call a council representative while its members are nominated or the elections rigged is an insult to people who live in a democratic culture. And if the council can be and is arbitrarily over-ruled, or excluded from the major decision, the people are not going to waste their time play-acting at being statesmen and legislators. There will presumably always be yes-men willing, for a variety of reasons, good, bad, and indifferent, to provide a facade. But their impact on our society will be nil. The military-industrial complex has nothing to fear from them. And neither do the racists.

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The principle applies equally to associations of clergy. The application may not be quite as obvious, because of the time lag resulting from the insulation of the clergy from the ways of the world. But today' accelerated tempo is rapidly closing that gap and accustoming priests to the more democratic and more human ways of the general society. Even the bishops cannot long escape. The Synod of Bishops, for example, must either be allowed to function as the Vatican Council intended or shut shop.

Formulated in these terms, the problem becomes both clear and simple. There is a logic to the American's failure to involve himself in the issues of life and death of our country and of civilization. The bishops can deplore, until the cows come home, the military-industrial complex, the arms race, and the ABM deployment, as they did so eloquently last November.

But while the people have no responsibility for the life of the Church, they will continue to let the fine words flow eloquently past. They will continue to concern themselves with romantic trifles and rectory gossip.

(Copyright, 1969)

THE PHARISEE . . . Jesus told this parable to people who were sure of their own goodness and despised everybody else. "Two men went up to the Temple to pray; one was a Pharisee, the other a tax collector. The Pharisee stood apart by himself and prayed: 'I thank you, God, that I am not greedy, dishonest, or immoral, like everybody else; I thank you that I am not like that tax collector. I fast two days every week, and I give you one tenth of all my income!' But the tax collector stood at a distance and would not even raise his face to heaven, but beat on his breast and said, 'O God, have pity on me, a sinner!' "I tell you," said Jesus, "this man, and not the other, was in the right with God when he went home. For everyone who makes himself great will be humbled, and everyone who humbles himself will be made great." (18 Luke 9-14)

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OPINIONS

Keep 'em fighting

To the Editor:

I read where a department for the study and practice of nonviolence in the resolution of human problems is being established at the University of Notre Dame. Father Theodore Hesburgh, the president, has raised $100,000 for the new department. "So much money is being spent on war," he commented, "someone must be interested in peace."

I hope that the Notre Dame football team, otherwise known as the Fighting Irish, will not be affected in any way by the creation of the new department.

"Dutch"

Terre Haute

Red s-x plot?

To the Editor:

In the wonderful world of conspiracies here, conspiracies there, conspiracies everywhere, it probably was inevitable that the John Birch Society eventually would get around to s-x. Last week I read where the society has launched a nation-wide campaign against s-x education courses in high schools as a "filthy Communist plot."

The story said the society thinks such education is amply being taken care of in the home, and that school courses are simply a Red scheme to promote promiscuity and moral breakdown. Strangely, it does not link the Reds with the alarming rise in gonorrhea and syphilis, as well as illegitimate births, among teen-agers. Some of us who are less able than the Birchers to smell out a Communist plot have tended to blame these unhappy developments on inadequate s-x education in the schools.

I guess that just how how wrong one can get when he

(Continued on page 7)

Shuster

(Continued from page 4)

have been very liberal about ignoring "Church auspices."

Some of the most sizable grants to Catholic universities, for example, have come from foundations endowed by men who would have sat up in their mansions in eternity with goose pimples on their souls if they learned that grants had been made to Notre Dame or Georgetown, to name only two Catholic universities.

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It will do no harm to suggest that Catholic citizens follow with some care congressional deliberations about the status of foundations. It is true that in this way or that federal funds have notably assisted Catholic enterprises. This is especially true in terms of support for the natural sciences. But although I do not have any reliable figures I am quite certain that private generosity has helped far, far more.

It is profoundly to be hoped that once some abuses have been corrected there will be no valid reason whatsoever for weakening the foundation kind of giving. In all sober truth, all of us who serve any Catholic institution need it more than we could possibly say.

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Appointed

WASHINGTON—Secretary of State William P. Rogers has appointed Msgr. Marvin Bordelon, director of the Division of World Justice and Peace, United States Catholic Conference, to the United States National Commission for the United Nations Educational, Scientific and Cultural Organization (UNESCO).

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1,000 IN CYO CONTEST

Music makers to make much music in meet

INDIANAPOLIS—Cathedral High School again will play host to the annual Archdiocesan Cadet CYO Instrumental Music Contest Saturday and Sunday, April 12 and 13. More than 1,000 young musicians are expected to compete.

As in former years, Saturday will be devoted exclusively to piano competition with some 500 entries anticipated. The youngsters will be assigned to five experience categories, with a medalist to be named in each category. Appropriate ribbons will be awarded to all competitors. A recital by top winners will be given following the announcement of medalists about 12:30 p.m.

Sunday's instrumental competition will begin at 1 p.m. extending until about 3:45 p.m. The band-orchestra competition will start at approximately 4 p.m. Eight groups will vie for four awards in the latter category.

Father Edwin Sahm, Archdiocesan music director, and Father Donald Schneider, Archdiocesan CYO director, will present awards at both the Saturday and Sunday sessions.

Sandwiches and refreshments will be available on both days. The public is invited to view the individual competition as well as the recitals. There is no admission charge.

Convention plans are announced

Several hundred delegates are expected to participate in the annual Archdiocesan Junior CYO Youth Convention at Scecina Memorial High School on April 18, 19 and 20.

Early deadline for registration is Sunday, April 13, according to CYO officials. Registration fee is $6.50 which includes the convention program, Saturday lunch, refreshments, Sunday breakfast and concluding banquet. Those registering after Tuesday, April 15, will be required to pay a $7 fee.

Keynoter for the convention will be Father Lawrence Moran, pastor of St. Joseph's parish, Rockville, a former deanery CYO moderator and popular youth retreat master.

Convention highlights will include election of Archdiocesan Youth Council officers, mixer, convention Mass, and announcement of the winners of the coveted Roger Graham Awards for outstanding youths and the winner of the 1969 publications contest. The awards will be announced at the closing banquet.

Several panel presentations on current topics will be scheduled including: "What Do You Think of Your School?" moderated by Father Joseph Kos; "Training Workshop for Parish CYO Officers," Father Wilfrid Day; "New Look of Nuns," Sister Gilchrist Conway, S.P.; "Is God a 5,000-foot-tall Red Jellybean?" Father Eugene Suding; "Search for Christian Maturity," Gary diocese panel; "Volunteers in Service to America (VISTA)," Father Lawrence Voelker; "Personal Witness to God on the College Campus," Father George Coffin.

Hey, kids! Camping season's on the way

It's camping season again. At least it's time for applications to be made for the two CYO camps in Brown County.

CYO officials announced this week that brochures and application blanks have been mailed to all previous campers and additional copies distributed to all parishes and schools in the Archdiocese. Early returns indicate that 100 reservations will be received by Friday, April 11.

CAMP RANCHO Framasa will open the week of June 8 for a five-week session for girls, followed by five weeks of camping for boys. The camp has a capacity of 130 campers each week. Campers must be at least 8 years old during the month they attend camp.

Camp Christina begins its nine-week season for girls, 10 and over, the week of June 15. Sixty-three campers may be accommodated each week there.

Fee for one week's camping is $30 per child, which includes canteen and handicrafts. A deposit of $10 must accompany the application, which will be processed on first-come, first-served basis.

EACH CAMP will feature a full program of daily Mass, swimming, crafts, horseback-riding, sports, nature study and camping.

A limited number of counselor-in-training openings are available for boys and girls who have completed the ninth grade. Following the completion of a regular week of camping, candidates are eligible the balance of the season or next year to serve as junior counsellors. There are openings for 65 to 70 girls in the program and 15 to 20 boys. Applications may be made with the CYO Office.

Name speaker for ND Night

TERRE HAUTE, Ind. — Dr. Edward J. Cronin, associate professor of liberal studies at the University of Notre Dame, will be principal speaker at the 14th annual Universal Notre Dame Night here April 14.

The event sponsored by the Notre Dame Club of Terre Haute, will be held at 6:15 p.m. at Henri's Restaurant. Theme of the observance is "The Notre Dame Student Today."

Highlight of the evening will be the announcement of the "Notre Dame Man of the Year." Myron Busby, Jr., is serving as general chairman. Reservations may be made by Friday, April 11, by calling 235-5585.

Memphis bishop leads King march

MEMPHIS, Tenn. — A large Catholic delegation joined in the Good Friday march here paying tribute to the late Dr. Martin Luther King, Jr. on the first anniversary of his death.

Bishop Joseph A. Durick marched in the front ranks, as he did last year in the tense memorial march following the civil rights leader's death by sniper fire.

Hotel Masses

ROME—Cardinal Angelo Dell-'Acqua, vicar general of Pope Paul for the Rome diocese, said here that he would be willing to authorize the offering of Mass for guests and staff in the major hotels of Rome.

Adult education

INDIANAPOLIS — The April program of the St. Barnabas parish Adult Education Series will feature Mr. and Mrs. Gerald Long, parent-educator chairmen of the Chicago Archdiocesan CCD Office, at 8 p.m. Monday, April 21.

A "SERIOUS" SWEEP FOR ST. JOAN OF ARC—Presenting "A Grotesque For November" in the final round of the Serious Division of the 1969 Junior CYO One Act Play Contest, St. Joan of Arc's players, shown here won the unanimous nod of the judges and the division championship in competition with St. Andrew and St. Catherine. Also, the Northsiders captured both individual awards, with Kathy Van Dyke (third from left) winning her third consecutive Outstanding Actress Plaque and Gary Booker (third from right) earning the first perfect score in the history of the Outstanding Actor competition. Two of the play's Directors, Mr. Phillip Dunham and Mrs. Raymond Bower, are standing at the ends of the row. Next to Mrs. Bower is Father Michael Bradley, St. Joan of Arc CYO Priest Moderator. Mrs. James Dutton, the other Director, was not present for the picture.

COMEDY CHAMPIONS—St. Christopher's thespians walked off with top honors in the Comedy Division of the recent Junior CYO One Act Play Contest. The Westsiders, directed by Bill Bruno (back row, left), presented "Rise and Shine" successfully through four rounds of competition to take first place honors. Standing with the winning Comedy thespians and their director is St. Christopher CYO Priest Moderator Father John Hartzer (back row, right).

CLASSIC COMEDY CHAMPIONS—This is the St. Andrew, Richmond, cast of "Summer Stock a'la Carte," which won the Classic Comedy Division of the 1969 Junior CYO One Act Play Contest. A check of the records shows that the title is St. Andrew's first in One Act Play competition, so the triumph is doubly important to these thespians. Shown with the champions are St. Andrew's Priest Moderator, Father William Ernst (back row, left) and Mrs. Hugh Ghearing (back row, right), play Director.

Scout meeting

Father John Ryan, Archdiocesan Director of Scouting, has scheduled a meeting of Ad Altare Dei counselors at the CYO Office at 8 p.m. Thursday, April 16. All men working with boys on requirements for the award are urged to attend. Father Ryan has suggested an early start on the program to permit completion in time for consideration by the Board of Review next January. Women who are working with candidates for the Marian Award are asked to meet at the CYO Office at 2 p.m. Saturday, April 19.

MacGregor takes 3 athletic posts at Brebeuf Prep

INDIANAPOLIS — James L. MacGregor, 32, athletic director and head football coach the past seven years at Chartrand High School, has been named to the same positions at Brebeuf Preparatory School this week. He also will serve as head baseball coach there for the 1969-70 season.

A graduate of Bellarmine College, Louisville, MacGregor has a master's degree in guidance from Indiana University. For four years prior to the Chartrand position, he served on the faculty and coaching staff at Our Lady of Providence High School, Clarksville.

Named to succeed MacGregor at the newly-merged Chartrand-Kennedy High School was John Meredith, who held the positions of athletic director and head football coach at Kennedy.

Jack Noone, head basketball coach at Kennedy, has been named to the same post at Chartrand-Kennedy.

MARIAN BASEBALL SCHEDULE

April 12	at Ball State
April 13	AQUINAS
April 17	UNIVERSITY OF LOUISVILLE
April 19	at Bellarmine
April 22	at DePauw
April 23	NORTHWOOD
April 26	at Wabash
April 27	BELLARMINE
April 30	at Manchester
May 1	at Franklin
May 3	ANDERSON
May 4	THOMAS MORE
May 10	at Earlham
May 13	at Butler
May 17	at Xavier

Games begin at 1 p.m., except for the Aquinas game at 2:30, and the DePauw, Manchester and Butler games at 3 p.m. The Knights' home games take place on the Marian Field at 3200 Cold Spring Road.

CYO NOTES

Cadet and Junior kickball coaches will meet at the CYO Office on Tuesday evening, April 15, in preparation for the coming season. The Division III Juniors will lift the lid on Thursday, April 17, with others scheduled to open play on April 22, 23 and 25. Play will continue through the middle of May. There are 33 entries in the Junior League, while 42 teams will play in the Cadet League.

Between 27 and 30 teams are expected to compete in the Indianapolis Deaneries Cadet Baseball League. Entries are due Friday, April 11. Coaches will meet on Thursday, April 24, with league play opening on April 29. A number of changes will be introduced to speed up play.

The Indianapolis Deaneries Dual-Meet Cadet Boys' Track season is underway. Coaches are reminded to call in results to the CYO Office. Plans are being finalized for the annual Cadet Boys' Track Meet at the CYO Stadium on Sunday, May 18, and the Cadet Girls' Track Meet on May 25.

Confirmation Schedule

Following is Coadjutor Archbishop Biskup's spring schedule of confirmations.

Sunday, April 20: 3 p.m., Terre Haute, Gibault Home; 7:30 p.m., Terre Haute, St. Patrick's (adults of the Terre Haute Deanery).

Monday, April 21: 7:30 p.m., Richmond, St. Andrew's (adults of the Richmond Deanery).

Thursday, April 24: 8 p.m., Bloomington, St. Paul's Catholic Center (adults of the Bedford Deanery).

Friday, April 25: 7:30 p.m., Batesville, St. Louis (adults of the Lawrenceburg Deanery).

Sunday, April 27: 1 p.m. (CST), Tell City, St. Paul's (adults of the Tell City Deanery; 7:30 p.m., New Albany, St. Mary's (adults of the New Albany Deanery).

Monday, April 28: 7:30 p.m., North Vernon, St. Mary's (adults of the North Vernon Deanery).

Sunday, May 4: 11 a.m., Indianapolis, Cathedral (adults of the Indianapolis Deaneries).

St. Francis Hospital official is jubilarian

BEECH GROVE, Ind.—Sister M. Sponsoria Doerger, O.S.F., executive director of St. Francis Hospital here, will observe her 50th Jubilee as a Religious on Saturday, April 19.

A Mass of Thanksgiving will be celebrated in the hospital chapel at 11 a.m. on that day by Father Robert Kolentus, hospital chaplain.

The Cincinnati native entered the convent of the Poor Sisters of St. Francis Seraph of the Perpetual Adoration, Mishawaka, in 1919. She has been assigned to hospitals of the community since 1931, after 10 years of teaching.

Since 1939, Sister Sponsaria has served various hospitals in administrative capacities, including: St. Elizabeth's, Lafayette; St. James, Chicago Heights, Ill.; St. Joseph's, Memphis, Tenn.; St. Francis, Evanston, Ill.; and St. Alexis, Cleveland.

Sister Sponsoria came to St. Francis Hospital here as administrator in 1966. She was named executive director last year upon the appointment of the hospital's first lay administrator.

She is a member of the College of Hospital Administrators and the American Association for Hospital Accountants.

SISTER M. SPONSARIA, O.S.F.

Unity Dinner

RICHMOND, Ind.– Holy Family parish here will host the Fellowship Dinner of the 40th annual Assembly of Indiana Church Women United, to be held May 7-8. Theme of the assembly will be "The Ministry of Women." Mrs. Wayne Tolen, of Holy Family parish, is a member of the planning committee.

To host teachers

INDIANAPOLIS—Marian College will host the spring meeting of the Indiana College Biology Teachers' Association on Saturday, April 12. Principal speaker will be Dr. Wayne Keim, professor of agronomy at Purdue University.

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TIC TACKER

Student 'trips' are not all bad

By PAUL G. FOX

One sure way to evoke an expression of sympathy from someone is to relate that you have just returned from a six-day trip to Washington and New York, during which you helped chaperone 69 high school juniors and seniors.

That is just what this reporter did last week. And contrary to expectations, it was an enjoyable experience.

The occasion was a study tour, sponsored by the Indianapolis Council on World Affairs and designed to stimulate interest in United States foreign policy. Among the student participants was a group of 19 from **Ladywood School**, Indianapolis, and three from **Shawe Memorial High School**, Madison. Several other Catholic youngsters from a variety of high schools also made the trip.

Included among the other five chaperones, headed by Virgil Hunt, registrar of the Indiana University Medical Center, Indianapolis, were **Sister Clare Bosler, S.P.**, of **Chartrand High School**, and **Sister Winifred Ann Mulaney, S.P.**, of **Ladywood School**.

By coincidence, the entire group was in Washington for the funeral of President Eisenhower, an historic experience not soon to be forgotten. Other scheduled stops in the Capital included briefings at the Embassies of Yugoslavia and Israel and the State Department. The group also had the opportunity of meeting with their Congressmen and Senator Hartke. (Senator Bayh was out of the city.)

In New York, several briefings were held at the United Nations including a report on the United Nation's Children's Fund (UNICEF). Ample free time was available in both cities for sightseeing, shopping and entertainment.

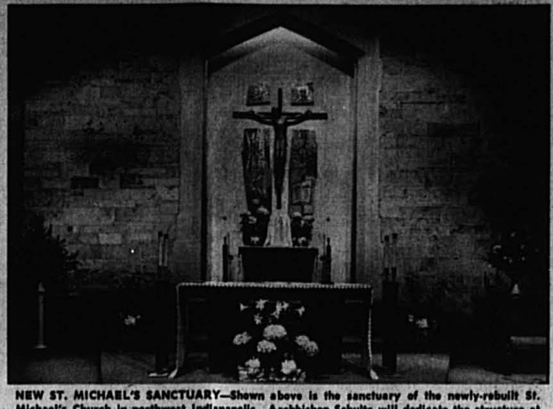
As one adult sponsor noted, "If the youngsters received as much out of this trip as the adults, it was certainly a profitable experience."

While spring vacation draws many high school student groups to Washington and New York, this study tour itinerary was packed with "meaty" learning opportunities. The tour was sponsored for the 14th consecutive year by the Indianapolis Council on World Affairs, based upon the topics included in the GREAT DECISIONS '69 discussion booklet on U.S. foreign policy, previously studied by the youngsters.

Many of the participants were sponsored through scholarships provided by civic and educational organizations like the League of Women Voters, while others paid their own way. In addition to Indianapolis and Madison, other communities represented were: Bloomington, Brownsburg, Carmel, Evansville, Dyer, Schererville, Highland, Hobart, Munster, Valparaiso, Chesterton and Portage.

NAMES IN THE NEWS—**Father John Stahl**, pastor of **American Martyrs parish**, Scottsburg, has been released after recent hospitalization in St. Anthony's Hospital, Louisville. . . . Best wishes to **Mr. and Mrs. Joseph B. Brand**, former members of **SS. Peter and Paul Cathedral parish**, Indianapolis, who now reside in Pomona, Cal. They will be in Indianapolis this week-end to observe their 50th Wedding Anniversary. An open house will be held at 2 p.m. Sunday, April 13, in the home of a son, **Joseph F. Brand**, 3246 Highwoods Drive, West. Friends are invited. . . . **Marine Lance Corporal Robert F. Cancilla**, son of **Mr. and Mrs. A. J. Cancilla** of Indianapolis, is home on leave after completing a year's tour of duty in Vietnam. He is a **Chatard High** School graduate. . . . **Father Vincent Potter, S.J.**, visiting professor at Richmond's Earlham College, will be one of the lecturers in the Modern Christian Living for Senior Highs, to be presented April 20-27 in the Richmond YMCA.

AROUND AND ABOUT—An Indianapolis resident has a collection of magazines and newspapers which he is willing to donate to any school or seminary interested. The collection includes old issues of America, Commonweal, Sign, Catholic Digest and Catholic World. Interested persons should contact: **Frank McNelis**, 2947 N. Delaware St., phone 926-2034. . . . The sixth grade class of **Miss Donna Albert** at **Christ the King School**, Indianapolis, gave a public performance last week of a Passion Play and Easter Review. According to reports, the 30 youngsters gave a very sophisticated production.



NEW ST. MICHAEL'S SANCTUARY—Shown above is the sanctuary of the newly-rebuilt St. Michael's Church in northwest Indianapolis. Archbishop Schulte will dedicate the structure at 11:45 a.m. Sunday, April 13. The church was destroyed by fire in December, 1967.

NEWMAN GUILD CARD PARTY—The Newman Guild of Butler University will sponsor a Card Party at 1 p.m. Tuesday, April 15, in the L. S. Ayres auditorium in downtown Indianapolis. Tickets will be available at the door. All games will be played. Proceeds of the event will be used to maintain and improve the Newman Center facilities at Butler. Shown above discussing the event are Sister Miriam Gunning, S.P., seated, and Butler students Miss Kathy Huser, left, and Miss Barbara Werrel.

Announce plans for CFM social

INDIANAPOLIS—Bob Morrison, popular WXLW disc jockey, will spin the records for dancing at the annual "Barrel of Fun Night" sponsored by the Indianapolis Area CFM, on Saturday, April 19. The event will be held in the St. Joan of Arc social hall, 42nd and Park, from 9 p.m. until 1 a.m.

Door prizes will be awarded. For additional information call Mrs. Jack Cougan, 283-3595 or Mrs. Leo McNulty, 632-1750.

Annual dance

INDIANAPOLIS—The annual dance planned by the ladies of St. Malachy's parish, Brownsburg, and the ladies of St. Mary's parish, Danville, will be held Saturday, April 26, at the Holy Family K of C hall, 220 N. Country Club Road, Indianapolis. The Pastels will play for dancing from 9 p.m. until 1 a.m.

Grant to ND

NOTRE DAME, Ind. — The University of Notre Dame has received $200,000 from International Business Machines Corp. for further studies on the underprivileged in urban environments.

Women priests?

LONDON—It is only a question of time before women are accepted as priests in the Catholic Church, according to Norman St. John-Stevas, prominent Catholic member of Parliament, writer and broadcaster.

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'Budd' scheduled at St. Meinrad

ST. MEINRAD, Ind. — The major spring theater production at St. Meinrad College will be "Billy Budd," the Coxe-Chapman dramatization of the Herman Melville novel. The production will be presented by the students of St. Meinrad College on Sunday, April 27, at 2:30 p.m. CDT.

The production is under the direction of Father Gavin Barnes, O.S.B., and will be presented in St. Bede Theater. Tickets at $1 will be available at the door.

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Opinions

(Continued from page 5)

doesn't pay close heed to the gospel according to Robert Welch.

A.W.R.

Bloomington

Appeal to priests

To the Editor:

On April 15th the priests of this Archdiocese of Indianapolis will be attending the third meeting of the Priests' Association. The eyes of all concerned Christians living within the Archdiocese will be focused on the day's proceedings in the desperate hope that a plan of action will evolve which will demonstrate the Church's concern for the urban and rural poor living within our area of responsibility.

For the last two years, the priests of this Diocese have passed a resolution calling for the establishment of an Office of the Apostolate to the Poor, but to date they have failed to concern themselves about the need for providing funds for such an undertaking.

The Social Action Committee of the Priests' Association will submit a proposal for the establishment of a program committed to serve the poor at this next meeting. I beg the priests of this Diocese to give full consideration to the plan and to pledge themselves to finding the necessary financial support.

There is a growing concern among some of the priests and laymen of this Diocese about the fact that the Church always seems to be able to find money for "brick and mortar" projects but that to date Diocesan resources have been thought to be insufficient for investments in "bread and justice" for the poor.

David L. Gerwe
Executive Director
Catholic Social Services
Indianapolis

Guzzetta colleagues to talk at inaugural

INDIANAPOLIS — The forthcoming inauguration of D. J Guzzetta as president of Marian College will be highlighted by remarks from three college educators who have worked closely with Marian's chief executive.

Donfred H. Gardner, former vice-president and dean of administration at the University of Akron, will deliver the major address at inauguration ceremonies April 25. Dr. Gardner was Dr. Guzzetta's immediate predecessor as chief academic officer at the institution.

Also speaking will be two university presidents, William H. Hale of Langston University in Oklahoma and John J. Kamerick of North Texas State University.

DR. GARDNER, who retired in 1962 and moved to Tucson, Ariz., began his career in the public school system of Lisbon, O., followed by a year of teaching at Purdue University. He joined the University of Akron faculty in 1925 and later became professor of history.

In 1926 he started student personnel work at Akron and became dean of men and later dean of students. He was named dean of administration in 1955 and finally assumed the additional role of vice president.

Like Dr. Guzzetta, Dr. Gardner was involved with accrediting work of the North Central Association of Colleges and Secondary Schools and remained active with consulting and examining work for many years.

While in the student personnel field he became interested in college fraternities and from 1935-38 was an educational advisor to the National Interfraternity Council. He also has been active in such community and civic affairs as the Family Service Society, United Fund and Akron Hospital Service. He is listed in "Who's Who in America."

DR. KAMERICK, now president of North Texas State University at Denton, Tex., is former professor of history, vice-president and provost of Kent State University. Before his association there, where he was Dr. Guzzetta's counterpart, he was professor of history and dean of Lewis College of Science and Technology. He previously taught at Marycrest College and the State University of Iowa, where he earned his Ph.D. degree.

Dr. Kamerick also has been active in the North Central Association and is a former accreditation consultant-examiner.

Dr. Hale has been president of Langston University since 1960. He holds a Ph.D. degree in sociology from the University of Chicago and an honorary doctorate from the Oklahoma School of Religion.

Prior to assuming the presidency of Langston, Dr. Hale was professor and department chairman at Clark College from 1948-60. He has served as visiting professor at several colleges and universities.

His association with Dr. Guzzetta began in 1965 when the Marian president visited Langston as chairman of the North Central Association accreditation team. Dr. Guzzetta has remained a consultant to the university since that time.

Bishops'

(Continued from page 1)

the Bishops' Liaison Committee on its meetings with various groups, including the National Federation of Priests Councils and the Black Catholic Clergy Caucus, the National Council of Catholic Women, and the National Council of Catholic Men.

In regard to the Black Catholic Clergy Caucus, after the Liaison Committee made its report to the NCCB Administrative Board at its February meeting, it was decided that the matter should be studied in greater depth by an ad hoc committee set up for that purpose. On this committee are Coadjutor Bishop Peter L. Gerety of Portland, and Auxiliary Bishops Joseph F. Donnelly of Hartford and Harold R. Perry, S.V.D., of New Orleans. This committee will make a progress report on its contacts with the Black Sisters Caucus and other groups.

INDIANAPOLIS

Calendar of Events

SUNDAY, APRIL 13

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

SATURDAY, APRIL 19

Catholic Interracial Council 15th anniversary dinner at 7 p.m. in the Atherton Center at Butler University. Father James Groppi will be the banquet speaker.

WEDNESDAY, APRIL 23

Card Party with "Parisienne Folly" theme, in St. Philip Neri school auditorium, 550 N. Rural, at 8 p.m.

SOCIALS

Thursday: St. Catherine's parish hall at 6:30 p.m. **Friday:** St. Christopher school social room, Speedway, 7 p.m. Carry-out food service at 5 p.m. St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall, at 6:30 p.m.; St. Joseph K of C Clubrooms, at 8:30 p.m. **Saturday:** St. Bridget parish hall at 6:30 p.m. **Sunday:** Cardinal Ritter High School at 6 p.m.; two Card Parties at Assumption parish hall, 2 p.m.

Foundation

(Continued from page 1)

And while its present directors are all American Catholics, he added, "it need not be exclusively American or entirely Catholic."

Hanify said the foundation will not conduct its own research, but contract and sponsor projects by recognized institutions.

While its initial job will be to discover means to make more effective the "rhythm" system of family planning, it will not confine itself to this area.

"We are anxious to learn all we can about human reproduction from a psychological and sociological, as well as medical point of view," he said.

"The foundation will encourage objective, scientific studies in the areas of concern. The foundation will not undertake propaganda or political action in denfense of Catholic moral teachings," said Hanify.

Band concert scheduled

INDIANAPOLIS—The first combined Catholic Grade School Band Concert, featuring youngsters from 10 schools, will be held at 7:30 p.m. Saturday, April 26, in the Scecina Memorial High School auditorium. There will be no admission charge for the public performance.

Participating schools include: Nativity, Our Lady of Greenwood, Our Lady of Mt. Carmel, St. Andrew, St. Barnabas, St. Joan of Arc, St. Jude, St. Pius X, St. Thomas Aquinas and St. Malachy.

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ARCHDIOCESAN Bulletin
OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

St. Anthony's Monthly CARD PARTY
Sunday, April 13 — 2 P.M.
St. Anthony's Church — 379 N. Warman
Door Prizes and All Games Played

Senior Citizens Monthly CARD PARTY
Wednesday, April 16 — 1 P.M.
St. Patrick's School Hall — 930 Woodlawn
Prizes and Everyone Welcome

ANNUAL SPRING CARD PARTY
Friday, April 18 — 8 P.M.
Father Busald Hall — Tabor and Shelby

RUMMAGE SALE
Saturday, April 19
Assumption Church — 1105 S. Blaine

These announcements are available without charge. To have your event listed, phone or bring the notice to the Mortuary at least 2 weeks before the event is scheduled.
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Zestful Oldenburg Sister nearing 100

OLDENBURG, Ind.—"I would like to live longer. I like it here." This is how Sister M. Capistran, centenarian of the Sisters of St. Francis, views the approaching conclusion of 100 years of life. She is marking the centenary of her birth April 16 and of her baptism April 20.

A native of Louisville, and a member of St. Martin's parish there, she was one of 10 children. At the age of 19, Isabella Mary Zeller entered the convent from Lanesville, Ind., where the Sisters of St. Francis conduct St. Mary School.

SISTER CAPISTRAN, O.S.F.

Her active apostolate of 50 years was spent caring for the material needs of the teaching Sisters in local convents. In Indiana she served at Sacred Heart, Clinton; St. Joseph, Princeton; St. Nicholas, Sunman, and St. Wendel and St. Anthony, Evansville. Other assignments were in Cincinnati, Streator, Ill., and Peoria, Ill. For several years following retirement in 1940, she assisted in the kitchen and the laundry at the Motherhouse.

NOW ENJOYING life from a rocking chair, "Happy Sister Capistran" spends her time praying and singing. Uninhibited by language barriers in her intercourse with God and His saints, she picks her favorite songs from the German as well as the Latin. Most frequently heard by her Infirmary neighbors are the strains of "Grosser Gott wir loben dich" ("Holy God We Praise Your Name") and "Salve, Regina" ("Hail Holy Queen"). The latter is her daily evening tribute to Mary, echoing the final hymn of Compline recited by the Congregation.

But there is time too for reading correspondence, especially greeting cards at special seasons, and entertaining Sister visitors with humorous anecdotes. "Her ability to joke and tease is still put to good use," testifies her niece, Sister M. Alexine, O.S.F., a constant companion.

A SISTER of Sister Capistran, Sister M. Alexia, O.S.F., who entered the Congregation in 1878, died in 1915.

Sister Capistran is the third centenarian of the Sisters of St. Francis in the 118 years of their history. The others were Sister M. Hildegardis Schert, who entered in 1870, and Sister M. Hermina Gamstaetter, who entered in 1876.

THEY CALL HIM 'FATHER'—Father Michael O'Brien, a 64-year-old widower, strolls with his daughters, all nuns, on the day before his ordination. The new priest held the family reunion at the Sisters' convent in Godalming, England. His daughters are, from left, Sister Mary Alcantara, Sister Maris Fiducia, Sister Mary Collette, and Sister Maria Perpetua. (RNS photo)

Humanists

(Continued from page 3)

are becoming the growing majority among our neighbors in the world community. That fact makes especially urgent dialogue with them concerning those truths or values which which they cherish and which we find valid, even though we find important, even more important, many truths and values which we cherish but they exclude.

MANY OF them do not agree with us concerning eternal life, but they agree with us even more than some of our own, perhaps, concerning the worth of human life here below. Most of them have no clear idea about the City of God and do not agree with our idea about the City of God. But they do have great hopes for the City of Man and mighty human resources to bring to its building.

We would like to know what these are and we are disposed to collaborate with them in traveling as far as they care to go, even though we feel called to go farther.

The modern threat to life, like the realization of the modern hope for peace, depends on dialogue with all who recognize that threat or share that hope. Each one of us is called to do everything he can to increase that dialogue, for example, this very month (February) I must take part in a discussion in Vienna exploring how Christian humanists and atheist humanists can get together not to fight about the points on which they disagree but to consider any and all premises on which they agree.

On the same trip I must stop in Constantinople for a dialogue on peace as one of the aspirations shared by all who live together on the face of the earth. On the way to both these discussions I shall stop at Rome to refresh the faith that I hope to bring to the discussions and that keeps me and millions of others hard at work in the dialogue with humanists and any others who love life, seek peace and wish to live by truth.

Montessori program planned by Woods

ST. MARY-OF-THE-WOODS, Ind.—A Montessori program for pre-school children will be introduced to the Terre Haute area this fall by St. Mary-of-the-Woods College, according to Sister Mary Gregory, president of the college.

The program will be staffed by two experienced Montessori teachers and will be designed for children ages 3 to 5.

"We are instituting this program as the first step toward establishing a Montessori teacher training program at the Woods," Sister Mary Gregory said.

Enrollment in the program will be open to 50 children in the Terre Haute area.

The Montessori method of education was developed by Dr. Maria Montessori, an Italian physician of the early 20th Century. The method is based on the premise that a child can learn at an early age when he possesses unusual sensitivity and mental powers for absorbing and learning from his environment.

A Montessori classroom is equipped with special materials to create the unique learning environment necessary to the program. At St. Mary's two classrooms and a playground are being prepared for the program at Owens Hall.

THE MONTESSORI teacher works with the individual child, introducing materials and giving guidance where needed. The teaching method is indirect in that the teacher neither imposes on the child, nor does she allow the child unrestricted freedom. There is no religious instruction connected with the program.

Montessori education was first introduced to the United States in 1912. Alexander Graham Bell started one of the early schools in his home. As the educational emphasis in the United States shifted from the development of intellectual skills to life adjustment, and from the need for limits in the classroom to permissiveness, interest in Montessori waned.

Since 1953 Montessori has gained a new popularity in the United States and schools are located in about 400 of the nation's cities.

A child who attends the Montessori program at St. Mary's to the age of 5 would go from it directly into first grade, since the program would serve as a replacement for kindergarten.

WCC-Vatican unit gets large grant

GENEVA — A joint World Council of Churches-Roman Catholic Committee on Society Development and Peace (SODEPAX) has received a total of $140,250 in foundation grants for an experimental program in development education.

The Humanum Foundation of Lugano, Switzerland, gave $300,000 and the U.S.-based Ford Foundation gave $130,250.

Announcement of the grants was made by Dr. Eugene Carson Blake, WCC general secretary, and Msgr. Joseph Gremillion, secretary of the Pontifical Commission on Justice and Peace. The two international organizations sponsor the joint committee.

Higgins

(Continued from page 4)

will find your own attitudes broadened and the only thing I can say is to "Hang On In There."

●

I am not free to identify the "Concerned Black Catholic" who wrote this very instructive and very balanced rejoinder to my recent criticism of black anti-Semitism, but I should like to let her know publicly, by means of this follow-up column, that I appreciate her thoughtfulness in writing and sincerely respect her point of view with regard to this very controversial matter.

I should also like to add, however, that she and I are really not very far apart on the issue of black anti-Semitism. I certainly never meant to suggest in my earlier column that anti-Semitism is exclusively or even predominantly a black phenomenon. The record will show, to the contrary, that there is less anti-Semitism in the black community than there is in the white community.

The only point I was trying to make in my earlier column on this subject is that there is no excuse for rationalizing even the slightest degree of anti-Semitism in either the white or the black community. The reason I singled out the black community is that, in my opinion, anti-Semitism at this particular time is being rationalized by a minority of black militants and by certain white liberals who wouldn't dream of making excuses for even the tiniest degree of anti-Semitism in the white community.

I find this rather insulting to the black community, for it suggests, if only by implication, that there are two standards of morality—one for whites and a lower one for blacks. This is not only an ethically indefensible position; it also runs counter to all the evidence at hand. In other words, as indicated above, there is more anti-Semitism—in absolute as well as in relative terms—in the white community than there is in the black community. It would be tragic indeed if militant blacks were now to start aping the white community in this regard—all the more tragic in view of the fact that the Jewish people of this country have done at least as much, and probably more than any other ethnic or religious group to advance the cause of interracial justice and, more specifically, to help the cause of disadvantaged blacks.

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PLAN ROMAN HOLIDAY STYLE SHOW—The Women's Club of St. Michael's parish, Indianapolis, will sponsor a Roman Holiday Style Show at 8 p.m. Wednesday, April 16, in the Ritter High School cafeteria. Fashions and models will be provided by the Wm. H. Block Co. Mrs. William G. Sells, above left, is general chairman of the event. She is modeling an autumn haze mink stole, donated by Charles Anger and Son Furrier, which will be given away. Also shown above from left are: Mrs. John G. Metallic, decorations; Mrs. Henry Urbancic, door prizes; and Mrs. Frank J. Verkamp, Women's Club president. An informal Italian garden, prepared by Pottenger's Nursery, will be the style show setting. More than 100 door prizes will be awarded.

STATE K OF C CHAMPIONS—The Fatima Council team of Indianapolis walked off with the trophy at the annual state Knights of Columbus basketball tournament at Decatur, knocking off the Washington Council squad, 71 to 50, in the final game. Shown, left to right, front row: Dausman, Dinn, McIntyre and Ockomon; back row: Coach Hartman, McCoy, Ahlrichs and Kervan. Not pictured: Queisser and Phillips.

IN PARISH MUSICAL—Helen Desautels as Daisy Leffingwell, and Phyllis Moore as her mother, Letitia, discuss the state of their misfortunes in a scene from "Genius Jones," the St. Joan of Arc Parish Musical. The play is to be presented at 8:30 p.m. April 11 and 12, at the Marian College Auditorium. Marge Dutton is serving as director. Tickets will be available at the door.

ANNOUNCE PILLOW CASE CARD PARTY—The Altar Society of St. Catherine's parish, Indianapolis, will sponsor a Pillow Case Card Party at 8 p.m. Friday, April 18, in the parish hall. Co-chairmen of the event are Mrs. Phyllis Wire, above left, and Mrs. Martha Curd. Also shown are Mrs. Sally McCarthy (center) and Miss Rosena Mogel. Special prizes to be given away include a portable color television, quilt and transistor radios. All card games and bunco will be played.

Card party slated at St. Andrew's

INDIANAPOLIS—The Women's Club of St. Andrew's parish will sponsor its annual card party at 7:30 p.m. Wednesday, April 16, in the school auditorium. Theme of the event, which will aid the church building fund, is "Let's Raise the Roof."

Mrs. John Powell is general chairman, assisted by Mrs. C. O. McCormick, Jr., co-chairman. Ticket reservations are being handled by Mrs. John Davis and Mrs. James O'Maley. Mrs. Francis J. Fox and Mrs. James Haas are in charge of decorations.

All card games will be played

Open House

INDIANAPOLIS — The Sisters of St. Francis, Oldenburg, who conduct Marian College, will sponsor an Open House at their new college faculty residence from 1:30 to 4 p.m. Sunday, April 13, for Marian alumni and all Religious in the Indianapolis area.

Name speaker

INDIANAPOLIS—Father Eugene Dooley, O.M.I., canon law professor at St. Maur's Seminary, will be guest speaker at the final meeting of the St. Agnes Parents Association, to be held at the school at 8 p.m. Tuesday, April 15. His topic will be: "Right Attitudes for Parents in the 1970's."

Rummage Sale is scheduled

INDIANAPOLIS—Assumption parish will sponsor its annual Rummage Sale at 9 a.m. Saturday, April 19, in the downstairs school hall, 1105 S. Blaine Ave. Clothing of all description, household articles and miscellaneous articles will be available at give-away prices.

Chairman of the event is Mrs. Frances Kratoska. The public is invited.

Set recollection

INDIANAPOLIS—The Irvington Catholic Woman's Study Club has planned a Day of Recollection at Fatima Retreat House, April 16.

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RECEIVE ST. AGNES SCHOLARSHIPS—These seven young ladies, shown above with St. Agnes Academy principal, Sister Miriam Joseph, S.P., have received scholarships for their freshman year at the Academy next fall. The eighth grade pupils were selected after competitive examinations for the tuition scholarships. Seated from left are: Mary Anne Bower, of St. Joan of Arc School; Margaret Walker, of St. Joseph's School; and Mary Spalding, of St. Bernadette's School. Standing, from left, are: Erin Barnett, of St. Lawrence School; Dana Harnish, of St. Lawrence School; and Konnie Hornsby, of St. Gabriel's School.

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INDIANAPOLIS — The Catholic Theatre Guild will present "Charley's Aunt" in-the-round at the Eastgate Auditorium April 25, 26 and 27. Gerald Jones is the producer, and Charles Johnson will direct.

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For the widowed

INDIANAPOLIS—The April meeting and social of the Fifth Wheelers, the organization of Catholic widows and widowers, will be held at 8 p.m. Saturday, April 12, at St. Jude's parish, 5353 McFarland Rd. Leo Stadtmiller is the newly-elected president of the group. Prospective members are welcome.

D-I to sponsor night at Civic

INDIANAPOLIS — Mother Theodore Circle No. 56, Daughters of Isabella, will sponsor a presentation of the Civic Theatre production of "Goodbye, Charlie" on Monday evening, April 21. Proceeds will go to St. Elizabeth's Home.

Tickets, at $2 each, may be purchased from members of the circle. Alice Farrell is general chairman. Curtain time is 8:30 p.m.

Card party set

INDIANAPOLIS — The Women's Club and Altar Society of St. Joan of Arc parish will sponsor its annual Card Party at 8 p.m. Friday, April 18, in the Chatard High School cafeteria. Theme of the event is "Showers of Flowers," Co-chairmen are: Mrs. C. K. McGill and Mrs. Gene VanDyke.

Seot cardinal

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New marriage rite

(Continued from page 1)

tions already referred to—and good pastoral sense suggests that the bride and groom be invited to help in choosing the readings and prayers suited to the circumstances of their wedding, the particular congregation, etc. But the real concept of national rituals goes further than these options, and every kind of reasonable adaptation is provided for. "The formulas of the Roman Ritual can be adapted or, as needed, completed (including the interrogation before the consent and the words of consent themselves). Whenever the Roman Ritual gives several optional formulas particular (i.e., national) rituals may add other formulas of the same kind. In the rite itself . . . the sequence of the parts can be accommodated, even by omitting the interrogation before the consent. . . ." All this is left to the judgment and authority of the episcopal conferences.

The door is left open to cultural variations (the traditional crowning of the bride is mentioned as an example, but it is also noted that the joining of hands and the use of rings may not be acceptable in some countries) and to the development of texts.

This kind of adaptation is welcome to some, unwelcome to others — as is the flexibility which gives so many choices of text even within the narrow limits of the official Roman Ritual. Yet adaptation or adaptability was the decision of the Second Vatican Council, and the Holy See is simply making this explicit as it completes the correction of the Roman service books.

THE SAME principle was also recognized in the January 1969 instruction on liturgical translations, when the Holy See tried to soften the rigidity of translations and to encourage the flexible translation of ideas rather than words. The "succinct and abstract" Latin prayers can be translated into the modern languages "by moderately amplifying them or, if necessary, paraphrasing expressions in order to concretize them for the celebration and the needs of today" (n. 34). Yet "texts translated from another language are clearly not sufficient for the celebration of a fully renewed liturgy. The creation of new texts will be necessary" (n. 43).

It will be the role and duty of episcopal conferences to judge and approve new liturgical texts. In the immediate future, the assimilation of the new marriage service as revised will have its own importance.

The directions given to the priest who blesses the marriage are many. Instead of the formal introductory instruction that is routinely recited, the priest is told to greet the couple before Mass — either at the church door or at the altar—and to express in his own words the part which the Church takes in their joy, that is, the meaning of celebrating marriage religiously in the midst of the community of Christians. The instruction itself is replaced by a homily on the scriptural reading to explain "the mystery of Christian marriage, excellence of married love, the grace of the sacraments, and the responsibilities of husband and wife" (n. 22). A single paragraph is added, as an example, for the priest to begin the marriage rite itself:

"You have come here so that your love may be strengthened by the Lord and sealed before the minister and the community of the Church. Christ blesses this love . . . and with this sacrament enriches and supports those whom he has already consecrated by baptism . . ." (n. 23)

The rite begins with a new feature that may seem probing and legalistic unless it is well translated. This is an interrogation of the couple concerning their free and voluntary choice, their pledge of faithfulness to each other, their willingness to love and bring up their children as Christian believers. It is left to episcopal conferences to retain this dialogue between the priest and the bride and groom or to omit it; it can emphasize before the congregation the readiness of the couple to enter marriage in the fullest Christian sense.

AS ALREADY mentioned, the exchange of consent may simply be the declaration of the man and woman (corresponding to "I take you . . . to have and to hold, from this day forward . . .") in response to the priest's invitation: "Since you are ready to enter the covenant of holy marriage, join your hands and express your consent in the presence of God and his Church." Or, the traditional question-and-answer form may be employed. In any case it is expected and hoped that the couple will express their consent in the formula said from memory or read rather than awkwardly repeated after the priest.

In the English-speaking world the declaration of consent, with its reference to faithfulness of prosperity and adversity until death, is nothing new. But the Roman Ritual has never had such positive expressions of the marriage promises or even a form for the bride and groom to say when exchanging rings. In this instance the Roman Ritual has learned from other usages and now expresses marriage as more than a contractual consent, rather as a union of "love and faithfulness."

The blessing of rings has been reduced to a brief formula, with optional alternatives, and is immediately followed by the general or "universal" prayer which is usually called the prayer of the faithful. The Mass rite is then resumed, and the bride and groom are invited to bring the bread and wine to the altar as a sign of their part in the eucharistic celebration.

The text of the ancient nuptial blessing, which replaces the prayer after the Our Father, has been reworked and simplified. It retains the moving petitions for the bride, whose love for her husband is compared to the Church's love for Christ, but it eliminates the one-side and even offensive stress of the old text upon the bride's faithfulness. Instead the mutual and equal obligation of fidelity is expressed, and a blessing upon both husband and wife is invoked. Two new forms of wedding blessing are given as optional substitutes.

AFTER THIS blessing the newly married couple is invited to manifest "peace and charity" at the traditional moment of the kiss of peace before Communion. When they kiss each other before the altar in the presence of the community, it is to be a sign that human love and affection are sacred values sealed by the sacrament of marriage. This is then confirmed by their common sharing in the eucharistic meal together with the congregation.

The book for the marriage service incorporates and anticipates several features of the new Ordinary of the Mass, not yet published. One feature is the provision of an Old Testament reading, as an optional addition to the Epistle and Gospel, in the hope of developing a better biblical appreciation among laity and clergy alike.

Particular provision has been made, in the revision, for marriages celebrated apart from Mass. It was the council's decree that this should be the exception rather than the rule. If the marriage is blessed by a deacon when no priest is available, or if for some reason the marriage rite cannot take place after the liturgy of the word in Mass, an adapted service is available. In view of the council's great concern for a more effective proclamation and preaching of God's word as an integral part of liturgical celebrations, the pattern of the Mass is followed even in this case, but the service concludes—after the usual nuptial blessing—with the Lord's Prayer and a final blessing.

OF GREATER significance are the directives for the rite of mixed marriages. If one of the couple is a Catholic and the other a baptized non-Catholic the identical texts and formulas are used, but the service is celebrated without the Mass. The reason for this preference is that the celebration of Mass, at which the non-Catholic is ordinarily not permitted to receive Communion, can in these circumstances only emphasize the absence of complete unity. If the local bishop does permit the Eucharist to be celebrated, it is done without "the eucharistic Communion of the non-Catholic person, as not admitted by general law" (n. 8). There are of course dispensations and exceptions even in this case.

The marriage service for a Catholic and a person who is not a baptized Christian is treated differently, and a distinct rite is given.

Every effort has been made to retain the fullness and indeed religious significance of the service, but the references to the significance of sacramental marriage, as likely to be misunderstood or as inappropriate or offensive, have been eliminated.

Since the new marriage rite is only a step on the way to the developments and adaptations or which it calls, the imperfections will be pointed out quickly, especially if it seems less than contemporary in manner of expression. This difficulty is inherent in most traditional rites and texts and is largely rooted in the remoteness of biblical culture. It is more than compensated for by the tremendous progress made in offering richer and sounder expressions of the meaning of Christian marriage. Like every liturgical change to date, its effect will depend upon catechetical efforts by teachers and clergy.

Franciscan nuns slate workshop

INDIANAPOLIS — A Human Relations Workshop designed for Sisters of St. Francis, Oldenburg, will be conducted Saturday, April 12, at Scecina Memorial High School.

"You In Your World—The Sister As Person" is the workshop theme, focusing on the transition of Religious to modern ways of living and working.

The keynote address will be given by Sister Francesca, an Ursalan nun who serves on the faculty of Brescia College in Owensboro, Ky. Her topic will be "The Psychology and Theology of Woman."

Other speakers include: Dana Bruce, WKRC-TV and Vogue School, Cincinnati; Marilyn Dale, Vogue School; Adra Wheeler, Indiana Bell Telephone, Indianapolis; Peg Stokes, Dorothy Carnegie Institute, Indianapolis; and Kathleen McAdams, Sears-Roebuck and Co., Indianapolis.

More than 450 Franciscans from Indiana, Ohio, Illinois, Missouri and Michigan are expected to attend the workshop, planned by the congregation's public relations committee.

Workshop co-ordinator is Sister Mary Hubert Bales, O.S.F., a member of the Scecina Memorial faculty.

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EVANSVILLE

† **FLORENCE C. FLACK, 71,** Holy Spirit, March 31. Wife of Arthur; mother of Joan.

† **FRANK A. YATES, 91,** St. Benedict's, April 2. Father of Davis, Edward, Nellie, Mabel and Floretta.

† **WILLIAM R. WOOD, 77,** St. Mary's, March 31. Father of Mrs. William Rosenberger, Mrs. Ernest Hawkins, Mrs. Charles Koring, Mrs. Dale Horner, Herman, Edward, Raymond and Stanley; brother of Albert.

† **LAURINA WITTING, 69,** Holy Spirit, April 1. Wife of Edwin; mother of Lt. Comd. Martin J. Witting and John Witting.

† **KENNETH R. SCHUTA, 6,** St. Theresa, April 5. Son of Mr. and Mrs. John Shuta, Jr.

GREENSBURG

† **IRENE HELLMICH, 69,** St. Mary's, March 2. Mother of Joseph Hellmich, Frances Walter and Alice Hall, all of Greensburg, and Grace Ellerman of St. Paul. Sister of Vincent Ernst and Robert Ernst, both of Greensburg; Eleanor Pflum, Connersville; and Freda Wenning, Rosalina Gerling and Margaret Ernst, all of Greensburg.

† **AUGUST ERNSTES, 85,** St. Mary's, March 20. Father of Anthony, North Carolina; Thomas, Xenia, O.; Father Austin, O.F.M., Peoria, New Mexico; Mrs. Helen Brown, Ripley, O.; Margaret Meyer and Rosemary Pohlaka, both of Cincinnati. Brother of L. B. Ernestes of Greensburg.

† **MARY E. HELLMICH, 96,** St. Maurice, March 31. Mother of John, Harry and Frank Hellmich and Alma Wenning, all of Greensburg; and Josephine Greilich and Clara Keller, both of Cincinnati. Sister of Ed Menkhaus of Greensburg.

INDIANAPOLIS

† **PHILIP CAITO, 77,** Holy Rosary, April 9. Husband of Josephine. Father of Gus A., Mike, Salvatore and Philip, Jr.; Miss Magdeline Caito, Mrs. Angeline Milto, Mrs. Anna Rose Coopeland and Miss Mary Jane Caito. Brother of Gus, Joe, Tony, Mike and Mrs. Angeline Mercurio, all of Indianapolis.

† **ALBERT A. NERMAN, 86,** Holy Cross, April 2. Husband of Catherine. Father of Alberta Cronin. Brother of Ida M. Herman.

† **ALFRED J. MICOUD, 76,** Sacred Heart, April 2. Brother of Aline Cefouros.

† **EDWARD J. LANAGAN, 63,** St. Thomas Aquinas, April 2. Husband of Eleanore. Father of Sgt. James L. and Melinda Lanagan.

† **MARTIN M. LANNAN, 71,** April 3. Husband of Helen; father of Thomas and William Lannan; Audrey Mires and Joyce A. Geiss. Brother of Albert Lannan and Ella Gates.

† **FRANK H. BOSTWICK, 81,** St. Roch, April 4. Father of Beatrice Surge, Marybeth Mueller, Dorothy Eads.

† **BERNARD HINES, 50,** St. Bernadette, April 5. Husband of Mamie. Father of Michael and Mark Hines and Cheryl Cassell. Son of Michael A. and Grace Hines. Brother of Robert J. Hines and Hanna Werner.

† **JOSEPHINE M. AUDA, 62,** Holy Spirit, April 5. Wife of Angelo. Mother of Angelo J. and Richard. Sister of Arthur Pretti and Ida McKenn.

† **RUTH A. BAKER, 99,** St. Joan of Arc, April 5. Sister of Theresa Murray.

† **PFC. ROBERT WHITTEN, 20,** St. Philip Neri, April 7. Son of Mr. and Mrs. Eugene Whitten. Brother of Hazel, Josephine and Patricia Whitten. Grandson of Mrs. E. R. Whitten and Mr. and Mrs. V. V. Hennessy.

† **LIDWINA DALBEY, 77,** Sacred Heart, April 7. Brother of Frank Ulses; sister of Cecilia Anderson and Sister St. Clare, S.J., of St. Louis.

† **HELEN M. DWYER, 72,** SS. Peter and Paul Cathedral, April 7. Mother of Patricia Smith, Mary Harbage, Helene A. Dwyer, Sister of James L., Joseph A., M. Robert Mardix. Sister of Thelma Schneider.

† **JAMES BUSH, 47,** St. Bridget's, April 7. Husband of Dorothy.

† **LEON F. MELTON, 70,** St. Joseph, April 9. Husband of Mary; father of Mrs. Mack Chambers and Sister Leone Marie, S.P. Brother of Omer J. Melton, Las Vegas, Nev., Mrs. Hazel Fox and Mrs. Clara Bailey, both of Las Vegas, and Mrs. Joseph Lannan of Loogootee.

† **RICHARD A. MELCHER, 22,** St. Lawrence, April 11. Son of Mr. and Mrs. Jerry A. Melcher; brother of Barbara Jo, Robert J. and Jerry E. Melcher; grandson of Mrs. Gladys Melcher.

† **ELEANOR K. WILLIAMS, 48,** St. Andrew's, April 11. Wife of Norman A.; mother of Mrs. Cynthia A. Krause, Margaret E., Patricia L., Mary F. and Robert C. Williams; daughter of Mrs. Margaret Cunningham; sister of Thomas J. Cunningham.

† **LAWRENCE F. WALKER, 46,** Holy Spirit, April 11. Husband of Dorothy R.; father of Lawrence F. Jr., Jane, Rebecca and Julia Walker.

JASPER

† **JOSEPH OTTO, 73,** St. Joseph's, April 1. Husband of Bertha; father of Mrs. Lloyd Cato, Ambrose, Arnold and Irvin Otto; brother of Edward, Fran and Katie.

† **CATHERINE KLUEN, 82,** St. Joseph's, April 4. Sister of Stella and Dr. O. J. Burger.

SHOALS

† **JAMES T. QUEEN, 58,** Immaculate Conception, March 28. Husband of Anna Belle; father of Tucker and Catherine Ann. Brother of Charles, Gordon, Sydney, Anna, Inez, Jane, Frances and Bonnie.

ST. MEINRAD

† **JULIUS MECHER, 78,** St. Meinrad, April 1. Husband of Lucy; father of Mrs. Norbert Ferry of Louisville; Mrs. Cleon Brahm of St. Meinrad; brother of Sylvester of St. Meinrad; Miss Alma Becher and Mrs. Regina Remke of Cincinnati; Mrs. Hilbert Quante of Ferdinand.

† **EDWIN J. MERKLEY, 69,** St. Meinrad, April 1. Husband of Hazel; father of Rita and Neva Merkley, both of Adyeville; brother of William Merkley of St. Meinrad; Basil Merkley of Bristow; Mrs. Martin Bauer and Mrs. Theodore Cox of St. Meinrad and Mrs. Ella Paulin of Bristow.

ST. WENDEL

† **JOSEPH GOEBEL, 77,** St. Wendel, April 5.

TELL CITY

† **MABEL MILLER, 44,** St. Paul's, March 31. Wife of Marion; mother of John Lampkin of Tell City; Peter and Ronald Crawford, both of Tell City; George Crawford of Great Lakes, Ill.; John Crawford of Costa Mesa, Calif.; Mrs. Margaret Williams of Tell City; Mrs. Doris Lutring of Parma, O.; Mrs. Wanda Royer of Grand View and Mrs. Nelda Thompson of Germany; daughter of Mrs. Mary Crawford of Tell City and Clarence E. Crawford of Dubois, Pa.

Two priests back housing program in Richmond, Ind.

RICHMOND, Ind.—Two Catholic priests were among 30 members of the Richmond clergy who signed a statement supporting plans of the Richmond Housing Authority to erect four housing complexes designed for low-income families.

Father Richard Hillman, pastor of St. Andrew's parish, and Father Larry Crawford, assistant pastor of Holy Family parish, were signers to the statement which was published as a half-page advertisement in the Richmond Palladium-Item, issue of Friday, March 28.

The clergy statement urges Richmond residents to support the Mayor, the Richmond Housing Authority, the Richmond Planning Commission, "and all others involved in seeking to upgrade the conditions in which our people live."

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PLAN CATHOLIC FACULTY DINNER AT IU—With Mrs. Robert F. Byrnes, second from right, as chairman, the Indiana University Catholic faculty and staff members will hold a dinner Sunday, April 13, at 6 p.m. at the St. Paul Catholic Student Center. Assisting Mrs. Byrnes on the general committee are (left to right) Mrs. Paul J. Gordon, Mrs. Eldred F. Hardtke, and Mrs. Walter J. Moore.

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● VIEWING WITH ARNOLD

And wherefore art thou, film office?

By JAMES W. ARNOLD

Zeffirelli, Zeffirelli, wherefore art thou, Zeffirelli? Thou art in line for an Oscar, that's what, and thou art also much in the mind of confused parents, who wonder if thy ribaldry is too much for their fragile offspring.

There may be doubt as to whether the film of Shakespeare's "Romeo and Juliet," concocted by Florence's theatrical genius, Franco Zeffirelli, merits its nomination for best picture and best director awards. But there is none at all that the Catholic Film Office has made much unnecessary A-4 (morally unobjectionable for adults, with reservations).

The problem is that NCOMP, with the best intentions, has been trying to locate reasonable grounds for standing amid the current flood of nudity in films. Early on, it argued that nudity ought to be flatly disapproved. Any film containing it was C-rated, regardless of how responsibly it was presented or the values of the rest of the picture. A more liberal view, it was felt, would simply egg on the pornographers and perhaps turn the cinema into a vast nudist colony.

But the condemnations obviously didn't stop the determined flesh peddlers, and the Church was put in the awkward position of being "against" some worth-while and artistic films. ("The Pawnbroker" was the classic case.) NCOMP has now wisely decided to judge nudity in each film on its moral and aesthetic merits, reserving the "C" for those that clearly exploit it. But so far no film with nude shots, even if they are acceptable, has done better than A-3 or A-4 (for adults).

This brings us to the Zeffirelli "Romeo." The A-4 rating indicates that NCOMP thinks it's a good film, and that the few moments of nudity are at least satisfactorily handled, or it wouldn't have bothered to rate it that "high." But NCOMP also foresaw that the movie would be promoted for school viewing. It wanted to warn parents about the nudity "which is not only in itself an unnecessary element in motion picture treatment but is also particularly inappropriate for an adolescent audience."

Whatever the merit of this reasoning, the effect is to discourage viewing by Catholic high school groups, whose authorities and teachers must operate under the omnipresent eye of self-appointed lay guardians of virtue, many of whom have little idea of what is 'dirty" and what is not. (The sad fact is that school viewing is probably the most intelligent and valuable context for seeing this film). The NCOMP rating also gives conscientious parents the distinct impression that Zeffirelli's film is unsuitable for young people.

In truth, the "nude scene" in question is absurdly unobjectionable. Only the male form is seen (from the back), and it is the famous nightingale-lark morning scene, long after love-making is over. The context is of perhaps the most sacred and idealized wedding night in dramatic literature. "Protecting" young people from seeing it is to protect them from seeing the implicit link between sex, of which they know a lot, and love, of which they know little.

It is frankly hard to see how the scene could hurt or corrupt anyone. NCOMP ought simply to have advised parents that it is there, so that they might decide if and under what circumstances this experience would be appropriate for their teen-agers. But to give the impression of discouraging attendance, especially under school group conditions, was a mistake—the kind of mistake that undermines confidence in NCOMP's wiser decisions.

●

Otherwise, "Romeo" remains a highly exciting example of one way to film Shakespeare: to use utter historical realism in choice of cast, locations, sets and costumes; to emphasize visual and camera effects and especially action, and to reduce the role of language to the essential. But if it is to be Shakespeare, and not merely somebody else's version of the tragedy of two young lovers, you can only go so far.

In selecting handsome teen-agers (Leonard Whiting, Olivia Hussey) as leads, Zeffirelli gains realism and also the tremendous sense of youthful passion, idealism and urgency so vital to the play and so difficult to believe in older actors. But he also gives up some of the impact of the poetry, which the kids read only adequately. (Some of Juliet's more difficult and moving passages are simply left out: her invocation to the night, her soliloquy before taking the potion). Short of reversing the aging process, there is no way for a performer to have both extreme youth and the talent that comes from experience.

Much more helpful to the Bard are newcomer John McEnery, whose Mercutio has all the wit and cynical charm the part intends; Pat Heywood, whose Nurse is a rough and benevolent gargoyle, and Milo O'Shea, who makes Friar Laurence virtually a saint in his compassion and gentle pursuit of the rational.

Although he made his reputation with plays and operas, Zeffirelli clearly knows movies, as an ex-apprentice to Visconti, Rossellini and DeSica. Symbols and intuitive shots illuminate the poetry, and the best scenes are the most cinematic: the color-flooded masque at which the lovers meet, the Mercutio-Tybalt-Romeo fight (certainly one of the most raging, dynamic brawls ever filmed). Typically, in the balcony scene one most recalls the visuals: the teeming Capulet orchard, the low wall between the lovers, the desperate outstretched arms and hands.

It is a subtle matter of taste, but some scenes (the balcony, the wedding) seem played to encourage modern viewers to interpret the lovers' eagerness as comic and sexual, which is not quite right. But among the more appealing touches are the friar's sudden perception of the cruci ix which motivates his approval of the marriage, and the exuberant kiss which Romeo blows in gratitude to the altar.

Recommended: Oliver! (A-1), Lion in Winter (A-3), Bullitt (A-3, 2001 (A-2), Romeo and Juliet (A-4), Yellow Submarine (A-1), The Fixer (A-3), Finian's Rainbow (A-1).

College-sponsored tour is still open

ST. MARY-OF-THE-WOODS, Ind.—A limited number of openings still remain for persons interested in an 11-country tour of Europe planned for this summer by St. Mary-of-the-Woods College.

The tour is slated to leave New York City May 29 and return July 10, according to Sister Jean Michele, tour director and an instructor at the college. A maximum of 30 persons can be accommodated on the tour, which is open to students and adults.

Countries to be visited include England, Holland, Germany, Switzerland, Lichtenstein, Austria, Italy, France, Monaco, Spain and Portugal. All arrangements from transportation to meals are included in the tour package under the direction of Travel Time Tours of Chicago.

Special entertainment features of the study tour include the Royal Ballet in London, the Shakespeare Players at Stratford-on-Avon, the Vienna Boys Choir, and the Tivoli fountains.

St. Mary-of-the-Woods College is offering six hours of fine arts credit for the tour which is planned to cover historical, cultural, sociological and political significance of the 11 countries.

Information is available by writing to Sister Jean Michele, St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Ind. 47876. Deadline for reservations is April 18.

Cardinal offers first 'folk Mass'

WARSAW — Electric guitars beat out a popular rhythm at a Mass for young people in St. Alexander's Church here as Cardinal Stefan Wyszynski offered the first "folk Mass" of his long priestly career.

In his sermon, addressing the modern youth of Poland, the cardinal told them that the future belonged to them but warned them to be independent of anti-religious influences.

FORMAT FOR DIOCESAN PROGRAMS

Guidelines on sex education issued by Family Life units

By ANNE M. COLLINS

WASHINGTON — "The basic purpose of all sex education is to help the child achieve a fuller knowledge of himself as a person and as a Christian, and to gain a deeper appreciation of the dignity of human love which is expressed and perfected by the spouses in the marital act," according to Father James T. McHugh, director of the Family Life Division, United States Catholic Conference.

Father McHugh spoke in conjunction with the issuance of "Guidelines for the Formation of a Program of Sex Education" by the Family Life Division and National Catholic Educational Association. The guidelines—which were sent to all U.S. bishops—provide a basic format for the establishment of a diocesan program for education in human sexuality which would include parents, diocesan and parish officials and teachers from Catholic schools and catechetical programs.

THE FIRST STEP recommended by the guidelines is formation of a diocesan family life education committee, comprised ideally of experts and professionals from fields such as psychology, theology, medicine, sociology and education. It should also include interested parents and representatives of parish and diocesan lay organizations.

The Family Life Division suggests that the committee define its objectives; explore the resources at its disposal and adapt program formats suitable for the projected program in the individual diocese.

"As soon as possible, the committee should set up an in-service training program for all teachers," and, simultaneously, should institute "a diocesan-wide program of adult education" for parents, dealing with information on child development "concentrating on the the child from birth to maturity."

THE GUIDELINES also recommend establishment of a coordinating committee before the program begins in the school. This committee should include "the pastor or his delegate; the principal and one of the teachers and at least two officers of the parents' association.

"This committee would:

- Present the program to parents, teachers and the local community;
- Plan a special orientation program for parents;
- Study, select and evaluate educational materials for the program.

The guidelines also suggest that "in the months prior to implementing the program in the schools, a special series of meetings should be held to acquaint parents with more precise aspects of the program and to elicit their support and cooperation at home." Such meetings, the guidelines said, "are most effective if held in a parent-teacher setting."

IN HIS introduction to the guidelines Father McHugh cited the U.S. bishops' 1968 pastoral letter, "Human Life in Our Day," which said:

"In accord with the Decree on Christian Education of Vatican [Council] II we affirm the value and necessity of wisely planned education of children in human sexuality, adapted to the maturity and background of our young people. We are under a grave obligation, in part arising from the new circumstances of modern culture and communications, to assist the family in its efforts to provide such training. This obligation can be met either by systematic provision of such education in the diocesan school curriculum or by the inauguration of acceptable educational programs under other diocesan auspices, including the Confraternity of Christian Doctrine."

Father McHugh said: "At present, a number of dioceses are progressing through the various phases—teacher education, parent education, curriculum development— that are preliminary to implementing such a program." Two dioceses have developed and extensively tested carefully worked out curriculum guides."

Pilgrimage held by seminarians

ROME—About 60 students and professors of the North American College, led by their new rector, Bishop James A. Hickey, pilgrimaged for peace through the streets of Rome on Monday of Holy Week.

They fasted throughout the 15 mile walk, and abstained even from water.

The new rector's appointment was announced only a week before the pilgrimage. Previously, he served as bishop of Saginaw.

A statement in the name of the marching students and faculty members said: "The purpose of this peace walk is to express our concern for peace and the supreme value of human life, more particularly with regard to certain areas of the world where war is raging or threatening to rage: namely Vietnam, Nigeria-Biafra and the Middle East."

New Eastern rite eparchy created

WASHINGTON—Pope Paul VI has divided the Byzantine Ruthenian eparchy of Pittsburgh and established a new eparchy of Parma (Ohio).

The Pope has elevated the eparchy of Pittsburgh to the status of a Metropolitan See with its center at Munhall (Pa.) and with suffragan Sees of Passaic (N.J.) and Parma.

Most Rev. Stephen J. Kocisco has been designated Metropolitan of Munhall. He has been eparch of Pittsburgh.

Very Rev. Emil Mihalik, pastor of St. Thomas the Apostle church, Rahway, N.J., and chancellor of the eparchy of Passaic, is named first eparch of Parma.

These actions of the Pope were announced here by Archbishop Luigi Raimondi, Apostolic Delegate in the United States.

Fewer converts

PHILADELPHIA—The number of converts to Catholicism in the five-county Philadelphia archdiocese during 1968 was 44% below the number reported in 1967, chancery officials reported.

Radio and Television

BLOOMINGTON AREA
Monday-Friday Radio
11:30 p.m.—Night Call ..... WFIU
Radio
6:00 a.m.—Sacred Heart ..... WTTS

CONNERSVILLE AREA
Sunday Radio
11:30 a.m.—Hour of the Crucified ... WCNB
12:00 p.m.—Sacred Heart ..... WNCF

EVANSVILLE AREA
Sunday Television
9:00 a.m.—Lamp Unto My Feet ..... (25)
9:30 a.m.—Look Up and Live ..... (25)
10:00 a.m.—Shut In Mass ..... (7)
10:00 a.m.—Camera Three ..... (25)
11:30 a.m.—This Is the Life ..... (14)
11:00 a.m.—The Christophers ..... (14)
12:15 p.m.—Sacred Heart ..... (25)
Sunday Radio
6:30 a.m.—Sacred Heart Hour ..... WGBF
9:45 a.m.—Hour of St. Francis ..... WGBF
9:00 p.m.—Catholic Hour ..... WGBF
9:30 p.m.—Georgetown University Forum ..... WIKY

INDIANAPOLIS AREA
Saturday TV
7:30 a.m.—Lessons for Living ..... (4)
Sunday Television
6:30 a.m.—This Is the Answer ..... (6)
7:00 a.m.—This Is the Life ..... (6)
7:15 a.m.—Sacred Heart ..... (4)
8:00 a.m.—The Christophers ..... (13)
8:30 a.m.—Now ..... (13)
8:30 a.m.—Sacred Heart ..... (8)
8:45 a.m.—Religion in News ..... (8)
9:30 a.m.—Day of Discovery ..... (6)
10:00 a.m.—Challenge ..... (4)
10:00 a.m.—Lamp Unto My Feet ..... (8)
10:30 a.m.—Look Up and Live ..... (8)
11:00 a.m.—Camera Three ..... (8)
12:00 noon—Focus ..... (4)
12:30 p.m.—Cross Examination ..... (13)
12:30 p.m.—Focus on Faith ..... (6)
(with Fr. Charles Frazee)
11:15 p.m.—Directions '69 ..... (13)
Monday TV
1:00 a.m.—Cross Exam ..... (13)
Thursday TV
1:00 a.m.—Now ..... (13)
Sunday Radio
6:00 a.m.—Ave Maria Hour ..... WIBC
6:30 a.m.—Hour of Crucified ..... WIBC
9:35 a.m.—Guideline ..... WFBM
10:30 a.m.—Sacred Heart ..... WAJC
2:00 p.m.—Great Music of the Church ..... WFMS
10:45 p.m.—Hour of St. Francis ..... WFBM
Friday Radio
6:00 a.m.—Sacred Heart ..... WFMS
Monday thru Friday Radio
9:30 p.m.—Religion in Review ..... WAJC
11:30 p.m.—Night Call ..... WTLC
11:30 p.m.—Night Call ..... WFBM

MADISON AREA
Sunday Radio
7:15 a.m.—Hour of St. Francis ..... WOR

NEW ALBANY AREA
4:30 p.m.—Lamp Unto My Feet ..... (11)
Sunday Television
11:30 a.m.—Christophers ..... (3)
4:30 p.m.—Guidelines ..... (3)
Sunday Radio
6:15 a.m.—Hour of St. Francis ..... WKLO
7:45 a.m.—Sacred Heart ..... WKLN
8:15 a.m.—Sacred Heart Hour ..... WHAS
9:15 a.m.—Your Catholic Visitor ..... WHAS
9:45 a.m.—Sacred Heart Hour ..... WAKY
7:30 p.m.—Catholic Hour ..... WAVE
Monday thru Saturday
6:45 p.m.—Rosary Hour ..... WLRP
Tuesday
7:30 p.m.—Moral Side of News ..... WHAS

NORTH VERNON AREA
Sunday Radio
11:30 a.m.—Religious News ..... WOCM

RICHMOND AREA
Saturday Radio
6:15 a.m.—Hour of St. Francis ..... WKBV
Sunday
7:30 a.m.—Sacred Heart ..... WKBV
7:30 p.m.—The Christopher Program WKBV
10:30 p.m.—Ave Maria Hour ..... WGLW
Monday-Friday Radio
11:30 p.m.—Night Call ..... WECI

SALEM AREA
Sunday Radio
9:30 a.m.—Hour of St. Francis ..... WSLM

SHELBYVILLE AREA
Sunday Radio
12:15 p.m.—Hour of St. Francis ..... WSVL

TELL CITY AREA
Daily Radio
6:00 p.m.—The Rosary ..... WTCJ
Sunday Radio
7:00 a.m.—Hour of the Crucified ..... WITZ
7:15 a.m.—The Christophers ..... WITZ
7:15 a.m.—The Christophers ..... WTHI
9:00 a.m.—Church World News ..... WITZ
9:15 a.m.—Hour of St. Francis ..... WITZ
9:30 a.m.—Ave Maria Hour ..... WITZ

TERRE HAUTE AREA
Sunday Television
10:00 a.m.—Lamp Unto My Feet ..... (10)
10:30 a.m.—Look Up and Live ..... (10)
11:00 a.m.—Camera Three ..... (10)
12:00 noon—Faith for the 20th Century (10)
12:30 p.m.—This Is the Life ..... (10)
12:30 p.m.—Guidelines ..... (3)
Sunday Radio
11:30 p.m.—Prince to Peace ..... (10)
Sunday Radio
9:45 a.m.—Religion ..... WTHI
Monday-Friday Radio
1:45 p.m.—Sacred Heart ..... WTHI
6:02 a.m.—Be Still and Know ..... WAJC

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(See all plans at right)

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

$50 a week for each eligible child hospitalized
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Now, during this Limited Enrollment Period, you can enroll yourself and all eligible members of your family with no red tape and without any qualifications whatsoever—but you must mail your Enrollment Form no later than Midnight, May 11, 1969!

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

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

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

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

And even if *all* your medical and hospital bills *were* covered, what about all your *other* expenses—the bills that keep piling up at home—the tremendous and costly upset 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.

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

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.*

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Money-Back Guarantee

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

HUSBAND-WIFE PLAN $7,500 MAXIMUM

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

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

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

ONE-PARENT FAMILY PLAN $7,500 MAXIMUM

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

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

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

INDIVIDUAL PLAN $5,000 MAXIMUM

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

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

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

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

But whether or not you have had a chronic ailment, 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* during the high-risk senior years at a *cost within your means.*

If you are over 65 now, or when you become 65, the following modest monthly increase applies. (This is the *only increase* that can ever be made as long as you continue your policy in force):

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

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

Male on any Plan ..... ADD: $3.00

Are Your Parents Senior Citizens?

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

Accidental Death Benefit On All Four Plans

In the event of the accidental death (within 90 days of an accident) of any person covered under this policy, $500 will be paid to any beneficiary you name, subject to the maximum (Aggregate of Benefits) of your policy. You may, if you wish, name your parish as your beneficiary.

MUTUAL PROTECTIVE INSURANCE COMPANY

3860 Leavenworth Street, Omaha, Nebraska 68105

Licensed by the State of Indiana

18 Important Questions Answered

ABOUT THE NEW HOSPITAL PLAN FOR CATHOLICS

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

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

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

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

5. Which plan should *I* choose?
You may choose any of *four* low-cost plans—you can actually select the *exact* plan that suits you best!

If yours is a young growing family, we recommend the ALL-FAMILY PLAN. You and your wife are covered at once for accidents, for new sicknesses which begin *after* your policy is 30 days old, and for maternity benefits after your policy has been in force for 10 months. All your unmarried dependent children (and future additions) between 3 months and under 21 are included, at no extra cost, as long as they live at home.

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

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

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

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

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

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

Under the ONE-PARENT FAMILY PLAN, *the maximum is $7,500*—$100 weekly ($14.28 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*—$100 weekly ($14.28 daily) while you are hospitalized. $75 weekly ($10.71 daily) while your wife is hospitalized.

Under the INDIVIDUAL PLAN, *the maximum is $5,000*—$100 a week ($14.28 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. Accidents that occur on or after that date are covered immediately. After your policy is 30 days old, sicknesses which begin thereafter are covered. Under the ALL-FAMILY PLAN, childbirth or pregnancy or any consequence thereof is covered after your policy has been in force for 10 months.

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

11. What conditions aren't covered?
Only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the ALL-FAMILY PLAN), war, military service, nervous or mental 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 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 Aggregate of Benefits of the plan you choose. This is your "Health-Bank Account."
Then, every month your policy is in force, an amount *equal* to your regular monthly premium (including your first month) is actually *added* to your maximum. When you have claims, benefits are simply *subtracted* from your "account."

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; only $3.25 a month for THE INDIVIDUAL PLAN. (When you are over 65, premiums increase. See modest increase 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 your policy within 10 days and your $1.00 will be refunded immediately.

SPECIAL LIMITED ENROLLMENT! EXPIRES MAY 11, 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. 0197

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

ADDRESS Street

City State Zip No.

IMPORTANT: This enrollment form must be mailed no later than midnight of: **May 11, 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 thereunder as selected above. I understand the policy is not in force until actually issued. The beneficiary for all persons covered under this policy shall be: Check one:

☐ Name of Beneficiary Address

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

Date ____ Signed X ____
Insured's Signature SIGN—DO NOT PRINT

FORM 6-147M

Please make check or money order payable to MUTUAL PROTECTIVE