

GOAL IS \$1 MILLION

St. Meinrad launches capital gifts campaign

ST. MEINRAD, Ind.—A \$1 million capital gifts campaign has been announced by St. Meinrad Seminary here. The drive is part of an overall five-year development of the seminary, estimated to cost \$3.5 million.

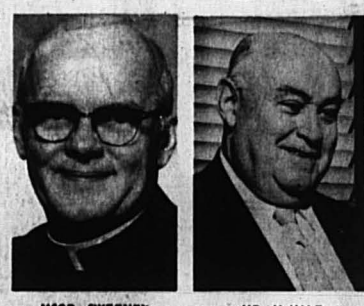
This past Wednesday night a special gifts dinner was held in Indianapolis, under the chairmanship of Msgr. Cornelius B. Sweeney, V.G., and Frank M. McHale, Indianapolis attorney and civic leader.

The special gifts drive launched in Indianapolis is designed to provide \$1 million toward the \$2 million project of rebuilding Bennett Hall, the college's principal building which will provide classrooms, dining and residence facilities for 219 seminarians. Occupancy of the building is expected by fall.

Similar campaigns are planned or underway in other principal cities served by St. Meinrad alumni—Evansville, Louisville and Jasper.

A parish program is also underway throughout the Archdiocese to provide the additional funds needed for general development of the seminary's general educational program.

AT WEDNESDAY'S dinner, McHale acknowledged the debt of gratitude which the Archdiocese has for the 115-year tradition.



MSGR. SWEENEY

MR. MCMALE

tion at St. Meinrad of educating priests.

"For over one hundred years this seminary has educated priests for the Archdiocese. Ninety-five per cent of all the priests serving in our midst today are St. Meinrad alumni. The people of the Archdiocese have never been asked to make substantial capital contributions to the seminary in spite of our dependence on the priesthood and on this institution which has educated our clergy."

"The priests, themselves, have supported their seminary wholeheartedly and generously, and we who are the beneficiaries of the work of these

dedicated men, can afford to do no less."

McHale told the Wednesday night audience that support of the priesthood is the most appealing of all causes.

"Whatever may or may not change, we will always be in need of the moral guidance and sacramental life that is given to us through our priests. Once in a while there is a cause that asks us to stand up and be counted. This is such a cause."

MSGR. SWEENEY, who is pastor of St. John's parish, announced that the campaign will begin immediately. In his remarks, the Vicar General commented on the importance of the fund raising effort.

"We feel that whether or not we are going to have enough priests to staff our churches and fill the needs of the Catholics in this area depends on whether we are able to sustain this institution during the years ahead."

The co-chairmen also announced the project's 23-man leadership group, representing a cross-section of leaders from industry and the professions, they include:

William A. Brennan, Jr., Charles E. Stimming, Frank E. McKinney, Jack Reich, Robert Sweeney, Robert V. Welch, Francis A. Wilhelm, William B. Ansted, Jr., Robert P. Cronin, Talbot W. Denny, William K. Drew, Thomas Moyzhan, Karl F. Johnson, William E. Kennedy, Jr., William L. Leppert, Edgar C. McNamara, John C. O'Connor, J. Albert Smith, Harold Secoy, John R. Welch, Norman W. Wolf, Charles E. Galbreath and William P. Flynn.

Outlines 'new look' in seminary training

By FRED W. FRIES

The "new look" in seminary training was outlined by the rector of St. Meinrad College for about 100 clergy and lay alumni at the Second Annual Alumni Dinner held last Sunday.

Photo on Page 7

evening at St. Pius X Council Knights of Columbus. Archbishop of Schulte and Archbishop Gabriel Verkamp, O.S.B., were among honored guests.

"The candidate for the priesthood at the college level is different from the young seminarian of a generation ago," said Father Hilary Ottensmeyer, O.S.B. "He does not look at the priesthood as a status symbol. He makes no firm commitment; he is only searching."

"This is the young man whom we must meet and concentrate on helping grow as an individual Christian."

Even when the student enters the school of theology, there need still be no complete vocational commitment, the speaker said.

"He will hopefully arrive at commitment when he comes to Major Orders," Father Ottensmeyer stated.

THE SPEAKER cited what he labeled "a new spirit of optimism and enthusiasm" among today's student theologians.

"The question so often heard among ordained priests: 'Who am I?' the question of identity, has been replaced in our schools of theology with a much more dynamic and pertinent question: 'What do I want to make of myself?' or 'What do I have to work with?' They are determined to remain open to all possibilities."

Father Ottensmeyer went on to describe a two-fold pattern

of development in the U.S. Seminary educational system:

1) The closing of some seminaries with subsequent regrouping with programs at University Centers;

2) The pooling of faculty resources at the stronger single purpose institutions.

"We at St. Meinrad," the Benedictine educator said, "have decided to remain with the single purpose institution—the seminary—because we feel that it can best assure concentration in education and especially the kind of total community environment (Continued on page 7)

WAS ILLICH BAN JUSTIFIED?

Vatican taking a second look at Cuernavaca

By JOHN MORGAN

(Copyright, 1969)

CUERNAVACA—The extraordinary affair of Ivan Illich and the Vatican moved into a new and possibly decisive phase in April—with unexpected moves for reconciliation and readjustment which may have the effect of nullifying the Vatican ban imposed earlier this year—and all this, surprisingly enough, with the consent and goodwill of Rome itself.

In Cuernavaca, in fact, the lamentably traditional post-conciliar method of doing things has been drastically reversed.

Today, a frustrated attempt at dialogue usually leads more or less directly to confrontation in the internal life of the Church but, at CIDOC, a massive confrontation has led, with astonishing swiftness, to a fragile but genuine dialogue.

IVAN ILLICH himself (his recently-revealed decision to abandon his clerical privileges and status merely made public a state of affairs which had been widely and calmly accepted for quite some time) maintains cheerfully that this is no affair of his. He will continue, he said, to devote himself to the work on which he has set his heart—adult education—and priests and nuns will continue to come to CIDOC, although possibly under slightly different auspices than in the past.

It would be idle to pretend, however, that Illich's attitude to the Church as a whole, and to its work in Latin America in particular, is ambiguous or cavalier: nothing could be further from the truth.

The extent of his actual commitment was clearly shown during the early part of the month, when he took time off from his ultra-busy schedule (he promised himself four days holiday this year, and one suspects that it is more than he took last year)

Appointed Secretary of State

VATICAN CITY — Cardinal Jean Villot of France has been named Papal Secretary of State to succeed Cardinal Amleto Cicognani, who resigned (April 30) from that increasingly important post which holds a commanding position over almost all fields of Church affairs.

Cardinal Villot was prefect of the Congregation for the Clergy at the time of this appointment.

Cardinal Cicognani, who is 86, was named secretary of state at the age of 78 in 1961 by Pope John XXIII.

Cardinal Villot had become archbishop of Lyons, France, in 1965, succeeding the late Cardinal Pierre Gerlier.

Cardinal Villot is the first non-Italian to hold the post of Papal Secretary of State since Cardinal Raphael Merry del Val, born in London in 1865 of a Spanish father and an English mother, was Secretary of State from 1903 to 1914. He was a priest of the archdiocese of Westminster.

United Fund gives \$28,766 for CYO summer program

INDIANAPOLIS — For the third consecutive year, the United Fund of Greater Indianapolis has approved \$28,766 for an 11-week summer program operated by the CYO at four neighborhood sites.

Summer Satisfaction, as the CYO project is known, will have centers in the following areas: Martindale, St. Rita's parish; Northwest, Holy Angels parish; Fountain Square, St. Patrick's parish and the Latin School, and Brightwood East, St. Francis de Sales parish.

Serving as co-ordinator for the project is Father Fred Schmitt, a faculty member at Chardard High School. Several professional staff openings remain. For information, contact Father Schmitt or the CYO Office.

The full-scale recreation programs are designed for young people from 13 to 20. The centers will operate six and seven days each week from 4 to 10 p.m.

2,000 to attend Diocese conclave at Evansville

EVANSVILLE—Final preparations have been made for the Evansville Diocesan Convention this Sunday, May 4, at the Evansville-Vanderburgh Civic Center Auditorium.

More than 2,000 official delegates from the 74 parishes and missions of the Diocese are expected to be on hand for what has been called the most historic event in the 25-year history of the Diocese.

The convention has been called for ratification of 11 documents for the Diocese's Third Synod which was convoked by Bishop Paul Leibold last October.

to take part in important discussions involving the Papal Nuncio to Brazil, the Bishop of Cuernavaca, Sergio Mender Arceo, and two French-speaking bishops who are deeply involved in the Latin American mission field.

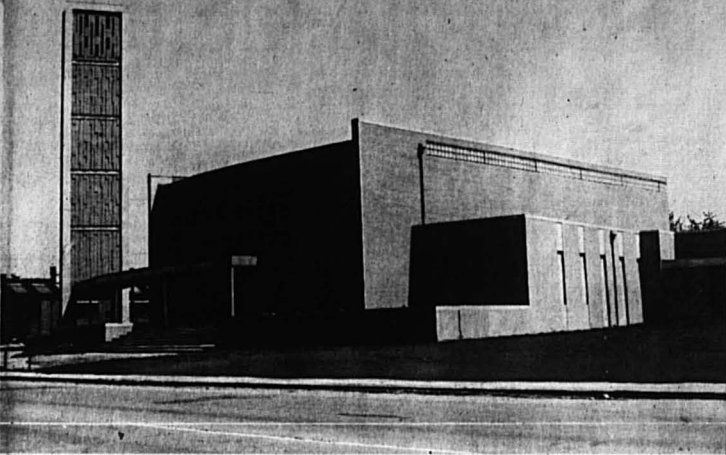
THESE TWO bishops are Bishop Guy-Marie Riobe, of Orleans in France, and Bishop Albert Sanschagrin, of St. Hyacinthe, Quebec. They are members of the joint committee set up by CELAM and the French-speaking areas of the world to co-ordinate the supply of French missionaries to Latin America.

For some years now this committee has been quietly at work, and it has come increasingly to rely on CIDOC as an important staging point. It was natural that these bishops should have been interested in the fate of the center—all the more so since the original Vatican ban was issued without reference to them.

The ban, in fact, signified not the end of CIDOC but the inauguration of a period of intensive and concrete dialogue which can be dated effectively to April 8, the day the two bishops arrived here to see things for themselves.

They stayed here for almost a week, conducting their investigation in a perfectly straight-forward, open way. They talked with Illich himself, with CIDOC personnel, and with students. They were frequently to be seen sitting cheerfully at a table in the Fonda Piedad, the open-air restaurant which has been described as "CIDOC's busiest classroom," chatting and laughing.

They were clearly impressed with what they saw and, what is more important, convinced that the various myths which have grown up about the center and its charismatic director have no basis in fact. This was the core of an extremely positive report which was then taken back to Rome by the Bishop of Orleans and which, or so it is thought, reached the Pope himself.



ST. RITA'S, INDIANAPOLIS—Parish to mark Golden Jubilee.

St. Rita's to hail 50 truly golden years

INDIANAPOLIS—Fifty years of contribution to the improvement of the social welfare, recreational and spiritual guidance of the community will be noted by St. Rita's parish Sunday, May 4, as the eastside parish marks its 50th jubilee.

Ceremonies will include the dedication of a new school library, a Mass of Thanksgiving offered in the presence of Archbishop Schulte, and a banquet. The 4 p.m. Mass will feature sections of the Indianapolis Symphony Orchestra and the combined parish choirs.

Father Bernard L. Strange, pastor of St. Rita's the past 35 years, will be assisted during the cere-

monies by Father Athanasius Ballard, O.S.B., his assistant pastor.

In addition to a parish school with an enrollment of 375 boys and girls, St. Rita's sponsors a kindergarten with 110 youngsters, a day nursery with 100 three and four-year-olds, and an Indianapolis Preschool Center with 40 children.

The parish has two gymnasiums, providing facilities for basketball, football, kickball, volleyball, track, skating and boxing. It also sponsors Boy Scout and Girl Scout troops, a men's club and a men's Bible class.

TO CARRY OUT RENEWAL

Pope creates 3 new offices at consistory of cardinals

VATICAN CITY — Pope Paul VI not only named more than 30 new cardinals at a secret consistory here. But he also established three new offices to carry out the program of renewal called for by the Second Vatican Council.

While 33 new cardinals awaited their official nominations in three different church buildings in Rome (two other new cardinals are still "in-petto" and their names have not been made public), the Pope told 53 older cardinals of his decision to continue the council's program of internal renewal.

"The Church and this Apostolic See, which represents it, does not cease to undergo an internal renewal," he said.

As an example, he reported on his new program for the central offices of the Church's administration at the Vatican, the Roman Curia.

HE ANNOUNCED his intention to split the functions of the Congregation of Rites and establish two new congregations in its place.

The first is the Congregation for Divine Worship. This will deal exclusively with matters involving the liturgy.

The second will be devoted to all matters involving beatification and canonization causes.

A third new office, a Theological Commission, is to be attached to the powerful Doctrinal Congregation, formerly the Holy Office.

This commission, the Pope said, will permit the Holy See "to make use of the special contribution of expert theologians selected from various parts of the world and thus profit from wider exchange and more varied experience."

The establishment of the new Theological Commission was suggested by Vatican Council II and also by the First Synod of Bishops, held here in 1967. It is hoped that the new commission will create a broader and more representative exchange of theological opinion and study than was experienced in the past.

TO THE OLDER cardinals, including all those from the

U.S. save Cushing of Boston, who remained at home following an injury, the Pope also disclosed other developments and projects. Among these are the forthcoming canonization of Blessed Julie Billiard, foundress of the Sisters of Our Lady of Namur, and the promulgation in the next few days of the new "Ordo Missae," and of the new "Roman Calendar," and other documents.

Speaking of the "Ordo Missae" (The Order of the Mass), the Pope said: "After the long and patient work of simplification of the entrance and Offertory rites and those of the breaking of the bread and the kiss of peace, this is the goal toward which the reform of the Mass was moving, the reform that the Council Fathers desired."

The changes in the Roman calendar, which is the year-round calendar of the Church's liturgical year, have long been under study. Its goal, said the Pope, is "that the essential elements of each season should emphasize more clearly the cen-

tral importance of the Paschal mystery of Christ."

THE VATICAN press office said that the new "Ordo Missae" will be made public at a press conference today (May 2) and that the calendar will be announced at another press conference on May 9.

During the secret consistory, Pope Paul stressed the fact that the new offices and other developments reflected the intention of carrying out the council's program of reform and renewal.

In reviewing the various new offices, the Pope gave great attention to the Theological Commission. But he did not immediately mention it.

(Continued on page 8)

ICC slated to convene May 7-8

INDIANAPOLIS — The third annual meeting of the Indiana Catholic Conference will be held at Our Lady of Fatima Retreat House on Wednesday and Thursday, May 7 and 8, it was announced this week.

Registration will begin at 1:30 p.m. Wednesday with the first session to get underway at 2 p.m.

Departmental meetings will be held in addition to general assembly sessions. An executive session of the board of directors composed of the state's bishops and one layman from each diocese, is scheduled at 11 a.m. Thursday.

Luncheon speaker Thursday will be State Representative Glenn Slenker, dean of legislators for the Indiana General Assembly.

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300 CANON LAWYERS DEVELOPED PLAN

Bishops tackle tangled annulment issue

By REV. THOMAS J. LYNCH

MOVED by the pressing need to find a more expeditious manner of handling cases alleging nullity of marriage in their Church courts, the bishops of the United States adopted a suggested revised procedural law for nullity trials at their April 15 to 17 meeting in Houston, Tex.

The plan for streamlining the marriage court system was the fruit of some two years intense study by close to 300 of the country's canon lawyers who deal with such cases as part of their daily pastoral ministry. Strongly supported by the formal vote of the bishops, the plan must now be submitted to the Holy See for final authorization before it can be implemented on a provisional and experimental basis in the dioceses of the nation.

For well over a decade American canonists have been generally critical of the requirements of Church law regarding the methods employed in judging the alleged nullity of some marriages. They have pointed out in their scholarly journals that the procedural question of "how to judge on a marriage" is as much a matter of justice as the substantive question of "What makes a marriage null?"

THEY CONTEND that some of the laws now in force either delay or deny a just and reasonably swift answer from the Church to persons who have a reasonable and solid doubt about whether or not their marriage was ever a valid one. Frequently cited are the following examples:

a) In every formal or solemn trial, the present law requires that three judges must sit on

every case. Such a ruling seriously undercuts the efficiency of all smaller diocesan courts and even many larger ones.

In so serious a matter as deciding the alleged nullity of a sacramental marriage, the Church rightly insists that judges must be knowledgeable and competent; such qualified personnel are not overly abundant. As a result, the number of cases that can be heard is often far below the number of cases that have a right to be heard. The single judge system, common in civil courts even in those matters which seriously affect men's lives and fortunes, would be more practicable, more professional and even more respectful of the marriage bond.

b) Under the present law, a person may normally approach only one of two Church courts

The author of this article is assistant chancellor of the Hartford, Conn., archdiocese; executive co-ordinator of the Canon Law Society of America, and consultant on the National Conference of Catholic Bishops' committee on canonical affairs.

to ask for a ruling on the validity of his marriage; the most of the diocese where the marriage took place and the court of the diocese where the defendant lives. If both these dioceses lack an adequate court operating, the case may never be heard unless the petitioner decides to appeal directly to the Roman Rota, high Church court at the Vatican, a rather unlikely course when one considers the distance, cost, availability of witnesses and crowded docket of the Rota.

Other complexities in the law of "competence" tend to favor the right of the defendant over the plaintiff and the right of the man over the woman. Canonists feel that such inequities would be eliminated if the right of a court to hear a case were based on the residency of either party to the marriage, the place of the marriage or the decision of any court that it is able to gather the evidence necessary for a well founded decision.

c) Even in cases where a marriage is declared null because of a mountain of irrefutable evidence and where no slightest doubt remains in the minds of any of the judges, the present law requires that the petitioner must wait until a second and independent Church court hears the whole case from the beginning and corroborates the judgment of the original court.

This system of the "mandatory appeal" is viewed as a severe injustice to the basic rights of many persons who were unjustly involved in obviously null marriages. The advantage found in the legal philosophy of most civilized nations—"Justice delayed is justice denied"—seems appropriate here. Marriage law experts are in agreement that the right of all parties involved to appeal a decision must be safeguarded but an obligatory appeal in all cases, however clear cut, involves a degree of scrupulosity and caution which is inconsistent with common sense and, more importantly, is adverse to some fundamental tenets of natural and divine law.

d) The present law insists that a marriage cannot be declared null and void unless, from the testimony of witnesses and the circumstances involved, the judges have "moral certainty" that it was indeed null. Moral certainty, a technical phrase of moral theology and Church law, is defined as present when the opposite of a proposition has no probability.

STATISTICALLY speaking, this is roughly comparable to demanding that a judge be nine-tenths certain of his position. In the opinion of many canonists, such a requirement represents a kind of "overkill" in the area of reasonable proof. They would see as more consonant with justice a norm called the "preponderance of evidence."

In this system, a judge might declare a marriage null if the testimony and circumstances definitely favored the nullity on at least a statistical basis of six or seven out of ten. This is considered the least prejudiced criterion because it demands nothing more of the truth than that it be true. From what he considers the stronger and more convincing evidence, the judge would rule for or against nullity even though the opposite of his judgment had some minimal probability.

Not all persons who approach the Church's marriage courts have a bona fide claim of nullity. Far too frequently they mistake their unhappy or unsuccessful marriage for an invalid marriage.

The actual grounds for considering a marriage null and void at the time of the contract itself are few and strict. These grounds cannot be liberalized in areas suggested by some people simply because to do so would entail doing violence to the teachings of Christ in the Gospel.

However, there are many persons who have legitimate grounds but who, in fact, do not enjoy their right to swift and equitable justice as promised them by Church law because they happen to live in an area where a court either doesn't accept their kind of case or at all or accepts a process only very few cases each year and those, usually, the "sure" cases.

A STUDY was conducted within the past three months to determine if the oft-repeated claim of some canon lawyers that many tribunals don't touch formal cases at all was substantially correct. Twenty-five dioceses were polled concerning the number of decisions they had issued in the past three

years. Most of these were the larger sees whose tribunals act as appellate courts for the smaller dioceses which surround them. The figures give a reasonably accurate picture of how many cases are decided each year on a wide regional level.

The picture is disheartening and corroborates the claim of recent tribunal critics that even in some of the more populous areas of the country, reasonable recourse to Church courts is not readily available for those who have a right to it.

It became obvious that some of the present requirements of procedural law discourage all but the largest of dioceses from providing the trained personnel and consultative structures now demanded if marriage courts are to perform with anything approaching adequacy.

There can be little doubt that an intense pastoral concern for souls occasioned the firm support of the suggested new laws by the American bishops at their Houston meeting. Conscious of their role as the prime guarantors of justice to their people, they are requesting the indispensable means to fulfill that role.

UNFORTUNATELY, not all who have recently commented on the bishops' action have understood it in those terms. Some reports implied that the hier-

archy had decided to challenge the basic teaching of the Church on divorce and remarriage. One read or heard statements through the public media such as "Bishops Decide to Ease Divorce Laws" or "Hierarchy Provides New Rules on Divorce and Remarriage" within hours after the bishops had voted on what was actually a modest

first step in the required modification of court procedures and which had nothing to do with the substantive issue of who has the right to remarry under the law of the Gospel.

Since the Holy See has shown a willingness to approve new experimental principles of Church law in other areas such as mixed marriages and reli-

gious life, there is cautious optimism that the authorization being sought by the American bishops will be quickly granted. When it is, it will not, of itself guarantee a full measure of relief to persons involved in nullity trials. Much more is needed before that can be achieved. But it will help and it is needed.

IN IHM SHE'S CALLED PRESIDENT

What happened to the mother superior? Nun gives answer

By GEORGE BARMANN

DAYTON, O. — A nun who heads a religious community which is without superiors—the Immaculate Heart of Mary nuns of Los Angeles—answered the question "What Happened to Mother Superior?" in a talk here.

Sister Anita Caspary said she is called "president" of the community, but formerly the post was designated as "chief executive officer" and, before that, "mother superior."

Speaking at the Bergamo Center at the University of Dayton, Sister Anita said: "In five years, I have lost my place at the head of the table, my office of leading community prayers, of never wearing the worn-out or faded habit so that Sisters could be proud of me, the almost unbearable burden of being asked my will, my pleasure, about everything from the time a trip would be taken to the appropriateness of table settings, the ability of nuns to publish, to paint, to speak in innumerable and varied situations."

DRESSED in a red suit, which she told her audience was not "cardinal red," Sister Anita said she is neither "mother" nor "superior" in a community which no longer has any superiors.

She told the nuns of various communities in her audience that she was "not setting up a model" for them to follow, or pretending that her community was utopian.

The IHM nuns regard "coerced uniformity" as a negation

of the meaning of community, she said. The Sisters abandoned the notion that community was a "kind of institution, a structure (task-oriented, not person-oriented, one directing choices and closing off alternatives, one governing in hierarchical fashion."

Gradually the concept has emerged that community is not an institution, but a quality of relationships, Sister Anita continued.

"The person-in-community should be allowed to grow through faith in her maturing self and affirmation of that faith by the good will of others. Community (became) . . . a loving acceptance of the other, a freedom from fear and an adult peer relationship," she said.

THE RELATION is characterized by "non-evaluation" and diversity is respected, she said. "This notion of community is based on trust and sensitivity to the needs of others rather than on minute rules and regulations," Sister Anita continued. "Community in this context is thought of as providing ground for the richness of relationship to others, both among the Sisters and beyond this to the greater community."

Sister Anita said the head of the community no longer issues directives and that Sisters manage their personal lives on their own. "Hopefully with sensitivity and concern" for others in the community. The word "permission" is seldom used, she added.

In the Los Angeles archdiocese, where the major concentration of IHM nuns work, the Sisters still conduct their own

college, high school and hospital. They apply for job openings in these community-staffed institutions. Many are now in other than Church-related institutions, especially in inner-city public schools. In these schools, "they give stability where the turnover has been great" and they exert "a profound influence," Sister Anita said.

SISTER ANITA said that the Immaculate Heart of Mary Sisters are not permitted to teach in the parochial schools of the Los Angeles archdiocese since a dispute with Church authorities on the new style of life of the community. The IHM Sisters have split into two groups—composed of the more traditional nuns and those who prefer the new ways—as a result of the long controversy.

Sister Anita said members of a total scope institution "have no area of choice which is theirs inherently" and took the view that such institutions "are not conducive to the growth and sustenance of mature, emotionally healthy adults."

Some IHM nuns live in apartments and a few even live alone. There are small groups of IHM Sisters outside California—in a number of states and two Canadian provinces. The community numbers 425 nuns.

Sister Anita said the former mother superior now "is at the service of the group." The "most delicate" and "most demanding" work of leadership is in developing the attitudes which make for community, she said.



INNER CITY HAVEN—A former Appalachian relaxes under psychedelic paintings in a storefront building known as "The Bible Center" in Cincinnati's Uptown Basin. Ernie Wynatt, brought from Harlan, Ky., by the city's board of education has gone into the streets to work directly with former Appalachians faced with a wide variety of problems. His efforts including the Center, are supported by the privately-endowed Appalachian Fund, the Catholic Church and various Protestant denominations. Catholic priests who aid the Center created the psychedelic paintings. The picture at right is of Jonah in the whale's belly. (RNS photo)

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VIETNAMESE PEACE PLEA—South Vietnamese women, carrying helium-filled balloons with white doves of peace suspended from them, watch a Buddhist procession move through the streets of Saigon. The plea for peace came as crowds observed the march which was conducted to transport a religious relic from a pagoda north of Saigon, through the capital, to a Quang pagoda. (RNS photo)

'LIVE WORLDS APART'

Gap between bishops and laity cited by religion publicists

BY KIM LARSEN

WASHINGTON—The widening gap between bishops and the laity was emphasized in major addresses presented at the 40th anniversary convention of the Religious Public Relations Council here.

"Bishops and laity live worlds apart," Robert M. Donihl, director of communications, National Conference of Catholic Charities, said.

The Church should not make statements on issues that it is not prepared to back up with action, said Sufan Bishop Paul Moore of the Episcopal diocese of Washington.

There is a host of communication "gaps" which have been instrumental in helping the Church perpetuate a wide chasm between Church membership and Christian living, Winston H. Taylor, RPRC national president, declared.

"The hard fact is," Donihl said, "that Roman Catholic bishops are falling into, disfavor—much of it undeserved. They are losing credit with the laity and also, I fear, with the numbers of the Church, Brothers and Sisters and at a frightening rate."

DONIHl SAID the public relations image of the bishops "is not good." This reputation, he said, is misleading because the bishops "are an extraordinarily kind, God-loving, personable men, concerned with people and the concerns of people."

"Unfortunately, however, bishops tend to retire behind a chancery guard, leaving it

to others to meet the press' even the people. They are church shepherds estranged from the flock," Donihl said.

"Secrecy and evasion meet news writers in the chancery," he said. Donihl admitted the Catholic Church "is authoritarian." He explained that this is necessary so the Church can lead men in the Christian way.

"However," he added, "today there's a dangerous tendency to be one's own 'theologian,' erroneously deciding to let an untrained, uninformed conscience be the guide."

He said the dissent besieging the Church today "presents an especial threat to the present institutional Church for the obvious reason that those dissenters who are willfully and knowingly remaining 'within the Church' to enlist further dissenters are not serving traditional Church authority."

"IT WOULD present insuperable problems to rid any organization of this kind of subversion," Donihl said. "I would certainly not wish to give any comfort to a theory that the Church is coming apart at the seams," Donihl emphasized, adding:

"When it's all over and the storms are calmed, we all hope the Church will emerge as a desirable place for the entire family of God to live. This continued separation is too painful to long endure."

"There is great need for the very busy bishops to listen to their public relations advisers," Donihl declared.

Bishop Moore said "turmoil is

truth" and because of this it is "difficult to present the image of the Church as involved in turmoil on the side of social justice and righteousness than to seek to avoid controversy."

It is healthier, he said, to have Church controversy over important issues discussed in the open, and that the Church should not make statements on issues that it is not prepared to back up with action.

DELIVERING the convention's keynote address, Bishop Moore said many churchmen want to project an image of the Church as that of a quiet, peaceful institution. But, he added, the image of the "revolutionary Christ" is the only one that will appeal to many young people and change-oriented adults.

The true image of the Church which must be projected is that of the living God and the living Christ, Bishop Moore declared.

This, he explained, means involvement in the struggle for social justice and change, and thus in controversy and turmoil, because they surround the fight for social justice.

Involvement is at the heart of the Church's work, Bishop Moore said, just as the focal point of Jesus' ministry was involvement on behalf of people, culminating in the "turn of the crucifixion."

By keeping controversy out in the open, Bishop Moore said, "we are not tempted to hide the truth; there is a clearing of the air thus promoting communication and dialogue."

Church is sinking: De Pauw Churches in accord on ecumenical texts

FORT LAUDERDALE, Fla.—Pope Paul VI's planned visit to the World Council of Churches' headquarters in Geneva was criticized here by the head of the Catholic Traditionalist Movement.

Father Gommard A. DePauw, president, said the visit by Pope Paul VI to WCC headquarters was increased evidence that "the Catholic Church is a sinking ship."

The controversial priest who has opened a chapel and office in Westbury, N.Y., to "preserve the true church and its teachings," came to Fort Lauderdale with the hope of opening similar facilities here.

FATHER DEPAUW was suspended in 1968 by Cardinal Lawrence Shehan of Baltimore for his refusal to obey the cardinal's orders as a priest in that diocese. The prelate has directed Father DePauw to withdraw from the Traditionalist Movement.

"It will be a big mistake if the Catholic Church ever joins the World Council of Churches," declared Father DePauw, "because the Holy Father will then be only one of two or three bishops in authority. We want him to be the man in the middle, the chief bishop, not one among equals."

The Belgian-born cleric maintained that a real split is near in the Catholic Church. "If SCHISM comes," he said, "it will not be in the Dutch Church as many believe, but it will be in the Church in the United States. In fact, it's already taking place here because there is where there is the money to run a schismatic church."

Father DePauw said he could never be the leader of a schismatic church. "We have been accused of leaving the Catholic Church," he stated. "We have not. We have left the sinking ship of the establishment within the Catholic Church and took with us in the lifeboat—our movement—anything that was Catholic."

"Maybe it is God's blessing if the establishment sinks with all its wealth and political involvement."

Says Protestants shouldn't rejoice in Catholic woes

BUCK HILL FALLS, Pa.—A Protestant ecumenical leader said here that "no Protestant or Orthodox Christian should take any pleasure in the well-publicized troubles of the Roman Church, because the health of the whole church, as well as its value for humanity, are largely dependent upon the vigor and fidelity of Catholicism."

Dr. J. Robert Nelson of the Boston University School of Theology made the comment in an address to the annual meeting of the U.S. Conference for the World Council of Churches.

Dr. Nelson reported his observations on a year spent in Rome, where he was the first Protestant to teach at the 400-year-old Gregorian University. He said he believed that patterns of Catholic seminary education are changing.

"The students and faculty are determined to escape the reclusive and exclusive style of priestly life," Dr. Nelson stated. "They do not want to be preoccupied with introverted church affairs, but to be 'secular priests' in the really human sense of the term."

LONDON—Representatives of the major Christian churches of the English-speaking world have agreed to tentative translations of the Our Father, the Apostles' and Nicene Creeds, the Gloria and the Sanctus.

The International Committee on English Texts (ICET) has discussed and studied such common texts for several years. The recent ICET meeting here was the culmination of the work done by ad hoc groups in Australia, Great Britain, the United States and elsewhere.

A spokesman for ICET said: "Although we have been preparing for this meeting for a long time, we are still at an experimental stage with the texts. We want to try them for the next five or six months and meet again to iron out any difficulties we have not foreseen."

THE NEW translations will now be referred back to the ad hoc groups and to individual churches for comment. The new translations are being considered at the next ICET meeting next fall.

Pope Paul: 'Be Three appointed citizen of world' as papal envoys

VATICAN CITY—Pope Paul VI has pointed to a paradox in the Church's teaching on the laity and the world: The Church now recognizes the world's autonomy, yet tells laymen to "consecrate" it.

"Does this not imply a return to a sacred, clerical conception of the world?" he asked at a general audience. In replying, the Pope emphasized that the Church "does not seek to make the world an instrument for its religious ends and much less for any temporal power of hers."

Pointing out that the Second Vatican Council called the Christian vocation "by its nature a vocation to the apostolate," he said the Church "in fact urges them (Catholics) to act in the secular world with a perfect observance of the duties that are inherent in it."

The Catholic layman should

VATICAN CITY—At the invitation of Bulgaria's Orthodox Church Pope Paul VI will send three Catholic representatives to Sofia for the celebration of the 11th centenary of the death of St. Cyril (May 11), apostle of the Slavs.

The representatives are Archbishop Jean Baptiste Marry of Rheims, France; Bishop Giuseppe Marafini of Veroli-Fresinone, Italy, and U.S. Jesuit Father John Long of the Vatican Secretariate for Promoting Christian Unity.

In his reply to the invitation the Pope said that he hoped this new contact would contribute to the re-establishment of the ties of charity that bound the two churches in the time of St. Cyril.

be "a perfect citizen of the world," he said.

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'TOO WIDE FOR COMFORT'

Father Dulles points to gulf between theologians, bishops

CHICAGO—The gulf between theological competence and the administrative power of the hierarchy has become "too wide for comfort," Father August Dulles told delegates to the College Theology Society's annual meeting here.

The Jesuit scholar, a member of the 50-man advisory council of the United States Catholic Conference, urged the bishops to submit their theological statements to the review of the professional theological community before publication or to invite leading theologians to participate in their deliberative meetings in an effort to narrow the "credibility" gap.

According to Father Dulles, the hierarchy does not have exclusive, absolute or unlimited doctrinal authority. The Christian faith, he said, was communicated to the Church as a group, not to any particular individual, for any of these—even Pope or bishop—is capable of losing the faith.

Social inequities hit by Colombia priests

BOGOTA, Colombia—A group of Colombian priests have said the "subversives" are certain laws and practices used by the powerful and the rich, and have denied that they are rebels on account of their quest for social justice.

"It is not rebellion, this is pure Gospel," Father Luis Curia of Bogota said. He and 18 other priests who last year issued the Golconda Letter—a radical denunciation of the evils of capitalism—have published another cutting document which attacks the establishment and lists the "subversive conditions" it fosters in Colombia. The document said in part:

"That law is subversive which evicts poor farming families anxious to have a piece of land, that protects big landholders; the practice of those who grab land the poor have legally held is also subversive."

"SUBVERSIVE is the painful contrast among rich and poor, by which children and adults starve, and literally an entire day by the hundreds; by which 90,000 a year remain unemployed; by which thousands of youths are left unschooled; and by which many hundreds of persons die at home or in hospitals without medical attention."

"Subversive are the low wages and the high cost of living, the flight of capital to foreign banks, the domination of the national economy by foreign interests."

dividual, for any of these—even Pope or bishop—is capable of losing the faith. THE TASK of the Magisterium or official Church teaching authority, he said, is to proclaim this witness and denounce anything which falls in—as, for example, racism.

"Since the members of the official teaching agency of the Church, the body of bishops, are not chosen by the consent of the governed or by any demonstrated capacity in doctrinal matters," he said, "the gulf between intellectual competence and decisive power in the Church has become too wide for comfort."

Father Dulles, who is professor of fundamental theology at the Woodstock (Md.) College, said that people are asking, "Why should the right to commit the

dividual, for any of these—even Pope or bishop—is capable of losing the faith. THE TASK of the Magisterium or official Church teaching authority, he said, is to proclaim this witness and denounce anything which falls in—as, for example, racism.

versions of his words stressed the more radical aspects, and the frenzied reaction of the audience. Father Curia was with him, and another priest, Father Domingo Lain.

"I know that the same hypocrisy of the churchmen who led Camilo Torres to his death turn against me," Father Garcia said. "But I wish to be a true priest, committed to my people. Therefore, I will give to the drive toward revolution any change by whatever means all I am and have to the last consequence."

FATHER TORRES, a one-time chaplain at the university and a social crusader, joined a leftist guerrilla group and went into the mountains of Santander province, where he was killed in 1966 and an army ambush.

Father Garcia added that "we must reach for and take power." Students shouted "Long live Commandant Garcia," and "Down with the hierarchy."

The three priests at the student meeting took turns explaining the Golconda Letter, issued last December, in which a bishop and 49 priests called for "a revolutionary front" to break the chains of "domination by a privileged minority."

The bishop is Bishop Gerardo Valencia Cano, 38, head of the apostolic vicariate of Buenavista. This port city and surrounding plantations are fraught with social and economic problems.

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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.

Campus casualties

This past week Dr. Dominic J. Guzzetta was officially inaugurated as president of Marian College, thereby formally assuming a job that is developing a serious case of drop-out-itis.

We wish Dr. Guzzetta well. By now he is fully aware of the dimensions of his position, having been serving as president of the liberal arts college for more than a year. He also has had time to develop a sense of confidence in the face of challenge. As he acknowledged in his inaugural address, if the proper campus climate cannot be cultivated at Marian, "it is not possible in any other setting."

But the confidence of college and university administrators has been shaken in the past two years. Oftentimes violently. The open forum, once the stimulus of rational discourse, has succumbed to taut nerves and tempers and clashing demands.

The condition has taken its toll and not just on the harmony of minds. There has been a real drain in university presidents, one which could result in a massive loss of experienced leadership in higher education.

A survey published by the Chronicle of Higher Education shows that 70 universities and four-year colleges, including some church-related schools, are currently operating without presidents. Additionally there are almost 200 junior colleges without heads. Some have retired, others have gone into public service. But the great majority have left their profession because of the strains of the current crisis.

Douglas M. Knight, who resigned recently as president of Duke University, said the job was nearly impossible. He cited a president's accountability to separate and sometimes antagonistic groups and the unreasonable nature of the problems themselves.

"Unless you're surrounded by a very understanding group of trustees, students and faculty friends who recognize irrationality when they see it, you can be destroyed by it," Knight said.

We trust Marian will quickly detect irrationality and that its capable, energetic president will not be checked in his determination to preserve the college's assets and enlarge its potential. All the same, forgive us if we hedge our bet with a small prayer.

Welfare ruling

Thirty-eight states, including Indiana, will be affected by the Supreme Court ruling forbidding one-year residency requirements before needy persons can obtain welfare payments.

However hotly contested it will be, the decision follows naturally the prior ruling of the high court that public assistance is a legal right. If this is accepted, as it must be, then the right cannot be abridged or contained by arbitrary residency standards. Need is the only determinant.

Recognizing this does not mean one is oblivious to the increased burden that must be shouldered by the states, many of which are sorely pressed to meet present welfare budgets. The ruling is expected to affect between 100,000 and 200,000 persons and could cost between \$125 million and \$175 million.

The conflict of miseries is most evident in the state of New York, where the current legislature, even after an increase in the sales tax, had to choose between cutting welfare or school aid. The legislature opted to permit school-aid spending to continue at previously projected levels and slashed welfare. The key to making the maneuver work was the enactment of a one-year residency requirement, now struck down by the Supreme Court.

New York City alone has one million persons on relief rolls at a cost approaching \$2 billion. Five years ago public assistance for the entire state amounted to (Continued on page 7)

Spreading the Word

In what was a triumph of logistics and Christian love, a modern version of the New Testament was distributed free to every home in Marion County last Sunday.

A united effort of 300 churches from many different Protestant denominations participated in literally spreading the Good News. Only a few narrow objections were voiced and they hinged on the modern translation's linguistic departure from the King James tradition. The over-all response was "fantastic," according to directors of the project.

It was noted several days before distribution that a scattering of Catholics had volunteered their services in a gesture of ecumenical good will. We hope their numbers blossomed on Sunday.

Looking at the attractive soft-cover edition of the New Testament, its eminently readable prose and type, the starkly simple but telling illustrations, the comprehensive word list and index, we marvel at the investment of funds and enterprise required to put 220,000 copies in the hands of Marion County householders.

The Good News project called for enthusiasm of awesome proportions. Those who inspired, promoted and brought the endeavor to fruition are to be congratulated—and admired—for the scope of their evangelical fervor.

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Mood of extremes

A great many people believed Sirhan Sirhan would be the first assassin of a high government official to escape punishment by death. Instead he has been sentenced to die in California's gas chamber. There will be appeals and perhaps years of delay before the execution. Given that state's recent reluctance to carry out the extreme penalty, there is some doubt the sentence ever will be realized.

The assassination of Senator Robert F. Kennedy had overtones of peculiar brutality and pathos. Nonetheless there is reason to believe the jury was swayed just as decisively by the growing feeling society must restore capital punishment as a working tool.

• GEORGE SHUSTER'S VIEW

Does our society have a death wish?

By DR. GEORGE N. SHUSTER

I went to beautiful Key Biscayne, Fla., for a meeting. This is just about as close to being Paradise as anything wholly modern could be. All is designed for comfort; there are vistas, sunshine, sea air, the juices of many fruits. And here, of course, a delightful summer, just as it was being finished for President Nixon.

This prison of five villas was at the moment almost surrounded by its screen of fences, lights, radar, and patrol assignments. On the horizon lay three Coast Guard cutters, lazy then but when needed swift as tigers, watchful day and night.

Of course everybody needs security these days, even tramps. But that the price to be paid for being the nation's first citizen could come this high never quite dawned on me before. To be barricaded in like this, cut off even from the rest of the Biscayne Eden, needing more guards and apparatus than the deadliest criminals in their cells! And yet to be fully aware that some time, somewhere, an assassin might have his way anyway!

People anxiously put the question: Why does anyone want to be president? It may well be that the time will come when nobody will. The form of government could be changed, thus taking from the President a good deal of the aura of monarchical power and turning him into something like the King of the Belgians, who can walk down the streets of Antwerp as safely as if he were in his own back yard. Then something will have departed from the American scene that was dazzling, fascinating and perilous.

But the charm of leadership oddly enough seems to have become something which kindles anger in many hearts. Priests want to strip their bishops of it. There are lay men and women who snafu it from their priests. I remember years back when

the Bishop of Hartford came to town. What a day it was for mothers, fathers, children, uncles and aunts! The Bishop, one had been taught, was the descendant of the Apostles. And doubtless there were many who somehow felt that they were speaking to Peter, James, or John. History had come alive and gave life, in terms of the spirit.

Still it is the universities and colleges, temples of secular learning, which appear to be witnessing the fading away of glamor, particularly in the free-wheeling Middle West, a bit of ancient glory attended the president wherever he went;

• THE BLACK VOICE

'Black Messiah' focuses on reality

By REV. LAWRENCE LUCAS

Albert B. Cleage, Jr., the now well-known pastor of the Shrine of the Black Madonna in Detroit, wrote a book several months ago entitled *The Black Messiah*. It may not be "the most significant book yet to appear on the subject of black power," as the dust jacket claims, but it is certainly a very significant one.

The Black Messiah is a theology of black power. It is not the kind of systematic theologizing that we are accustomed to limit our notion of theology to. It is rather the kind of thing Father John McKenzie did in his panoramic picture of the Old Testament experience in *The Two Edged Sword* some years ago. The *Black Messiah* presents a panoramic, theological picture of the present black happening in America in terms of Old and New Testament realities.

Rev. Cleage, as I said, has written a marvelous book. He has provided a clear, sharp and compelling rethinking of the entire Christian message in terms of the present realities of black life in America. He has brought out many Christian themes underlying what black people are doing in spite of

No more than a handful of capital crimes have been paid for by death in recent years. The nationwide banning of the death penalty appeared likely. But the tempo of the times has changed and public opinion with it.

The increase of crime, particularly violent crime, has fired a fearful insecurity among law-abiding citizens. It is understandable and regrettable. Legal violence will not curb illegal violence. Comparative statistics show the death penalty is not a deterrent. But people are in no mood to listen to statistics or to valid arguments, in this country or in others with a parallel rise in crime.

In 1965 Great Britain approved a trial period of abolishing capital punishment. Hanging, the national mode of execution was outlawed. The trial period ended July, 1970, and already there is a clamor for the restoration of the death penalty.

and when he was a man of genuine stature, one could even imagine that he resembled the famed abbot of English Christianity. Even on many of the smaller campuses, Colgate or Middlebury, for example, the president's house was a right noble manor, welcoming faculty, students and guests throughout the year without ever losing its distinction or indeed its decorum. Many were the famed hostesses, too, not the least of them a nun, Sister Madeleva of St. Mary's.

Therefore what is now happening so frequently, not merely the turning upside down of presidential offices but even the

invasion of presidential homes, is essentially a religious, smashing some windows or tossing pots and pans around the kitchen, strikes a man of my generation as utterly unreal. I would sooner have thought of Mars men parachuting down on the White House lawn.

But real enough it all is and one must try to understand it. At work is not merely an attempt to question authority by trying to prove it does not exist. A strange Cromwellian desire to bring about a leveling of all things seems to be at work. It is a death wish gnawing at the heart of a hierarchical

white people trying to convince entire black revolution in America otherwise.

In so doing, Cleage has corrected many of the distortions of the Christian message and experience introduced and perpetuated by white "Christians" to further their belief in and behavior based on white supremacy. He used the basic themes of the Old and New Testament to present an understanding of Christ and His mission today which will be shocking to both whites and blacks. It will shock whites who believe in the distortions of the Christ-message and the Christ-experience.

The major idea developed is that of covenant and nation. He takes the Biblical theme of the covenant to build a nation, to redeem the nation and all peoples through the nature and then the final resurrection and glory of the nation. In the new situation, he sees a black Christ trying to build a black nation. This Christ and His work has been made obscure by centuries of a whitening process.

Some will have second thoughts on the handling of St. Paul by Cleage. He does seem to feel that Paul is responsible for much of the confusion in present day versions of Christianity. Paul did make his great appeal to the Gentiles after being rejected by his own people. But, it is again a distortion of Paul that some attempt to use to justify racism. The *Black Messiah* sees the

cut short the hurrahs and buckle right down to the task of establishing the churches as champions of the poor—not in a static, formalized sense but in the same dynamic sense that I am wondering, however, whether Negro Catholics whom we produce in our system would be caught dead with it. Fewer still would be capable of producing the like. You see, we haven't yet realized how our thoughts, mode of patterns of behavior are so Christ-dominated but white-dominated.

Needless to say, I think *The Black Messiah* should have a wide audience, especially among Catholics, both white and black.

• A VIEW AT WEEK'S END

Texas ecumenism gets a bronc

By JOHN G. ACKELMIRE

Ecumenism is not, or at least it ought not to be, an easy thing. If a new ecumenical undertaking purrs like a luxury motor car engine, it probably isn't one of much consequence. A really challenging undertaking should be a bit like a bronco being busted to the saddle.

Using that rationale, the Texas Conference of Churches—admittedly from a safe distance—upon the troubles inherited by the newly organized Texas Conference of Churches as a blessing, not a misfortune which may discourage the establishment of similar conferences elsewhere.

The TCC came into being in late February when the Texas Council of Churches (Protestant) and the Catholic and Greek Orthodox dioceses in the Lone Star State combined to form what was heralded as the most representative ecumenical structure in the world. Amid the festive ceremonies there were expansive predictions in the best Texas tradition that the merger, not the first but by far the largest of its kind, would be a model of Christian unity for others to follow.

But even before all the brotherly back-slapping had ended, the new conference was given a bronc to bust by the state's Mexican-American community, which constitutes more than 20% of all Texans.

It seems that the outgoing Texas Council of Churches had taken some actions which left Mexican-Americans with what their spokesmen termed a "sense of dismay." These actions included the dismissal of a popular Protestant leader of a migrant ministry team in the Rio Grande Valley, withdrawal of a council-backed suit against the Texas Rangers for allegedly having violated the migrant minister's civil rights, and a chilling of relations between the council and the U.S. Office of Economic Opportunity's VISTA minority program.

As with many controversies, the whole story is a tangled one, and the above does not even attempt to tell the former council's side of it. It is sufficient to say, we believe, that the new ecumenical conference took on the bronc without blinking and initiated steps to correct whatever errors had been made.

tion of hanging. The fate of the Labor Party may depend on its denouncing a bill it once bragged about pushing through Parliament.

Proponents of abolition in the United States heretofore cited the British experiment as a civilized way of assessing an issue that was being questioned on social and moral grounds. Now that it bids well to fail, the British proclivity for temperate reflection cannot be counted on.

The precious quality of all human life is valued by men of faith. Values cannot be predicated on public opinion nor must they be allowed to be depreciated by fear and a groping search for domestic security. Capital punishment remains an evil institution that should be rooted out of American society.

Giving expression to that wish can take on a variety of forms. The Courts themselves can make decisions which in turn make it impossible for any court to decide a case. Theologians can so fully equate themselves with the magisterium of the Church that the onlooker can reach no other conclusion than that there is no magisterium. People who are not even enrolled in colleges can seemingly compel them not to function. Small wonder that even the most gifted presidents of some of the most illustrious universities decide, as now happens almost weekly, to step down rather than quietly sanction the deterioration and destruction of academic sacred places.

It would be easier to understand what is going on if the death wish gave rise to some bright and shining idea. There is none. There is only a kind of seeing red. No doubt it will simmer down some time. But the State, the Church, the University will not any longer be what we have known. People are going to find it difficult to get used to the difference until young people have grown up for whom that difference has no meaning.

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I am not suggesting that all non-Catholics or even most black non-Catholics would appreciate much less write such a book. I am wondering, however, whether Negro Catholics whom we produce in our system would be caught dead with it. Fewer still would be capable of producing the like. You see, we haven't yet realized how our thoughts, mode of patterns of behavior are so Christ-dominated but white-dominated.

Needless to say, I think *The Black Messiah* should have a wide audience, especially among Catholics, both white and black.

One of the Texas Catholic diocesan newspapers—we forget which one—commented to the effect that it hoped the Mexican-American workers' problems would not prove too harsh a dose of Christianity for the millions of churchgoers represented by the new conference to swallow. We hope so, too.

If it is, pity the churchgoers. However, we somehow feel confident that the conference already has taken that first step with which any journey of a million miles must begin, that it will lead the fabled affluent Texans into a much deeper bond with the poor, and that it will, indeed, become a model for Christian unity in action for others the world over.

• THE YARDSTICK

Scraggly haircuts, scraggly thinking

By MSGR. GEORGE HIGGINS

An experienced parish priest of any acquaintance, a kindly and very wise old man who grew up in the Appalachian coal fields and has since gone to his reward, used to chuckle to himself rather besignly when he heard that some bishop or priest had made a statement condemning or complaining about women's styles.

He felt sorry for such ill-advised clerical re-ormers and thought that they were wasting their time completely. "They might just as well save their breath," he used to say, "to cool their porridge or their soup."

That was good common sense advice, based on 40 or 50 years of down-to-earth pastoral experience. It was meant to suggest that styles in clothing, cosmetics, and hairdos are so relative and so changeable—and have so little to do with pure reason—that it's foolish and demonstrably futile to make much of an issue out of them from the point of view of ethics or morality.

Not all clerics would agree with this advice, of course. I remember one old pastor, for example, who years ago used to threaten periodically to refuse

Holy Communion to women who wore too much lipstick or (horror!) painted their fingernails too brightly. Needless to say, his female parishioners thought of him as being a little odd and used to gossip about this and some of his other crotchety phobias more in sorrow than in anger.

In his fluffy little novel on the Spanish Civil War, Bruce Marshall, the Scottish writer, once created an even more preposterous clerical reformer—an old Spanish Cardinal who issued a bizarre pastoral letter on women's styles on the Sunday before the civil war began in Spain and, three or four years later—after a million Spaniards had been slaughtered and hundreds of churches burned to the ground—came out with an equally vehement letter on the same subject as soon as the war had come to a halt.

Marshall's satire may have been a little heavy-handed, but, in any event, he made his point rather effectively. His point was the same as that of my friend, the kindly old pastor referred to above: clerics who are tempted to moralize about women's styles might just as well save their breath to cool their porridge or their soup. Marshall also meant to suggest, of course, that there are more important things for clerics to be worrying about—for example, (Continued on page 10)



By MSGR. R. T. BOSLER

Q. Is it a sin to occasionally "date" a divorced person? I am a 40-year-old male, have never been married and was raised by strict Catholic parents. The single men in my age group are scarce, and the few that I know do not seem to enjoy the type of entertainment that I do.

Sometimes a divorced acquaintance will ask me out to dinner or to a special event, but I always turn them down because I've been told it is not allowed by the Church, but, frankly, I'm confused. Why is it wrong? I realize there is the danger of falling in love and marrying outside the Church. But in my mind this is not conceivable. Like other single mature adults, I do not find it easy to fall in love at this stage of life. Also I have passed up many chances of entering a Catholic marriage, and at this point I'm not about to cast aside my religion.

A. In your case I do not think it would be sinful to date a divorced person. You are confused because you mistakenly have concluded that the Church forbids such a date. What the Church forbids is what reason would tell you. God forbids, namely, that you must not needlessly put yourself in the occasion of sin.

For some persons, for many persons in your circumstances, to date a divorced man might be an occasion of sin. You are the only one who can decide whether or not there is any danger. But, sister, be careful. You say you passed up many chances. Don't forget that sometimes what is forbidden has a peculiar attraction of its own to our peculiarly weak human nature. And divorced men can be lonelier and more in need of companionship and care, therefore, appeal more to the sympathies of a woman than the bachelors you have turned down. The moment you begin feeling sorry for a divorced guy is the time you had better look for another escort.

Q. Would you discuss in your column the meaning of the sin of gluttony. This has become a serious problem in our affluent country.

A. It is surely a sign of our times that people are so weight conscious. I can't imagine there being much of a market for diet pills and reducing aids a century ago. This is not to say that there wasn't a lot of eating and drinking going on then, but for the most part, people used up their nourishment in strenuous physical labor.

Today people find themselves eating and drinking a great deal without the corresponding physical activity. If they eat and drink too much for no particular reason and this is harmful to them or others, they are guilty

of gluttony. Overeating may injure the heart. Overdrinking may injure the liver. If money which should be spent on other goods is instead for food and drink, that is also a sin.

Now why do so many people eat and drink too much today? There are, no doubt, a number of reasons, but two occur to me. First of all, many people are insecure today. Our society is unsteady, and life is full of serious problems and pressures. Some run away from life by drinking. Others compensate for the difficulties they experience in life by so-called oral satisfaction. Just as a baby gains security by putting something in his mouth, e.g. his thumb or a pacifier, so adults seek security by filling their mouths with food. Don't ask me why. That would be for a psychologist to explain. But it does seem to be a fact.

Secondly, people find them-

selves with a great deal of time on their hands today. Life can get rather boring with eight hours or more of leisure almost every day, and this is the case with the person who, for example, lives in an apartment with no yard and few if any children to look after. Eating and drinking are a pleasant way to break the monotony and provide a satisfaction to offset the boredom.

While a great deal of temporary satisfaction can be found in every large meal and frequent snacking, the long-range results can be quite harmful to one's health. And here I speak of mental as well as physical health, because gluttony can be a sign that one is running away from problems and accepting boredom instead of searching for solutions and giving at least

some of his leisure time to constructive human activity.

Q. I am a high school student and very confused. Would you consider being a homosexual a sin? A couple of my very best

friends are and it worries me. I really don't consider them that, but many people do. I see them as my friends, not as homosexuals. Can you help us?

A. Being a homosexual is not a sin, but giving in to homo-

sexual tendencies would be. People who are attracted in a wrong manner to members of their own sex may not be able to change themselves, but they can with the help of God learn to control their desires. Just as a normal person can learn to control desires for the opposite sex. The problem is greater for the homosexual, however, for people of the same sex are more often thrown together and more intimately than are persons of the opposite sex.

Such people are lonely and frequently frustrated because of their affliction. If you are sure that your friends are not attracted to you in the wrong way, you may be able to help them by giving them the opportunity for a healthy friendship. You may say, "You must have many other friends, however, and as much as possible be with the two who have prob-

lems in the company of others. The greatest assistance you can be to them is to help them associate with normal people and be accepted. It is non-acceptance that drives them to look for others with a similar affliction.

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• YOUR WORLD AND MINE

Money isn't at root of the school crisis

By GARY MacEOIN

The annual meeting of the National Catholic Educational Association has traditionally involved a triumphant review of the unique Catholic education system of the United States.

The facts, ever since NCEA was organized back in 1904, would seem to justify the mood. A process of steady growth had by 1965 brought to 6 million the number of students attending Catholic colleges and schools—10 million in 11,000 primary schools, 1 million in 2,400 secondary schools, 430,000 in 325 universities, and 50,000 seminaries in 450 seminaries.

It is an operation without precedent or parallel anywhere in the world. Apart from relatively trivial fringe benefits, it has been financed entirely by Catholics from their own resources. The cost averages out to \$350 per student annually, or about \$200 for every Catholic family in the country. Cardinal Agostino Casaroli could describe it a few years ago, when he was apostolic delegate here, as "the jewel of the Church in America."

This year, nevertheless, the sense of the assembly was significantly more somber. If remnants of triumphalism could be

recognized among some of the more than 15,000 delegates, the message handed down by key-motors and officers was one of deep crisis. The heavy line on the wall chart, after all its years of steady climbing, flattened out in 1965, is now in a nosedive. Grade school pupils are already off by more than half a million.

And that is apparently only a start. Msgr. James Donoghue, director of elementary and secondary education for the U.S. Catholic Conference, had passed the word shortly before the NCEA meeting. Six years from now, unless we have a vast upsurge in public support, enrollment cannot be expected to drop to near 2 million.

Resistance to giving more support from public funds to Catholic schools has undoubtedly increased in recent years. I believe a major reason was the improved Catholic image created by Pope John and the Vatican Council. That image has unfortunately been significantly tarnished in the last year by the withdrawal of the institutional Church both in Rome and here toward traditional hard lines.

But even assuming a public willingness to review the country's long-standing policy, I see little hope of substantial subsidization of the Catholic schools. The terms will include a transformation of the character of the schools so profound as to de-

stroy their Catholic identity, their *raison d'être*.

More promising in my opinion was the call of Bishop Joseph Bernardin, general secretary of the U.S. Catholic Conference, at the NCEA meeting, "to open the books" of grade and high schools to the Catholic public. Here was a start toward recognizing that the crisis comes from an unwillingness on the part of Catholics to pay, not from an inability to pay.

We hear a lot of talk about the increased costs, and it is true that both total costs and cost per pupil rise each year. It is, nevertheless, true that the relative economic burden is vastly lighter on our affluent Catholics today than that borne by their impoverished grandparents who created the system.

What is in shorter supply is not money but the motivation to give it. And Bishop Bernardin is right in thinking that members of our democratically motivated and individualistic society will not give money unless they have a share in the action.

Even opening the books, however, will not be painless. What the clergy could unload on the Catholic people the deficit part of their operation, while continuing a closed corporation in charge of the rest.

In other words, disclosure of school financing will involve a radical disclosure of the Church's financial and total evaluation of the policies which determine the present allocations of resources. Last November the bishops said at their annual meeting that they are not ready to take that step. The deepening schools crisis may soon force them to reconsider.

(Copyright, 1969)

College is willed Merton writings

LOUISVILLE, Ky., — Thomas Merton, the Trappist monk-poet and author who died last December, has provided in his will that most of his literary and personal writings be given to Bellarmine-Union College. Hundreds of Merton's unpublished works will be deposited in the college's Thomas Merton Room, opened in 1964 to honor the man some have called "the greatest spiritual writer of our generation." The works include manuscripts, tape recordings, notes, journals, letters and photographs.

Merton's collection is believed to be unique in its breadth and depth. He corresponded with hundreds of persons around the world, ranging from Pope Paul VI to Mrs. Robert F. Kennedy. Merton was an accomplished photographer, and many of his own pictures will be on file at Bellarmine.

The Trappist drew up the will on November 1, 1967, almost 13 months before he was accidentally electrocuted in Bangkok, Thailand, last December 10, during a Far East tour.

Desecration
PRAGUE—A Jewish cemetery in the Central Czechoslovakian town of Jihlava was desecrated and tombstones were overturned, according to reports here.

New bishop urges care for poor

DENVER — Auxiliary Bishop George R. Evans of Denver urged all Christians to "join together" in an effective effort to prove that "we care," lest the Church prove unworthy of the title. "The just people of Abraham upon whom God has set His mark from the beginning."

He spoke at his consecration in the Cathedral of the Immaculate Conception here. Archbishop Luigi Raimondi, Apostolic Delegate in the United States, was consecrator, with Archbishop James V. Casey of Denver and Bishop Hubert M. Newell of Cheyenne, Wyo., as co-consecrators.

THE NEW BISHOP was recently named pastor of an inner-city parish, St. Patrick's, composed largely of low-income Spanish-American families. He asked the question of the beleaguered poor: "Is anyone there? Does anyone care?" He responded: "A simple affirmative answer is no longer sufficient. Concrete examples of dedicated care must be given."

Bishop Evans spoke of "a purified view of the hierarchical and community structure of the Church," stimulated by Pope John XXIII, Pope Paul VI, and the overall tenor of Vatican Council II.

"The Church today is seeking new forms of service. Not only in the Church but in all levels of our civil society there is criticism that the former structures are not competent to meet the demands of the day," he said.

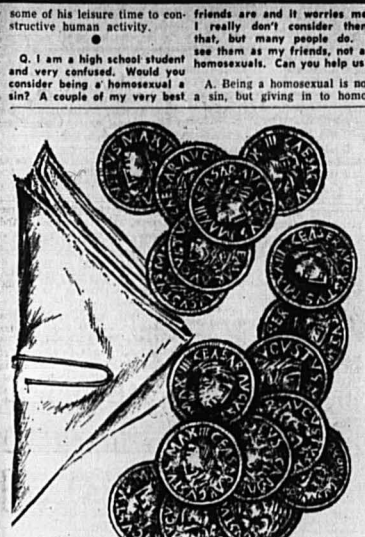
Bishop Evans is on the board of governors of the Denver Urban Coalition. "The work of Christ," he said, "was centered in the preaching of the Gospel, bringing the good news to man, but the care of the poor was a sign of the credibility of the former." The bishop declared that the care of the poor was a part of Jesus' credentials as the Messiah.

"Our is a similar task," he said. He urged the Church to develop, not merely a humanitarian interest in the problems of social inequities, but to speak up "a dedication to bring to it and especially the poor the good news of salvation."

Abortion rise stirs concern in Britain
LONDON — Britain's permissive abortion laws, though hardly a year old, are already beginning to cause considerable concern in Parliament and the press.

London has suddenly become the "abortion capital of the world" and the financial racket that has developed since the back-street abortionists moved into main street has become a public scandal.

British National Health Service hospitals, already too few and too understaffed to cope with the normal medical needs of a welfare state community, cannot handle the queue for free abortions now being sought. Private nursing homes, reported to be charging between \$360 and \$480 for a service often involving



THE PARABLE OF THE GOLD PIECES . . . "There was a nobleman who went to a country far away to be made king. And then came back home. Before he left, he called his ten servants and gave them each a gold coin and told them, 'See what you can earn with this while I am gone.' . . . That to every one who has, even more will be given; but the one who does not have even the little that he has will be taken from him. . . ." 19 Luke 12-27

OPINIONS

'Distortion'

To the Editor:

The NC News Service account of the recent convention of the National Federation of Priests' Councils was a great distortion of my intentions and the goals of the 250 priest delegates, when we took immediate and direct action to revise an irrelevant program.

Of the 13 speakers, 12 were scheduled to discuss internal and purely organizational problems of the priesthood, such as racism, birth control, etc., were nowhere scheduled for open debate. Shortly after the convention opened, I proposed a drastic revision of the agenda, and in surprisingly short order the delegates agreed to the extent that the original program would be concluded within two days, with the third day reserved for "new business," i.e., items not listed on the earlier agenda.

Monsignor John Egan, chairman of the American Bishops' Subcommittee on the Pastoral Ministry, cited our dismal record in committing power and money to the fight against racism and poverty. The action of the delegates was most encouraging, because it was clear evidence that, when challenged, they were willing to revise while record and seek an outward orientation for the Federation, with relevance to the needs of society and the Church.

Frankly, I was amazed to read in the text of the NC News account: "What emerged at the end of the convention, and what Father O'Donoghue was said to be saying was that the bishops were not doing so well. Why have they changed? Withdrawn their support?"

In reply to Mary E. Bono concerning my letter on the Grape Boycott—Thank you for your response—it is healthy to dialogue, to hear all sides and opinions of an issue. She mentioned "some of the bishops who were supporting the grape boycott are not now doing so." Why have they changed? Withdrawn their support?

Isn't it time the bishops and all the people of God started listening to the sounds of the times? These oppressed people are crying out to all of us for justice but who is listening? Who is responding? If the bishops will not lead us in this response, it is our personal responsibility as Christians to help in whatever way possible to alleviate a suffering people.

Chavez created a new image for the Mexican-American. The grape boycott has stopped California grapes from going to Chicago, Detroit, Baltimore, Boston and Atlanta. Hopefully it will hit more cities this summer.

Chavez is a saintly non-violent man much like Martin Luther King. If he is not listened to and if conditions for the grape workers do not change soon, aggressive militancy will come forth. Then we will say: "Why all the violence and why all the deaths?" (Continued on page 7)

Grape boycott

To the Editor:

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Collection short; CU trims budget

WASHINGTON — Sources within the Catholic University of America, confirmed that the university's budget will be trimmed next year because the 1968 bishops' collection for the apostolic mission fund fell more than \$1.5 million short of its quota.

No precise figures were available on the budget cuts, but sources said they would be felt most heavily in the university's science and engineering schools.

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TIC TACKER

What about those who walk?

By PAUL G. FOX

We appear to be in the midst of a campaign to oust the meter maids in shipping little notes under car windshield wipers. Or so it has seemed in Indianapolis the past couple of Sundays.

Two Sundays back it was "Concerned Christians" who had a message for the Catholic church-going community, at least for those who drive to church. Last Sunday it was the turn of the "Catholic League of Indiana" who asked parents via a four-sided folder: "Have you read your child's religion books lately?"

In the message addressed to "all parents and concerned Catholics," the Catholic League calls attention "to the drastic changes that are taking place in our religion books and the methods of teaching." Several passages are quoted, or extracted out of context from high school series and CD books, frequently punctuating the passages with "is this religious?"

The controversy is not new in the Archdiocese. The Criterion carried an extensive feature report on the objects of the "Catholic League" members several months ago. This week we received an unsolicited reply to the "Catholic League" folder written by four sophomores girls who attend Our Lady of Grace Academy, Beech Grove. The four—Pat Dugan, Judy Morone, Jo Collins and Lora Cody—have tagged their response "The Students Have Arisen, in Reply to Parents Arise."

We are reprinting their letter in full: "The Catholic Parent is responsible before God as to the education of his children. This statement taken from the leaflet 'PARENTS ARISE' is definitely what we as Catholic students believe. Our parents are fulfilling this responsibility by providing us with a Christian education. It is through this education that we learn to cope with the everyday situations that are encountered in life."

We feel that the Christian Brothers Publication is revealing to us these life situations we meet daily. These are the personal relationships of which we must be aware. If we cannot be mature enough to face these incidents in life, how can we accept the love God has given us in His world through others and our environment?

What person finding himself in a state of anger stops to think over the doctrines of his faith in order to find the answer as to why his temper has flared? Does he find the answer in the religious question and answer periods or does he find it through his conscience and his understanding of others?

Christ said, "I am the Way." We feel that our religion books are helping us to walk as Christ walked; that is, in our shoes. We acknowledge the Ten Commandments given to Moses in the Old Testament and we could

probably recite them for you. But Christ said, "I came to fulfill the Law..." Likewise He said, "There are only two Commandments. First, Love the Lord thy God with thy whole heart, thy whole mind and the second is like to it, Love thy neighbor as thyself."

If we read the New Testament, Christ seldom mentions mortal or venial sin but so many times in St. Luke's Gospel he mentions mercy and forgiveness. To forgive, don't we have to understand? This is basically what our book is asking us to do: to take the incidents of Turk, Judy, Angie, and Adam as they faced modern life.

As we read this "dirty novel" we looked at the people for what they were, not for what they did! Now as we face life emotional reactions we try to meet them with the Christian understandings we discussed in the book.

We are replying with an appeal to our parents whom we do love and respect. We ask your patient understanding. We do want to be good Christians. We want to be able to feel and live our religion rather than recite it."

HERE AND THERE—The Knights of St. John Commandery 172, Richmond, has donated \$250 to the Wayne County Council for Retarded Children. . . . Best wishes to Mr. and Mrs. Robert T. Jarboe, members of St. Anthony's parish, Indianapolis, on the occasion of their 50th Wedding Anniversary on April 30. . . . New vice president of the Indianapolis Council on World Affairs is Sister Mary Ann Schaefer, O.S.F., history department chairman at Marian College, and Paul G. Fox, new editor of The Criterion. . . . The Greenwood Jay-Ses are collecting trading stamps to help the Donald Trinkle family in Greenwood after a fire which destroyed their home and took the life of one of their children. Stamps may be sent to Mrs. Paul Sellers, 544 Northgate Dr., Greenwood, Ind. Mrs. Sellers is a member of Our Lady of Greenwood parish. . . . The state finals of the Knights of Columbus Oratorical Contest will be held Sunday, May 4, at 2 p.m. in the St. Plus X Council auditorium, 2100 E. 71st St. Seven regional winners will compete. Contest chairman is Olin Klein.

SEMINARY HAS ECUMENICAL LINE-UP—A probable first in ecumenical circles recently occurred at Christian Theological Seminary, Indianapolis, with the election of Sister Gilchrist Conway, S.P., as secretary of the Student Council. The Providence nun, studying at CTs on a master's program in communications, serves as co-ordinator of adult education at the Catholic School of Adult Education in the school hall at 3030 S. Westminister Presbyterian Church; vice president, Roger Gifford, associate minister of the First Christian Church of Kendallville; and treasurer, Neil Deupree, middle school student.

late. Taken every opportunity to wake others to the indignities suffered by our Mexican-American brothers and sisters. . . . not to stock California table grapes. Ask your neighbors to make the small sacrifice of giving up grapes until justice is done. . . . Please wake up before it's too late! . . .

Indianapolis Jean Ackley

Rummage sale, dance slated

INDIANAPOLIS—A rummage sale will be held Saturday, May 10, in St. Ann's parish basement at 2850 Holt Road. Spring and summer clothing, household items and toys will be sold from 9 a.m. until 2:30 p.m. All proceeds will be given to the Mill Hill Missionary Fathers. The chairman of the sale are Mrs. Sue Brown and Mrs. Ruth Schroeder.

The Christian Family Movement of St. Ann's parish is sponsoring a "Racetime Rhythms" record dance on Saturday, May 17, in the school hall at 3030 S. McClure. Bob Morrison, WXLW, will spin the tunes from 9 p.m. until midnight. Table reservations can be made by calling 244-3163. Admission is \$2 per couple.

Welfare ruling

(Continued from page 4)

only \$213,000,000. The dramatic hike has, of necessity, caused cutbacks in every area of state service, most especially in education.

The exodus of thousands upon thousands from the barren hills of Appalachia and the backwaters of the Deep South is a flight from anxiety and despair. It has created an economic and social upheaval beyond the resources of most cities and oftentimes beyond the compassion of those who support the cities.

President Nixon's Intergovernmental Relations Committee has strongly urged that the federal government assume the full cost of welfare. The high-level recommendation is another step in the direction of a guaranteed income or a program tantamount to it. In return the committee proposed the states assume the full cost of education and local communities the full cost of public services.

A guaranteed income supplied directly by the federal government has been discussed here before. It remains in our view the most logical, fair method of dealing with what has become a monumental problem. And a most disproportionate one in many instances. There is a vast difference in how states treat their poor. In Mississippi a welfare family receives about \$25 a month, in New York \$242 a month.

But we stress the need for direct federal welfare, eliminating both state and local administration. It would be compounding the complexity and the cost. If the federal bureaucracy paid the state bureaucracies to pay the local bureaucracies to administer welfare. In justice the less fortunate must be taken care of and the whole welfare system restructured. But there is no reason to proliferate costly brokerage houses in the process.

Dissension mars meet of NCCM

By KIM LARSEN

ST. LOUIS—National Council of Catholic Men delegates at the annual meeting of the National Council of Catholic Men (NCCM) in St. Louis, Mo., last week, were divided on a number of resolutions. And dissent marred the usually routine election of officers at their biennial convention here.

The resolutions committee report, ranging from acknowledgment of the teaching authority of the Pope to nominal recognition of both farm and city problems, narrowly passed by 89 votes, in a total of more than 1,600 cast.

Opposition spokesmen called the report "a disheartening" and charged it "does not speak eloquently" and "fails to capture the spirit of the theme of the convention."

Daniel L. McCormick of Newark, N.J., NCCM vice president was elected president. Other elected officials also were shifted from other positions. They are: Fred P. Nienhaus of Cincinnati, secretary, who was named vice president; Eugene B. Perry of Houston, Tex., treasurer, elected secretary; and J. Francis Hesse of Wichita, Kan., director, who moved into the treasurer's office.

THEY AND the nominees for the board of directors had no competition, but strong dissent about the election process was voiced by two delegates. Paul Huff, a delegate from San Francisco, said the nomination committee "did not have a fair opportunity to consider the qualifications of the candidates."

Huff also voiced criticism at the poor showing of delegates during the election.

"I don't want to stir up any arguments," Huff said, "but we are sincere about our goals, the election process must be changed."

HUFF was joined by Jerome B. Bohman of Cincinnati, who called the election process "a farce." Bohman said he wants to see new faces on the board of directors. Officers, he said, "seem to be of the same status and age."

Nunzio A. Giambalvo of Chicago, outgoing president, told delegates the election process will be studied. The real fireworks, however, came during debate over the resolutions. Lawrence J. Franck, executive secretary of the National Council of Catholic Men, authored a

AT ST. MEINRAD ALUMNI DINNER—Very Rev. Hilary Ottensmeyer, O.S.B., left, president of St. Meinrad College, was the principal speaker at the annual St. Meinrad Alumni Dinner held Sunday evening at the St. Plus X Council Knights of Columbus. Others, from left, are: Archabbot Gabriel Verkamp, O.S.B., Raymond Koers and Father Richard Mode, co-chairmen for the affair, and Father Adrian Fuerst, O.S.B., acting rector of the School of Theology and former executive secretary of the Lay Alumni Association. (Staff photo by Fries)

New look Sister Michaela to intern with WFBM Stations

(Continued from page 1)

ment so conducive to vocational development.

THE SPEAKER pointed out that Meinrad has a wealth of educational tradition, deep roots in the diocesan structure, an active alumni numbering in the thousands and top accreditation—attributes of necessity not found in the newer institutions.

He said that it was "an awareness of these strengths" which motivated the decision to remain in southern Indiana.

Among recent developments at St. Meinrad, Father Ottensmeyer cited the following:

1) The School of Theology has been accredited by the American Association of Theological Schools (one of only five in the country so honored) and may grant a Master of Divinity degree.

2) Theologians may qualify for a Master of Arts degree with one semester's residence at Indiana University.

3) Last year for the first time members of the Deacon class spent a complete semester in practical pastoral work in Indianapolis parishes.

ARCHBISHOP Schulte spoke briefly at the close of the evening's program. In his remarks, he emphasized the need for young priests to place more stress on the spiritual development of souls rather than the social betterment of their flock. In recent years, he said, there has been a preoccupation among our priests with the purely material and social improvement of people to the detriment of their primary calling—the salvation of immortal souls. This, he stated, is not consonant with the Gospel mandate to "bring souls to Christ and to bring the Gospel to souls."

Father James Sweeney, assistant pastor at St. Simon's parish served as master-of-ceremonies. Co-chairmen in charge of arrangements were Father Richard Mode and Raymond Koers.

resolutions minority report, which blasted the committee report.

Franck indicated he was "a minority of one," but as debate continued, more and more delegates swung to Franck's side. When the roll call took place, the committee report was accepted 862 to 773.

"WE AFFIRM our deepest respect and concern for Pope Paul VI," the resolutions committee report states, "with full appreciation of the burden and anguish that is his in this difficult time. In acknowledging the primacy and the perpetual teaching authority of his office as essential for the integrity of our faith, we pledge our readiness to support him by assuming our proper share of his burden."

The resolutions voiced expression for "our concern-in-action" and recommended involvement in anti-poverty projects, asked for personal action in combating racism, suggested that Catholics personally support the Model Cities program, Project Commitment and Project Equality.

Legalized permissive abortion was called "an unjustified attack on an innocent life" by the resolution, which put NCCM on record as "opposing any change in the present law."

IT WAS generally believed by delegates that the minority would have won its battle if it had been better prepared.

Elected to terms on the board of directors were: James V. Dolan of Miami, Fla.; James L. Hayes, Pittsburgh; Robert M. Murphy, Youngstown, Ohio; William H. Sandweg, Richmond, Va.; Stephen H. Eddy, Brooklyn; Val W. Lammert, St. Louis; Edward J. Nevin, San Francisco; Charles E. Stimming, Indianapolis; William J. Fink, Buffalo, N.Y.; King Cole, Spokane, Wash.; Michael Lopardo, Worcester, Mass.; James Rountree, Little Rock, Ark.; Stephen H. Eddy, Brooklyn; W. Va.; and Franck. Most of these are holdover members of the board.

400 women attend annual ACCW meet

INDIANAPOLIS—Four hundred participants at the 30th annual convention of the Archdiocesan Council of Catholic Women heard the director of the student parish at Indiana University state that responsible dissent with intelligent reason and order can be encouraged on college campuses, but that destructive and irresponsible behavior absolutely cannot be tolerated.

Father James P. Higgins, director of St. Paul's Catholic Student Center, Bloomington, stated that colleges are being unnecessarily blamed as centers of unrest because dissent and protests "are the sickness of the century" and are evident throughout the world.

Today's college students are basically dishonest in their approach to life, according to Father Higgins, who said that they tend to abuse terms such as democracy, relevance and due process.

The convention delegates heard presentations by the five ACCW Chapters.

Father John Rocap, assistant pastor of St. Barnabas parish, Indianapolis, spoke on "The New Mobility" during the Family Affairs Commission program. Others included: Paul G. Fox, new editor of The Criterion, International Affairs Commission; and an ecumenical panel of American women, Church-Cummunism Affairs Commission.

Mrs. Bernard B. Blinn, of Little Flower parish, Indianapolis, president of the Archdiocesan Council of Catholic Women the past two years, installed the new officers of the organization at the convention's conclusion.

THE NEW president is Mrs. Louis J. Kosman, of Holy Spirit parish, Indianapolis, who previously served as recording secretary of the ACCW and former president of the North Indianapolis Deansy.

Other new officers installed included: Mrs. Carl W. Peterson, of Indianapolis, recording secretary; Mrs. Leo Tebbe, of Brookville, treasurer, and Mrs. Walter Krein, of Columbus, auditor.

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Opinions

(Continued from page 5)

rioting? Why can't these people be patient?"

We can't seem to be convinced the Mexican-Americans are part of this country, and they want

what is fundamental to most Americans—the democratic process. Despite the testimony of Senator George McGovern that most of the cattle and hogs in America are better fed and sheltered than the Mexican-Americans, no significant legislation has been passed to assist them. Please wake up before it's too

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ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

RUMMAGE SALE Friday, May 2—5 P.M. to 9 P.M. Saturday, May 3—9 A.M. to 1 P.M. St. Roch's Old School Hall—3409 S. Meridian St.

ST. ANTHONY'S NOVENA DEVOTION Tuesday, May 6—7 P.M. Sacred Heart Church—1530 Union

"UP UP AND AWAY" St. Thomas Aquinas Luncheon—4400 N. Illinois St. Wednesday, May 7—12:30 P.M. Fashions by J. C. Penney Company

RUMMAGE SALE Saturday, May 10—9 A.M.—2:30 P.M. St. Ann's (old) Church Basement—2850 Holt Road Benefit Mill Hill Missionary Fathers

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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Dr. Guzzetta poses challenge to today's 'age of impatience'

INDIANAPOLIS — To create an environment offering both continuity and change is one of the great tasks facing higher education in today's "age of impatience."

This was the theme of the inaugural address of Dr. Dominic J. Guzzetta, president of Marian College, at ceremonies attended by representatives of more than 150 colleges and universities. He said the world looks to higher education for maturity and intelligence, deliberative change and innovation.

"If we are to continue to earn the prestige and respect society gives us, it will be because we resisted the stampede to immediate panaceas," he said. "It will be because we did our level best to take all of society into account."

The first lay president in Marian's 118 years deplored the tendency to act in terms of expediency and to replace temperance with tempest.

"People are either active or passive, affluent or deprived, over or under 30, progressive or regressive. The massive middle ground is unlabeled, unclaimed and seemingly unwanted."

"Successful social policy is the art of compromise — not the tainted compromise of principle but compromise which is principle. It is the ability to evaluate and select that which is good from extremes in every direction as well as from the moderate middle."

Dr. Guzzetta said Marian's goal is to emphasize its undergraduate teaching role and to resist the temptation to expand into contractual research and graduate programs. Federal reports predict a rise in the number of graduate degrees from 18 to 21 per cent in the next five years. But, he added, in the same period the number of bachelor degrees will increase by one-third.

The future of our society depends at least as much on the proper education of the increasing numbers who seek baccalaureate level work as it does on the academic care and attention of those pursuing graduate studies and research activities.

To assure continuity with change, he explained, higher education must have the skill to understand the past, live in the present and project the future.

The president charted Marian's course of continuity through maintaining its liberal arts character and retaining its intimacy through a relatively small size, with a faculty oriented to teaching and to students. This will be done, he said, by sustaining the positive moral overtone of the campus along with a high academic quality of curriculum, and continuation of its successful policy of student participation in collegiate affairs of mutual concern.

He predicted organized change at the college would include introduction of selected professional degree programs when deemed pertinent by the faculty, gradual enrollment increase to 1,500, continuous evaluation of curriculum to insure current and future relevancy, revision of the developing pattern of faculty and student participation with the board in shaping the future and expansion of the physical plant to include a new student center, fine arts center, additional residence halls and renovation of classroom and laboratory space.

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Pope

(Continued from page 1)
diately announce the names of its members.

He said that "its members will be named shortly and we shall greet them with great esteem and with heartfelt confidence."

In commenting on the new commission the Pope further said:

"As you well know, as things stand today, it is necessary to make provision for the increase of theological studies and research, especially in reference to the new questions posed by scientific development and the tendencies of the modern mentality to the right understanding and better exposition of Catholic doctrine."

NOTING THAT both the council and the synod had recommended the establishment of such a commission attached to that congregation (Doctrinal), the Pope said: "We therefore, in all this time, have carried out wide consultation, as was required by the seriousness of the question, and it is this, and nothing else, that has delayed the bringing to completion of the plan."

"Now it becomes a reality. Side by side with the theologians, whose counsel the Doctrinal Congregation uses in the study of current questions, and to whom we express our satisfaction at the competence, dedication and unselfishness which they place at the disposal of this highly important congregation, there will now be added this new commission, so that the Holy See will be able to make use of the special contribution of expert theologians selected from the various parts of the world, and thus profit from wider exchanges and more varied experiences, always for the deepening and protection of the Faith, that is, for the deepening and protection of genuine revealed truth and, as a consequence, also of the spiritual life of all the orders of the holy Church."

New Nuncio

VATICAN CITY—Archbishop Romolo Carboni, who has been Apostolic Nuncio to Peru and who was once stationed at the Apostolic Delegation in the United States, has been named by Pope Paul VI as the new Apostolic Nuncio to Italy. The Pope also appointed Archbishop Carboni as Apostolic Delegate in Australia, as Apostolic Delegate in Great Britain.

DURING THE consistory, the New World cardinals were gathered in the ancient Palace of the Chancery. The four from the U.S. were warmly cheered as they received formal notice of their new rank.

Two days later they received the biretta of scarlet, watered from the Pope's hands in the Hall of Benedictions at the Vatican. This ceremony was originally scheduled to be held in the Sixtine Chapel, but so many friends, relatives and well-

wishers had crowded into Rome that the location had to be changed.

During the ceremonies in which the Pope presented the biretta to the new cardinals, they promised him and the Church their loyalty and also pledged to keep secret those matters entrusted to them under the seal of secrecy.

The secrecy promise is a new addition to the traditional oath of loyalty and devotion. One Vatican spokesman said that it reflects the Pope's concern over the disclosure of matters which he feels should not be made public.

The text of the new oath reads as follows:

"I, Cardinal (name), promise for the duration of my life to be faithful to Christ and to His Gospel, to obey the Blessed Peter, the Holy Apostle, and the Roman Church and the Supreme Pontiff, Paul VI, and his canonically and legitimately elected successors, and I (promise) not to divulge to their harm or detriment and without consent of the Holy See, any instruction that may be directly or indirectly entrusted to me."

The culminating ceremony was a Mass celebrated by the Pope and the new cardinals in St. Peter's basilica. Aside from the religious functions, there were numbers of receptions, meetings and visits. U.S. ambassador to Italy, Gardner Ackley, gave a reception for the U.S. cardinals, their friends and Americans living in Rome at his residence.

Parish council plan implemented

CONNERSVILLE, Ind. — St. Gabriel's parish has adopted a parish council constitution, culminating four months of preparation under a steering committee. The stated purposes of the council are to plan, direct and co-ordinate the activities of the parish in co-operation with the pastor. It also serves as a medium of communication of all members of the parish to make a visible worshipping community that reaches out to the other communities where men live, work and play.

Election of council officers

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Sellersburg, Indiana

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MARKS 50TH YEAR

Advances are noted in annual report on Catholic Charities

By ANN REIN

Needs to be met as well as 1968 accomplishments are pointed out in an annual report issued by Catholic Charities which is in its 50th year in the Indianapolis Archdiocese.

In serving children, families and individuals who need help in meeting the demands of their daily lives, the report noted the following among gains made last year by Catholic Social Services:

A play therapy program for helping disturbed children was initiated. A group home for older boys needing placement outside their own homes was formed. The way was paved for several children to have permanent adoptive homes rather than temporary foster parents. The Indianapolis-area parochial schools served regularly by a social worker were increased from four to 12 during the year and a co-ordinator and two case-workers were added to the staff of this program.

ST. ELIZABETH'S Home, also an agency of Catholic Charities, was able to provide shelter for 32 more unmarried mothers in 1968 than in 1967, primarily because of the completion during the year of the new Isabella Residence Hall. Adoptions and unmarried mothers services were moved from the Catholic Social Services office at 625 E. North St. to the new Isabella Residence Hall administration building at St. Elizabeth's, 2500 Churchman Ave. The agency placed more children — 128 — in adoptive

homes than in any previous year.

Looking toward needs to be met, the report pointed out that Catholic Social Services received over 100 calls for housekeepers for children of ill parents or for the elderly. Yet there was no staff available to recruit, screen and place housekeepers who could make it possible for children to remain in their own homes rather than be placed in foster homes when a parent's illness disrupts home life. Such a service could make it possible for some older people to live in their own homes rather than in an institution.

In helping low-income families, caseworkers realize that many mothers could work if there were free day-care for children accessible to their homes. They also felt hampered by the lack of relief funds

to see a family living a marginal existence through a crisis.

IN ADDITION to the group home for older boys established in 1968, Catholic Social Services would like to create a similar home for older girls for whom neither a foster home nor an institution is appropriate. There is a need, too, for a foster home able to take children on an emergency, temporary basis when there is a sudden need to remove them from their own homes.

This type of home could provide the children with understanding and shelter when they need it most and give the agency staff time to find a suitable longer term placement. There is a growing demand for foster families for teenagers, disturbed or handicapped children. Those working in adoption services continue to be pressed by the lack of Catholic Negro couples applying to adopt a child. There is an increased need for couples willing to take older children.

Like caseworkers working with families, those assigned to the unmarried mothers program see a need for a fund for emergency relief.

THE REPORT pointed out that service to the aged should be expanded; for example, programming assistance to parish "golden years" clubs and additional homes for the aged.

All these services, both those existing and those to be added, should be extended into the Archdiocese beyond the Indianapolis area, according to the annual statement.



OBSERVE LAW ENFORCEMENT DAY—Some 200 high school students and adults attended the recent Law Enforcement Day observance at St. Anthony, Ind. Speakers who addressed the group included: Lt. Charles Johnson, Juvenile Division, Evansville Police Department; Sheriff Ambrose Wiltz; Jasper Prosecutor Roger Brown; State Trooper Benedict Brown and Judge K. Wayne Kent of the Evansville City Court. Father Malachy Fulton, O.S.B., pastor of St. Anthony parish, also spoke.



CHANGING OF THE GUARD—Retiring Officers of the CYO St. John Bosco Guild are shown here with their successors and Father Donald Schneider, Archdiocesan CYO Director, (standing right) at the conclusion of the Guild's Annual Meeting held recently at Fatima Retreat House. The Guild, which is organized to support the activities and facilities of the CYO, also announced the gift of \$4,500 from activities, including the annual Card Parties, plus a contribution of \$1,000 from the Card Parties Patron's Fund for campships for deserving and needy children. The new officers, seated from left to right, are: Mrs. Louis Valant, Publicity Chairman; Mrs. Adolph Chapla, Secretary; Mrs. H. F. Hasse, Vice-President; and Mrs. George Bindner, President. Mrs. Robert Vernick, new Treasurer, was not able to be present. Standing behind the new officers are the retiring leaders. Left to right: Mrs. John Grande, Treasurer; Mrs. George Schneiders, Secretary; Mrs. John Huser, Vice-President; and Mrs. Hugh Baker, President.



NEW NORTH DEANERY OFFICERS—Mrs. Louis Krieg, third from right above, was recently elected president of the North Indianapolis Deanery Council of Catholic Women. She is a member of Immaculate Heart of Mary parish. Other new officers, inducted at the recent meeting held at Holy Trinity parish, are from left: Mrs. Harry Bindner, of St. Lawrence parish, auditor; Mrs. John Petravich, of St. Malachy parish, Brownsburg, treasurer; Mrs. John Brown, of St. Philip Neri parish, recording secretary; Mrs. Joseph English, of St. Simon parish, third vice-president; Mrs. Krieg; Mrs. John Thompson, of Christ-the King parish, first vice-president; and Mrs. Richard Hall, of St. Gabriel parish, second vice-president. Not shown are Mrs. William Green, of St. Michael parish, corresponding secretary; and Mrs. Rose Marie Cruzan, parliamentarian.



VOLUNTEER OF THE YEAR—Mrs. Glen F. Bixler, a member of the National Catholic Community Service (NCCS) and St. Francis de Sales parish, Indianapolis, will be honored as "Volunteer of the Year" at the annual recognition program Sunday, May 5, to be held at the Veterans Hospital. A member of the VA Voluntary Service the past 10 years, Mrs. Bixler has accumulated 3,575 hours' credit as a tabulator in the hospital's central services department.

NATIONAL MERIT SCHOLARS—Among the 3,000 high school seniors nationally to receive Merit Scholarships from the National Merit Scholarship Corporation were Ann Marie Enright, St. Agnes Academy senior, and John R. Valais, a senior at Sales Preparatory School, both in Indianapolis. Miss Enright, who intends to study chemistry at the University of Dayton, received the Bridgeport Brass Merit Scholarship, while Valais received the RCA Merit Scholarship. He will study physics at Butler University.

Bake, rummage sales slated

TELL CITY, Ind.—A bake sale and rummage sale will be held today and Saturday, May 2 and 3, and again Friday and Saturday, May 9 and 10, in the new building, 600 Main St. The sales are sponsored jointly by the Daughters of Isabella and the Tell City Deaconry Council of Catholic Women.

Members are asked to bring rummage items in on May 1. Baked goods should be brought the morning of the sale. The public is invited.

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VIEWING WITH ARNOLD

Frustrated Fans in a bizarre movie

By JAMES W. ARNOLD

The "Illustrated Man" is the most sophisticated attempt yet in a popular audience movie to use film's startling capacity to project its characters at will through space, time and imagination.

It's a bizarre, fun movie, especially for McMan fans who are open to new and involving experiences. The producers appear to be sure how we dumb-since they have added a preliminary forward explaining the more obvious aspects of what transpires.

The film is undoubtedly puzzling in spots, occasionally ridiculous, and sometimes penetrating. But the strongest single impression is that young director Jack Smight (last film "No Way to Treat a Lady") has bravely opened a Pandora's Box and not quite closed with everything that leaps out.

"Man" is a composite of four stories by Ray Bradbury, the Shakespeare of the Twilight Zone set, with the longest yarn serving as a frame for the other three. An innocent young scoutmaster (newcomer Robert Drivas) is hitch-hiking to California in the 1930's and stops at a remote and isolated beach town, where he meets a vaguely sinister tramp (Clay Steiger), the character of the title, whose body is covered with mysterious tattoos.

Steiger takes us into the past to relate his encounter with a beautiful, witch-type (Claire Bloom), who more or less seduced him into becoming a canvas for her art and then vanished. The pictures, he claims, are enchanted, with a way of conveying their observers through time, and this has caused him so much misery that he has dedicated his life to finding the woman again and murdering her.

The tattoos, indeed, do appear to come to life, and whisk Drivas and the audience to three very grim stories set in the distant future, with frequent cutting back to the present and the tempo of the family arguments

increases. You don't have to be a sci-fi buff to know in what chilling fashion the kids will make their "game" come true.

In another story, astronauts are marooned on a nightmarish planet amid an eternal torrential rain. Only one man, the prototype of the ruthless military leader, believes they will survive, and he is the only one who does. (The other guys may be nicer and more sensitive, but they don't make it—a moral there?) In the final piece, the clearest moral of all, the unified belief of an intelligent group of human survivors that, despite their paradise-like surroundings, this will be "the last night of the world," makes it figuratively and horrifyingly so.

Even in the central story, it is the youth's imaginary projection into Steiger's tales that brings his corruption to the surface and motivates him to cause his own destruction. As for Steiger, of course, his whole life is patterned by the magical "last event that may or may not have occurred, but which, he believes shapes his life."

So much for interpretation, which is fun in itself. Fascinating as the theme is, its profundity is limited, and the puzzle pieces are often juvenile in execution. The film's story is predictable, and the weak acting of the same bratty children cushions the impact of the "last night" story, which is the most artful and visually effective.

The astronaut piece is tedious, with the actors sloshing about on a fake horror movie set as if

taking a community shower. The main story, and the film, end on a trite and gory note that is simply not worthy of the imagination of the rest.

The acting is strong; indeed, if it were not for the skills of Steiger and Bloom, and some marvelous use of sets and the lake locale, "Man" would often fall from its teetering balance into silliness. This may explain why the principals are used as characters in all the episodes, which is thematically confusing (more confusion the movie doesn't need).

"Man" may not fully succeed, but it is a challenging movie that takes genuine artistic advantage of the new "freedom of the screen." That sort of thing does encourage, and neither adults or adolescents will find it dull. (Rating: A-3—unobjectionable for adults.)

Current National Box Office Leaders (compiled from Variety, but not necessarily recommended):

1. The Love Bug (A-1): Very old-fashioned slapstick in which the hero is loved by a sentient, super-Volkswagen.

2. Where Eagles Dare (A-3): An orgy of murder and demolition in some of the world's most photogenic scenery. Starring Richard Burton, Clint Eastwood and every able-bodied extra in Germany.

3. Oliver! (A-1): Even Oscar agrees: the best musical film of the year, with suspense and visual poetry, fresh show tunes, and the human insights of Charles Dickens.

4. Sweet Charity (A-2): Very long, very expensive and often very exciting musical version of Fellini's "Cabiria," the classic prototype of the bad girl with an innocent and golden heart.

5. Funny Girl (A-2): A Show Biz soap opera that will go down in history as the awesome film debut of the vast singing and comedy talents of a Brooklyn girl named Streisand.

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

6. The Godfather (A-1): A masterpiece of the crime genre, with a superb performance by Al Pacino as the young Don Vito Corleone.

7. The Great Escape (A-2): A classic war movie, with a superb performance by Steve McQueen as the leader of the escape attempt.

8. The Long Walk Home (A-2): A powerful and moving portrait of a woman's struggle for equality in the 1950s.

9. The Sound of Music (A-1): A classic musical, with a superb performance by Julie Andrews as the mother of the von Trapp children.

10. The Untouchables (A-2): A classic crime movie, with a superb performance by Robert De Niro as the leader of the gang.

11. The Godfather Part II (A-1): A masterpiece of the crime genre, with a superb performance by Al Pacino as the young Don Vito Corleone.

12. The Great Escape (A-2): A classic war movie, with a superb performance by Steve McQueen as the leader of the escape attempt.

13. The Long Walk Home (A-2): A powerful and moving portrait of a woman's struggle for equality in the 1950s.

14. The Sound of Music (A-1): A classic musical, with a superb performance by Julie Andrews as the mother of the von Trapp children.

15. The Untouchables (A-2): A classic crime movie, with a superb performance by Robert De Niro as the leader of the gang.

16. The Godfather (A-1): A masterpiece of the crime genre, with a superb performance by Al Pacino as the young Don Vito Corleone.

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22. The Great Escape (A-2): A classic war movie, with a superb performance by Steve McQueen as the leader of the escape attempt.

23. The Long Walk Home (A-2): A powerful and moving portrait of a woman's struggle for equality in the 1950s.

Survey planned on preferences on U.S. holy days

GREEN BAY, Wis. — Bishop Aloysius J. Wycislo disclosed here that a nationwide survey among clergy, religious and laity will be conducted later this year in a project which eventually may result in a shakeup of the time-honored observances of holy days in this nation.

The poll, it was indicated, would incorporate such questions as: Should Ascension Thursday be observed on a Sunday? Should attendance at Mass be required on New Year's Day, Jan. 1, the feast of the Octave of Christmas? Should Thanksgiving Day be observed as a holy day of obligation?

The committee was authorized at the April 15-17 semi-annual meeting of the U.S. Bishops in Houston. Other members of the committee are Bishop Humberto S. Medeiros of Brownsville, Tex., and Auxiliary Bishop Joseph G. Vath of Mobile-Birmingham, Ala.

FILM OFFICE PRAISES MOVIE

Is selling \$50 Catholic Bibles really 'the Father's business'?

NEW YORK (CPF) — Four door-to-door Bible salesmen, offering Catholic Bibles that sell for "as little as \$49.95," is not Hollywood's idea of great casting for a religious film.

But then, "Salesman" is not Hollywood's idea of a religious film. The 90-minute "shooting-into-the-camera" film not only gives viewers a revealing look at four real Irish-Catholic Bible salesmen as they try to sell their Bibles in the suburbs of Boston and Miami, but also exposes over-commercialization — not only as it affects religion but American life as well.

Made by two brothers, David and Albert Mayles, "Salesman" is a film which "deserves, and hopefully will find, a wide audience," said the National Catholic Office for Motion Pictures, which found that "the theme of the film is not the commercialization of religion . . . but the effect which commerce has upon the human person and his relations to others."

The commercial success theme is hammered home in the film during a Chicago sales convention of the "Mid-American Bible Company," for whom the four salesmen work, although they invariably introduce themselves to prospective customers as being "from the Catholic press" or "from the Catholic Church."

"Money is being made in the Bible business," their sales supervisor says at the convention. "It's a fabulous business; it's a big business. All I can say to people who aren't making the money, it's their fault. Just keep that in mind. The money's

out there and go out and get it. I, for one, am sick and tired of haggling with you people and pleading with you to get you to do what's good for you. And what's good for us."

At the same sales convention, a Mr. Melbourne I. Feltman, compares the Bible salesmen's business to "the Father's business."

"I do believe the good that comes from the selling of Bibles and the reading of Bibles is definitely identified with the Father's business," he declares. "And with all my heart, for the coming year and the many years to come, God grant you an abundant harvest."

ONE OF THE salesmen at the convention preys, with all but religious fervor, that "I, for one, intend to make this year really something. . . . My wife just talked me into buying a big house and she wants to have a few more kids. So I'm going to make \$35,000 this coming year."

Another salesman draws a picture when he tops that pre-earn by promising that he'll earn \$30,000 the coming year (the salesman at \$25 for each Bible he sells). But the bulk of "Salesman" is occupied with the ups and downs of salesmen Raymond Morris, James Baker, Charles McDevitt and Paul Brennan. The film eventually centers around Brennan, a 20-year veteran in the Bible-selling business who has lost his touch and who is now selling roofing and siding, door to door.

"Most of the people I place the Bible with are the Irish," he

tells a Mr. O'Connor in Opa Locke, a suburb of Miami in Florida. But "I'm not Irish," he answers, annoyed, "I'm Polish."

"Well, Polish people are good people and devout Catholics, too," he comes back, fruitlessly trying to salvage the sale.

THE QUARTET is shown calling upon mostly low-income families, who, as Life magazine put it in a review, "undoubtedly meet the comfort of the Gospels but scarcely need to pay \$50 for a lavishly illustrated, gilt-edged, Fabrikoid-bound edition that is, as the spiel goods, 'washable and outlasts leather 4 to 1.'"

At night, the four salesmen retreat to their motel, where some of them triumphantly wave their signed order forms, where the men exchange little pep talks or phone their wives back home—all of it filmed by Albert Mayles, with his 23-pound 16-mm. camera perched on his shoulder, and recorded by his brother David's sound equipment.

"Salesman" is "surely one of the most moving and accomplished examples of 'cinema verite' so far," commented Time, referring to the style of movie-making made famous by such documentary films as "Warrendale," Bob Dylan's "Don't Look Back," "Titticut Follies" and, in the documentary-fiction realm, "Battle of Algiers" and "Fanny."

Time, however, felt that while "Salesman" is "a walk in a fascinating street . . . the street into which they lustre goes inside the salesman."

The Saturday Review, on the other hand, classified it as "one of the most important American films ever made . . . not merely because 'Salesman' is utterly real and constantly affecting, but because it catches and distills some unsettling truths about American life."

IN ITS Catholic Film Newsletter review of "Salesman," the National Catholic Office for Motion Pictures said that by photographing the spontaneous reality of the door-to-door salesman's life on the road, this film has made visible for the viewer's objective consideration certain aspects of the commercialization of American society. . . .

"The film is not an expose of the dodges and ruses used by salesmen, although it does dramatize the cat-and-mouse salesmanship. 'Salesman' in fact has no thesis and this is precisely what makes it an excellent discussion film."

"It is the responsibility of the viewer to draw conclusions from the bits and snatches of reality that catches and distills some unsettling truths about American life."

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

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

\$100 a week while you are hospitalized

(See all plans at right)

\$75 a week while your wife is hospitalized

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

\$50 a week for each eligible child hospitalized

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

\$500 accidental death benefit

(Payable on all plans. See details at right)

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

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

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

"Try" This Plan For Only \$1

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

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

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

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

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

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

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

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

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

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

How The Plan Protects You And Your Family

Now, with the unique protection of the Hospital Plan for Catholics you can avoid these worries—because you can be assured of extra cash income when you or any covered family member goes to the hospital—to help keep you out of debt, to help keep your savings intact, speed recovery by eating your worried mind! No matter how large your family, no matter what your age or occupation, 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 "extras" 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 unless the Aggregate of Benefits of your policy has been paid.

Extra Cash In Addition To Other Insurance

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

Surprisingly Low Cost

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

How Can We Do It?

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

A Respected Company

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

No Red Tape—No Salesman Will Call

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

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

CHOOSE THE PLAN THAT SUITS YOU BEST



ALL-FAMILY PLAN
\$10,000 MAXIMUM

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

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

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



HUSBAND-WIFE PLAN
\$7,500 MAXIMUM

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

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

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



ONE-PARENT FAMILY PLAN
\$7,500 MAXIMUM

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

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

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

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

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

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

But whether or not you have had a chronic ail-

Special Note If You Are Over 65

During this limited enrollment you can get the extra cash protection needed to fill the gaps in Medicare simply by filling out the Enrollment Form below without any other qualifications! The Hospital Plan for Catholics not only accepts you regardless of age, it gives you hard-to-find extra cash protection during the high-risk senior years at a cost within your means.

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

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

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

Are Your Parents Senior Citizens?

Even though your parents are covered by Medicare, a serious condition requiring lengthy hospitalization can make 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.

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

Money-Back Guarantee

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

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

MUTUAL PROTECTIVE INSURANCE COMPANY

3860 Leavenworth Street, Omaha, Nebraska 68105

Licensed by the State of Indiana

18 Important Questions Answered

ABOUT THE NEW HOSPITAL PLAN FOR CATHOLICS

1. What is the Hospital Plan for Catholics?

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

2. Why do I need the Hospital Plan for Catholics in addition to my regular insurance?

Probably your present hospital insurance won't cover all your hospital expenses, but even if it does, you will still need help to cover all your household expenses when you are hospitalized.

3. Can I collect even though I carry other health insurance?

Yes, the Plan pays you in addition to any health insurance you carry, whether individual or group—even Medicare! And all your benefits are tax-free!

4. Is there a lot of red tape to qualify?

None at all. Your only qualification is to complete and mail your Enrollment Form by the deadline date shown on the card at right.

5. Which plan should I choose?

You may choose any of four low-cost plans—you can actually select the exact plan that suits you best!

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

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

6. 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.

7. 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.

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

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 weekly (\$14.28 daily) 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 maternity hospitals, or in any of the following: 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 subsequent death is covered. Under the ALL-FAMILY PLAN, child death or pregnancy or any subsequent death is covered.

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 subsequent death (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 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 unless the Aggregate of Benefits of the plan you have 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 beneficiary of your choice (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—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 over 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 the "Increase in Rates" box below.)

18. Why should I enroll right now?

Because an unexpected sickness or accident could occur 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. 0198

INSURED'S NAME	First	Middle Initial	Last
ADDRESS	Street		
CITY	State		
<p>IMPORTANT: This enrollment form must be mailed no later than midnight of May 11, 1969</p>			
<p>SEX: <input type="checkbox"/> Male <input type="checkbox"/> Female AGE: _____ DATE OF BIRTH: _____ Month Day Year</p>			
<p>PLAN DESIRED: (If All-Family or Husband-Wife Plan is selected, give following information on wife:)</p>			
<p><input type="checkbox"/> All-Family Plan <input type="checkbox"/> Husband-Wife Plan <input type="checkbox"/> One-Parent Family Plan <input type="checkbox"/> Individual Plan</p>			
<p>Wife's Name: _____ Middle Initial: _____</p>			
<p>DATE OF WIFE'S BIRTH: _____ Month Day Year</p>			
<p>Do you carry other insurance in this Company? <input type="checkbox"/> No <input type="checkbox"/> Yes</p>			
<p>(If "Yes," please list policy numbers.)</p>			
<p>I have enclosed my first monthly premium of \$1.00 and hereby apply to Mutual Protective Insurance Company, Omaha, Nebraska, for the Hospital Plan for Catholics for as long as I am insured. I understand that my policy will be in force until I receive notice to the contrary. The beneficiary for all persons covered under this policy shall be: Check one:</p>			
<p><input type="checkbox"/> Name of Beneficiary: _____ Address: _____</p>			
<p><input type="checkbox"/> The Catholic parish in which the covered person resides at the time of his death.</p>			
Date:	Signature:	Insured's Signature SIGN—DO NOT PRINT	
FORM B-147M			

Please make check or money order payable to MUTUAL PROTECTIVE