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Archdiocese announces plans for new IU Catholic Center

the CRITERION

VOL. V, NO. 30 INDIANAPOLIS, INDIANA, APRIL 30, 1965

Will Pontiff pay visit to Poland?

ROME — Poland's Cardinal Stefan Wyszynski, due to arrive in Rome May 7 for ecumenical council business, will extend an invitation to Pope Paul VI to visit Poland in 1966.

This report, from a Rome-based expert on Polish affairs, has been confirmed by a source close to the Polish Primate.

If the Pope in fact does go to Poland, he would probably go to the shrine city of Czestochowa for the dedication of Poland to the Blessed Virgin. Several cardinals, including Boston's Cardinal Richard Cushing, Cardinal Julius Doepfner of Munich and Freising, Germany, and Cardinal John Heenan of Westminster, England, have said they would be there.

IF THE POPE goes, as many as two million Poles may turn out to welcome him.

A million Poles flocked to Czestochowa 10 years ago for the opening of the 10-year celebration of the millenium of Poland's conversion to Christianity, which coincided with its foundation as a nation. Because of a lack of facilities in the provincial city of about 100,000 population, the vast majority of the pilgrims slept in churches or even in the streets.

CZESTOCHOWA is no more than two hours from Rome by jet airliner. Even if Czestochowa's military airport were unable to accommodate a jetliner, the Pope could still make the journey there and back by propeller-driven plane in a day.

A Polish source in Rome asserted that the Pope's visit to Czestochowa, if it takes place, would not necessarily be of an official character. However he maintains that if the Pope, who is the head of a state, visited the Polish capital of Warsaw, his visit would almost necessarily assume an official character.

Special Prayer Day announced

The World Day of Prayer for Vocations, established last year by Pope Paul VI, will be observed throughout the Archdiocese on Sunday, May 2, known as Good Shepherd Sunday.

The day will coincide in the Archdiocese with the ordination of six new priests and six deacons at St. Meinrad Archabbey Church in Spencer County by Archbishop Schulte.

Special prayers will be offered and sermons preached in parish churches throughout the Archdiocese.

St. John's Church in downtown Indianapolis will hold a special Holy Hour from 4 to 5 p.m. Sunday. Included in the devotions will be a sermon, prayers for priests and vocations, litany and benediction. Exposition of the Blessed Sacrament will be held from after the 11 a.m. Mass until the close of services.

SUNDAY, MAY 2

Six to be ordained for the Archdiocese

Archbishop Schulte will elevate six men to the priesthood for the Archdiocese Sunday, May 2, at St. Meinrad Archabbey Church. The ceremony will take place at 4 p.m.

A seventh member of the ordination class — Father John Rocap — was ordained last July in Rome, where he is completing his studies at the North American College.

The six to be ordained Sunday are: Rev. Eugene Suding, Rev. Donald Buchanan, Rev. Michael Bradley, Rev. Joseph Wade, Rev. James Wilmoth, and Rev. Kenneth Murphy.

A member of the St. Meinrad Benedictine community — Rev. Gregory Chamberlin, O.S.B. — will be ordained with the others.

All will offer their First Solemn Mass the following Sunday in their respective home parishes. They are expected to receive parochial assignments from Archbishop Schulte a few days after ordination.

Archbishop Schulte will also ordain six men to the diaconate Sunday at St. Meinrad. Four other members of the deacon class will be ordained elsewhere.

The deacons include: Kenneth Bechert, Larry Crawford, Richard Keil, all of Indianapolis; James Hillman, Richmond; Paul Pyatt, Columbus; and Gerald Renn, Louisville.

Deacons ordained elsewhere are: Joseph Mader, Joseph Kos, Peter Martich, all of Indianapolis; and Lawrence Voelker, Beech Grove.

Following is a brief biographical sketch and First Mass plans of the ordinands:

REV. MICHAEL BRADLEY

REV. DONALD BUCHANAN

Rev. Michael Bradley

Rev. Michael Bradley, the son of Mr. and Mrs. Edmund J. Bradley of St. Joan of Arc parish, Indianapolis, is a graduate of Cathedral High School. He attended Xavier University, Cincinnati, before entering the seminary. His seminary studies were taken at St. Mary's College (Ky.) and St. Meinrad School of Theology.

He will offer his First Solemn Mass at 11:15 a.m. Sunday, May 9, in St. Joan of Arc Church.

Officers of the Mass will include: Msgr. Clement Bosler, pastor, archpriest; Father Joseph Dooley, Father Donald Schneider and Father David Lawler, assistant pastors. Father Philip Marquard, O.F.M., of Chicago, will deliver the sermon.

A reception will be held from 3:30 to 5:15 p.m. in the parish hall.

Rev. Donald Buchanan

Rev. Donald Buchanan is the son of Mr. and Mrs. Hubert A. Buchanan of Austin, members of American Martyrs parish, Scottsburg. A graduate of Austin public high school, he attended Indiana University and the University of St. Thomas, Houston, Texas, and the University of Notre Dame.

Seminary studies were taken at St. Mary's College (Ky.) and St. Maur's Seminary (Ky.).

The ordinand served four years with the U.S. Air Force, attaining the rank of captain and was a B-47 navigator-bombardier with the Strategic Air Command (SAC).

He will offer his First Solemn Mass in American Martyrs Church, Scottsburg, at 5 p.m. Sunday, May 9. Delivering the sermon will be Father Carroll Stuhlmueller, C.P., of Louisville.

A reception is planned in the parish hall, starting at 6 p.m.

The ordinand has one sister in religion, Sister Mary Donald, O.S.B., a member of the Benedictine Convent of the Immaculate Conception, Ferdinand.

Rev. Kenneth Murphy

Rev. Kenneth Murphy is the son of Mrs. John A. Murphy and the late Mr. Murphy, of St. Philip Neri parish, Indianapolis. He is a graduate of Scecina Memorial High School. Seminary studies were taken at St. Mary's College (Ky.) and St. Meinrad School of Theology.

The First Solemn Mass will be celebrated at 11 a.m. Sunday, May 9, in St. Philip Neri Church.

Officers will include: Father William Cleary, assistant pastor, archpriest; Father Hilary Meny, pastor of St. Patrick's parish, Madison; and Father Lucien Duesing, O.S.B., of St. Meinrad Archabbey. The pastor, Msgr. Albert H. Busald, will deliver the sermon.

The reception will be held in the school auditorium after Mass until 3:30 p.m.

Rev. Eugene Suding

Rev. Eugene Suding is the son of Mrs. Nicholas J. Suding and the late Mr. Suding of St. Andrew's parish, Indianapolis. He was graduated from Cathedral High School and has a mechanical engineering degree from Purdue University. Seminary studies, which followed two years in the U.S. Army, were taken at St. Mary's College (Ky.) and St. Maur's Seminary (Ky.).

His First Solemn Mass will be offered in St. Andrew's Church at 4 p.m. Sunday, May 9.

Father Matthew Herold, pastor, will serve as archpriest. Other officers will include: Father Stephen Hay, assistant pastor of Our Lady of Greenwood parish, Greenwood; and Father William Cleary, assistant pastor of St. Philip Neri parish. The sermon will be delivered by Father James Byrne, assistant pastor of St. Anthony's parish.

The reception, to be held in the parish hall, is scheduled from 7:30 to 9 p.m.

Rev. Joseph Wade

Rev. Joseph Wade is the son of Mr. and Mrs. James D. Wade of St. Andrew's parish, Indianapolis. He is a Cathedral High School graduate and studied at the University of Notre Dame before taking seminary training at St. Meinrad College and School of Theology.

His First Solemn Mass will be offered at 12 noon in St. Andrew's Church on Sunday, May 9.

Father Matthew Herold, pastor, will serve as archpriest. Ministers will include: Very Rev. H. Francis Van Benten, rector of SS. Peter and Paul Cathedral, and Father James Doherty, assistant pastor at Assumption parish, both cousins of the ordinand. Father William Fisher, assistant pastor of St.

(Continued on page 9)

REV. KENNETH MURPHY

REV. EUGENE SUDING

REV. JOSEPH WADE

REV. JAMES WILMOTH

REV. GREGORY, O.S.B.

$500,000 project includes church

A new Catholic Center, to be constructed by the Archdiocese, is being planned for Indiana University in Bloomington, Archbishop Schulte announced this week.

The $500,000 project will include a church-auditorium accommodating 1,000 persons, a multi-purpose hall, conference rooms and an attached staff residence.

Archbishop Schulte announced the proposed Catholic Center in a letter mailed this week to the 65,000 Catholic households in the 39-county Archdiocese.

The student facilities, to be located on a tract near campus housing units, will be financed by contributions during a one-day fund campaign throughout the 165 Archdiocesan parishes. Archbishop Schulte has asked for "one adequate contribution" from each parishioner or wage earner. He feels that a generous single donation from each parishioner or wage earner will provide sufficient revenue to finance the proposed construction.

At present, the 2,500 Catholic students on the Bloomington campus worship at St. Charles Borromeo Church, the only parish located in Monroe County.

The parish, which has more than 2,500 permanent parishioners, can no longer accommodate the I.U. students.

A SMALL Catholic Center already exists in Bloomington on the former site of St. Charles parish, at 429 E. Third St. Administered by Father Joseph McCrisaken, the center has a chapel holding about 80 persons and other limited facilities. Masses are offered there daily except Sunday.

In his letter, Archbishop Schulte cited the growing number of Catholic students at Indiana University "who will return to your own neighborhood and parish to be the leaders of tomorrow."

"We cannot permit that faith which they take with them to the university to languish or even die for lack of attention," he said.

THE ARCHBISHOP concluded: "Since they are your children that are to be benefited, we must come to you for the needed money. We propose, therefore, to ask every parishioner or wage earner in the Archdiocese to contribute. There will be no drive for pledges, but each of you will be asked for one adequate contribution."

Housing facilities in the proposed plan will accommodate several priests—staff members and student priests. Archbishop Schulte did not indicate who would staff the Catholic Center or name a target date for the construction.

Quell rumor on Jewish statement

VATICAN CITY — A spokesman for the Secretariat for Promoting Christian Unity has denied that the secretariat has submitted the ecumenical council's statement on the Jews to any other Church body.

This was in reply to a report (in the April 25 New York Times) which said the statement, which had been conditionally approved by the council last year, had been submitted to a special commission of four ultraconservative council Fathers. One of the rumored members was Bishop Luigi Carli of Segni, Italy, who earlier this year declared bluntly that the Jews of Christ's time must bear the blame for the crucifixion.

HOWEVER, Father John Long, S.J., of the unity secretariat, said: "We have had no request to submit the document to any outside commission. We are still working on the document, preparing it for the full session of the unity secretariat which will meet in Rome from the 9th to the 15th of May."

Father Long said the work on the Declaration on Non-Christians—which includes a section on the Jews—"is still entirely in our hands."

THE UNITY secretariat is weighing amendments suggested by the council Fathers in their vote of last November. Members of the secretariat will decide in their May meeting whether and what changes in the document will be made on the basis of the suggestions. Changes will be written directly into the text, and the secretariat will explain why other suggestions were rejected.

The unity secretariat has drawn attention to the fact that the conciliar document is entitled "Relations of the Catholic Church to Non-Christian Religions." While this document began as a declaration on the Jews alone, the secretariat considers parts of it dealing with the Church's relations with other non-Christian religions of equal importance.

Open House for teachers

An Open House and tour of Catholic Social Services facilities, including St. Elizabeth's Home, is being planned for Catholic high school principals, teachers and counselors Saturday, May 1.

Father Donald Schmidlin, agency director, will welcome the visitors and introduce the staff members at 10:30 a.m. Saturday.

Addressing the group will be: Mrs. Margaret Eberly, intake worker; Miss Christine Ryan, supervisor of family program; David L. Gerwe, supervisor of children's program; Miss Mary Louise Eluere, supervisor of adoption and unwed mothers program; Miss Mary Edna Voigt, caseworker for unwed mothers; and Sister M. Evelyn, O.S.B., supervisor for Archdiocesan School Office.

Coordinating the program is a committee of high school teachers, counselors, the Archdiocesan School Office and the Catholic welfare agency.

Bishop Primeau heads up NCEA

NEW YORK—Bishop Ernest J. Primeau of Manchester, N.H., was elected president general of the National Catholic Educational Association.

The New England prelate, who holds a variety of national and international Catholic posts, succeeds Archbishop John P. Cody of New Orleans.

TOP THESPIANS—Jeannine Chiplis and Robert Ripperger, both of St. Catherine's parish, Indianapolis, were selected by judges as the Outstanding Actress and Actor in the Serious Division of the Junior CYO One-Act Play Contest. The finals were held recently at Chartrand High School. Ripperger is President of the Junior CYO Archdiocesan Youth Council.

Diocesan, parish collegiality seen

ST. LOUIS, Mo.—Father Bernard Haring, a Vatican Council expert, said here that the principle of collegiality will eventually be adopted on the diocesan and parish level and that the Constitution on the Church will build a "new atmosphere of freedom" in the Catholic Church.

Father Haring, a leading German theologian and secretary of the Vatican Council commission now preparing Schema 13, The Church in the Modern World, spoke at the national convention of the Society of Catholic College of Teachers of Sacred Doctrine.

He told the 800 delegates that the new freedom is already evident in liturgical reforms and new responsibilities of the laity.

"It is, however, most evident in the ecumenical movement in which the Church dares to do everything necessary to promote unity and charity among all Christians, putting its full trust in the Holy Spirit," he said.

FATHER Haring, a supporter of the council's draft declaration on religious liberty, said he was not discouraged when that schema was not promulgated at the last session.

"This is because I hope for an even stronger statement on freedom of conscience later," he said.

"Our disappointment that the council produced no statement on religious freedom at the last session," he said, "should be tempered by the realization that it may have been providential. A better draft is now being prepared, and when a statement is issued by the council in the next session, it will be a much better one than would have been possible last year."

Analyzing "De Ecclesia," or the schema on the Church, Father Haring pointed to new freedoms of thought and action that have developed since the council ended its 1964 session.

"What we are now having is variety in unity, and this is true freedom—for real freedom can only grow within the context of solidarity and unity," he said.

ON THE principles of collegiality filtering down to diocesan and parish levels, Father Haring said it would mean that bishops and pastors would have to share their authority. But, so, too, will the laity, he added.

"Sharing in the priestly mission of the Church doesn't mean a license to do as one pleases," he said, "but rather it is a call that one serve the Church in obedience to the Holy Spirit, and with a sense of real solidarity for the others in the Church."

Father Haring said he was

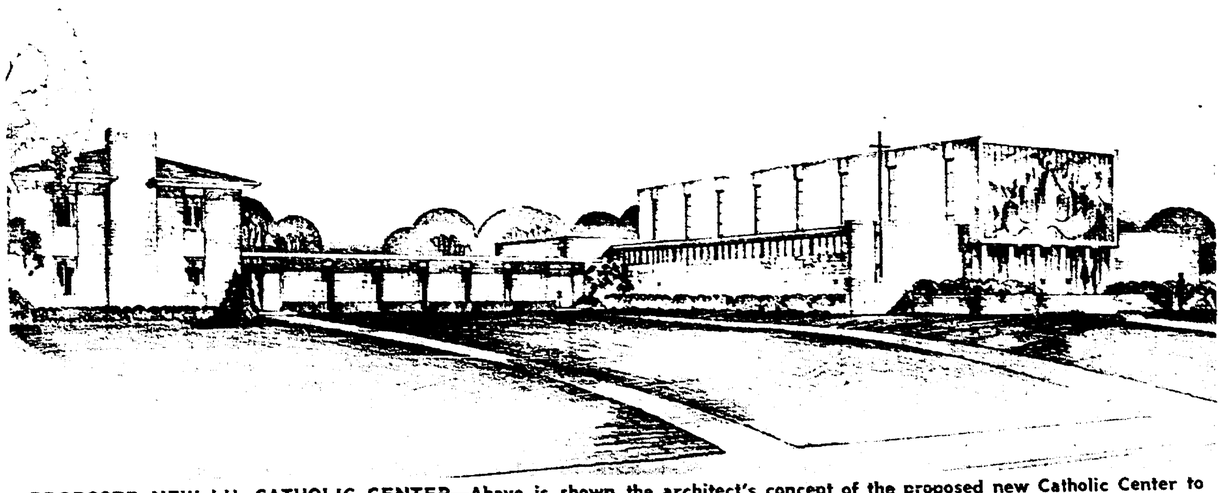
(Continued on page 9)

Pope drops ceremonial fans

VATICAN CITY—Pope Paul VI has ended the use of the ornate ostrich fans and silken canopy which formerly magnified the splendor of papal processions on ceremonial occasions. Earlier this year, he began using the episcopal crosier, which had disappeared from papal usage in medieval times.

Officials of the College of Pontifical Masters of Ceremonies say no document has been issued on the fans and canopy, but that the Pope had conveyed his desire for greater simplicity.

The fans, called "flabella," topped eight foot poles and were used to flank the Pope as he was carried on his portable throne at major public ceremonies. The processional canopy was carried over the Pope. Both had been used since the Middle Ages for ceremonies such as coronations and Christmas and Easter Masses.



PROPOSED NEW I.U. CATHOLIC CENTER—Above is shown the architect's concept of the proposed new Catholic Center to be built by the Archdiocese near the Indiana University campus at Bloomington. The church, at right, would accommodate 1,000 persons. In the center are counselling offices, while the staff housing is shown on the left.

Boothbay, Maine

CRITERION TRAVEL SECTION

One in a series of 10 travel features

Historic St. Patrick's was dedicated in 1808

St. Patrick's Church at Damariscotta Mills, Maine, the oldest Catholic edifice between New York and Quebec, Canada, and the first Catholic church dedicated to St. Patrick in America, was built when there was only one Bishop for the whole United States, and while Maine was still only a "district" of the State of Massachusetts.

Its builders, Irish immigrants, had settled in that region at the time George Washington took office as first President of the newly formed United States.

It was blessed July 17, 1808 by Father Jean Louis LeFebvre de Cheverus, one of two priests who called the New England area their parish. As missionary priest and first Bishop of Boston, Father Cheverus made St. Patrick's summer headquarters for his missionary journeys.

For literature, boat schedules, accommodations or any other information on the Boothbay area, write Boothbay Harbor Region Chamber of Commerce, Box 374, Boothbay Harbor, Maine.

MADE OF NATIVE brick, with walls nearly two feet thick, set upon a rocky ledge atop a hill, the chapel is still in daily use as a parish church. Its red-brick exterior mellowed with age, St. Patrick has remained substantially as built, with the exception of pews substituting wooden benches; stained glass windows for colonial windows; electric lights for oil lamps; oil-filled hot air furnace for wooden stoves.

St. Patrick is the only Catholic church known to possess a bell made by Paul Revere, chiefly famous for his "midnight ride," but also a master bell-maker.

St. Patrick remained a mission for over one hundred years, cared for and maintained by a handful of parishioners. Only an occasional Mass was offered by a visiting priest until 1931, when a resident pastor was appointed.

Within the church, the visitor's eye is held by the ancient high altar, fashioned artistically of wood and painted pure white. Above and on the sanctuary walls are rare paintings, one of them it is said, to have been sent to Bishop Cheverus by his mother from France, and given by him to St. Patrick's, according to the Rev. Edward J. O'Brien, its present pastor.

THE STATUARY is of recent origin, dating back to the first World War period. Over the sacristy doors are set a golden harp and the intertwining green leaves of a shamrock.

Among others, the Cotrill and Kavanagh families, builders of St. Patrick, are buried in the churchyard. A Kavanagh became the first Catholic from New England to be elected to the U.S. House of Representatives, and the first Catholic to hold office as governor of the State of Maine.

SINCE the days when Captain John Smith landed on Monhegan Island in 1616, and the explorer Champlain mistook the Sheepscot river for the St. Lawrence, and the famous naval battle between the Boxer and the Enterprise took place off the Damariscotta river, the Boothbay Harbor region in Maine has been steeped in history and legend.

The house prepared for Queen Marie Antoinette of France at Edgecomb and the Edgecomb Block House from which the early settlers fought off the Indians, are more evidence of the part played by the region in the nation's early history.

FOR CATHOLICS, the most historic spot in New England is a three-acre plot at Damariscotta Mills. There, in the picturesque setting of a lovely churchyard, a small red-brick chapel stands on a lonely hill, sharp and clear against blue skies and green forested hills. Its name is St. Patrick.

Long ago the center of Indian culture, the region is composed of several communities, whose town records go back before the Revolutionary days.

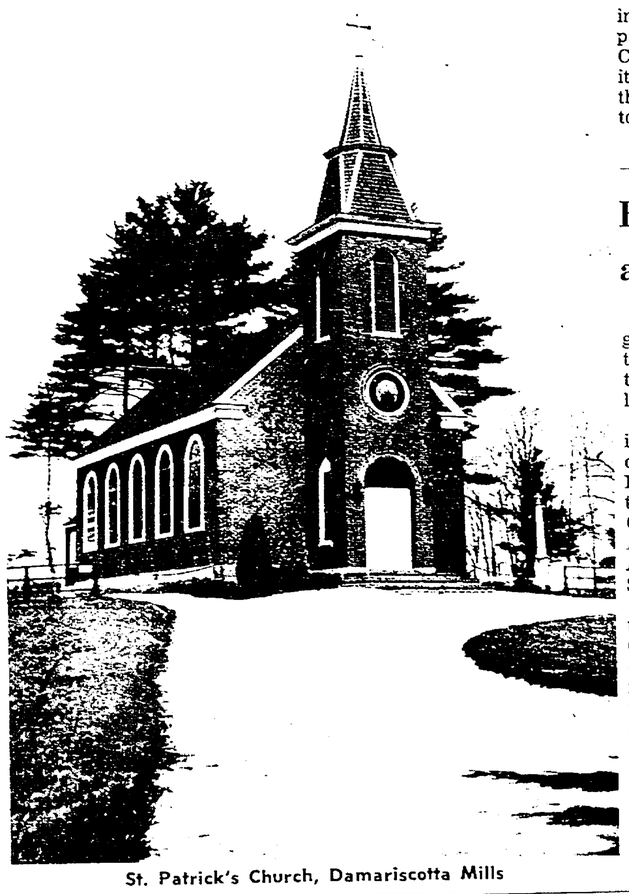
The shipyards and boatbuilders of East Boothbay, a center of Maine's shipbuilding industry for more than a century, still produce fine, luxurious sailboats, yachts and cruisers. Visitors are welcome to see the yards and ships.

The natural beauties of the region are unlimited and rank second to none along the Atlantic Coast. Sea breezes sweep inland over green islands, past the foaming white surf around the promontories and over the green-clad hills where they pick the scent of blended pine, spruce and salt air, always cool and invigorating.

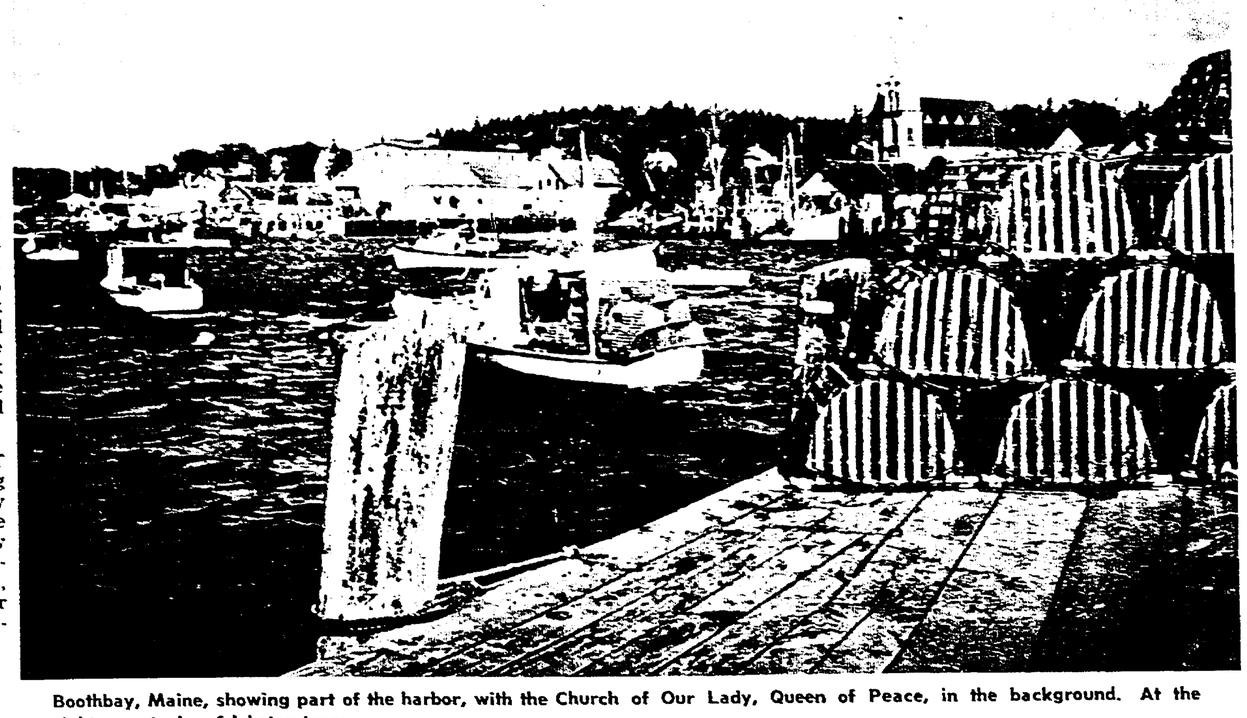
ONE OF THE LARGEST fleets of excursion boats along the coast offers more than forty trips every day, affording the visitor an opportunity to enjoy the beauties of the rugged rock-bound shores, beautiful islands, bays, inlets and tidal water rivers, and famous old lighthouses.

Famous New England clambakes are held on nearby islands and boats of Boothbay Harbor fleet leave for those islands every day during the summer season.

Boothbay Harbor region, with all its natural attractions and without commercialized amusements, attracts young and old alike.



St. Patrick's Church, Damariscotta Mills



Boothbay, Maine, showing part of the harbor, with the Church of Our Lady, Queen of Peace, in the background. At the right are stacks of lobster traps.

Travelers worship at Lady, Queen of Peace

The Church of Our Lady, Queen of Peace at Boothbay Harbor was erected to take care of Catholic residents and summer parishioners.

The church is of wood, Gothic in style, and has a seating capacity of approximately 500. Construction began in 1917, and it was completed in 1924 with the addition of a belfry and a tower.

AT THE TIME of the church's dedication in 1926, the Catholic population of Boothbay Harbor numbered 35 persons, but the church was built large enough to accommodate the large number of summer residents.

Until 1928 Boothbay Harbor was a mission of North Whitefield, 36 miles distant, and up to that time Masses were celebrated in the church only during the summer months.

In 1928 the parish of Our Lady, Queen of Peace was founded and its first resident pastor was Father John Sullivan, who from 1928 to 1933 ministered to the spiritual welfare of the Catholic residents of the Boothbay Harbor region comprising then, as it does now, the towns of Boothbay, East Boothbay, Boothbay Harbor, Edgecomb, Southport and Wiscasset, covering an area of more than 30 square miles.

When Father Sullivan assumed the pastorate there were only 12 Catholic families in this sparsely populated area, but he constructed a small chapel under the main church where religious services are conducted during the winter months.

DURING THE intervening years extensive improvements have been made to the church and property. The resident Catholic population is now approximately 200 souls.

The pastor and parishioners of Our Lady, Queen of Peace, felt singularly honored when on August 12, 1962, they had in their congregation the late President John F. Kennedy.

The present pastor is Father Francis A. Mannette.

BOOTHBAY ATTRACTIONS

The natural beauties and rich historical background of Boothbay Harbor region in Maine give an unlimited number of things to see and places to visit.

There are great Indian shell heaps at Southport; bulks of two old sailing vessels at Mill Cove; innumerable sea vistas; the house prepared for Queen Marie Antoinette at Edgecomb; the old Tide-Mill and famous Ocean Point in East Boothbay.

Other attractions include the Edgecomb Block house from which early settlers fought the Indians; Fort William Henry, first built in 1630; U.S. Fish Hatchery and Aquarium at West Boothbay Harbor; Monhegan Islands, tracing its history to days before Captain John Smith visited there in 1614.

Famous old lighthouses in the region include Hendrick's Head Light, West Southport; Burnt Island Light, inner Boothbay harbor; Pemquid Light, Pemaquid Point, reached by short drive over paved roads; Ram's Island Light in Fisherman's passage just off Ocean Point; Cuckhold Light, outer entrance to Boothbay harbor, and the Seguin Light in the far distance.

Rail travelers are dispensed

WASHINGTON—The Congregation of the Council has ruled that passengers on railroad trains are not bound by the law of abstinence.

The ruling was made known in a letter sent to all members of the U.S. hierarchy by Msgr. Paul F. Tanner, general secretary, National Catholic Welfare Conference, at the request of Archbishop Egidio Vagnozzi, Apostolic Delegate to the United States.

"Under date of April 1, 1965 the Sacred Congregation of the Council has written that, in view of the difficulty that the rail road companies have in preparing meatless meals, the passengers should not be considered a bound by the law of abstinence," Msgr. Tanner's letter said.

For some months passengers on various airlines have been dispensed from the law of abstinence.

For seminarians

NOTRE DAME, Ind.—Minor seminaries in mid-western states will participate in a study day for high school seminarians at Holy Cross Seminary here May 1. One of the first meetings of its kind in this country, the students and faculty representatives will discuss vocations and the seminary program.

ND to honor 12 scientists

NOTRE DAME, Ind. — The "Centennial of Science" at the University of Notre Dame will be marked by the conferring of 12 honorary doctorates on eminent scientists, seven of them Nobel Prize winners.

At a special convocation on May 15, Father Theodore M. Hesburgh, C.S.C., university president, will present degrees to Michael Polanyi, physical chemist, of Oxford, England, who will be the principal convocation speaker; A. Adrian Albert of the University of Chicago; Melvin Calvin, University of California at Berkeley; Crawford H. Greenewalt, of Wilmington, Del.; Karl Herzfeld, Catholic University of America; Donald F. Hornig of President Johnson's Science Advisory Committee; Arthur Kornberg, Stanford University; Edward L. Tatum, Rockefeller Institute, N.Y.; Charles H. Townes, Massachusetts Institue of Technology; Harold C. Urey, University of California; James D. Watson, Harvard University, and Eugene P. Wigner, Princeton University.

The Nobel laureates in the group are Calvin, Kornberg, Tatum, Townes, Urey, Watson and Wigner.

The "Centennial of Science" is a year-long observance at Notre Dame. The university, which awarded its first bachelor of science degree in 1865, now has 600 undergraduates in its college of science and 328 graduate students of science in its graduate school.

Missioner cites Church progress in Latin America

WASHINGTON—Father John J. Considine, M.M., director of the Latin America Bureau, National Catholic Welfare Conference, said there is an overall resurgence of Catholic life in Latin America although the Church's aid program there is still in its initial stages.

The Maryknoll missioner told the Serra Club of Washington "there is an almost daily increase in social action programs under the Catholic Church" in the battle against poverty and economic injustices.

There are "networks of cooperatives, community development projects, technical training and adult training programs," Father Considine said, which have aroused Catholics in Latin America to participation.

New family laws

BERLIN — The communist rulers of the Soviet zone of East Berlin have issued new regulations which state that the "socialist" education of children is the duty of parents. The regulations also prohibit divorce, except under extreme circumstances and for the good of the children.

ARCHBISHOP'S SCHEDULE

Unless otherwise indicated, the following appointments are Confirmation:

Sunday, May 2—St. Meinrad, Ordinations.

Sunday, May 9—Indianapolis: St. Roch, 2 p.m.; St. Mark, 4 p.m.; St. Patrick, 7:30 p.m.

Tuesday, May 11—N.C.C.W. Convention.

Wednesday, May 12—N.C.C.W. Convention.

Sunday, May 16—Indianapolis: St. Philip Neri, 2 p.m.; Little Flower, 4 p.m.; St. Francis de Sales, 7:30 p.m.

Sunday, May 23—Terre Haute: St. Benedict, Centennial.

Tuesday, May 25—Oldenburg: Immaculate Conception Academy, Graduation, 10 a.m.

Thursday, May 27—Indianapolis: St. Michael, 7:30 p.m.

Friday, May 28—Clarksville: Providence High School, Graduation, 8 p.m.

Sunday, May 30 — Madison: Shawe Memorial High School, Graduation, 3 p.m.

Monday, May 31—North Vernon: Golden Jubilee of Very Rev. Omer Eisenman, V.F., 11 a.m.

Wednesday, June 2—Indianapolis: Sacred Heart Central High School, Graduation, 8 p.m.

Thursday, June 3—Indianapolis: Scecina High School, Graduation, 8 p.m.

Friday, June 4—Indianapolis: Ladywood, Graduation, 10 a.m.; Beech Grove: Our Lady of Grace Academy, Graduation, 8 p.m.

Saturday, June 5—Indianapolis: Chatard High School, Graduation, 7:30 p.m.

Sunday, June 6—Indianapolis: Marian College, Graduation, 3 p.m.; Terre Haute: Schulte High School, Graduation, 8 p.m.

Monday, June 7—St. Mary-of-the-Woods College, Graduation, 10 a.m.; Indianapolis: Cathedral High School, Graduation, 7:30 p.m.

Tuesday, June 8 — Indianapolis: St. Agnes Academy, Graduation, 8 p.m.

Wednesday, June 9—Indianapolis: St. Mary Academy, Graduation, 8 p.m.

Sunday, June 20 — Indianapolis: St. Vincent School of Nursing, Graduation, 3 p.m.

Friday, June 25 — Beech Grove: Our Lady of Grace Veiling and Perpetual Vows, 9:30 a.m.

Sunday, June 27 — Indianapolis: St. Patrick, Centennial, 5 p.m.

Sunday, July 4—Beech Grove: Our Lady of Grace, Temporary Vows, 9:30 a.m.

Thursday, Aug. 12 — Oldenburg, Profession.

Sunday, Aug. 15—St. Mary-of-the-Woods, Profession.

BISHOP PINGER'S SCHEDULE

Sunday, May 9—Indianapolis: St. Monica, 3 p.m.; St. Joan of Arc, 7:30 p.m.

Sunday, May 16—Indianapolis: St. Luke, 3 p.m.; Immaculate Heart, 7:30 p.m.

Sunday, May 23—Indianapolis: St. Rita, 3 p.m.; Beech Grove: Holy Name, 7:30 p.m.

Unearth site of ancient abbey

LONDON—A team of archaeologists with government backing has reported that it has at last found the site of Faversham Abbey in Kent, which was completely erased during the Reformation.

The site of the medieval Benedictine abbey had long been a topic of conjecture. Two old buildings in the town of Faversham were believed to be the abbey's gatehouses and a nearby street had from time immemorial been named Abbey Street.

Now the excavators have uncovered the white stones of the abbey's foundations partly buried under an orchard and showing that the abbey, built in the year 1147, had a huge church 300 feet long by 80 feet wide which is nearly as big as the famous Gothic cathedral in the neighboring city of Canterbury.

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WHO IS JOHN HOWARD GRIFFIN?

By HARRY J. CARGAS

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JOHN Howard Griffin, best known as the man who dyed his skin black so he could prove that some people were judging others solely on the basis of color, is a man of great contrasts in his other activities too.

His white-black experiment symbolizes the way Griffin's life has been led. He has studied such differing subjects as Gregorian Chant and livestock breeding. He was blind for ten years, and it was during this period that he received the light of faith. Twice wounded, he is a war hero who is now working for domestic peace. Hailed as one of America's finest writers, Griffin's novels are not set in this country. And as a Catholic with a deep sense of commitment, he finds himself scorned by many Catholics.

Harry J. Cargas, a St. Louis University English instructor, is personally acquainted with John Howard Griffin and teach the author's novels in his classes. Cargas was editor of the defunct "Queen's Work" magazine, and has written for other Catholic publications.

The 44-year-old Texan is not an organization Catholic. His go-it-alone attitude is responsible for much of the criticism he gets. Still he continues on his own mission of criticism—indicating problem areas within both the political and religious communities of this nation.

This has made him extremely unpopular in some areas. (He was hanged and burned in effigy in Mansfield, Tex., his home town.) The issues with which he is concerned are not personal; he believes they are basic to the welfare of men everywhere.

AS A SPEAKER, Griffin has been both enthusiastically cheered and banned from some Catholic college campuses. As a novelist, he has seen his works hailed as among the finest in American literature and seen them brought before the courts on obscenity charges. But John Griffin hasn't stopped talking or writing. Some may not like his messages of love and faith, but he will continue to give them, convinced that his strength is in their truth.

Griffin was born in Dallas in June, 1920. His mother was a concert pianist and through her he gained a deep love for music. He attended grade school in Fort Worth and graduated from both high school and college in France. While preparing to become a doctor, Griffin investigated the uses of musical therapy on the insane. He worked at an asylum in Tours when World War II began and as a member of the **French Defense Passive** he helped many German and Austrian Jews to escape from the Nazis.

He fled when the Gestapo closed in on him and in 1942 joined the U.S. Army. It was while serving in the South Pacific that he sustained serious brain damage.

At the war's end and with failing eyesight, Griffin returned to France to study medieval music and was tutored by the internationally famous Nadia Boulanger and Robert Casadesus. Later, studying Gregorian chant at the Monastery of Solesmes, Griffin went blind.

He returned to Texas. He went on studying, but into subjects such as cattle breeding, mystical psychology, philosophy and theology.

It was during this period of blindness that he wrote his controversial novel, **The Devil Rides Outside,** published in 1952.

Greatly autobiographical, it is the story of a non-believer of loose morals who goes to study music at a monastery. During this period, he scandalizes certain townspeople by having several affairs. An illness forces the narrator to a house which will afford him warmer quarters than the monastery can furnish.

His relationship with a widow neighbor, who is a hypocrite in her faith but a "pillar" in the community, furnishes a major part of the plot. This Madame René herself has lustful designs on the man, but in the moment he is about to possess her in all her ugliness, he thrusts her from him. He prefers the purity of religious faith to the impurity of his past life.

IT IS A SENSUALLY told Augustine-type story which portrays the real struggle of a soul torn between false and true love. Griffin is no writer of a plaster-statue mentality. **The Devil Rides Outside** is for mature readers. Griffin gives great depth to the presentation of a conflict which so many face —and he shows a resolution which is meaningful, beautiful and anything but phony.

At St. Louis University a nun-student said after reading the book, "This is the first time I've been able to understand what takes place in a person whose passions are redirected from great physical depths to spiritual heights."

Maxwell Geismar, one of the nation's most important literary critics, hailed **Devil Rides** as an impressive first novel. Thomas P. McDonnell commented on the influence (admitted by the author) of Rouault's paintings on Griffin's technique.

Nor is the writer's musical background absent from the book's structure. One commentator has seen the book begin like tribal rhythms, symbolizing the main character's sexual adventures, progress through the "purest and most fundamental of melodies—the chant" and follow with a nocturne which precedes the concluding rhapsody, that most magnificent of melodies, which accompanies the narrator's joy in his new found faith.

In 1953, the author married. The Griffins now have three children. Three years later, a second novel, "Nuni" appeared. It is about a college professor who survives a plane crash on a Pacific island and has to free himself of all the "trappings" of the civilization he knew in order to attain peace of mind. Again the critics praised Griffin handsomely.

Dramatically, John Griffin's eyesight was restored in 1957 and it was then that he saw his wife for the first time. He continued his writing and it was in 1960, on an assignment for the Negro magazine, **Sepia,** that Griffin colored his skin black and went South to write of the consequences.

Night clubs, and restaurants, which a white Griffin had visited, denied him entrance when he was black. The indignities of separate facilities, even in skid row districts, of Jim Crow transportation practices, and of the hatred he found in people's eyes are for everyone to read in **Black Like Me.**

GRIFFIN TOLD me in an interview that what perhaps shocked him most during his "black days" was the existence of white and Negro Catholic churches in some areas.

"The excuse for the continuation of this practice," he said, "seems to be the fear among the clergy and local bishops of alienating souls." Whose souls? he asked rhetorically. "Not good white Catholics, because it wouldn't alienate a good white Catholic soul to receive Communion next to a Negro. Not the Negro's soul, certainly. So that the fear seems to be of alienating the souls of white racist Catholics."

The importance of **Black Like Me** was recognized immediately. A writer in the **Saturday Review** said, "It is a scathing indictment of our society." The **Dallas News** printed, "No one can read it without suffering." Griffin's good friend, Jacques Maritain, Father Gerald Vann and others wrote to the author personally to express their admiration for what he had done.

His experiment was one of immense risk. There was a real possibility that his skin would either remain black or spotted. And beyond that, as he himself wrote, "I had tampered with the mystery of existence and I had lost the sense of my own being."

Those problems were successfully overcome; however others followed. The Griffins were ostracized. The family is constantly threatened. His parents had to leave Texas. Except for his family, he is, to a great degree, a loner.

But as noted in his first novel, ". . . man is himself only when he is alone, completely alone; when he can act without the risk of another's judgment." Elsewhere he has said, "Go it alone . . . it is the only hope. In the crowd there is nothing but comfort and mediocrity."

In an interview in **Ramparts** magazine, Griffin spoke of his distaste for "routine Christian morality" which he sees as "the greatest possible handicap to sanctity." Anyone as outspoken as this is bound to cause a sensation. John Griffin has many times—most recently when being denied to speak at a Sodality convention in Milwaukee, after he had accepted the invitation there.

Perhaps he draws fire because he is an articulate witness to a non-mediocre brand of Christianity and this embarrasses people. Possibly some wish to bring him down to their level without ever trying to understand what he is doing. His work, hampered by a serious heart condition and recurring eye trouble, continues, however.

The irony is that this man, who sacrifices so he can help the Negro be accepted in America, is himself finding it difficult to gain acceptance.

CAMPUS CONFERENCE—In addition to his writing and work in the civil rights movement, John Howard Griffin spends much of his time on college campuses, where he lectures and visits with students. Here he is talking to two students at Fontbonne College in St. Louis on a recent visit.

FULDA SETS CENTENNIAL OF CHURCH—St. Boniface Church, Fulda (Spencer County), will mark its 100th anniversary Sunday, May 2, at 11 a.m. with a Solemn Mass of Thanksgiving. Archbishop Schulte and Archabbot Bonaventure Knaebel, O.S.B., of St. Meinrad Archabbey, will attend. Father Edwin Miller, O.S.B., the pastor, is shown above in front of the church, which was erected in 1865. The parish was actually founded in 1847.

THE CHURCH AND THE WORLD

Soldiers' vocation — Offers strike aid

The Vatican

♦ Pope Paul VI again made peace the theme of his brief talk to thousands of persons gathered in St. Peter's square for his weekly noon blessing on Low Sunday. The Bishop of Rome took note of the various commemorative ceremonies being held in Italy to mark the 20th anniversary of the liberation of Italy from fascist and nazi control.

♦ The Holy Father has expressed his esteem for the thousands of nuns dedicated to nursing the sick throughout the world. During a talk in St. Peter's before the delegates to the Third Congress of the Italian Federation of Nursing Sisters he had a word of praise for "the innumerable and silent ranks of souls consecrated to God, happily engaged in working for the sick with a religious spirit and with the prestige of professional qualifications."

♦ Pope Paul has promoted Cardinal Fernando Cento, Grand Penitentiary of the Church, from the rank of cardinal priest to that of cardinal bishop and given him title to the suburbicarian diocese of Velletri. Cardinal Cento, who heads the Vatican body that deals with indulgences and matters pertaining to dispensations, succeeds to the post in the order of cardinal bishops left vacant by the death of Cardinal Clemente Micara.

♦ The State of Vatican City will issue a series of postage stamps to commemorate the 7th centenary of the birth of the Italian poet Dante Alighieri. The series of four stamps will go on sale May 18 here and will be valid until June 30, 1966. The values are 10-lire, 40-lire, 70-lire and 200-lire.

♦ Pope Paul hailed the career of a soldier as "a vocation of service." Speaking in French to 200 Belgian soldiers, the Pope stated: "The vocation of the soldier, as everyone knows, is by definition a vocation of service. And the centurion of the Gospel proves that there is no incompatibility between the requirements of military discipline and those of the faith, between the ideal of the soldier and that of the believer."

At home

♦ NEW YORK—The Primate of the Greek Orthodox Church of North and South America declared that the Turkish government's moves to expel all Greeks and to take restrictive measures against the Ecumenical Patriarchate of Constantinople violate both international principles of law and morality and specific treaties. Archbishop Iakovos said that Turkey's April 19 decisions run counter to the United Nations Charter, the Universal Declaration of Human Rights, and the 1923 Treaty of Lausanne.

♦ BALTIMORE—Cardinal Lawrence Shehan of Baltimore has offered "whatever conciliating offices may be useful and appropriate" to help settle the current Baltimore newspaper strike. The cardinal described the strike as "unfortunate and even tragic" and said: "Not only do publishers, employees and their families stand to lose in ways which are not merely finnacial, but many other livelihoods are affected by the crippling of avenues of advertisement upon which modern business and its personnel lean so heavily. The cardinal offered the facilities of the Baltimore Catholic Center "for any additional discussions aimed at the honorable termination of a dispute which men of intelligence and good will can surely settle."

♦ PATERSON, N.J. — Bishop James J. Navagh of Paterson ordered a study of narcotics addiction in this area with a view toward establishing treatment facilities for addicts. The study is to be undertaken by Msgr. William N. Wall, director of the Mount Carmel Center for Alcoholism, an accredited hospital for alcoholics. In ordering the study, Bishop Navagh said "as Americans and Christians we have a serious obligation to be aware of any social situation which impairs health, creates immoral environments or distracts from Christian ideals."

♦ DES MOINES—A bill that would have required public school buses to transport parochial and private school pupils was defeated, 39 to 19, in the Iowa Senate. Defeat of the measure had been anticipated, but the margin proved surprising to observers.

Abroad

♦ SEOUL, Korea—Bishop-elect Peter Hwang of Taejon baptized 44 converts here. All the adult males baptized are professional men working as company executives, bank managers, professors and lecturers in Seoul colleges and universities. Others are members of their families. Nearly all are young men and are looked on as future leaders in their respective fields.

♦ BANGALORE, India—A cabinet minister of Mysore state has again proposed nationalization of private medical colleges in the state, giving rise to fears over the future of the country's only Catholic medical college. St. John's Medical College was started here in 1963 by the Catholic Bishops' Conference of India.

♦ MANILA, Philippines—Pope Paul cited international tension as one reason why he cannot visit the Philippines this year. He added that preparations for the fourth session of the ecumenical council also prevent him from coming here to take part in the observances marking the 400th anniversary of the introduction of Christianity in this Far Eastern nation. The Pope gave his reasons in a letter to President Diosdado Macapagal.

♦ CAPE TOWN, South Africa—Prohibition against racially mixed gatherings by the South African government is an act "far beyond the legitimate powers of the state," Cardinal Owen McCann of Cape Town declared here. "How can we be separated from one another when we are bound together in the Mystical Body of Christ, each with his own tremendous dignity?" asked the cardinal. "Should we not be able freely to associate with one another in all aspects of life, when we can meet at the common table of the Eucharist, the Lord's Supper?"

♦ BARCELONA — A Catholic parish cooperative society will help finance a modern, low-cost housing project which will get underway in June, to house some 3,000 persons now crowded into a slum district of huts and sheds. Barcelona architects have volunteered their services and the project will be built at an estimated cost of $2,500 per apartment, one-fourth what a commercial firm would have to charge.

ATTEND NCMEA WORKSHOP—Scores of Hoosier music teachers attended the recent two-day workshop sponsored by the Archdiocesan unit of the National Catholic Music Educators Association, held at the Wurlitzer Company, Indianapolis. Dr. Guy Duckworth, above left, of Northwestern University, was principal speaker. Also shown are: Sister Marie Celestine, S.P., of St. Mary-of-the-Woods, NCMEA president; Sister Mary Leo, O.S.F., of Little Flower School, treasurer; Mrs. William Matheny, of St. Agnes Academy, secretary; and Charles Boehm, Wurlitzer manager. Vice president of the Archdiocesan NCMEA unit is Sister M. Eileen, O.S.B., of Our Lady of Grace Academy, Beech Grove, not present. (Staff photo)

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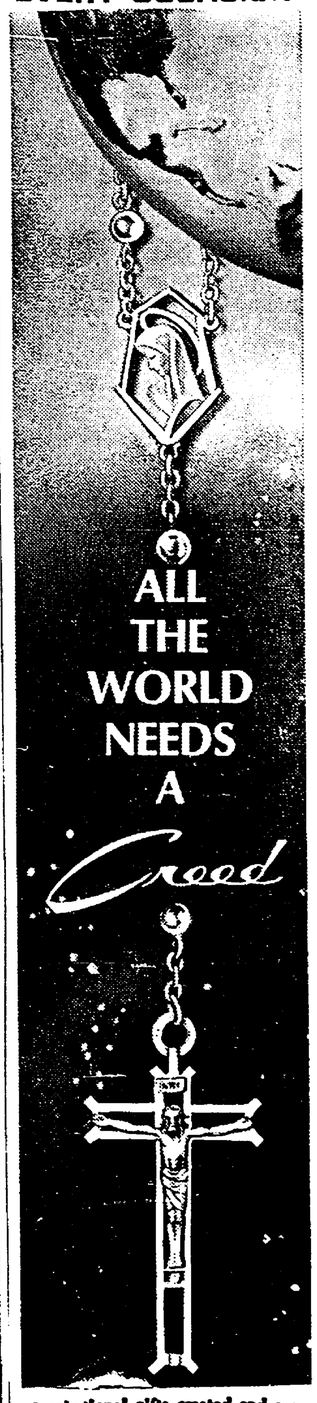

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Comment

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.

A war to stop . . .

Twenty years ago this week representatives of 50 nations met at the San Francisco Opera House to draft the Charter of the United Nations. On October 24, 1945, the Charter became operative.

The UN, then, is leaving its teens and approaching young maturity. It already has outlived the League of Nations, whose decline and decay began in 1931 with the Sino-Japanese War and whose death was certified by the Munich Pact of 1938.

The UN now has 115 member nations and a record of successful peacekeeping and international co-operation that outweighs by far anything the League of Nations ever did.

But where is the UN in the current Southeast Asian crisis, the gravest since the Korean War? Its help is badly needed but it has been seriously weakened by Washington's studied coolness and by the impasse over the Soviet debt issue.

Thus the UN is reduced to a wallflower status while the great powers engage in a death dance.

The war in Viet Nam grows more critical by the hour. The world watches in a seeming trance as the collision of forces moves toward a logical climax—total U.S. entanglement on the Asian land mass. And after that—what? The long-dreaded Armageddon?

Surely anybody with a sense of history must find cold comfort in the "get tough" goadings by American war hawks and their repeated assurances that Red China is a paper tiger and the Soviet Union has too much to lose to risk a thermonuclear holocaust.

Twenty-five years ago Hitler was confident the U.S. would not fight, and in the late autumn of 1941 the U.S., in its turn, was confident Japan would not risk war.

It is becoming increasingly clear that power alone, in the form of bombs and guns, is unlikely to solve the Vietnamese riddle for either side. Yet the U.S. seems trapped into a policy of escalating power while making unilateral peace proposals which the foe shuns.

The UN ought to be freed from its imprisonment by the debt quarrel, which has been a lost cause for some time now. The world cannot afford to let the UN remain stilled by a comparatively irrelevant issue. The overriding issue is peace. And peace means stopping the shooting in Viet Nam.

A vigorous UN can play a vital role in bringing about a peaceful settlement in Viet Nam whereas unilateral action by the U.S. appears hopeless.

Pope Paul VI, like his predecessor, Pope John XXIII, has pronounced the UN of highest importance "in promoting mediation of disputes and restoration of peace."

President Johnson should take the lead in putting the world peace organization back in business.

●

. . . and one to win

With dispatch and determination, a new Opportunity Committee of the Archdiocese has committed clergy and laymen to participation in the national anti-poverty war.

Focal point of the initial effort, for which federal funds are being sought, is the establishment of an Operation Head Start program this summer at Holy Angels School in Indianapolis.

The program will be geared to prepare 105 pre-school children, most of them from low-income families, for their entrance into elementary school. Participation will not be based on religious affiliation, and the Holy Angels project will operate in concert with 20 similar public-school programs in the inner-city area of Indianapolis.

Poverty knows no religious boundaries and respects no creed. But the poor always have been the special province of the clergy of all faiths. No finer area of co-operation than the government's anti-poverty program presents itself at this time to a socially responsible clergy.

The "spirit of Selma" inspired the active involvement of large numbers of the American clergy, and a notable victory was won. That same ecumenical spirit now is needed in the war against poverty.

The first group to harness the dedication of Selma is the "D.C. Coalition of Conscience," an interdenominational committee designed to improve welfare services in the nation's capital. Religious leaders who marched from Selma to Montgomery have joined hands for an attack on economic and social deprivation.

We hope the Washington movement spreads all across the country.

Dramatic action in each community by churches and synagogues—action in the spirit of Selma—is necessary to help win the war against poverty. It is a war that can and must be won.

●

Women and work

One of the slick magazines has as its slogan, "Never Underestimate the Power of a Woman." For several decades both management and labor have blithely ignored the injunction while discriminating against women in matters of pay and promotion.

Well . . . it begins to look as though the jig is up, lads. Title VII of the U.S. Civil Rights Act of 1964 becomes effective this July. And Title VII bans discrimination against the fair sex in such matters.

Title VII will affect an estimated eight million women engaged in interstate commerce. But Indiana and 36 other states have special governors' commissions to make the Civil Rights Act meaningful in other endeavors.

We don't know why women's rights are such popular targets of low-voltage wits. There is nothing funny about a social and economic condition wherein women comprise 34% of the working population and, on the average, earn only 59% of the pay earned by their male counterparts doing exactly the same sort of work.

This is economic exploitation.

Those who have sought to defend the system usually have fallen back on feeble attempts at humor. That failing, they have become cracker-barrel philosophers,

(Continued on page 9)

May Day

Tomorrow is Derby Day at Churchill Downs. May the horse win which pays the most money to the largest number of needy bettors.

Tomorrow also is, traditionally, a day for celebrating spring by the tra-la-la-ing around the maypole. Come to think of it, though, you hardly ever catch anybody doing that any more. Perhaps the watusi and the bostella have worn the young folks to a frazzle.

We are grateful, however, that Catholic children continue their custom of crowning the Blessed Mother on the Sunday nearest May 1. And we are reminded that tomorrow is the Feast of St. Joseph the Worker.

And, in this connection, Communist and even Socialist nations honor the working man on May 1, although the Reds make the occasion an excuse to trot out their military hardware and stage parades past reviewing stands filled with Communist bureaucrats according to the current pecking order.

Tomorrow also is "Law Day, U.S.A. Eight years ago the American Bar Association chose the date for an annual rededication to the rule of law, as opposed to the rule of force which props up Communist regimes.

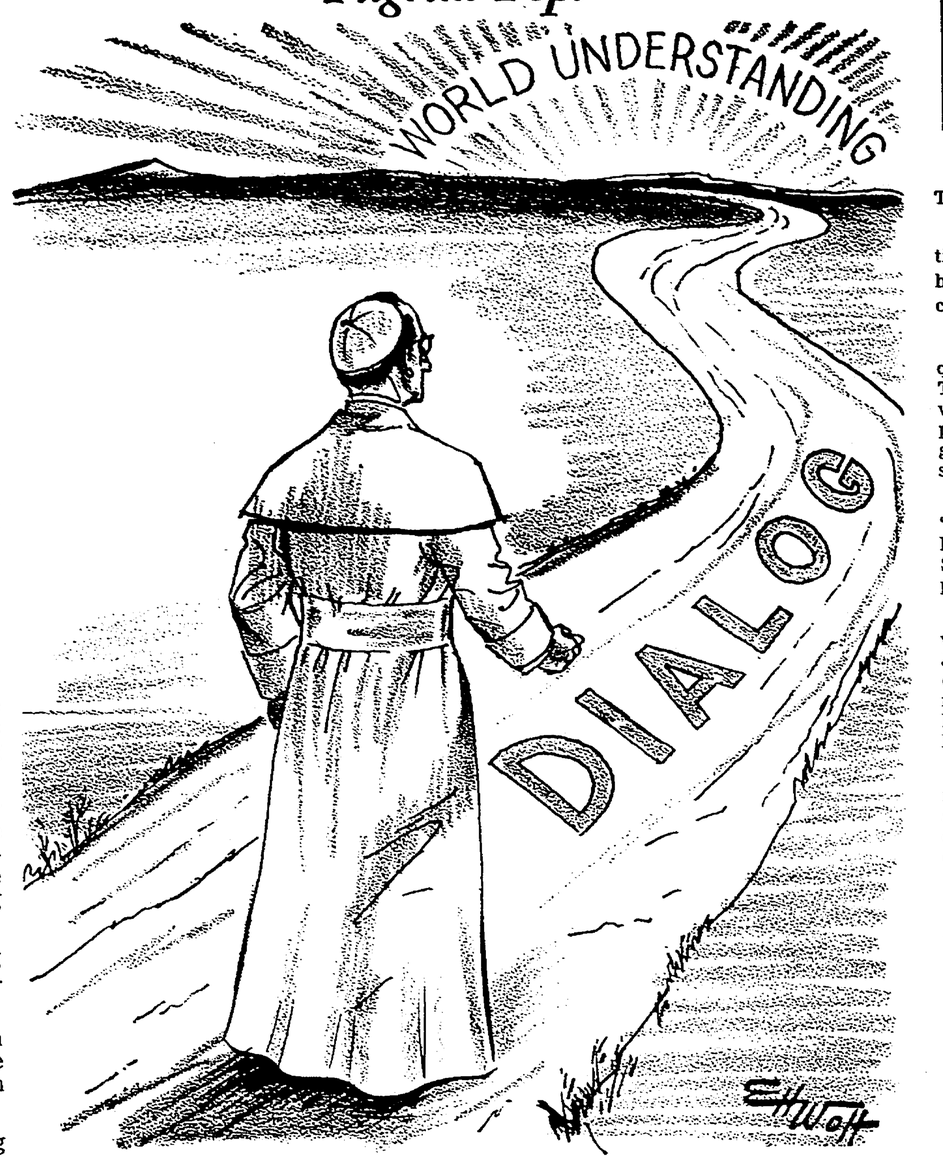
Law Day is intended to remind Americans that the rule of law affords justice between man and man as well as between man and government. Ours is a society in which each individual accepts some responsibility for what goes on, whether he bets on the wrong horse or breaks his leg hopping around a maypole.

As Roger Baldwin, the grand old man of the American Civil Liberties Union, told Indiana chapter members last Saturday night, "The rights of all depend upon protecting the rights of each, short of acts of violence and disorder."

Many citizens don't seem to understand this lofty principle. We hereby second a motion made by Irving Dilliard, columnist for the Chicago American and distinguished former editorial page editor of the St. Louis Post-Dispatch. Dilliard proposes that the Johnson Administration see to it that a copy of the Bill of Rights, suitable for framing, is furnished to every school classroom in America. And it should also include the 13th, 14th, and 15th amendments, which freed the Negro, and the 19th, which gave women the right to vote.

When one understands the full meaning of his glorious American heritage, he is better equipped to face such minor disasters as coming home from Churchill Downs dead broke.

Pilgrim Pope



● QUESTION BOX

Wants more 'controversy'

By MSGR. J. D. CONWAY

Q. In this day of ecumenism you should answer more controversial questions. Your column sounds about as controversial as a pillow fight. Many of your questions sound like they come from a bunch of simpletons.

A. Sir, you are calling my friends bad names, and that is not in the ecumenical spirit.

This is a peaceful family column, with only little family squabbles. But even so, I am often vilified for my humble opinions. Just this past week an editor forwarded to me a letter in which a fellow priest denounced me as heretical for stating that the term bread, properly qualified, could be used for the sacred host. Yet both he and I state every morning, at the moment of our Communion at Mass, that we are taking the heavenly bread. I am sure the Roman Missal is devoid of heresy, even though some opponents of liturgical changes imply otherwise regarding recent editions.

I could give my opinions about the morality of our war in Viet Nam, but their value would be questionable. I am not well enough informed on a problem so vast.

Before me at the moment is an interesting question: "Do you think Cardinal James Francis McIntyre was right when he discharged the two priests from his archdiocese? The Catholics here say he was wrong. They feel he should apologize in public. Was he right or wrong?"

Interestingly the question comes from a person in the Cardinal's province. I might suggest that he should put the Cardinal's given names in right order and comment that I had not heard that two priests were discharged. One was given permission to leave under pressure; the other is only being badgered. Otherwise my opinion would contribute nothing of value. My convictions about the racial issue in our country and the obligation of Church authorities to take a definite stand on the moral questions involved have been often stated in my column. For the rest I thank God frequently and fervently that I have the privilege of serving Him in the Diocese of Davenport, where a priest's conscience and dignity are respected, his zealous initiative encouraged, and his freedom of responsible expression carefully protected.

In this day of ecumenism—to quote my questioner—controversy has given way to the dialogue. This column seeks charity and truth, with only occasional, irresistible use of the rapier. But I still love a good rousing argument from a safe seat on the sidelines.

●

Q. That brilliant Catholic writer, Jim Bishop told on TV about a year ago, that Christ did not carry the Cross. Mr. Bishop spent quite a long time in the Holy Land and did a lot of study on it with help from priests and others. The Cross was set up and Christ was nailed on it, and He absolutely did not carry the Cross. In those days there were lots of crucifixions, but none carried his cross.

I always said the Stations during Lent, almost every day, but stopped. Have you any comments?

A. Yes. (1) Don't believe everything you see and hear on TV. (2) Not everyone who glitters brilliantly is an authority. All the Scripture scholars I have consulted, both Catholic and Protestants, are agreed that Jesus did carry at least the cross-beam of the Cross, though He was helped by Simon of Cyrene. And they say it was quite common for the convict to carry this cross-beam, and even to be fastened to it before he was led through the streets. The only unusual feature of Jesus' case was that He was given help.

So get back to those Stations of the Cross; do not meditate on every fall and encounter as proven fact; many of them are not even mentioned in the Scriptures. But the great truths are unchanging: we are sinners, and Jesus was condemned, suffered agony and died to redeem us. His forgiving love for us is very real; our encounter with Him in meditation on His passion can be sanctifying and consoling.

●

Q. I recently read the following in our Catholic paper: "In a recent action at the Vatican Ecumenical Council in Rome, strictures were removed against participation of Catholics in interdenominational services."

Does this mean that Catholic children attending public schools will again be able to attend baccalaureate exercises at the schools?

At a Protestant funeral, will it be permissible to sing along with the congregation during the services?

Alcoholics Anonymous meetings are closed with the Lord's Prayer. May we (Catholics) go on with the Protestant people in the group to say, "for thine is the kingdom," etc.?

A. The answer to all three of your questions should be affirmative. There remains question about the advisability of religious baccalaureate services—separation of church and state, you know. A Protestant funeral is not an interdenominational service, but I see no harm in singing the hymns. And that ending to the Our Father, "for thine is the kingdom," etc., is used by Catholics of Byzantine Rite. So we may properly use it.

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Q. Must we tell it in confession if we do not pray at the table? One priest said it was a sin; two others say it is no mortal sin. If we have company and all are not Catholics, we pray to ourselves. Any other time we pray together.

A. It is no sin at all to omit your meal prayers for good motive. And whatever our motive, most of us have far more important things to confess. But in these days of ecumenism we might as well join in prayer with our non-Catholic guests—maybe ask them to lead the prayers.

OPINIONS

Buckley's speech

To the Editor:

I read with interest your article by Msgr. George Higgins headlined "Why did New York cops applaud Buckley?"

He qualified his article by quoting "The New York Herald Tribune reports". For anyone who has been around, such a procedure is obviously a dangerous undertaking in the pursuit of truth.

I am attaching a photocopy of "Remarks to the New York Police Department Holy Name Society" for your persual as printed in the National Review.

If this is a true transcript, it would appear that Mr. Buckley, Jr. has been the victim of an offense against the 8th Commandent "Thou Shalt Not Bear False Witness Against Thy Neighbor."

Expiation for this offense necessitates a full and complete admission of guilt and a serious effort to counteract the effects of the error.

I will be interested to see how The Criterion and Msgr. Higgins meet this requirement to offset some very careless reporting.

It would appear that a reprint of the transcript with equal sized headlines would qualify if Mr. Buckley would give his permission for reprint.

E. J. Dowd

Indianapolis

Editor's Note — The length of Mr. Buckley's speech makes it unfeasible to print the text in its entirety, as Reader Dowd suggests. However, after reading the transcript, the editors must agree that there is evidence that some segments of the metropolitan press were guilty of distortion in reporting the speech.

Defends Buckley

To the Editor:

In the column ironically titled "The Yardstick," Msgr. George Higgins asks, "Why did N.Y. cops applaud Buckley?" The answer, despite the Monsignor's exercise in shoddy journalism, is that William F. Buckley was most emphatically correct; truth, in a time of wide-revered lies, is always vigorously applauded when spoken before a group of those who suffer under the rule of lies.

Unlike most of the Monsignor's columns, the rebuttal to this one is readily available to anyone interested. I refer you to the complete transcript of the speech in National Review, 4/20/65, pg. 324; all audience responses were recorded. And so is the Monsignor's dereliction of the rules of good journalism in service to ideology.

I suggest that Msgr. Higgins owes Mr. William F. Buckley a public apology for his abuse of the honorable standards of responsible journalism in an attempt to expose Mr. Buckley to public contempt and ridicule.

I suggest also that having spent 40 expensive column inches in the attempt he owes us the honesty of reprinting in its entirety the article from the 4/20/65 issue of National Review, so that we may see whether there be "A Catholic viewpoint" not so loudly represented in The Criterion these days.

James W. Wiggs, M.D.

Indianapolis

'Garbage'

To the Editor:

Your paper is becoming so much like the ultra-Left press, it isn't even worth a walk to the mailbox. The only decent articles last week, 4/16/65, were the letter from Marvin J. Vonnahme, Rev. John Doran's column, as usual.

I can cite several examples of irresponsible journalistic practices, but let's examine one in particular. Msgr. George Higgins made accusations against 6,000 Catholic policemen and William Buckley strictly out of ignorance. Culpable ignorance, because an educated man is supposed to know better. But his ad hominem fallacies are typical of the Liberalism found in today's news reporting about anyone who has taken a Conservative or Anti-Communist stand. If Msgr. Higgins would strive to report facts rather than be a parrot of the sensation-seeking New York Herald Tribune, he certainly would have never written the "garbage" printed in your paper.

Mr. Buckley is no "dummy," and he knows there are irresponsible people in the news media so the microphones in that ballroom were wired into a tape recorder. His speech along with the laughter and applause emitted by those good, brave, Catholic policemen was recorded on tape.

After the scathing, intentionally distorted headlines were printed in the Liberal press (picked up and parroted), Mr. Buckley called a press conference and played back his tape for those surprised journalists. Of course, the damage had been done, but not one word of the "real speech" and applause was mentioned in the press. Why? Msgr. George Higgins, can you tell me why?

As for the good, honest readers of this paper, you can read the "verbatim et litteratim" of this speech, as transcribed from the tape, in Mr. Buckley's magazine, National Review of April 20, on pages 324, 325 and 326. After you read it you will expect, as I do, Msgr. George Higgins to publicly apologize to those 6,000 policemen and to Mr. Buckley; and The Criterion to reprint Mr. Buckley's transcribed speech for the fair and honest readers to judge.

J. F. Blocker

Clarksville, Ind.

Raps rhythm research apathy

To the Editor:

Could you please explain to me why so many Catholics seem to be prejudiced against supporting research into the rhythm method of birth control?

Is it because they really believe there is something wrong with a couple limiting themselves to a reasonable number of children? It seems to me that the population explosion alone is enough to make it wrong not to limit themselves.

Everyone knows that the present method simply is not effective enough in most cases. My husband and I have used it very faithfully, yet we had three children is as many years. To look on the bright side, I suppose I could have had one every ten months.

Our pastor believes in complete abstinence from sexual relations as the best means of birth control. It would be effective all right, but it would also destroy our marriage. I mean no disrespect, but I think

(Continued on page 9)

YOUR WORLD AND MINE

Clergy challenge Colombia set-up

By GARY MacEOIN

BOGOTA, Colombia — The Church in Colombia is probably the most tradition-oriented in Latin America. This is a country of devout or at least submissive Catholics. Church relations have long been good with the "anticlerical" Liberal party, and excellent with the "clerical" Conservative party. (Colombians distinguish the parties by saying that a Liberal goes quietly to early Mass on Sunday, the Conservative ostentatiously to late Mass). The Church has remained strong as an institution and linked in a thousand ways to the machinery of government.

Church leaders are well aware that government is of, by and for the oligarchy, even though forms are democratic and both parties are linked in a 16-year coalition and political truce arranged in 1958 to promote social reform and economic development. They know that their continued identification with the oligarchy is bad for the Church. They would like nothing better than to be rid of it.

The trouble is that they don't know how. A quarter million Colombians have been slain in the endemic violence of the past 25 years, a situation that reflects the extremes of tension. The violence rises and falls but is never far below the surface. In recent years, part of it has been inspired or at least taken advantage of by Castroites and other left-wing movements. The elders in the hierarchy fear that the adoption of an independent critical position by the Church would aid these factions and lead to chaos rather than reform.

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A growing body of opinion in Church circles rejects this thesis. It agrees that change involves danger but believes that standing still is even more dangerous. "The days of the oligarchy are numbered," a priest active in social work told me. "If we fail to disassociate ourselves, we shall perish with it. It's that simple as a matter of tactics. As a matter of prin-

(Continued on page 9)

LI'L SISTERS By Bill O'Malley

"LOOK AT THAT BOY RUN — AROUND THOSE BASES!"

● *THE YARDSTICK*

Hold on, Mr. Keating

By MSGR. GEORGE HIGGINS

Pope Paul VI, in a recent address on the internal unity of the Church, chided those Catholics who "can contribute to the Catholic life nothing more than bitter, disruptive and systematic criticism." He was at pains to distinguish between this type of sterile criticism and the "process of purification and of renewal which now stirs and now regenerates the Church and which the Church is the first to ask for and promote."

During the past few years American Catholics have published a whole ream of articles and books which, by and large, fall within this second category of constructive criticism—criticism aimed at promoting the aggiornamento so providentially initiated by Pope John XXIII. On the other hand, it must be said, in all honesty, that some of the criticism currently being voiced by Catholic writers in this country is unbalanced, not to say bitter and disruptive.

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I would include in the latter category certain portions of Edward M. Keating's recent book, "The Scandal of Silence." Mr. Keating, editor of Ramparts, is undoubtedly a very sincere Catholic layman. Moreover much of what he says in his "powerful critique of the Catholic Church in America" is in the nature of constructive criticism.

Unfortunately, however, his angry and undisciplined rhetoric frequently gets the better of him and prompts him to indulge in a number of breathtaking and highly critical generalizations about American Catholicism which, to put it as charitably as possible, are open to serious question. A few examples, out of many that could be cited, will suffice to illustrate the point.

Pages 137-139. Mr. Keating, who is almost always angry, furiously blames most of the real or alleged weaknesses of American Catholicism on "the dominance of the Irish." That's a familiar theme, of course, but never before, to my knowledge, has anyone stated it quite so scathingly and, I might add, so humorlessly. We are told, for example, that "Irish clerics . . . have historically ruled Ireland with a mailed fist" and that the only (sic) significant contribution of Irish Catholicism in America "has been to supply us with St. Patrick's Day parades and shillelaghs!"

Come off it, Mr. Keating—and, for your penance, go stand in the corner until you have finished reading William V. Shannon's recent book, "The American Irish," and until you have memorized the following sentences from page 151 of "The Scandal of Silence": "It is very easy to assume ourselves to be blessed with insight and correctness (it is such a Godlike quality) and everyone else to be steeped in malevolent error. It is another thing to pause and question ourselves as well as grant, at the very least, some decent intentions to another."

Page 154. "The average priest can give a detailed rundown on the Series, but has he so much as visited an art gallery? . . . Has he ever done anything besides be a priest? Never."

This time, for his penance, let Mr. Keating memorize the following statement from page 171 of his own book: "There is something Olympian about their (Catholic editors') pronouncements that borders on condescension of the rudest sort," and then let him recite this sentence 100 times, substituting the words "Catholic authors" for "Catholic editors." This may put him in the mood to explain how he can possibly reconcile his condescending criticism of priests who have "never" done anything besides being priests with his peremptory dictum on page 168 that priests "should be priests" and nothing else?

Page 185. ". . . If Protestants encourage clerical marriage, we (Catholics) will forbid it." I seem to recall that clerical celibacy antedated the Protestant Reformation by several centuries, but—oh well, let's just forget about it. After all, what's one more Olympian pronouncement among friends?

Page 205. Every child in parochial schools "is trained to believe that the highest—indeed, the only honorable—vocation is the priesthood or sisterhood. Anything less is both a dereliction and a proof that one is obstinately refusing God's grace." That's pure unadulterated bunk, brother Keating, and you know darn well it is. Whom do you think you are kidding?

Page 188. Sex is portrayed (in "various Catholic books, mostly written by priests") as being a studied physical activity leaving the mind free to meditate on the moral good of tithing." Name one such book, Mr. Keating—just one.

Page 159. Many Catholics, we are told, have lived their entire lives without ever having "a personal opinion on politics, education, or sex that did not originate with either the local pastor or the diocesan newspaper." Chalk up another Olympian pronouncement, which, in fuller context, is stated so apodictically as to leave one literally gasping for breath: "The Catholic Church in America is probably the strongest single political, social, and economic force in the country."

Look to your laurels, A T & T, General Motors, Hollywood, and the Democratic Party. Pay attention to Mr. Keating. He isn't kidding. He is really serious.

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Yes, Mr. Keating is dreadfully serious, God love him, but he is sadly mistaken if he thinks that the aggiornamento was ever intended to dispense any of us—including angry and frustrated laymen—from observing the normal rules of evidence and the normal rules of courtesy.

I might add, in conclusion, that on one point I find myself in complete agreement with Mr. Keating. He says, with a profundity which no sheltered celibate could ever hope to match, that "no matter how we try to wiggle out of it, sex is here to stay." Amen, brother Keating, amen.

SPARTANS ON PARADE—The annual senior class production, "Spartans on Parade," at Sacred Heart Central High School, Indianapolis, will feature three one-act plays and dancing exhibitions. Shown above are three characters from "Fog on the Valley," a light drama. From left are: Chick Lauck, Charlotte Acker and Charleyne Adolay. A public performance of "Spartans on Parade" will be given at 8 p.m. Sunday, May 2, in the Latin School auditorium, 520 Stevens St. (Staff photo)

ST. MARK'S PLANS PARISH DANCE—Mrs. James Morrison (left) holds one of the many floral decorations for the annual St. Mark parish May dance to be held at the K of C Hall, Msgr. Downey Council 3660, 511 E. Thompson Rd., on Friday, May 7, while Mrs. Edwin Teagardin (center) and Mrs. Everett M. Laker admire the decoration. The dance, which is being sponsored by the St. Mark's Altar Society, will begin at 9:30 p.m. Tom Moriarty's band will provide the music. Mrs. Morrison is ticket chairman for the event; Mrs. Teagardin, publicity, and Mrs. Laker, decorations. Reservations for the dance can be made by calling Mrs. Thomas Kegley at ST 7-1259.

● *WHAT OF THE DAY*

LBJ's olive branch

By REV. JOHN DORAN

It is difficult enough to understand why the President has shifted his stance in Viet Nam from one of strong resolution to one of massive bribery. Just when the whole Orient was getting the message that the United States meant business in Viet Nam, the President offered a billion dollar olive branch. Who was he seeking to appease?

Did the President tip his hand as to who these might be when he cleared his Viet Nam talk, not with the Congress of the United States which has the responsibility of all appropriations, but with the Americans for Democratic Action, the most liberal of Liberal organizations? Was this talk an attempt, not to solve the Viet Nam situation, but to keep the Liberals happily within the great consensus?

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Several weeks ago I wrote in praise of the President's apparent determination to stabilize with strength the situation in Viet Nam. I really believe that he still has that determination, and am made more confident in this by his refusal to see at present the far eastern personalities who would be trying to undermine his resolution. I think that in this talk he was but trying to assuage the hearts of the Liberals wounded by his strength in Viet Nam, and in this he cannot succeed.

It would be well for the President to come to know that the Liberals can never accept any show of strength by the United States in foreign affairs. Their principle seems to be that our government must be forceful in domestic affairs, the collection of taxes and so forth, but supine in foreign affairs. The Liberals see it reasonable to send troops to Little Rock against a local population, but unreasonable to let our already committed troops in Korea or Viet Nam use force. The thought of sending gold to Viet Nam instead of helicopters is pleasing, indeed, to these Liberals, but still unpalatable since the President insists on maintaining his position of strength.

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The Liberals always seem to think that if we give away enough, either in position or coin, people will come to love us. The President seems to have come to the conclusion that giving away position is not good; he is showing in action that he has concluded this. The President has not reached the decision, however, that giving away gold is unproductive. Perhaps at present this is too much for us to ask of him.

If one reads the mind of the President aright, one might easily surmise that the pacifist parade at the White House on Easter, so soon after his speech, will rather harden him in his resolve to be strong in Viet Nam, than weaken him. Perhaps it will even tell him that the Liberals have not been mollified by the billion, but will hold forth for the abandonment of our position in Asia. If it does, the Liberals stand to lose and the country to gain.

Statement on liberty advocated

ST. LOUIS—About 800 Catholic theologians were told here that the principle of religious freedom is too important to remain undefined for the entire Church.

The idea that each man must be free to worship God as he chooses has long been accepted by American Catholics, said Kenneth L. Schmitz, a member of the philosophy department at Marquette University. But, he added, "if we grant that religious liberty is both a religious and human good, we cannot be content with cutting if off at the American shoreline.

"It would be wrong to expect non-Catholic Americans to stop caring about the liberties of other men. The forceful action of the American cardinals in promoting a universal proclamation on this matter indicates that they appreciate the radical individuality of the problem and its implications."

A theologian, Father Bernard Haering, C.SS.R., told those attending the 11th national convention of the Society of Catholic College Teachers of Sacred Doctrine he is not disturbed that the ecumenical council failed to act on the religious liberty declaration at the council's third session. The German Redemptorist priest, who is a theology "expert" at the council, said he is hopeful that an even stronger statement on the subject will be approved at the fourth session which will convene in September.

Answers arguments of traditionalists

NEW ORLEANS—"The great problem with the whole traditionalist movement," said Father C. J. McNaspy, S.J., here, "is that it identifies something of the recent past—the last century—with the whole of tradition, whereas the current liturgical reform is a revival of older traditions."

Father McNaspy, associate editor of America magazine and a member of the National Liturgical Conference board, said he was surprised the traditionalists do not object to the use of pews. Pews, he said, are a "Protestant invention."

THE CATHOLIC Traditionalist Movement (CTM) has charged that "so-called liturgical progressivism" is the first step toward "Protestantizing" the Church.

Father McNaspy said that elements that seem Protestant are "actually Catholic in tradition," but have not been emphasized for a time by the Church. Some examples, he said, are "emphasis on the word of God in Scripture" and "the sharing by all the baptized in the official worship of the Church."

FATHER McNASPY said he expects further changes in the liturgy. "But they will be in the direction of 'tradition' and quite opposite to the "traditionalist,'" he said.

"By this I mean we will have a liturgy that is more meaningful, more functional, and thereby more sacramental," he said. The changes will conform to "the longer and fuller tradition" being applied to modern times.

"Our present liturgical developments," he added, "represent a convergence of all the vital movements of Catholicism in this century."

He admitted that he finds it "more comfortable to say Mass in the old way, but I believe that relevance is more important than comfort."

Requiem for nun, once college head

CINCINNATI — Solemn Requiem Mass for Sister Mary Grace, 80, former president of Our Lady of Cincinnati College and former provincial of the Cincinnati Province of the Sisters of Mercy, was offered here (April 21) by Archbishop Karl J. Alter.

Sister Mary Grace, whose family name also was Grace, was a Sister of Mercy for more than 50 years. She was president of the college from 1952 to 1960.

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NEW BABY COMES HOME
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Imagine, if you can, bringing your new-born grandson, daughter or nephew home to the comfortless world of a refugee mother in the Holy Land. Probably your well-cared-for small one sleeps safe and warm in a bassinet lovingly prepared by you just for him. But huddled under rocky ledges in the Near East are mothers whose babies must lie in crude cradles fashioned from card-board boxes or on a heap of old clothes, and even the hard ground. These are the babies of the Palestine refugees, homeless since political conflicts tossed them like leaves in a storm into the refugee camps of the Holy Land. This mother has no doctor to call, when her infant comes down with any one of the vast number of diseases so prevalent among these unfortunates. She can only turn to a clinic such as that at Zerka, a city 25 miles from the capital of Jordan, where a doctor makes but two visits a month. The rest of the time the clinic is attended by two nurse's aides. Her child must have powdered milk to replace the traditional "formula" of rice water, the frequent cause of bone malformation and decalcification. Your help is asked to give these infants the basic means for survival. $990 will equip a child welfare clinic such as the one at Zerka. In order to give the care which is needed and to consolidate the work of these clinics, a doctor should attend weekly. $600 will meet the doctor's fees for 52 weekly visits. $25 will provide a bicycle for a visiting nurse, $20 soap and talc for the clinic, $10 powdered milk for a year for one baby. $2 a baby blanket.

GOLDEN MOMENTS . . . are few and far between in the life of a refugee child. Leftovers are his daily lot. Even his clothes have belonged first to someone else. . . . So FIRST COMMUNION DAY is rightly a GOLDEN MOMENT for these little ones. No department store displays for them, its beautiful white dresses and veils, but we can send one FIRST COMMUNION outfit for every $10 you give us. . . . As you seal the envelope, just imagine the eyes of the child who receives your gift!

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Scecina to host CYO parley; 700 expected

By FRANCIS CAMERON

An estimated 700 teenagers from all sections of the Archdiocese will converge on Scecina High School, Indianapolis, this weekend for the eighth annual Archdiocesan Junior CYO convention.

A well-planned and interesting mixture of spiritual, intellectual and social activities is on tap for the young delegates.

The entire program will be held at the high school, and some Indianapolis parishes will take their delegates and the out-of-towners who are staying in the parishes back and forth to the convention in the parish buses.

Father Kenny Sweeney, Archdiocesan director of the Radio and Television Apostolate, will be the keynote speaker at the opening session at 7:30 p.m. Friday.

Sister Clarence Marie, librarian at Marian College, will be the Sunday Communion breakfast speaker.

CAUCUSES and a sock hop, to be emceed by Reb Porter, a disc jockey of Radio Station WIFE, will follow Father Sweeney's talk Friday night. The "Custom Combo" will play for the Saturday night dance, the major social affair of the convention. The election of Archdiocesan CYO officers will be an important part of the three-day convention, which will close at 11 a.m. Sunday with Compline after the Communion breakfast.

Topics of pertinent interest to teeners will be discussel in 15 different sessions during the convention. Each discussion group will have a priest moderator. The list of discussion topics and the moderators is as follows:

"Keep the Home Fires Burning" . . . Parents and Teenagers, with Father Robert Mohrhaus, of Holy Spirit parish, Indianapolis.

"Rumor Clinic," with Father James Byrne, of St. Anthony parish, Indianapolis.

"Are You Bored at Mass?" with Father Randolph Marshall, of Holy Angels parish, Indianapolis.

"Modern Music and Dancing," with Father Henry Herpel, of St. Lawrence parish, Indianapolis.

"How Real is Your High School Religion Class?" with Father Philip Jones, of St. Michael's parish, Indianapolis.

A workshop on the CYO social program, with Father Thomas Breidenbach, of St. Catherine's parish, Indianapolis.

A workshop on the cultural program of the CYO with Father Paul Richart, of St. Christopher's parish, Indianapolis.

A workshop on the spiritual CYO program with Father Robert Drewes, of St. Mary-St. Michael CYO, Madison.

"Do It Right (?) Rite" . . . a demonstration of the liturgy now and tomorrow by Father Charles Long, of St. Mary-St. Michael CYO, Madison.

"Bless My Cheatin' Heart . . . Honest Grades, with Father Raymond Boehm, the Terre Haute Deanery CYO Director.

"Catholics in Public High Schools," with Father Francis Eckstein, of the Richmond Deanery.

"Are You An Individual or A Jellyfish?" . . . the matter of dating, with Father Edmund Banet, of Holy Family parish, New Albany.

"Selma, Yesterday, Today and Tomorrow," an eyewitness account by Father Stephen Hay, of Our Lady of Greenwood parish, Greenwood.

A PANEL discussion on "Youth and Politics" will be moderated by Father John Ryan, of Immaculate Heart of Mary parish, Indianapolis. Panelists will be former State Appellate Court Judge John M. Ryan; Attorney General for the State of Indiana, John Dillon; Thomas LaRochelle, political editor for The Indianapolis Times, and Edward Ziegner, political editor of The Indianapolis News.

Father Robert Borchertmeyer, of Little Flower parish, Indianapolis, will lead a discussion on "Ecumenism . . . How About Getting Together?" The panel members will be the Rev. William Hogsett, Protestant chaplain at Community Hospital, Indianapolis, and Father Steve Prodromides, pastor of Holy Trinity, Greek Orthodox Church, Indianapolis.

Cy Cipher

CYO Cadet baseball starts Tuesday, May 4, with most of the games being played at 5:30 p.m. on Tuesday and Fridays. The few Sunday games will be played at 1 p.m. There are 31 teams entered in three divisions.

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Entry blanks for the City-Wide Boys' Track and Field Meet to be held at the CYO Stadium Sunday, May 16, have been mailed and are to be returned to the CYO office by Wednesday, May 12. Blanks for the girls' meet are scheduled to be mailed from the CYO office next week with the entry deadline set for Wednesday, May 19. The City-Wide Girls' Track Meet is set for the CYO Stadium on Sunday, May 23.

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The CYO office announced this week that tentative plans are being made to hold the second annual CYO family night at Riverside Amusement Park, Indianapolis, on Monday, June 14. More details will be in later issues of The Criterion.

Finals scheduled in oratory event

The finals of the 1965 Oratorical Contest sponsored by the Indiana State Council, Knights of Columbus will be held at 2 p.m. Sunday, May 2 at St. Pius X Council 3433, 2100 E. 71st St., Indianapolis.

Thomas F. O'Rourke, Highland, Ind., chairman for the event, said that entries from every region in the state are expected to participate.

The winner will present his speech at the state convention May 14-16 at the French Lick Sheraton Hotel, French Lick.

Announce plans for Archdiocesan Music Festival

Eight Catholic elementary schools will participate in the second annual Archdiocesan Instrumental Music Festival, to be held at Chatard High School at 2:30 p.m. Sunday, May 2.

Sponsored by the Archdiocesan unit of the National Catholic Music Educators Association, the event will be directed by Sister Margaret, O.S.B., of Christ the King School.

Featured bands will include: Holy Trinity, Little Flower, Christ the King and St. Pius X, all of Indianapolis, and St. Paul's, Tell City.

Also appearing will be the Drum and Bugle Corps of Holy Angels School, Indianapolis; a combined orchestra from St. Joan of Arc, Indianapolis, and St. Charles Borromeo, Bloomington; and an orchestra from St. Philip Neri, Indianapolis.

Brass, string and reed ensembles, along with instrumental soloists, will complete the program. Tickets are available at the door.

Choice openings on camp slate

Another 150 camp registrations for the three CYO camps, Rancho Framasa, Pioneer Village and Christina, were received this week, the CYO office announced.

Five weeks at Camp Christina are closed, but there still are some openings left there as well as many choice weeks at the other camps. The camp fee is $25 plus $1 canteen fee. A $10 deposit should accompany each registration.

FOUR IN A ROW—Cast members of "The Blind," St. Margaret Mary of Terre Haute's entry in the Serious Division of the recent Junior CYO One-Act Play Contest, are shown here after posting an unprecedented fourth consecutive championship in that competition. The young thespians narrowly edged the Madison CYO's production of "Minor Miracle" in the final round, with St. Catherine's "Parole" placing third, but that narrow margin was sufficient to cement St. Margaret Mary's position as "the" parish in Serious Division competition. Responsible for much of the success enjoyed by the Terre Haute CYO thespians is Mrs. Patty Mayrose (back row, left), who has directed the kids to all four of their triumphs. Father Joseph McNally, CYO Moderator for the parish, is shown in the middle of the back row.

PLAY HONORS FOR ST. PATRICK'S, TERRE HAUTE—St. Patrick of Terre Haute took all the top honors in the first competition of the Classic Comedy Division in the 1965 Junior CYO One-Act Play Contest. Shown above, left to right, are: Dave Burns, Outstanding Actor, Mrs. Ann Royse, St. Patrick's play Director, Paula Kaperak, Outstanding Actress, and Archdiocesan CYO Director Father John Elford.

Scores

CADET KICKBALL

Division 1: St. Roch 13, Little Flower 6; Christ the King 40, St. Michael 6; Holy Name 22, Immaculate Heart 17; St. Catherine 9, St. Philip Neri 5; St. Mark 26, St. Joan of Arc 11.

Division 2: St. Monica 17, St. James 15; Holy Trinity 22, St. Jude 21; St. Matthew 11, Our Lady of Lourdes 7; St. Pius X 27, Holy Spirit 14; St. Thomas 23, St. Lawrence 9.

Division 3: Nativity 19, Holy Cross 6; St. Simon 57, St. Anthony 15; St. Malachy 13, St. Christopher 12; St. Patrick 11, St. Luke 7; Sacred Heart 13, St. Bernadette 5.

Division 4: Holy Angels 17, Greenwood 4; St. Joseph 15, Assumption 7; Mount Carmel 51, St. Rita 10; St. Ann 18, St. Gabriel 1; St. Francis 16, St. Susanna 8.

JUNIOR KICKBALL

Games of Wednesday, April 14

Division 1: St. Thomas 12, St. Christopher 7; Holy Trinity 12, Holy Angels 7; St. Monica 25, St. Michael 6; St. Luke 2, St. Gabriel 0, forfeit; St. Anthony-Immaculate Heart, postponed.

Division 2: Little Flower 47, Holy Cross 4; St. Joan of Arc 18, St. Pius X 15; St. Philip Neri 17, St. Lawrence 6; Holy Spirit 9, Christ the King 7, Our Lady of Lourdes, bye.

Division 3: St. Roch 12, St. Mark 10; Nativity 10, St. James 7; St. Patrick 2, Greenwood 0, forfeit; Holy Name 20, St. Jude 8; St. Catherine 25, St. Bernadette 2.

Games of Wednesday, April 21

Division 1: St. Thomas 28, St. Luke 5; Immaculate Heart 16, Holy Angels 14; Holy Trinity 24, St. Michael 17; St. Christopher 21, St. Gabriel 7; St. Anthony 26, St. Monica 15.

Division 2: Little Flower 36, St. Pius X 4; St. Joan of Arc 24, Holy Cross 6; St. Philip Neri 60, Our Lady of Lourdes 3; Christ the King 25, St. Lawrence 9; Holy Spirit, bye.

Division 3: St. Mark 17, St. James 15; St. Catherine 19, St. Patrick 16; Holy Name 46, Greenwood 7; St. Jude 47, St. Bernadette 18.

Games of Sunday, April 25

Division 1: Immaculate Heart 12, St. Christopher 4; St. Thomas-St. Gabriel, St. Luke-St. Monica, St. Anthony-Holy Trinity, Holy Angels-St. Michael, postponed.

Division 2: St. Philip Neri 21, Holy Spirit 16; Little Flower-St. Joan of Arc, Holy Cross-St. Lawrence, St. Pius X-Our Lady of Lourdes, postponed.

Division 3: St. Patrick 16, St. Jude 14; St. Roch-St. James, St. Mark-Greenwood, Nativity-St. Catherine, Holy Name-St. Bernadette, postponed.

Standings

Division 1: Immaculate Heart 2-0; Holy Trinity 2-0; St. Thomas 2-0; St. Anthony 1-0; St. Monica 1-1; St. Luke 1-1; St. Christopher 1-2; Holy Angels 0-2; St. Michael 0-2; St. Gabriel 0-2.

Division 2: St. Philip Neri 3-0; Little Flower 2-0; St. Joan of Arc 2-0; Holy Spirit 1-1; Christ the King 1-1; Our Lady of Lourdes 0-1; St. Lawrence 0-2; St. Pius X 0-2; Holy Cross 0-2.

Division 3: St. Roch 2-0; St. Catherine 2-0; Holy Name 2-0; Nativity 1-1; St. Mark 1-1; St. Patrick 2-1; St. Jude 1-2; St. James 0-2; Greenwood 0-2; St. Bernadette 0-2.

CYO CADET TRACK
BOYS' DUAL MEET LEAGUE

Class A—Division 1: Holy Trinity 69, St. Gabriel 23; St. Ann 64, St. Michael 34; Holy Trinity 59, St. Christopher 51; St. Ann 64, St. Gabriel 55; St. Gabriel 55, St. Michael 34; Holy Trinity 63, St. Michael 21.

Class B—Division 1: Holy Trinity 50, St. Gabriel 28; St. Christopher 41, St. Michael 25; Holy Trinity 49, St. Michael 26; Holy Trinity 59, St. Christopher 51.

Class C—Division 1: St. Gabriel 40, Holy Trinity 35, St. Christopher 49½, St. Michael 25½; St. Christopher 39, St. Gabriel 36.

Standings

Class A—Division 1: Holy Trinity 3-0; St. Ann 2-0; St. Gabriel 1-2; St. Christopher 0-1; St. Michael 0-3.

Class B—Division 1: Holy Trinity 3-0; St Christopher 1-1; St. Gabriel 0-1; St. Michael 0-2.

Class C—Division 1: St. Christopher 2-0; St. Gabriel 1-1; Holy Trinity 0-1; St. Michael 0-1; Holy Angels 0-0.

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• COMING EVENTS •

May 6 & 20—Meetings, Warren Hotel, 8:30 p.m. Preceded by Rosary at St. John's, 8:15 p.m.

May 7—Final Bowling Game, Bowl-a-Mat Lanes, 8:30 p.m.

May 8—Excursion to Churchill Downs.

May 9 & 23—Bridge Club meets.

May 15—"500" Qualifications. Leave CYO Field 9:30 a.m., followed by "Beer Bust," Southside K of C, 8 p.m.

May 22—Bowling Banquet.

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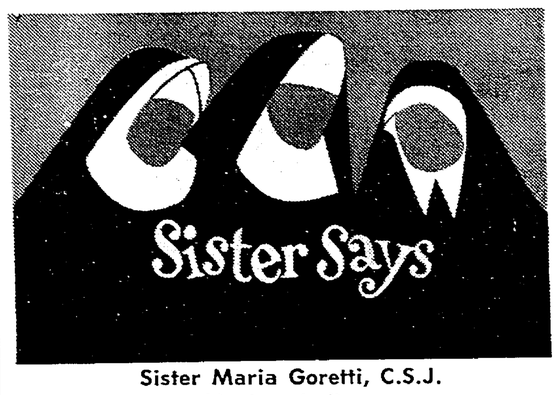

Sister Maria Goretti, C.S.J.
Marion, Indiana
WISH-TV (8), 7:30 A.M.
Subject: "Reaction to Change in the Church"
Monday, May 3rd thru Friday, May 7th

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Second Sunday after Easter

● *FAMILY CLINIC*

He just can't adjust to the new liturgy

By JOHN J. KANE, Ph.D.

I've tried to be patient about the new liturgy, but I've reached the end of my rope. I'm a 65-year-old man who has always been a devout Catholic. Today I am too distracted to pray with commentators telling me what to do, the priest facing the people, part of the Mass in English and more to come, I feel as though the Church in which I was reared is gone forever.

●

Your letter is not the only one of this type I have been receiving. I use it because you limited yourself to the change of liturgy whereas for most, this is just the point of departure concluding with complaints about sermons, collections or courses in the parochial school.

Some people are chronic gripers, reminiscent of the army where it was felt something was seriously wrong if soldiers didn't gripe. No one is surprised that changes in the liturgy have resulted in complaints. One of the most common is that the Mass shows certain variations from one diocese to another, even from one parish to another.

Obviously, we all have to be a bit patient as such matters are ironed out. It will not be done overnight, and in fact, it is amazing that the changes have been effected with so little disturbance.

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One writer reports that one week in his parish the priest faces the people, the next week he faces the altar. He named his parish the quasiemerged church. But the problems faced in having the priest face the people are quite clear. Many altars are huge and ornate. It is not feasible or even possible to turn them around. If they were, we wouldn't see the priest at all because they have a tall back.

Of course, it might be better if the pastor were consistent and has Mass celebrated with the priest facing the people or the altar each week. But oddly enough, this pastor may be trying to soften the impact of change by pleasing both sides at least once every two weeks. Perhaps he hopes that as people become accustomed to the priest facing the people he can abandon the old method.

One of the problems in getting old is that most of us tend to reject change. Incidentally, one of the problems in youth is that we embrace change, sometimes too quickly. One must admit that emotion cannot be divorced entirely from religion. I do not mean our faith is based on emotion but rather that a certain sentiment becomes attached to religious service.

Many people in their 50's and 60's today were taught to recite the rosary during Mass. They usually used prayer books too but concentrated on prayers before and after communion. The more spiritually hardy attempted meditation and all were encouraged to do so.

Gradually, the use of the missal became more common, and in some places very recently, a little brochure with the Sunday Mass was provided each week. Thus more and more of the congregation began to participate to a greater extent in the sacrifice of Calvary. Actually, this should have been a transitional period which helped people to adjust to the forthcoming changes, and for some undoubtedly, it was.

But change comes hard and no question that you do feel the Church is not the same. But you probably do understand logically why the changes were made and the hoped for results. If you don't then make an honest effort to do so.

As a Catholic you viewed the Mass through the eyes of faith. As a child and young man you perhaps never wondered why the priest did not face the people, and frankly, many of the laity would have believed to pose such a question would have been nearly heretical.

But if you are going to participate actively in the Mass, is it not more sensible for the priest to face the people? Remember, he frequently turned toward the people even in the past. One actually sees the sacrifice now when the priest faces you.

Futhermore, how many of the laity understood Latin? I include those who had a year or more of it in high school. The Latin of Caesar, Cicero and Virgil is not the Latin of the church. It is classical Latin, much more difficult, it is true, but Church Latin was of a later period and quite different.

Does it not make more sense for the mass to be said in the language of the people? Good translations can make the words of the priest both intelligible and more moving. You know what he is saying and you can say your prayers in the same language as he does.

One key to the development of the Church, aside from the supernatural, has been her ability to adjust to changing times and customs, where such change is possible and desirable. Her ability to remain unchanged, where change is impossible or undesirable is another key.

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Many older Catholics today are caught in a bind because they emphasize the unchanging nature of the Church and forget the many adjustments made over the years.

You mention you are too distracted to pray at all. But you ought to realize that when you are reciting the Mass prayers with the priest devoutly, you are praying—praying with the worshipping community. In fact, distraction should be less than in the past because your attention can be kept on the Mass.

The celebration of the Mass was never intended to be an individual matter in which only the priest was concerned. Yet, in effect, it frequently was. Under the new liturgy one feels he is "celebrating" the Mass with the priest. This should be even truer when more of the Mass is said in English.

Age doesn't mean complete inability to adjust to change. It usually means it is more difficult. With patience and time, you will become accustomed to the new liturgy and in a few years, it will seem as though it was always so.

● *GOOD NEWS*

Preparing the table

By MARY PERKINS RYAN

Most parents agree that the time just before dinner is the most difficult period of the day. Basically the problem is a simple one—to get the people around the table and the food on it—so that everyone is ready for saying grace and sitting down to eat. But whatever one does ahead of time, there always seems to be some confusion. Someone hasn't washed his hands and has to be sent off to do so while the rest wait. Two other members of the family are involved in a conversation and can't be torn away from it. There are too many helpers or too few to put the food in an orderly way on the table. . . . It is hard to find an ideal solution for all circumstances.

The history of what we now call the "Offertory" of the Mass shows that the Church has had somewhat similar difficulties through the centuries with the immediate preparations for the Eucharistic meal—the part of the Mass that we now call the Offertory. As long as the celebration of the Eucharist was joined to a regular meal, as at the Last Supper, there was no problem: bread and wine were already on the table. And when the Eucharist began to be celebrated quite apart from an ordinary meal, bread and wine and water were, at first, simply brought in with no ceremony and put on the table.

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Later on, in line with an emphasis on the value of material creation against heretics who denied it, the bread and wine to be used for the Eucharist came more clearly to be seen as offerings taken from material creation, symbolizing the Christians' self-offering to God, to be taken up into the current of Christ's self-offering. It became customary for Christians to bring bread and wine, together with their gifts for the needs of the Church and the poor, whenever they came to take part in the Eucharist, and various methods were developed of presenting these offerings and conveying the bread and wine for the Eucharist to the altar.

In Africa, for instance, in St. Augustine's time, the people brought their offerings up to the altar; the priest received them and then set apart what was needed for the Eucharist.

In seventh-century Rome, the celebrant and his assistants went around and collected bread and wine from the people. (This is the origin of the ceremony of the "Lavabo" — the celebrant needed to wash his hands which had got sticky in handling loaves and jugs of wine.) So the Offertory chant, of which our present "Offertory verse" is a token, was developed to accompany the procession with the gifts, as the "Secret" prayer expresses the offering of the gifts and ourselves to God. In other places the people brought their gifts to a special side room when they first came to church, and what was to be used for the Eucharist was brought up and placed on the altar at the beginning of the Eucharistic part of the service. This "Great Entrance" is a very prominent part of the present Byzantine liturgy, for instance.

●

So far, what was done was still clearly in the framework of preparation for the sacrifice-banquet. But then things began to get confused. In our Roman rite, the people no longer brought bread and wine as offerings, but money instead (which is why the collection is taken up at this point in the Mass). And the celebrant began to engage in a private conversation, as it were, with God, describing and offering the bread and wine as if they had already become Christ's Body and Blood. But he continued to wash his hands, althought this was no longer needed.

This action was given, by the Psalm that accompanies it, the meaning of a desire for spiritual cleanness in order to take part worthily in Christ's sacrifice—a desire already expressed in one way or another in the Secret Prayer.

The present prayers and actions carried out by the priest between the Offertory verse and the Secret Prayer are, therefore, rather like the various distractions that can delay beginning a family meal. The essence of this part of the Mass, and what we need to concentrate on during it, is the presentation of ourselves and our gifts to God in the spirit indicated by the Offertory antiphon and the Secret Prayer. Surely this is enough!

THRU GOD-COLORED GLASSES

PARISH APOSTLES

By GILBERT ROXBURGH, O.P.

One always appreciates letters of suggestion, even if all are not immediately usable. Here is one received two weeks ago on the involvement of the ordinary lay person in the service of religion. The work described is Catholic, but its applicability to all forms of help and contribution are evident.

"Dear Father Roxburgh:

"One hears so much about the importance of lay apostolate these days, and how everyone should be a part of this great work, but one hears very little about an organization, founded some 40 years ago, which trains people for this very work: the Legion of Mary.

"It was founded in Dublin, Ireland, in 1921. Since then, it has spread all over the world. The "legionaries" are the apostles of the parish. Not that there may not be other lay workers in a parish who think of themselves in this light, or other organizations that do apostolic work—but the Legion of Mary groups are formed to do this work specifically.

"THEY MEET in small groups, rarely more than twenty, sometimes as few as six—men and women, boys and girls. Their primary work is to assist the parish—in visiting the homes of the parish, the hospitals, or in any other work he deems necessary. Their work is first of all spiritual, for no matter what else they may be doing as an assignment, they are also spreading the word of God—patiently, persistently, and surprisingly persuasively.

"They usually meet under the guidance of the pastor or an assistant, who acts as spiritual director. It is he who decides what kind of apostolate they shall engage in. They ordinarily do their work in pairs, as the disciples did in the time of Christ. The first object of the Legion of Mary is the sanctification of its own members; after that, to seek out the lost sheep and gently lead them home again. And truly, Father, the number who have been thus sought out and brought back again is absolutely fantastic!

"We all know that many Protestant groups send lay people to visit homes, that one group has brought hundreds of thousands of souls into its membership using this very method. But, oh, how often, the visiting legionary of Mary has heard the words, "This is the first time anybody from the Catholic Church has called upon us." And very often with pleased surprise.

"Well, it is high time that Catholics from the parish church did call on their neighbors. Many of these neighbors have been away from the Church and sacraments for twenty and thirty years. Many have irregular marriages that could be straightened out if they only had a little help. And, shameful to say, not a few of them have unbaptized children.

"THERE ARE those who belong to no faith, who would like to join a church. The legionary of Mary is always in search of these souls, and the grace of God has gently led many of them into the Catholic Church.

"The legionary soon finds that fallen-away Catholics, Jews, Protestants, non-believers will talk very readily to a lay person; with a small show of friendship, it is astonishing how quickly they respond with interest, questions, and—yes—even gripes. It is gratifying to see with what genuine pleasure a person who has not discussed religion in years suddenly talks about it, so deep-rooted in every human soul, yet so taboo in ordinary conversation.

"Like the early Christians, the legionary is trying to make his religion a vital reality, not something hidden all week and brought out on Sunday.

"The member of the Legion of Mary is a parish apostle and missionary. How many priests have confided how desperately we need missionaries in our cities, in our country districts. Well, we have them.

"I have written, Father, so that perhaps you can do something to help more people learn of this organization, which is in many of our parishes, but not enough. Yours sincerely . . . ."

THEY'RE SO FEW OF THEM

Yugoslav churches jammed for a reason

By PATRICK RILEY

BELGRADE, Yugoslavia — Communist officials in Yugoslavia have a disarming habit of pointing out to a visiting journalist: "You see, of course, that the churches are full."

In fact, churches in Yugoslavia are fuller morning or evening, weekday or Sunday than churches in many a democratic country.

This is a tribute to the faith of Yugoslavia's Catholics and to the liberality of its communist regime. But it also has another explanation: there are not enough churches.

The dearth of churches in Yugoslavia might be attributed to a lack of funds for building. It is true that bishops and priests are poor here. Though they welcome their poverty as good for their souls and for the Church and for the respect of communists and faithful alike, it means that they often lack the wherewithal to build churches where they are badly needed.

But this is not the basic reason for the scarcity of churches. In many parts of the country, even when a bishop or priest has the funds, the church does not get built. There are too many ways of stopping it.

The necessary permits fail to arrive. The urban planning commission finds it has no place for a church in its minutely drawn plans. Scarce building materials are needed for construction in "the social sector," as official language terms it.

IN THE YEARS after the war, building materials belonging to the priest might be confiscated for more urgent construction in the social sector. The same was true of land. I saw one small building constructed of materials confiscated from the bishop, sitting in solitary splendor on a plot of land far too big for it by any standard. The land also had been confiscated from the bishop. Both the materials and the land had been destined for a church. To this day there is no church in that outlying part of the city, where the population has doubled in the past few years.

The situation has its lighter side. In one case, a priest, learning that the local planning commission was about to take over land on which he hoped to build a church, hastily began excavating and laid the foundations of the church.

Another priest learned that the authorities of a priestless village were about to confiscate a chapel because it was derelict and out of repair. Upon investigating the chapel he found that the steeple had fallen. He dared not repair it on the spot lest the authorities stop him, so he took careful measurements, built a new steeple in his parish yard about 10 miles away, carted the steeple to the chapel and clapped it on top before the authorities realized what was happening. Today the chapel is in use.

SOMETIMES the authorities demand to see the funds before they will give permission for construction of a church. If the priest is able to produce them, he may then be asked why these funds did not appear on his tax schedule. Some priests have been put on trial as a result.

Whatever means the civic authorities use, the net effect is the same: almost no churches can be built.

This is especially true in Croatia. In the large archdiocese of Zagreb with almost 400 parishes, not a single new church has been completed since the war. One is under construction now. Most of the new churches that have been built are in Bosnia and Dalmatia, and there only after numerous difficulties.

When I asked a federal official in Belgrade why the government does not allow churches to be built, his reply was that churches can be built "where necessary." At this I was unable to repress a smile. Who decides whether a new church is necessary? And what bishop of sound mind and modest means would build a church where it was not necessary?

The official replied that existing churches can be adapted and renovated, and new churches can be built, where there are people to attend them. But he added that construction must be carried out in accordance with regulations.

This proviso, normal in every country, takes on a peculiar ring in Yugoslavia where "regulations' are invoked systematically to prevent the construction of badly needed churches.

The official had no readily available statistics on the construction of new Catholic churches in the country.

The churches restored by the government are all national monuments, and as such are helpful to the tourist trade which in turn is almost vital to Yugoslavia today. The government contributed a substantial sum toward the completion of a tower of St. Anthony's church in this city, but St. Anthony's is something of a national work of art since it was designed by the celebrated Yugoslav architect Joze Plecnik. All but the tower had been completed before World War II.

Some of the churches restored by the government after the war were transformed into national museums. That happened to the shrine of Ptujska Gora in Slovenia, but it now serves as a place of worship.

GIVEN THE regime's obstructive policy on church construction, it is hardly surprising that Catholics are suspicious even when the government undertakes to reconstruct a celebrated old church. Government-sponsored reconstruction of the old church of the Pauline monks at Lepoglava in northern Croatia has been going on for years, while Catholics are obliged to crowd into a room of the rectory for Mass.

Many churches were destroyed or badly damaged during the war. For some of them, official permission for restoration is still withheld after years of petitioning.

Usually, however, abandoned or ruined churches which are not national monuments can be restored at the expense of the faithful. Many of these once-abandoned churches have provided shelter for the celebration of Mass in areas where the population has grown startlingly since World War II. They also serve as catechetical centers.

"They have been our salvation," one priest remarked. But they are still pitifully inadequate. Some of them were little more than wayside shrines, and on Sundays the overflow of worshipers can be seen outside, peering through open doors and windows to follow Mass.

There are few such old churches in Yugoslavia's "new towns," which have grown apace with the country's surging industrialization. More than 100 new towns sprang up in the eight years between 1953 and 1961, and they constitute about one-quarter of the towns and cities listed by the government as "urban settlements."

The official planners of these new cities have left no room in them for churches. In one new town where a bishop had been able to obtain land, the church he wanted to build never went up. The usual administrative obstacles accomplished their task once more.

Church officials, faced by this monolithic policy of obstruction, have almost desperately sought ways and means of bringing the Mass and religious instruction to Yugoslavia's 1.5 million new city dwellers. Where a city has grown beyond its old confines, the bishop may buy a private dwelling and knock down a wall or two to create a makeshift chapel. By law, this chapel can also serve as a catechetical center.

SO FAR, Yugoslav officialdom has shown virtually no objection to the conversion of private houses into chapels and catechetical centers. The pastor of the new chapel gives two weeks' notice to the authorities, and then public Mass can be celebrated and the children can come for catechism.

These chapels are inconspicuous, and that may explain why the regime seems to look upon them with a benign eye. In some ways they are reminiscent of the store-front churches of Harlem. No cross arises from the roof. The only thing that distinguishes them from their neighbors is a simple sign bearing the name of the parish. But for the present they offer the best means of bringing the Mass, the sacraments and Christian doctrine to Yugoslavia's rapidly growing urban population.

Adapt to the times, Latin Church urged

BOGOTA, Colombia — The president of the Latin American Bishops' Conference asserted here that the Church in Latin America "must adapt itself to the needs of the times."

Bishop Manuel Larrain of Talca, Chile said in an interview that this means the Church must always be aware of the need for change in those things that are not essential even though it must preserve "the basic institutions which do not change and cannot change."

"In Latin America," he said, "the Church must aid, promote and sponsor all structural changes of a socio-economic nature which the continent needs for its development." In this connection, he quoted from Pope Leo XIII: "The Church does not embrace any body other than that of Christ."

ASKED HIS view of the most urgent problems facing the Church in Latin America, Bishop Larrain replied:

"There are many, but we can summarize them as follows:

"1. The scarcity of priests. The Church in Latin America must make the greatest effort to increase the number of clergy.

"2. The lack of preparation of the laity to become real members of the Church. The training of the laity, of lay leaders inspired by Christian teaching, is a task that cannot be postponed. We must develop lay people formed to think with the Church so they can inspire all fields in which they are active.

"3. A thorough understanding of the changes in the social climate of the continent today, so that Catholics can know how to carry out their duties in the broad scope of the social changes and reforms needed at this present time."

BISHOP Larrain, who is a member of the ecumenical council's commission on the Lay apostolate and communications media, was then asked how he viewed the Latin American Church's needs in the mass communications field. He replied:

"Essential. The Church needs to make its thinking known. It must reach the people at large and convey its teaching to them. Because of this and due to the progress of technology in mass communications, I believe that . . . all audio-visual means of communications are of transcendental importance for the Church in general and for the Church in Latin America in particular.

"At the turn of the century it was said that had St. Paul lived in this era he would have been a journalist. Pursuing this thought I would now venture to say: If St. Paul were alive today he would be an expert in mass communications and would employ all the audio-visual media. This is nothing more than the logical consequence of the great command of Christ: Preach the Gospel to all mankind."

Named to post

WASHINGTON — Charles M. Herzfeld, a former president of the Catholic Association for International Peace, has been named to head the Defense Department's Advanced Research Project Agency beginning around July 1. The agency is concerned with advanced planning in weapons, nuclear detection and human behavior.

THE WEEK IN LITURGY

By REV. PASCHAL BOLAND, O.S.B., S.T.D.
(St. Meinrad Archabbey)

May 2 SECOND SUNDAY AFTER EASTER. In the time of Christ a shepherd and his flock of sheep was a familiar sight and occupation. Christ called Himself "The Good Shepherd" (Gospel). This role He fulfilled completely, even sacrificing His life for the welfare of His sheep.

We can apply this metaphor of the good shepherd to Christ today in the Sacred Liturgy. The focal point of the Liturgy is the Mass which is the re-enactment of Christ's sacrifice, of the Shepherd giving His life for His sheep. Through this Sacrifice and Sacrament, through this sacred meal, we are spiritually nourished by His Sacred Body and Blood, which Vatican II has made more understandable and available. The green pastures of many graces are now more widely opened to everyone.

May 3 MASS AS ON SUNDAY. Each sheep knows the voice of his own shepherd (Gospel). The shepherd calls and leads the way to the day's grazing and his sheep follow him.

Christians should not only know Christ for their Shepherd in the Liturgy, but also should recognize His voice in the directives of the Holy Father, of their own bishop, and of their own pastor. Just as the shepherd leads his sheep to new pastures, so new fields of doctrine are opened to the flock of Christ today through Vatican II. The shepherd also leads his sheep to old pastures that have a new growth from old roots, for there is a new approach to old doctrines that will nourish the flock.

May 4 ST. MONICA. Mothers of some teen-agers may be able to find inspiration and encouragement in St. Monica. She had a son who was devoted to her, but not to God. She said many prayers and shed many tears because of him. Like the widow's son of Naim (Gospel), Augustine needed a miracle to awaken him to the reality of life, the reality that we have but one lifetime in which to save our souls.

The Gospels record only a few instances when Christ miraculously restored the dead to life. However, Christ has performed millions of miracles of grace to restore the spiritually dead to life.

May 5 ST. PIUS V, Pope. This pope translated into action the decrees of the Council of Trent which were almost as revolutionary in his day as Vatican II is today. Like St. Pius V, Pope Paul VI has a tremendous task to accomplish. He is the good shepherd who leads the way in updating the pastoral care of the flock of Christ. As good Christians let us follow him so as to share in the benefits of the aggiornamento initiated by good Pope John.

May 6 MASS AS ON SUNDAY. The stupidity of sheep is proverbial and the shepherd has to protect them from their own folly. Many people are like sheep whose stupidity involves them in sinful situations that they do not know how they got into, or how to get out of them. Like lost sheep they become entangled in thorn bushes and briars which separate them from Christ and the Church. Such confused Christians need the help of a priest, a kindly shepherd who will disentangle them from their confusion and unite them with the flock of Christ.

May 7 ST. STANISLAUS. This 11th century martyr of Poland was Bishop of Cracow and was slain by the hands of the king himself, Boleslaus II, because he reprimanded the king for his immorality. Some political issues were involved also.

A conflict exists today in Poland between the bishops and the Communistic rulers on both issues of morality and politics. Let us pray to St. Stanislaus for religious freedom for Poland and for special heavenly protection for the Polish episcopacy and people.

May 8 MASS OF THE BLESSED VIRGIN ON SATURDAY. A Saturday in May is most appropriate for honoring the Blessed Virgin Mary. The practice of dedicating Saturdays to Our Lady is said to have originated in the 11th century at the Benedictine monastery of Monte Cassino, destroyed in World War II, now rebuilt, and recently rededicated by Pope Paul VI.

SHARE POP CONCERT PROCEEDS—Identical checks for $2,777 were presented to representatives of the Talbot House and the Latin School Foundation as a result of the "Pop" Concert sponsored in February by the Indianapolis District Council of Catholic Men. DCCM President Joseph Sackenheim, second from right, presents a check to Bernard Alerding, president of the Latin School Foundation board of directors. Al Teare, far left, DCCM auditor, presents a similar check to James Ludewig, president of the Talbot House board. (Staff photo)

Contribution

FORT WAYNE, Ind. — A $1,000 contribution to an interdenominational fund for churches damaged in a recent wave of tornadoes has been made by the Fort Wayne-South Bend diocese. Bishop Leo A. Pursley presented the gift to Associated Churches of Fort Wayne, which initiated the special fund.

Need public funds to back charities

CHICAGO—The administrator of Chicago Catholic Charities said private charitable agencies will need government financial assistance if they are going to maintain or increase their future services.

Msgr. Vincent W. Cooke told the organization's annual meeting that Community Fund assistance "seems to be approaching its peak potential and cannot be considered as a major source of future and increased income."

"Therefore," he said, "to finance future, increased operational expenditures, we must ask the public agencies or public funds to assume a greater share of the financial responsibility. This is especially true in the field of child care which represents half of our total budget."

Msgr. Cooke said Chicago Catholic Charities spent $13.2 million in 1964, of which $6.8 million went for child care.

Spring concert slated at Marian

INDIANAPOLIS—The annual spring concert of Marian College choral groups will be held in the college auditorium Friday, May 7, at 8 p.m.

Combined voices of more than 50 young men and women will be directed by Sister Vivian Rose, O.S.F., music department chairman.

Featured selections of the Bel Canto, women's choral group, will include: "Evensong," "And This Is My Beloved," and a Korean folksong "Arirang."

The Marian Choraliers, men's glee club directed by James McCaslin, will feature "A Salute to Spring," along with "Lord, How Can I Know Thee" and "Your Welcome Smile."

There will be no charge for the spring concert.

● VIEWING WITH ARNOLD

Action enthusiasts will like 'Dundee'

By JAMES W. ARNOLD

"Major Dundee" is a big western about two violent enemies who agree to postpone their showdown until after they accomplish a mission that is Bigger Than Both of Them. It is a decrepit plot-any movie fan has seen it a hundred times, usually in the form of the sheriff and prisoner who suspend mutual anatognism long enough to join six-guns against the Real Bad Guys. But the film is better than it sounds and might, with more luck, have been a minor outdoor classic.

The opponents are a tough Union commander (Charlton Heston, in cigar and dirty longjohns) and a Confederate POW officer (Richard Harris, the British Brando, in feathered Aussie-style stetson). They pool their ragtag bands to trek through the Mexican bush after a scrawny old Apache who has cheerfully butchered an Army garrison. When that vengeance is carried out, Yank and Rebel vow to have a go at each other.

The film readily exemplifies Hollywood's split personality, and the despair that constantly afflicts movie lovers. Columbia first ordered director-writer Sam Peckinpah to make it in Mexico for $4½ million, then lopped a million from the budget 10 days before shooting was to begin.

To reduce costs, actor Heston returned all his salary and director Peckinpah 70 percent of his. After the movie was finished under harrowing financial conditions, Peckinpah was fired and the studio chopped 20 minutes off the movie without consulting him.

It would be unkind to imply that the cuts were dictated by considerations of box-office rather than art, but the producers are businessmen, and the director is supposed to be the artist. Young Peckinpah, in fact, may be a gifted one. A TV alumnus, he created a stir among world critics with his last film, a low-budget 1962 sleeper western ("Ride the High Country.") He is now so irked he want shis name taken off "Dundee"; "It isn't the picture I made."

●

The moral is plain. The public will get good pictures only if they are made by creative talent and not by the money-changers. The "Dundee" case is by no means rare; many directors, unlike Peckinpah, simply agree to cuts and sulk off to their yachts. Producers who mutilate the work of their own directors then shriek in outraged defense of art when a censor asks them to cut 30 seconds from a rape scene. Movies seem to be defined as business or arf depending on who is on what end of the cutting scissors.

The sharp end always seems aimed at the director. Too many ignorant people are kibitzing over his shoulder. It is as if DaVinci had to submit the "Mona Lisa" to a committee of stockholders to decide whether the smile should turn up or down or whether the whole thing might be improved with a couple of spear-carriers in the background.

Not that even the remnants of "Dundee" are comparable to Renaissance art. But there are vestiges of intelligence, strong narrative, careful characterization, and vast heaps of imaginatively staged action. Parts of it clearly recall some of the best of John Ford, especially in the humanizing of minor characters the use of women and children as symbols of civilization amid the slaughter, the touching combination of masculinity and warmth. But the mood of some sequences (the troopers arriving at the massacre site or moving quietly into an apparently deserted village) reminds one most of adventure films of the breed of "Northwest Passage" or "Beau Geste."

●

As finally released, however, "Dundee" is chiefly a collection of bloody, swiftly cut battle scenes, disconnected episodes and characters who are brightly introduced, flicker briefly and fade puzzlingly into the background. We never find out what is really eating Heston, why he is what he is, and we aren't allowed to become sufficiently attached to the men to be moved when they die, as most of them do. Fighting ultimately is shown only for fighting's sake, and the film is degraded.

One tense bit, a conflict between the Southerners and some Negro troopers, seems dragged in as a brief for brotherhood because the situation is left dangling and never picked up again. But it is a nice touch when a redneck is thoroughly whipped by a white preacher who has apparently not yet learned the technique of nonviolence. (The catharsis one enjoys in films is not really possible, much less recommended, in real life).

A sequence in which an obviously well-fed Aryan like Senta Berger materializes in a village of starving Mexicans and ends up swimming in the what-have-you with Heston is typical Hollywood corn.

●

The movie is marked throughout by superb color photography, artful camera angles and brisk editing, and Peckinpah works harder than most directors to make the sound as realistic as the visuals. One suspects that a brief but masterfully tough and human scene, in which a Confederate is tried for desertion amid pawing horses and stricken comrades, with women and crying babies in the background, will be long remembered.

"Dundee" is worth recommending, perhaps, only for action enthusiasts. Violence and contrived sex survived the cutting much better than human values. But among its distinct assets are rugged performances by Heston and Harris. Whatever their faults, they are recognizable as real men, and this rare quality could not be edited out of the final print.

(Legion of Decency: A-2—unobjectionable for adults and adolescents.)

● VARIETY IN BOOKS

'The Church and the Liturgy'

"The Church and the Liturgy," (Volume 2, Concilium), Johannes Wagner, Editorial Director. Paulist Press, Glen Rock, N.J. 191 pp. $4.50.

If you are looking for a single volume that will give deep meaning to contemporary liturgical renewal, we recommend "The Church and the Liturgy," second volume of the noteworthy international Catholic publishing project Concilium.

The editorial director for the area of the liturgy is Johannes Wagner of West Germany, who is recognized not only for his scholarly achievements in the liturgical field but also for his involvement in the drafting of the Constitution on the Sacred Liturgy of Vatican Council II.

In his preface to this volume Father Wagner writes that "the phenomenon of a movement of general ecclesiastical renewal carried on in the name of the liturgy, drawing its strength from the act of public worship and making the renewal of this worship its main purpose, is something new in history."

Besides treating of such timely topics as concelebration, communion under two forms, it also deals with the bishops' role in the development of the liturgy and the responsibility of the clergy toward the Liturgy Constitution.

Two major articles in the book are written by Americans: Father Frederick R. McManus and Father Godfrey Diekmann, O.S.B., both world renowned specialists and experts in matters liturgical.

Father Alvin Illig, C.S.P., Executive Manager of the Paulist Press, describes Concilium as a "home study" course for priests whose seminary theology courses pre-dated the Vatican Council. "A priest," he says, "by spending an hour a week with Concilium, can stay abreast of all that is current in theology."

We readily concur.

(Reviewed by Father Boniface L. Wittenbrink, O.M.I., Executive Secretary, Conference of Major Superiors of Men, Washington, D.C.)

●

"That Day With God," edited by William M. Fine. McGraw-Hill, New York. 213 pp. $4.95.

"That day" is Nov. 24, 1963, two days after President Kennedy's assassination; the book is a collection of sermons delivered on that Sunday in the United States and throughout the world—by men of all beliefs, but with one thought: sorrow at the sudden death of President Kennedy.

Cardinal Cushing has written the foreword; as he says: "It is good for us to have this permanent memorial of that greatness which we all admired, which was so shortly with us and so swiftly taken away." And as the Cardinal also noted, "human explanations at this hour helped not at all; human comforts gave no consolation, so men turned to the one Power over which evil and violence could make no conquest—they sought for peace in God."

The tributes are as varied as the men who made them; but they do bring back the memories, the cold chill of those bitter days in November, 1963, as many wondered what manner of people were we, following the assassination of President Kennedy and the murder of Lee Oswald.

The tributes are touching, some long, some short; but all turning us, as Cardinal Cushing says, "to the one Power over which evil and violence could make no conquest."

There are memorable lines in all of these; one is that in the sermon preached by the Rt. Rev. William F. O'Brien in Sacred Heart Cathedral in Dallas. Msgr. O'Brien said: "Our Father Huber here was there to administer the last rites of the Church, and to comfort Mrs. Kennedy. After having done what he could, he said, 'It was a very, very long ride back.' "

Many will want to add this well designed volume to their collection of Kennedy remembrances; it is well worth including in any collection.

(Reviewed by Floyd Anderson, Director, N.C.W.C. News Service, Washington, D.C.)

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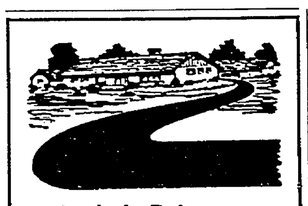

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Carolyn Says:
FIRST AID TREATMENT—
For Spots and Stains
GLUE: Sponge first with clean cloth and lukewarm water, then with detergent suds (1 tablespoonful o 1 pint lukewarm water). Vacuum away suds. Sponge with white vinegar, if glue has dried.
Carolyn J. Hollcraft, Mgr.
(A Weekly Service to Criterion Readers)
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Radio & Television

INDIANAPOLIS AREA
Sunday Television
6:45 a.m.—Saints Alive .....(13)
8:30 a.m.—Christophers .....(13)
9:00 a.m.—Sacred Heart .....(8)
10:00 a.m.—Challenge .....(6)
10:30 a.m.—Look Up and Live .....(13)
Monday thru Saturday TV
6:45 a.m.—Saints Alive .....(13)
Monday thru Friday TV
7:30 a.m.—Sister Says .....(8)
Saturday Television
2:00 p.m.—Directions '65 .....(13)
Sunday Radio
6:15 a.m.—Sacred Hean .....WISH
6:30 a.m.—Hour of Crucified .....WIBC
8:30 p.m.—Ave Maria Hour .....WIBC
9:30 p.m.—Catholic Hour .....WIRE
10:45 p.m.—Hour of St. Francis ....WFBM
Friday Radio
6:00 a.m.—Sacred Heart ..... .WFMS

NEW ALBANY AREA
Television—Sunday
11:30 p.m.—Christophers .....WAVE
4:30 p.m.—Catholic Hour .....WAVE
4:30 p.m.—Lamp Unto My Feet ....WHAS
Radio—Sunday
6:15 a.m.—Hour of St. Francis ....WKLO
7:45 a.m.—Sacred Heart .....WKLN
8:15 a.m.—Sacred Heart Hour ....WHAS
9:15 a.m.—Your Catholic Visitor ..WHAS
6:45 p.m.—Sacred Heart Hour ....WAKY
7:30 p.m.—Catholic Hour .....WAVE
Monday thru Saturday
10:45 a.m.—Through for Today ....WKYW
6:45 p.m.—Rosary Hour .....WLRP
Tuesday
7:30 p.m.—Moral Side of News ...WHAS

RICHMOND AREA
Radio—Saturday
6:15 a.m.—Hour of St. Francis ....WKBV
Sunday
7:15 a.m.—Sacred Heart .....WKBV
7:30 a.m.—Sacred Heart .....WKBV
7:30 p.m.—The Christopher Program WKBV
10:30 p.m.—Ave Maria Hour .....WGLM

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

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

TELL CITY AREA
Radio—Daily
6:00 p.m.—The Rosary .....WTCJ
Radio—Sunday
7:00 a.m.—Sacred Heart .....WITZ
7:15 a.m.—The Christophers .....WITZ
7:15 a.m.—The Christpohers .....WTHI
7:30 a.m.—Hour of the Cruicified ..WITZ
9:30 a.m.—Ave Maria Hour .....WITZ
11:00 a.m.—Students of W. Baden ..WITZ
11:15 a.m.—Hour of St. Francis ....WITZ

TERRE HAUTE AREA
Sunday—Television
9:30 a.m.—Church in the Modern World .....WTHI-TV
9:30 a.m.—Lamp Unto My Feet .....(10)
Radio—Sunday
9:45 a.m.—Religion .....WTHI

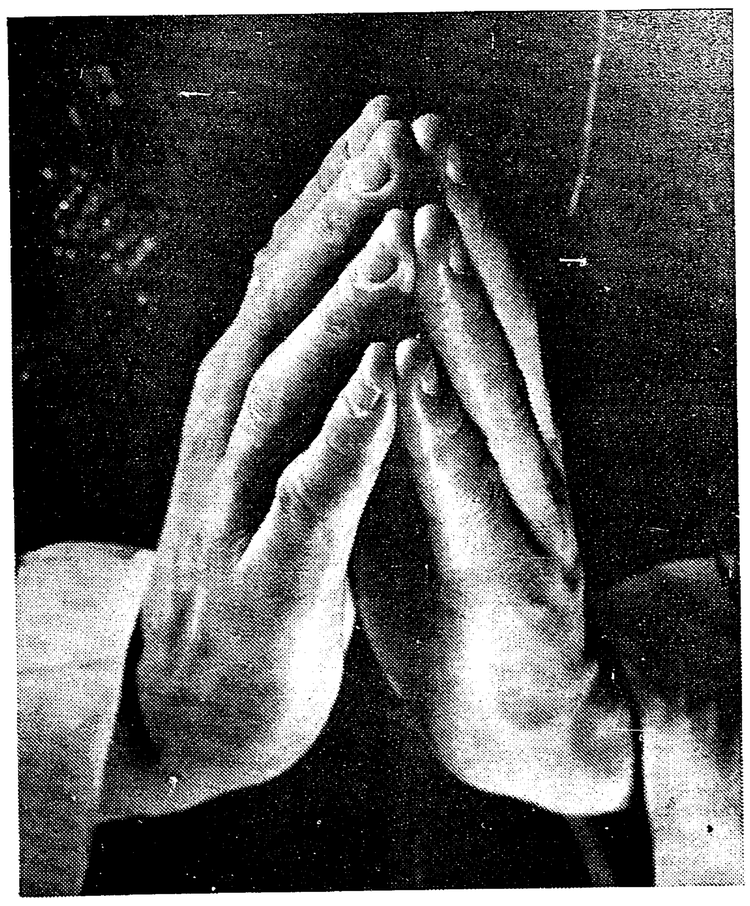
CONNERSVILLE AREA
Radio—Sunday
12:00 p.m.—Sacred Heart .....WNCF

EVANSVILLE AREA
Sunday Television
11:30 a.m.—Christophers .....(7)
Saturday
4:15 p.m.—Credo .....(14)
Radio Programs
Sunday
6:30 a.m.—Ave Maria Hour .....WJPS
8:45 a.m.—Hour of St. Francis ....WEDA
1:30 p.m.—Catholic Hour .....WGBF
Saturday
5:00 p.m.—Local Catholic Program .WGBF

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

NORTH VERNON AREA
Radio—Sunday
11:30 a.m.—Religious News .....WOCH
1:30 p.m.—Sacred Heart .....WOCH

The Hands of A Priest



The Archdiocese of Indianapolis will be blessed this Sunday, May 2, with the addition of seven new priests to serve the spiritual needs of its 190,000 Catholics. Ordination ceremonies will be conducted by Archbishop Schulte in St. Meinrad Archabbey Church. The ordinands include:

Rev. Michael Bradley, St. Joan of Arc (Indianapolis)
Rev. Donald Buchanan, American Martyrs (Scottsburg)
Rev. Kenneth Murphy, St. Philip Neri (Indianapolis)
Rev. Eugene Suding, St. Andrew (Indianapolis)
Rev. Joseph Wade, St. Andrew (Indianapolis)
Rev. John Rocap, (Ordained July 12, 1964) Immaculate Heart (Indianapolis)
Rev. James Wilmoth, St. Philip Neri (Indianapolis)

THANK GOD FOR THESE NEW PRIESTS BY ATTENDING
Annual Day of Prayer
ST. JOHN'S CHURCH
(Capitol at Georgia) Indianapolis
SUNDAY, MAY 2 — 4 to 5 p.m. Holy Hour — (Actual time of Ordination)

Tic Tacker

A recent survey made at the Archdiocesan retirement home, **St. Paul's Hermitage,** in Beech Grove, has indicated that there are eight residents who have sons and daughters in religious life. Four have more than one Religious in the family.

The list includes: **Mrs. Barbara Rose Brezette,** mother of **Sister Suzanne, S.P.,** of St. Rose Academy, Vincennes; **Patrick Doherty,** father of **Father James Doherty,** instructor at the **Latin School of Indianapolis, Sister Dennis, S.P.,** in graduate studies at Catholic University, and **Sister Terence, S.P.,** at Downer Grove, Ill.; **John H. Gottemoller,** father of **Brother Thaddeus Gottemoller, C.S.C.,** at Holy Trinity High School, Chicago, and **Father Mary Bartholomew Gottemoller, O.C.S.O.,** at Our Lady of Holy Trinity Monastery, Huntsville, Utah.

Also, **Mrs. Gertrude Arvin Greenwell,** mother of **Sister Agnes Virginia, S.P.,** at **St. Jude School,** Indianapolis; **Mrs. Katherine Ryan Koster,** mother of **Msgr. Charles P. Koster,** of the Archdiocesan Marriage Tribunal, and **Father Joseph F. Koster,** pastor of **St. Anthony's parish,** Morris; **John J. Soland,** father of **Father Humilis Soland, O.F.M.,** at Nashville, Tenn., and **Sister Aloysia Joseph, C.S.J.,** at Denver, Colo.; **Mrs. Magda Zimmer,** mother of **Sister Mary Stephanie, O.S.F.,** in graduate studies at Catholic University; and **Mrs. Mary Newbold,** mother of **Father Thomas Moore Newbold, C.P.,** at Citrus Height, Cal.

NAMES IN THE NEWS—**Sister Donna Marie Witte, M.M.,** Maryknoller who has spent 10 years in the Philippines, will visit with her family in Richmond, Ind., several days prior to her return to the Philippines. She has spent the past months at the Maryknoll motherhouse in New York. . . . **Charles E. Stimming,** past president of the **Archdiocesan Council of Catholic Men** and a member of **St. Joan of Arc parish,** Indianapolis, has been re-elected treasurer of the Indianapolis Senior Citizens' Center. . . . **Sister Joan Marie** and **Sister Miriam Clare** of **Marian College** will accompany several students to a meeting of the Indiana Home Economics Association in Fort Wayne this week-end. . . . **Father Eric Lies, O.S.B.,** general manager of **Marriage Magazine** published at **St. Meinrad Archabbey,** will be heard on the Christian in Action radio program during May. The program, produced by the National Council of Catholic Men, is heard on the ABC network. . . . **Mother Anna Michael, R.G.S.,** administrator of **Marydale School** and superior of the **Sisters of the Good Shepherd,** Indianapolis, is in serious condition in **St. Vincent's Hospital.** . . . Hospitalized clergy include: **Father Andrew O'Keefe,** chaplain of **St. Francis Hospital,** Beech Grove; and **Father John Geran,** St. Vincent's Hospital. . . . Finalists in the Central Indiana Spelling Bee, facing ultimate elimination on May 8, are: **Michelle Arnett, St. Michael School; Mary Delaney, Holy Name,** Beech Grove; **Alice Ely, Immaculate Heart of Mary; Jeanette Hagelskamp, St. Andrew; Theresa Haller, St. James the Greater; Kenneth Herrick, St. Christopher; Stephen Koss, St. Matthew; Mary Ann Newell, St. Pius X, Joan Stahl, St. Joan of Arc;** and **Ann Marie Trauner, Holy Trinity,** all in Indianapolis.

AROUND AND ABOUT—Two color films on Montessori education will be shown at the **St. Mary's Child Center** on Friday, April 30, at 8:15 p.m. . . . **Paul Kazmierzak, Cathedral High School** senior who received a scholarship to **Marian College,** had his name misspelled in the original story last week in The Criterion. . . . All branches of The Indiana National Bank in Indianapolis are featuring American flags for sale at cost, $2.89. This is an ideal opportunity to secure a new, 50-star flag for your home, school of place of business. The flags are 3x5 feet.

Women and work

(Continued from page 4)

allowing as how a woman's place is in the home anyway.

Yet, a vast body of competent research studies have shown that only a minority of working women take jobs on whim or out of boredom. The overwhelming majority work out of sheer necessity.

It doubtless is true that working wives and mothers, taken as a whole, are part of a faulty social pattern which contributes to many problems, including divorce and child delinquency.

It also is true that the custom of paying men more than women for the same work stems in part from the prevailing concept of the man as the breadwinner upon whose brain and brawn many hungry mouths depend. The trouble with this concept, though, is that, once pay scales have been set, a woman breadwinner gets no higher pay than a woman with no economic need to work.

Anyway, whatever a woman's reason for holding a job may be, she deserves the same pay and considerations that a man doing the same work gets. To argue otherwise is to argue that women somehow are inferior.

That very argument, of course, sometimes has been used by exploiters. But it simply doesn't hold water.

Women's competence and their very numbers slowly have forced some unions into recognizing their rights and needs.

Business and industry also have become impressed by the fact that women as a group are better educated than men and that their gender places no limitations on their abilities and potentialities.

But the old habit of under-paying them and making them work three times as hard as men for advancements is difficult to kick. Title VII of the Civil Rights Act, combined with the 1964 federal "equal pay for equal work" law and state and local pressures, should signal the long-deferred economic emancipation of millions of working gals.

1965 Convention Archdiocesan Council of Catholic Women

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Collegiality

(Continued from page 1)

indignant that some have, in his view, misunderstood what has happened to the point where they consider Pope Paul as an indecisive Hamlet who can't make up his mind.

"Such a view is to miss the point," he said. "Many would be happy if the old juridical weapons of the past were used . . . they would have the Pope clamp down on the minority opposition.

"This is not what collegiality means. Nor does it mean any lessening of the authority of the Church. It means strengthening that authority, giving the Pope greater freedom, in full community with the whole college of bishops. Giving him greater strength, greater awareness, to the life throughout the Church—through the college of bishops.

"This co-responsibility in authority needs a patient dialogue. That is why I feel Pope Paul is greatly misunderstood. I feel that quite an injustice is done to him when he is called timid, indecisive, a Hamlet, if he does not come out every day with a new law.

"This is not his mission—to come out with a new law every day. His mission is to hear, and to convince, and to win over to real unity of the spirit, all the various groups in the Church. And only after this is done should there be law."

MacEoin

(Continued from page 4)

ciple, of course, there is no issue."

The upper levels of Church authority do all they can to hold the official line. Several priests who express disapproved opinions have been threatened with excommunication. The contrary position, nevertheless, is growing among the lower clergy, especially the pastor in the slum areas of Bogota. Many of them last year rejected instructions on how to vote in congressional elections.

Restiveness is spreading from among the lower clergy both downward to the laity and upward into the ranks of the bishops. Just a few months ago, Colombia faced its gravest crisis in many years, when the Christian trades unions and free trades unions joined in ordering a general strike in protest against rising costs of living.

Following the traditional formula, the bishop of Popayan (a medieval town lost in the Andes) condemned the proposed strike as immoral and Communist-inspired, nothing daunted by the failure of the Communist-dominated unions to co-operate with the others in their strategy. The cardinal was more subtle. He contented himself with pulling the rug from under the "labor priest" counsellor of the Christian unions by notifying him, with copies to the press, that his function was strictly spiritual and that accordingly he should keep clear of the political and the social.

●

Everyone read the cardinal's statement as a disassociation of the Church from the aspirations of the workers. But at that moment, in an unprecedented split within the hierachy, eight bishops prepared a statement which urged the workers not to forget the common good but insisted that labor's grievances were legitimate and that the workers were entitled to strike as a last resort.

This statement has not yet been released, because the employer associations—again in an unprecedented move—agreed to sit down on terms of equality with the unions and analyze the issues. They have formed a mixed commission which is expected to take some months to report. In the meantime, the strike has been postponed. Although the statement of the eight bishops was not released, the fact of its existence has become public knowledge and constitutes a significant factor in favor of the workers in the continuing discussions.

Opinions

(Continued from page 4)

he is being pretty narrow-minded.

Whenever I try to discuss it with other Catholics they have little to say. The Pope himself says the problem is urgent, yet they act as if it is a sin even to discuss it. I believe they are hypocrites!

Why isn't there some kind of campaign to get funds to carry out research in this important field? Why the reluctance? Don't the Church leaders realize how many souls are lost when desperate parents turn to other more effective means of controlling their offspring? Aren't those in a position to help, but who refuse to do so, just as guilty of sin as these parents? Perhaps I am wrong, but I think they are, just as surely as those who refuse to help the poor are guilty when the poor have to steal to live.

Won't someone join me in praying for and supporting this cause?

A worried expectant mother

New site

A change in the site for the first annual Cathedral High School Alumni Banquet on Thursday, May 6, was announced this week. The affair will be held at the Indianapolis Athletic Club instead of at the Indiana Roof, as originally planned.

Bus is chartered for transportation to ACCW parley

INDIANAPOLIS—The Indianapolis South Deanery Council of Catholic Women has chartered a bus for transportation to the Archdiocesan Council of Catholic Women's Convention to be held at the French Lick Sheraton Hotel, French Lick, Ind., Tuesday and Wednesday, May 11-12.

The bus is scheduled to leave St. Roch Church, 3511 S. Union Ave., at 6 a.m. Tuesday, May 11, and will return about 6 p.m. the following day. Bus reservations can be made by calling Mrs. Fred Klemm, ST 7-2039.

Archdiocesan delegates who plan on staying overnight at the hotel are to make their reservations with the French Lick Sheraton by Saturday, May 1. The deadline for registrations and one-day guests is Friday, May 7. The registrations are to be made with Mrs. Leo Brand, 3301 E. Sumner Ave., Indianapolis. The registration fee for the convention is $1, and the cost of the Tuesday banquet is $5.50. The luncheon on Wednesday is $3. All checks or money orders for either day are to be made payable to Mrs. Brand.

Calendar

SATURDAY, MAY 1

A Social in St. Ann's school hall, 2839 S. McClure St., from 7 to 10 p.m..

The Saturday Social at Holy Cross starts at 6:30 p.m. in the parish hall, 125 N. Oriental.

SUNDAY, MAY 2

The Fun Party in St. Catherine's parish hall, Shelby and Tabor Sts., begins at 5:30 p.m.

A Fashion Show and Smorgasbord, sponsored by Holy Angels Altar Sodality, at 6:30 p.m. in the school hall, 28th and Northwestern. Public invited.

MONDAY, MAY 3

The Card Party, sponsored by the Blue Ladies of Our Lady of Lourdes, begins at 1:30 p.m. in Union Federal Hall, 5646 E. Washington St.

Ordination

(Continued from page 1)

Michael's parish, Brookville, will deliver the sermon.

A reception is scheduled from 3 to 5.30 p.m. in the Marott Hotel.

The ordinand has a sister in religion, Sister Rose Annette, S.P., of Holy Cross School, Indianapolis.

Rev. James R. Wilmoth

Rev. James R. Wilmoth, the son of Mr. and Mrs. Ralph Wilmoth of St. Philip Neri parish, Indianapolis, attended high school and college at St. Mary's (Ky.). He also attended St. Meinrad School of Theology.

He will offer his First Solemn Mass at 4 p.m. Sunday, May 9, in St. Philip Neri Church.

The pastor, Msgr. Albert H. Busald, will serve as archpriest. Ministers include: Father Edward Ripperger, assistant pastor; and Father John Lesousky, C.R., of St. Mary's College (Ky.). Preaching will be Father Raymond Moll, pastor of St. Augustine's parish, Leopold.

The reception will be held from 5:30 to 7:30 p.m. in Scecina Memorial High School cafeteria.

Rev. Gregory Chamberlin, O.S.B.

Rev. Gregory Chamberlin, O.S.B., is the son of Mr. and Mrs. Cecil O. Chamberlin, of St. Andrew's parish, Indianapolis.

A member of the Benedictine community at St. Meinrad Archabbey, he took all his seminary studies there.

He will offer his First Solemn Mass in St. Andrew's Church at 12 noon Sunday, May 23.

Serving as archpriest will be Father Matthew Herold, pastor. Other ministers include: Father Marion Walsh, O.S.B., of St. Meinrad; and Father William S. Fisher, assistant pastor of St. Michael's parish, Brookville. Father Albert Ajamie, pastor of Holy Angels parish, Indianapolis, will deliver the sermon.

A reception will be held in the parish hall, starting at 7:30 p.m.

Cathedral concert set for week-end

INDIANAPOLIS — The Cathedral High School Concert Band will present its 1965 spring concert Saturday, May 1, and Sunday, May 2, at 8:15 p.m. in the school auditorium. Directed by Brother Eugene Weisenberger, C.S.C..

The diversified program will include "The London Symphony," "Concerto for Clarinet," "Processional March from Die Meistersinger," "West Side Story" highlights, 'Original Dixieland Concerto" and selections by the Cathedral German Band.

ND Club pays honor to J. Albert Smith

By FRED W. FRIES

J. Albert Smith, a member of St. Joan of Arc parish, is the 1965 Indianapolis "Notre Dame Man of the Year."

The honor was announced for Mr. Smith at the annual Universal Notre Dame Night celebration held last Tuesday evening at the Indianapolis Athletic Club. A near capacity crowd attended the dinner.

Also announced at the affair was the recipient of the $3,000 scholarship given annually by the Notre Dame Club of Indianapolis. He is John M. Boyle, a senior at Cathedral High School and the son of Mrs. John E. Boyle, of St. Joan of Arc parish.

GUEST SPEAKER at the dinner was the Very Rev. Theodore M. Hesburgh, C.S.C., president of Notre Dame University.

Speaking on the general theme "A Century of Science at Notre Dame," Father Hesburgh appealed to scientists to bend their efforts toward alleviating human ignorance and suffering.

"What we need," he told his audience, "are scientists with compassion."

Father Hesburgh pointed out that there are literally millions of people in the world afflicted with debilitating and largely fatal diseases such as malaria and millions of others who can neither read nor write. Helping these unfortunates is the real challenge for scientists of the future, he said.

"Unless scientists do something about human ills." the speaker stated, "our science is empty and a wasted opportunity."

NEWLY-ELECTED officers of the Notre Dame Club announced at the dinner include: Richard F. McNamara, president; William K. McGowan, Jr., vice-president; Robert E. Kane, secretary; Richard K. Owens, treasurer; and Leo A. Barnhorst and Fred L. Mahaffey, directors.

William S. Sahm was master-of-ceremonies.

HONORED—Shown at last Tuesday's Universal Notre Dame Night observance are J. Albert Smith, chosen "Man of the Year," and John M. Boyle, scholarship winner.

ART FAIR FARE—Hundreds of visitors viewed the annual Art Fair exhibit last week-end at St. Thomas Aquinas auditorium, Indianapolis, which featured works of Catholic grade school artists. A sample of the effort is shown above. Several murals and mosaics were displayed which represented collective artistry of entire classes of youngsters. (Staff photo)

St. Francis parish sets social, dance

INDIANAPOLIS — The St. Francis De Sales parish women's club will sponsor their annual Ladies' Social on Friday, April 30, from 7:30-11 p.m. in the church basement at Avondale and 22nd Streets. Games will be played and refreshments will be served.

The Women's Club of St. Francis De Sales parish will sponsor a "Big Band Dance" on Friday, May 14, from 8:30 p.m.-1 a.m. at the UAW Hall, 431 S. Shortridge Rd. Reservations can be made by calling Mrs. T. Branham, Jr., LI 5-3227.

St. Joan of Arc card party set

INDIANAPOLIS — The St. Joan of Arc Women's Club will hold their annual card party Friday, May 7, in the Cathedral High School gym.

Mrs. Gordon Connor is general chairman of the committee planning the party, and Mrs. Roy Grothaus is her co-chairman. Other committee members are: Mrs. Edward Dunn, Mrs. Jack Prout, Mrs. Marvin Chapman, Mrs. James Buehler and Mrs. A. J. Montezon.

There will be favors for all players and prizes for each table as well as special door prizes to be given away.

St. Catherine's slates card party

INDIANAPOLIS—The annual pillow case card party sponsored by St. Catherine's Altar Society, will be held Sunday, May 2, in the school hall, 1115 E. Tabor St.

All card games will be played including adult and children's bunco, beginning at 2 p.m. Two cash prizes of $100 and $50 will be awarded as well as door prizes. A light luncheon will be served following the party. Blind tallies will be accepted. The general public is invited to attend.

Mrs. Ann Gallagher and Mrs. Robert LaBrecque are co-chairmen.

AROUND THE ARCHDIOCESE

Women's retreat set for New Albany area

NEW ALBANY, Ind. — The women of the New Albany Deanery and the Kentuckiana area will hold their first retreat of the year at Fatima Retreat House, Indianapolis, the weekend of May 14-16. Father Joseph Claus, of Evansville, will be the retreat master.

A chartered bus will leave St. Mary's School, East 8th and Elm Sts., New Albany, on Friday evening, May 14, at 5:15 p.m. Bus reservations, at approximately $3.25 a person, may be made with Mrs. Louise Livingstone, 1311 E. Market St., New Albany, WH 4-0832. The registration fee must accompany the reservation. The deadline is Friday, May 7.

The Alumnae Association of the St. Joseph Infirmary School of Nursing will honor nurses graduated 25 years at their annual banquet on Saturday, May 8. The event will be held at the St. Joseph Infirmary Cafeteria beginning with a social hour at 5 p.m. followed by dinner at 6:30 p.m. The graduating class of 1965 will be guests for the evening.

TERRE HAUTE

Two Schulte High School adult organizations—the Parents Club and the Boosters Club—are co-sponsoring a Parents Dance on Friday, April 30th, to be held at the American Legion Post 40 clubrooms, 417 S. 5th. Dancing will be from 9:30 to 12:30. Tickets are $1.00 and may be obtained at the door. Snacks will be served, and door prizes awarded. Co-chairmen for the event are Mrs. Albert Eldred and Mrs. Ralph Servie.

RICHMOND

Sister Daniel Miriam, Sisters of Charity, Mt. St. Joseph, Cincinnati, will discuss "The Sisters' Vocation" in a lecture to be given to the high school girls of three Richmond parishes. The lecture is scheduled Sunday, May 2, following the 9 a.m. Mass at Holy Family Church.

Art exhibit set at Marian College

Six Marian College senior art majors will be exhibiting in the college art department until June 6 in fulfillment of degree requirements.

Currently exhibited are works of Indianapolis students Kathleen Kiley and Michael Leonard. Their efforts will be on display until May 7.

From May 9 to May 21, Kathleen Stapleton, of Hinsdale, Ill., and Margaret Mader, of Cincinnati, will hold their exhibits.

The final art pairing will include the works of Kathleen McCarthy, of Indianapolis, and Sister M. DePaul, O.S.F., of Cincinnati.

Exhibits may be viewed daily, including Saturday and Sunday, from 2 to 5 p.m. in the fine arts building on campus.

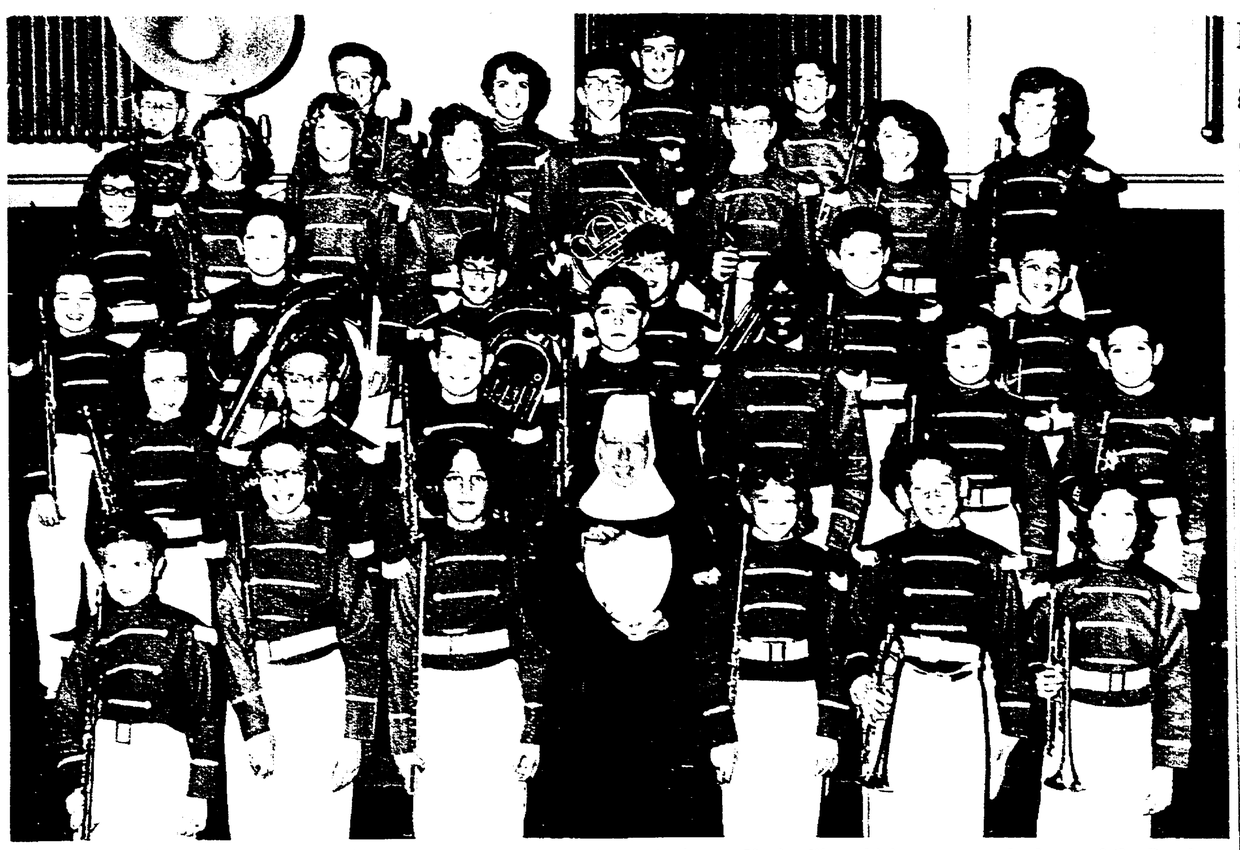
St. Meinrad lists priest speakers for pilgrimages

ST. MEINRAD, Ind. — The 1965 May pilgrimages to the Shrine of Our Lady of Monte Cassino will begin at 2 p.m. Sunday, May 2. The shrine is located one mile north of St. Meinrad Archabbey on highway U.S. 460 (Indiana 62).

Father Marion Walsh, O.S.B., director of the Shrine, has announced that the following monks of St. Meinrad Archabbey will conduct the 1965 May pilgrimages.

Father Lambert Reilly will preach on Sunday, May 2. His topic will be "Mary as a Teen-Ager." On May 9 the preacher will be Father Hubert Voigt, whose topic will be "Mary as a Wife." The topic of the sermon of Father Maurice Harpenau on May 16 will be "Mary as a Mother." On May 23 Father Lucien Duesing will preach on "Mary as the Mother of a Priest." The Very Reverend Gabriel Verkamp, Prior of St. Meinrad Archabbey, will conduct the pilgrimage on May 30 and will preach on the topic, "Mary as a Widow."

In addition to the sermon, each pilgrimage consists of a reading from Holy Scripture, a Marian hymn, recitation of the Rosary and procession, the Litany of the Blessed Virgin Mary, a second reading from Holy Scripture, the Pilgrim's Prayer, a blessing, and a final hymn. The pilgrimages usually last about one hour.



BAND-ORCHESTRA CHAMPION—This is the fine band from St. Anthony, Clarksville, which was named winner of the Band-Orchestra competition in the recent CYO Cadet Instrumental Music Contest at Cathedral High School. Entered in the competition for the first time under the direction of Sister M. Harriet, O.S.B., (holding plaque in the front row), St. Anthony won the nod of the judges over St. Philip Neri of Indianapolis. Eight bands and/or orchestras were entered in the Contest, a new record for the event.

St. Jude Police League sets annual breakfast

INDIANAPOLIS — The St. Jude Police League will hold its annual Communion Breakfast on Sunday, May 2, at the Latin School, 520 N. Stevens St., following 9 a.m. Mass in Holy Rosary Church.

Frank Meech, administrative assistant to Mayor John Barton, will be the principal speaker. A number of civic dignitaries, including Mayor and Mrs. Barton, will be in attendance.

Highlight of the breakfast will be the presentation of the annual Latin School scholarship check to Msgr. Joseph D. Brokhage, Latin School rector. Making the presentation will be Charles Glesing, new president of the St. Jude's League.

Other recently installed officers include: Paul Asa, 1st vice-president; Charles Ray Peak, 2nd vice-president; William F. Donahue, secretary-treasurer; Patrick Cotter, inner guard; Eugene Laugel, outer guard; Maurice Walsh, lay chaplain; and Leroy Fillenwarth, sick committee chairman.

Communion Breakfast chairman is Frank A. Spallina. Cochairmen are Officers Glesing, Donahue and Paul Kestler. Officer Donahue is in charge of ticket sales.

Bosco Guild sets installation rite

INDIANAPOLIS—Mrs. Richard Hudson, the incoming president of the St. John Bosco Guild, will be installed at a luncheon meeting on Thursday, May 6, at Fatima Retreat House, 5353 East 56th St. Other officers to be installed include Mrs. Joseph A. Geiman, vice-president; Mrs. H. J. Baker, secretary, and Mrs. Hugh G. Baker, treasurer. Mrs. Felix Chiplis is the outgoing president.

Preceding the luncheon, Mass will be offered in the retreat house chapel at 10 a.m. Mrs. Thomas Revard is in charge of arrangements.

Greenfield sets benefit auction

GREENFIELD, Ind.—St. Michael's Parish Council of Catholic Women will sponsor a public auction on Saturday, May 8, at the 4-H Building, County Fairgrounds beginning at 11 a.m. Proceeds from the auction will be placed in the parish building fund.

Donations or items suitable for sale would be gratefully received. Such items can be delivered to 104 N. Broadway, or 111 W. McKenzie Road, Greenfield.

For additional information, call Mrs. Elmer Pugh, 402-6508, Greenfield.

Vincent de Paul Society to meet

INDIANAPOLIS — The quarterly general meeting of the Society of St. Vincent de Paul, Indianapolis Particular Council, will be held at 2 p.m. Sunday, May 2, in the Cathedral Social Center, 1324 N. Pensylvania St.

Honorary members as well as benefactors of the active conferences are invited to the meeting.

Oblates to meet Sunday, May 9th

INDIANAPOLIS — The Indianapolis Chapter, Oblates of St. Benedict, will meet in the St. Mary's parish hall, Vermont and New Jersey Sts., at 2 p.m., Sunday, May 9.

Father Jerome Palmer, O.S.B., of St. Meinrad Archabbey, will give the conference. Anyone interested in the Oblate Movement is invited to attend.

Marydale Guild sets card party

INDIANAPOLIS—The spring card party sponsored annually by the Marydale Guild of the Sisters of the Good Shepherd, will be held Wednesday, May 5, in the L. S. Ayres auditorium. All card games will be played, including euchre and bunco, beginning at 1:30 p.m. Door prizes, special prizes and table prizes will be awarded.

Miss Marie Lawhorn is general chairman. The public is cordially invited to attend.

CONTRIBUTORS

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

MRS. LOUISE LIVINGSTON, New Albany
MISS LULA EHRINGER, Sellersburg
BARBARA G. SHIVELY, Louisville, Ky.

FRANCISCAN JUBILARIANS—Two members of the Franciscan Fathers' Cincinnati Province will observe religious jubilees in the next few days. Father Luke Bertsch, O.F.M., above left, who taught theology for 22 years at the Franciscans' Holy Family Monastery, Oldenburg, from 1936 to 1958, will commemorate his 50th anniversary as a Franciscan Sunday, May 9, with a Solemn Mass of Thanksgiving at St. Leonard's College, Centerville, O. Father Aldric Heidlage, O.F.M., a native of Oldenburg, will celebrate his 25th Jubilee as a priest Sunday, May 2, with a Solemn Mass of Thanksgiving at St. Francis Preparatory Seminary, Cincinnati. He is rector of the seminary.

Retarded training grants announced

WASHINGTON — St. Mary's College, Notre Dame, Ind., was among 152 colleges and universities sharing $4.7 million in Federal grants to train teachers of mentally retarded children during the 1965-66 academic year.

The teacher training grants were announced by Secretary of Health, Education and Welfare Anthony J. Celebrezze. St. Mary's College received a grant of $15,000. In all, 14 Catholic schools received aid.

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†

Remember them in your prayers

INDIANAPOLIS

† **AGNES STOSKOFF**, 84, St. Anthony's Church, April 22. Holy Cross Cemetery. Aunt of Mary Ellen Stritt.

† **JOSEPH D. VITTEOW**, 81, Our Lady of Lourdes Church, April 22. Dunedin, Florida. St. Joseph Cemetery, Indianapolis. Father of J. Eugene Vitteow and Mrs. Basil J. Neff.

† **LEE E. PIERLE**, Sr., 75, Sacred Heart Church, April 23. St. Joseph Cemetery. Husband of Katherine E.; father of Christopher, Aloyisius, Lee Jr., Joseph, James, William, John, and Robert Pierle, Irene A. Falvey, Joan Puntarelli, Ruth Kirkpatrick, Bonita Johnson, Doris Lepper, Mary Rabensteine, and Lillian Egan.

† **IDA IHMSEN**, 91, St. Ann's Church, Lafayette, April 23. Holy Cross Cemetery, Indianapolis. Sister of Florence Woolf.

† **ANNA HEIDENREICH**, 86, Sacred Heart Church, April 24. St. Joseph Cemetery. Mother of Arthur W., Edward C., Robert E. and Elsie G. Greene.

† **MARY G. WHITE**, 67, Holy Spirit Church, April 24. Holy Cross Cemetery. Mother of Leo, Joseph, Kevin, Mary Patricia and Dora Eileen White, Lillian Forestal; sister of Patrick, Michael, and Nannie Gordon, Nellie Frehill and Katie Kane.

† **MICHAEL J. SMILEY**, 59, St. Bernadette's Church, April 24. Holy Cross Cemetery. Husband of Pauline.

† **JAMES V. FOX**, 69, Immaculate Heart of Mary Church, April 26. Calvary Cemetery. Husband of Marie; father of John E. and Francis J. Fox; Father Gary Fox, O.F.M., Mary Fox and Katherine Fox; brother of Harry C. Fox, Regina Alerding, and Marie Anne Fox.

† **LOUISE F. WALTERS**, 80, St. Philip Neri Church, April 26. Holy Cross Cemetery. Mother of Clarence, Albert W., Edward and Lawrence Walters, Florence Ley, Mary Casper, sister of Catherine Mader, Sophia Matern, Vina Daeger, Joseph, Ernest and John Hill.

† **DENNIS T. McCARTHY**, 74, Little Flower Church, April 26. Calvary Cemetery. Husband of Lenora; father of Dennis; brother of Mary B. Quill, Nellie T. Cox.

† **MALLIE ERMA OWENS**, 70, Holy Angels Church, April 26. Holy Cross Cemetery. Sister of Ruby Foster and Angie Taylor.

† **WILMA J. KESTERSON**, 57, Little Flower Church, April 27. Calvary Cemetery. Mother of Kenneth L. Kesterson, and Sue Ann Jarboe.

† **ROSCOE A. McKINNEY**, 84, SS. Peter and Paul Cathedral, April 29. St. Joseph Cemetery. Father of Frank E., Phil A., and James R. McKinney.

† **MARY S. FISCHER**, 47, St. Mark's Church, April 29. St. Joseph Cemetery. Wife of William; daughter of Rose Iozzo; sister of Vincent, Dominic, Salvatore and Margaret Iozzo.

TERRE HAUTE

† **HAROLD J. MYERS**, 72, April 20. St. Joseph's Cemetery. Brother of Carlyle Myers of Andover, N.Y., and Mrs. Ruth Green of Cherry Creek, N.Y.; father of Jack Myers of Terre Haute.

† **FRED W. BROWN**, 74, April 22. Calvary Cemetery. Husband of Hazel; father of Mrs. Martha Martin of Prairieton; brother of George Brown and James Brown, both of Shoals, Ind., Alonzo Brown, Mrs. Ethel Harron and Mrs. Mabel Cox, all of Evansville.

† **MARGARET DOYLE**, 74, St. Margaret Mary Church, April 23. Calvary Cemetery. Wife of Edward; mother of John Doyle of Terre Haute; sister of Rod Kwoczalla of Terre Haute, and Mrs. Dorace Downey of Vero Beach, Fla.

† **CATHERINE KINTZ**, 77, St. Patrick's Church, April 24. Calvary Cemetery. Mother of Virginia Kintz, Mary Elizabeth Kintz, Robert Kintz and Paul Kintz, all of Terre Haute, and Sister Frances Ann of South Bend; sister of Hugh Cunningham, Paul Cunningham and Mrs. Ellen Vessells, all of Arcola, Ill., and Dr. Charles Cunningham of Villa Grove, Ill.

† **JOSEPHINE HUGHES**, 76, St. Mary's Village Church, April 27. Calvary Cemetery. Mother of Hazel McKinny of West Terre Haute.

CHRISNEY

† **HERMAN CAMPBELL**, St. Martin's Church, April 27. Church Cemetery.

TELL CITY

† **CATHERINE BECKER**, 95, St. Paul's Church, April 26. St. Mary's Cemetery. Mother of Mable James, of Tell City; Mary Agnes Clements, of Owensboro; Mrs. Louis Spencer, of Tell City; Ferdinand, of Wellesley, Mass.; Dr. L. C. Becker, of Tell City; sister of Mrs. Warner Williams, of Louisville; half-sister of Herman Baerer, of Hollywood, Calif.

DERBY

† **SARAH M. HARP**, 81, St. Mary's Church, April 23. Wife of Charles M.; mother of Walter James, of Sellersburg; Arnold and Joseph James, of Tell City; Richard James, of St. Louis, Mo.; and James Keith, of Tell City; Kenneth James, of Cannelton; sister of William Elder, of Derby; Joseph Elder, of Madison; Mrs. Elizabeth Kramer, of Derby; Mrs. Celia Satiazian and Mrs. Emily Butters, of Independence, Iowa.

CLARKSVILLE

† **JOHN WILLIAM PHILLIPS**, 92, St. Anthony Church, April 23. Father of Mary Weber, of Clarksville; Lula Borders, of Louisville; Edgar Phillips, of Lebanon, Ky.

BROOKVILLE

† **ANTHONY BUCKHART**, 77, St. Michael's Church, April 22. Church Cemetery. Husband of Rosa; father of Anthony, of Cincinnati; stepfather of Anthony and Eugene Westoesser, both of Cincinnati; and Mrs. Lawrence Kruthaupt, of Morris.

† **LOUIS G. KOCHER**, 81, St. Michael's Church, April 24. Church Cemetery. Husband of Mattie; father of Carl and William Kocher, both of Sunman; brother of Frank Kocher, of Brookville; Dennis Kocher, of Greenfield; and Phillip Kocher, of California; Mrs. Rose Meyer, of Brookville and Miss Lena Kocher, of California.

RICHMOND

† **OTTO E. THOMAS**, 81, St. Mary's Cemetery, April 22. Husband of Clara; father of Mrs. Esther Davis, of Three Rivers, Mich.; Mrs. Mary Brittenham and Mrs. June Cook, of Richmond.

ST. MARY-OF-THE-ROCK

† **HENRY A. KRUPTHAUPT**, 86, St. Mary Church, April 16. Husband of Lena; father of Mrs. Matilda Hauserman, of Cincinnati, Ohio; Mrs. Margaret Ripperger, of Peppertown; Mrs. Christine Roelf, of Connersville; Laurence and Edward Kruthaupt, both of Morris; and Ambrose Kruthaupt, of Peppertown; Henry, of St. Mary-of-the-Rock.

ST. MEINRAD

† **HUGO LINDAUER**, 55, St. Meinrad Church, April 23. Church Cemetery. Husband of Lucille; father of Sylvester and Richard, both of St. Meinrad; Mrs. Paul Hapenau, of Troy; Miss Rosa Lee Lindauer, of St. Meinrad; brother of Paul, of Huntingburg; Linus, of Dale; Gilbert, of Mariah Hill; William, of Dyersville, Iowa; and Edwin, of Cascade, Iowa; Mrs. Frank Fetter, Mrs. Urban Oeding, Mrs. Clem Dilger and Mrs. Otto Tretter, all of Mariah Hill.

† **JOSEPH ALTMAN**, 72, St. Meinrad Church. Church Cemetery. Husband of Catherine; father of Sylvester, of St. Meinrad; Clarence, Robert and Leo, all of Indianapolis; Mrs. John Morrow, of Castroville, Tex.; Mrs. Alvin Zoglman, of Jasper; brother of John Altman and Mrs. Anna Wulf, both of St. Meinrad.

NEW ALBANY

† **MARY AGNES NEVILS**, 80, Holy Trinity Church, April 26. Church Cemetery. Survivors include Patrick Edward Nevils and three sisters, Mrs. Margaret Fontana, of Louisville; Mrs. Theresa Richmond, of Whittier, Calif.; and Sister Agnes Cameron, of Chicago, Ill.

† **BERTHA ZOELLER**, 75, St. Mary Church, April 24. Church Cemetery. Sister of Mary Axman, of Louisville; Barbara Knall, of Powell, Ohio; and Catherine Crim, of New Albany; Anthony Zoeller, of New York City; Herman Zoeller, of Union, New York; C. U. Zoeller, of New Albany; Edmund C. Zeller, of New Albany.

† **ADAM W. SPATH**, 92, Holy Trinity Church, April 28. Church Cemetery. Father of Clem Spath; Mrs. Fred Zeller and Mrs. Clarence Moore, all of New Albany; brother of Joseph Spath, of Louisville.

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INDIANAPOLIS — Brother Ephrem O'Dwyer, C.S.C., principal of Cathedral High School from 1925 to 1928, will be principal speaker at the first banquet of the Cathedral Alumni Association, to be held Thursday, May 6, at 7:30 p.m., in the Indiana Roof.

The former principal is presently supervisor of instruction at Holy Cross High School, Flushing, N.Y.

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IN AUSTRALIA

Parents' strike stirs revolt over school aid

By KEN SCULLY

SYDNEY, Australia — There is a revolution underway in Australia, a peaceful revolution if not a quiet one. It all has to do with the new willingness of government officials to give financial assistance to private schools, and it began on a cold winter day two years ago when the Catholic parents in the city of Goulburn decided to have a "strike."

Goulburn is a quiet city of about 20,000 persons located 50 miles from the Australian capital of Canberra in New South Wales. The people there mine iron and work in the woolen mills. About one-fifth of them send their children to parochial schools with very little help from the state or federal governments.

For more than 80 years the nation's political leaders had been unwilling to give financial assistance to private schools beyond some small privileges like procuring some textbooks through government stores. Catholic spokesmen had long protested the injustice of being required to meet government standards without receiving government help. But nothing happened.

THEN CAME the Goulburn incident. It began when state authorities in New South Wales said a toilet block at a Catholic school in Goulburn was not large enough for the number of pupils. Church authorities said they did not have sufficient money to enlarge it. When the Department of Education refused to renew the school's license, it was decided by Church leaders to close the school for a year.

Faced with the possibility of an unexpected influx of students into the public schools, the department changed its mind and issued the license. By this time the Catholic parents were roused. They decided to hold a strike.

For one week in July, 1963 (July is mid-winter in Australia), all the Catholic schools in Goulburn were closed and their pupils were sent to public schools. Newsmen and photographers came from all over Australia, and the dormat debate over school aid to parochial schools was suddenly revived.

The leaders of the "parents' strike" were two laymen, Brian Keating and Arthur Rolfe. At the present time both men are candidates for the New South Wales legislature in the forthcoming state elections. One is a Labor candidate and one is a Liberal, but they are both in agreement that there should be more government assistance for private and parochial schools. The state's Liberal party premier, John B. Renshaw, a Catholic, is also promising more help for private schools if his party wins the May election.

THE IMPACT OF the Goulburn "strike," however, has been felt not only in New South Wales or among Catholics. Since World War II Australia has become the home of many Catholics emigrating from Europe. Parochial schools are overcrowded, and old religious prejudices are melting away.

Australian Prime Minister Sir Robert Menzies, a Presbyterian, had given some assistance to private schools in the federal district of Canberra even before the Goulburn incident. His support of private school aid was credited with some measure of the Liberal party's success in the national elections of November, 1963.

Early in 1965, Liberal Premier David Brand of Western Australia was re-elected after promising to obtain tuition fees for all full-time secondary school students and promising to help pay the interest on loans to private schools for residences and equipment. His Labor opponent, A. Hawke, promised free textbooks for students in parochial schools.

Labor party leader James Walsh was elected premier of South Australia this year with a promise of free textbooks and support of the federal government's program of travel and boarding allowances for private school students. The defeated Liberal premier, Sir Thomas Playford, offered similar aid programs.

The Liberal government in Queensland had for years paid the tuition for students in private secondary schools provided they passed a scholarship examination. Recently, even the examination requirement was dropped.

It is a fact that most of the new-found support for private school aid has come from parties where Catholics have traditionally had little control. Only the Australian Labor party, made up predominantly of Catholics, has maintained its longstanding opposition to such aid. However, defections in the state and local organizations have made its opposition difficult to maintain.

The Democratic Labor party, composed largely of Catholics, split with the parent Labor party in 1955 because of disagreements over communism and the school-aid policy. The Country party, founded after World War I, has for several years supported a plan to pay up to 5% of the interest on loans by independent schools for essential buildings.

THE BATTLE FOR more school aid has been carried on since the Goulburn episode by an organization of laymen called the Association for Educational Freedom. The Catholic hierarchy has also raised its voice. Particularly influential was a five-part program by the bishops of New South Wales in September, 1963, outlined in a letter delivered to the then Liberal state premier, Robert Heffron.

At the present time it is no longer a question of whether the state will assist non-public schools. Rather, it is a question of "how much?" and "in what manner?" The peaceful revolution has accomplished a great deal in Australia in the past two years—a political thaw which began one freezing morning in the city of Goulburn.

MARIAN QUEEN CANDIDATES—One of these attractive young ladies will reign as Queen of the Marian College Junior-Senior Prom to be held Saturday, May 1, at the Indianapolis Dolphin Club. Candidates for the honor are: left to right: Maribeth Taylor, Little Flower parish, Indianapolis; Judith Pille, Fort Harrison, Ind; Kenia Casarreal, Inglewood, Calif.; Judith Farmer, Frankfort, Ky.; and Nora Fitzpatrick, Bloomfield Hills, Mich.

IN CHARTRAND MUSICAL—David Bridgewater, as Conrad Birdie, wows his fans below in the Chartrand High School musical "Bye Bye Birdie" to be given Friday and Sunday nights, April 30 and May 2, in the Chartrand auditorium. More than 125 students are involved in the cast and technical crews for the two performances, to be given each night at 8 p.m. (Staff photo)

'Ecumenical genie is out of bottle'

IOWA CITY, Iowa—A Methodist observer summed up the Second Vatican Council this way: "The ecumenical genie is out of the bottle and nobody is going to stop it up again."

Dr. Albert C. Outler, historical theology professor at Southern Methodist University, Dallas, Tex., speaking at an ecumenical conference sponsored by the University of Iowa, expressed belief that the chapters on the People of God and on the laity in the Constitution on the Church approved by the council, eventually may become more significant than the chapters on the hierarchy and collegiality.

The Methodist theologian said he found Protestants have been surprised at the diversity within the Catholic Church, especially as it is presented by the Oriental rites. He said: "Catholics have got diversity. They just have a big corral where they bring them all together. This unfamiliar notion of unity could be quite important to Protestants."

BISHOP JOHN J. Wright of Pittsburgh, Catholic participant in the program, expressed optimism over the council. He said: "Some feel this is a springtime mood in history, and others feel this is twilight. I don't know. I'm inclined to be an optimist. I'm the first to see spring—and consequently I'm frequently caught in blizzards."

Bishop Wright cautioned against hope that the council will bring immediate Christian unity, but added it will bring about clarity of issues and a number of differences between Catholicism and Protestantism will be highlighted.

Bishop Wright declared himself in favor of decentralization in the Church with more responsibility at the regional level. He said a senate of bishops would not replace the Roman curia, but since the curia is a part of the organizational structure of the Church, and not a doctrinal necessity, it is open to thorough revision.

DR. OUTLER also said that while the pace of the council has seemed slow to some observers, he feels protraction has brought about a massive education of the bishops.

"The council is the most important religious event since the World Missionary Conference in Edinburgh in 1910," he added.

The university program brought some 150 Iowa clergymen here. At earlier sessions there were talks by Dr. Samuel Sandmel, provost of Hebrew Union College, and Dr. Nicholas Zernov, visiting professor of Eastern Orthodoxy at the University of Iowa.

U.S. clergy lauded for civil rights role

CAHIR, Ireland — A priest-sociologist from Belgium told a gathering of Irish diocesan priests that the part played by the American clergy in the civil rights struggle is a good example of the way Church members should take part in movements of public opinion.

Father Francois Houtart, of Brussels, secretary general of the International Federation of Catholic Institutes for Social Research, said the action of American clergymen of different faiths regarding civil rights can serve as an example for clergy in Europe. But he said such activity must be extended to movements for world peace and for developing nations.

The Belgian priest spoke at the 24th annual conference of Ireland's Christus Rex Society. The conference was devoted to problems of the Church in the modern world and was attended for the first time by observers from other Christian churches.

Regarding the peace movement, Father Houtart said it is becoming clear that all kinds of war, even when using conventional arms, amount to a sin against the human race. He suggested that military service could be replaced by a service to the developing countries in the form of some national force instituted to insure peace.

"In this, Ireland was perhaps the first country to have shown a collective consciousness of such an issue," he said.

Society announces a new alignment

CARTHAGENA, Ohio — The nationwide American province of the Society of the Precious Blood has been formed into three provinces with headquarters in Cincinnati, Kansas City, Mo., and Santa Rosa, Calif.

The action was sanctioned at a chapter meeting at St. Joseph's College, Rensselaer, Ind., and approved by Father Herbert Linenberger, C.PP.S., society moderator general. The society, founded in 1815 in Italy, has some 750 priests, Brothers and clerics in this country.

Father John Byrne, C.PP.S., was elected provincial of the Cincinnati province and Father Daniel Schaefer, C.PP.S., provincial of the Kansas City province. Members of the Pacific province were to hold elections later at Santa Rosa.

Boxing champ dies

EAST ORANGE, N.J. — Requiem Mass for Johnny Dundee, 71, once featherweight boxing champion, was offered in Our Lady of All Souls church here (April 26). He died of pneumonia (April 22) in East Orange General Hospital.

Historic search

VALLETTA, Malta—English and Maltese divers have started a search for the wreckage of the Roman ship that brought St. Paul to the island of Malta in 60 A.D. Site of the search is St. Paul's Bay at the northeast of the island where the ship was wrecked according to tradition. A Roman anchor was recovered from the bay a few years ago and is believed to be a clue to the exact spot of the wreck.

Announce radio series

NEW YORK—Areas of concern for the Christian in the war on poverty will be explored in upcoming programs on the Catholic Hour national radio series.

World poverty will be considered by Father Arthur McCormack, M.H.M., of England, a consultant to the Vatican Council on world hunger and population, on May 2. William Stringfellow, author and lawyer, will discuss poverty in the inner city on May 9.

The problems of the aged will be surveyed by Msgr. Raymond Gallagher, secretary of the National Conference of Catholic Charities, on May 16. Father James Vizzard, S.J., of the National Catholic Rural Life Conference will talk about migrant workers on May 23, and Father Gregory Baum, O.S.A., of St. Michael's College, Toronto, will speak on "The Christian Adventure" on May 30.

The Catholic Hour is produced by the National Council of Catholic Men in cooperation with the National Broadcasting Company.

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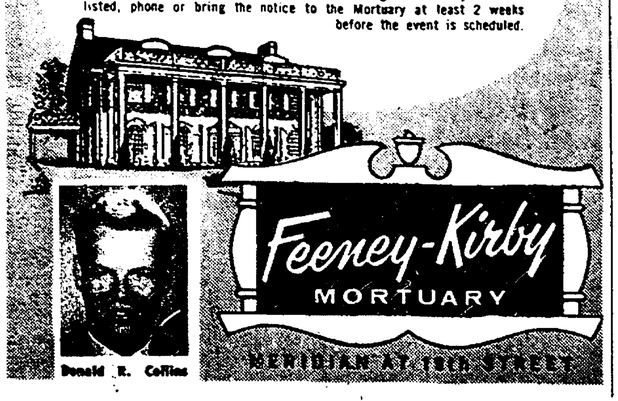
Chatard High School — Public Invited
St. Roch's FIRST SATURDAY DANCE
Saturday, May 1 — 9 P.M.
3600 S. Meridian Street
Bob Morrison Spins Music For Adults
MARYDALE GUILD CARD PARTY
L. S. Ayres Auditorium — All Games Played
Wednesday, May 5 — 2:30 P.M.
Cathedral High School ALUMNI BANQUET
Thursday, May 6 — 7:30 P.M.
Indianapolis Athletic Club
Reservations and Information: ME 4-1481
SOCIAL MEETING — Daughters of Isabella
Mother Theodore Circle 56
Tuesday, May 8 — 8 P.M.
K of C Hall 437 — 1305 N. Delaware
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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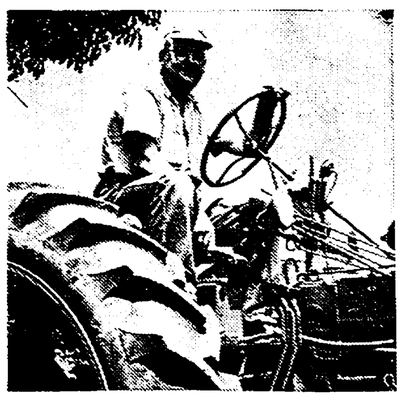
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