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ACCEPT MISSION CHALLENGE

Hoosier woman, family headed for foreign duty

By PAUL G. FOX

A young Batesville mother of two small children will accompany her New York-born husband to Bogota, Colombia, this fall to begin a three-year assignment in international understanding.

The Latin American venture for Charles and Judy Ehmman is the fulfillment of a joint desire since their marriage three years ago. Within a year of their wedding, the couple applied—and were accepted—into the Peace Corps.

But they had to postpone their plans. Judy was pregnant. And the Peace Corps has no provision for couples with dependents.

"They were the first to know," laughed the former Judy Hirt. She is the daughter of Mr. and Mrs. Marvin M. Hirt of St. Louis parish, Batesville. Mr. Hirt is a prominent Batesville attorney.

The eventual birth of Teresa Rose, and one year later Charles Marvin, pushed the thought of volunteering for foreign service back—but not out—in the minds of the Ehmman's. They kept looking. There was bound to be an agency who would sponsor families.

In the spring of this year Judy noticed an advertisement for the Association for International Development in an issue of America magazine. They had a quick family huddle, wrote and were accepted. All within 30 days.

AS WITH OTHER Catholic-sponsored programs in the lay apostolate, AID is primarily interested in international mission work. But AID has a special aim in the mission areas. Its goal is "to foster a leadership class inculcated with Christian ideas of social responsibility, and the down-to-earth knowledge of how to bring to fruition in brick and mortar and account books these social welfare ideas."

Necessarily, then, the organization looks for top-flight, well-qualified candidates. The Ehmman's fit the measurements handsomely.

Adult Confirmation

Archbishop Schulte will confer the sacrament of Confirmation on adults of the Archdiocese at 3 p.m. Sunday, June 28, in St. Peter and Paul Cathedral. All persons to be confirmed, and their sponsors, are asked to assemble in the Cathedral vestibule at 2:30 p.m. for final instructions.



THE CHARLES EHMMAN FAMILY—perseverance pays off.

where she majored in English. Following her graduation from college in 1959, she taught for one year at Our Lady of Angels High School, in Cincinnati, before enrolling at Fordham University, New York, for graduate studies.

That was where she met Charles.

A native of Rochester, N.Y., Charles was graduated from St. Michael's College of the University of Toronto in 1951. He then received a master's degree in education from the University of Rochester, taught a year in high school, and enrolled at Fordham where he earned a master's degree in Russian language and literature. He also found time for two years' duty in Germany for Uncle Sam.

After their marriage, Judy taught for a year at Mother Cabrini High School in New York City, while Charles attended school. They then moved to Toronto where Charles completed his doctoral course work in Russian language and linguistics.

One of the primary reasons that the AID program appealed to the Ehmman's was that Charles would have the opportunity of teaching linguistics, his special interest. He will serve on the faculty of the Jesuit-run University Javeriana in Bogota for three years.

UPON COMPLETION of a foreign assignment, AID members may continue with the program in the United States—helping to

conduct institutes, such as the Institute for International Service that the Ehmman's are attending this summer in Paterson, N.J., or working with foreign students studying at American colleges and universities.

Founded in 1957 around a nucleus of single men, AID quickly changed its pace and recruited family units. This decision proved desirable. Families, the officials learned, have the ability to be assimilated into a village or neighborhood more quickly and completely than a single person.

Now, nearly 85 per cent of AID persons are married. The average male member is 35 and has a master's degree.

When asked whether the forthcoming move to Latin America would be a hardship upon her and one-year-old Charles, Judy answered optimistically:

"They will probably adjust more rapidly than Charles and myself. The children are still too young to be seriously affected by moving about. Besides, while they are learning to talk, they might as well become bi-lingual."

For the next 15 weeks, the Ehmman's will be undergoing intensive training for their AID assignment in Paterson, N.J. The "big trip South" won't come until September. Until then, they are trying to the best of their abilities to become the best possible representatives of young, Catholic Americans, vitally interested in others.

Pope plans pronouncement covering birth regulation

By PATRICK RILEY

VATICAN CITY—Pope Paul VI revealed that the Church is in the process of a major re-evaluation of the question of birth control and said that for the present, at least, the pronouncements on the question by Pope Pius XII must be considered valid and binding for all Catholics.

Pope Paul spoke out (June 23) with the apparent intention of ending the current controversy over the possible legitimacy for using certain recently discovered hormone pills which can prevent conception.

He did not refer explicitly to the "pill." But he said that the Church is being aided by "many eminent scholars" in an intensive study of the question, and that his findings will be revealed as soon as possible. Pending a further pronouncement, he said, nobody is to "take it upon himself to speak in terms different from the norms" laid down by Pius XII.

Pope VI's statement came in the course of a 5,000-word discourse before a group of cardinals on the eve of the feast of St. John Baptist, his baptismal patron. He took the occasion to review the first year of his pontificate.

In the course of his talk he also revealed that the Catholic Church is returning to the Orthodox Church of Greece relics of St. Andrew the Apostle which were looted by Latin Crusaders during the sack of Constantinople in 1204.

THE POPE SPOKE warmly of his meeting last January with Ecumenical Patriarch Athenagoras I of Constantinople, spiritual leader of the Orthodox world. He also referred to the forthcoming third session of the ecumenical council, and the international Eucharistic congress to be held in India next fall. And he talked about world peace.

But the bombshell of his discourse was the reference to the birth control controversy and his promise to review the findings of the current investigation as quickly as possible. For the time being, at least, he demanded adherence to the findings of Pius XII, whom he had served as a collaborator for many years.

Pope Pius XII's detailed pronouncements on birth control reaffirmed the Church's condemnation of active interference with the procreative purpose of the marital act. He also reiterated the illegality of direct sterilization — any deliberate attempt,

either as an end or a means, to make procreation impossible.

Pius XII did not, however, condemn every act that would bring about sterilization as an undesired effect, such as the surgical removal of diseased ovaries.

Shortly before he died in 1958, Pope Pius XII with moral problems connected with pills that prevent ovulation. He described this effect as "temporary sterility." This is a judgment which medical and moral specialists have been closely examining and disputing.

Pius stated that the woman who takes such a pill as a necessary remedy for an unhealthy uterus or organism, rather than to prevent conception, "provokes indirect sterilization, which is permitted according to the general principles governing acts with a double effect." This traditional distinction of the "double effect" refers to acts using legitimate means and having a licit goal, but which could have a secondary result which would in itself be illicit.

SPEAKING to participants in the seventh International Hematology Congress in Rome to whom he granted an audience at Castelgandolfo on September 12, 1958, Pope Pius stated that it would be immoral to take such a pill if the goal were simply to prevent conception.

"But a direct, and therefore illicit, sterilization is provoked when ovulation is stopped so as to prevent the uterus and the organism from the consequences of pregnancy which it is not able to sustain," he said. "Some moralists maintain that it is permissible to take medicines for this reason, but they are wrong."

Pius XII had said in 1951 (addressing Italian midwives) that the so-called rhythm method of birth control the use of the natural infertile period—is allowed "for a long time, perhaps even for the whole duration of the marriage," provided there are legitimate medical, eugenic, economic or social reasons.

At that time Pope Pius also vowed that hope that science would find ways to make the rhythm method more accurate.

POPE PAUL, concluding his comments on his own pontificate, referred to current "formidable problems," and singled out one: "The problem everybody is talking about—that is, of so-called birth control; that is to say of population growth on the one hand and of family morality on the other."

Pope Paul continued:

"It is an extremely serious problem. It touches the source of human life. It touches sentiments and concerns which are closest to the experience of man and woman. It is an extremely complex and delicate problem.

"The Church recognizes its manifold aspects, that is to say the multiple aspect of causality of error. Among these, that of the spouses is certainly pre-eminent — their liberty, their consent" (Continued on page 9)



FATHER JOHN'S JUBILEE SMILE—The Criterion doesn't ordinarily give special recognition to a priest observing his 40th Anniversary of Ordination. But in the case of venerable Father John Riedinger, pastor of Little Flower parish, Indianapolis, we happily make an exception. "Father John," as he is affectionately known to his parishioners and many friends, was a delayed vocation. He was ordained in 1924 at the age of 42, considerably older than most newly-ordained priests. Now at 82, he will offer a Solemn Mass of Thanksgiving at 11:30 a.m. Sunday, June 28, in the parish he has served as pastor for the past 22 years. A public reception will be held from 2 to 5 p.m. in the parish's Riedinger Hall. The Criterion joins in the jubilee tribute to Father Riedinger. (Photo by Robert Lavelle)

Faiths mark passage of rights bill

WASHINGTON—Religious leaders from the three major faiths commemorated the Senate passage of the Civil Rights Bill with a ceremony of "thanksgiving and commitment" across the street from the Supreme Court here where the drive for racial equality in schools began more than 10 years ago.

Father John F. Crenin, S.S., assistant rector of the Department of Social Action of the National Catholic Welfare Conference, told the gathering that assemblers outside Washington's Methodist Building June 22 that the bill has redeemed America's national honor.

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"WE REJOICE that this nation had the moral greatness to face up to its failures and to seek to implement fully its ideals," he said.

The observance marked the end of the interfaith vigil for civil rights conducted by seminarians across from the Lincoln Memorial for the past 61 days. Shortly before noon, the seminarians left the site where they had been keeping a day-and-night watch since April 19 and walked up the center of Washington's mall to the Methodist Building.

FATHER CRONIN officially thanked the members of Congress on behalf of the religious leaders. "Because of your patience and wisdom," he said, "we will soon have a law that implements in sound legal terms the values and ideals that represent the American heritage."

Other speakers at the meeting were Methodist Bishop John Wesley Lord of Washington, Robert W. Spike, executive director of the Commission on Religion and Race of the National Council of Churches, and Auxiliary Bishop John S. Spence of Washington.

Relic of St. Andrew going to Orthodox

VATICAN CITY—Pope Paul VI has announced he will return the relic of St. Andrew, the brother of St. Peter, to the Orthodox Church in Patras, Greece, where tradition says he was martyred.

The Pope told an assembly of cardinals the transfer of the relic is being made at the request of Orthodox Metropolitan Constantine of Patras.

His gesture, the Pope said, testifies "to our veneration for the Greek Orthodox Church and to our intention to open our hearts to her."

(Continued on page 9)

Brazilian parish is operated by four nuns

NATAL, Brazil—For the past year a group of four Brazilian nuns has been in charge of a parish at Nisia Floresta, a remote farming parish in the interior of Brazil.

In a rare experiment in parish organization, the four Brazilian Sisters of the Missionaries of Jesus Crucified have been given complete control of the parish. Their mother superior has the title of a parish vicar with all the power accorded that position by canon law.

WHILE BARRED from performing strictly priestly duties such as saying Mass or administering the sacraments, the nuns run the parish, hold two daily prayer services in the church, teach catechism, receive prayers for the dying and in emergencies administer Baptism.

The parish was long without a resident parish priest, so Bishop Eugenio de Araujo Sales, apostolic administrator of the Archdiocese of Natal, entrusted it to the nuns last year. A priest from Natal visits the parish once a week to administer the sacraments and confer with the nuns.

The experiment so far appears to have been a great success. The Vatican City daily L'Osservatore Romano commented favorably on the project, and somewhat similar operations have been started in Natal.

IN A POORER district of this city a Daughter of Charity, trained in social work, is organizing the laity through house-to-house visits to pave the way for the creation of a new parish. Working independently of any priest, she has started a nursery school and organized a youth program.

In another Natal parish, the Sisters of Divine Love were given responsibility for all apostolic activity two years ago. The mother superior assigns her nuns to visitations and teaching, and has purchased a truck to transport them throughout the parish area.

The Sisters of the Good Shepherd operate several radio schools here, becoming prominent in literacy, health and religion to rural areas.

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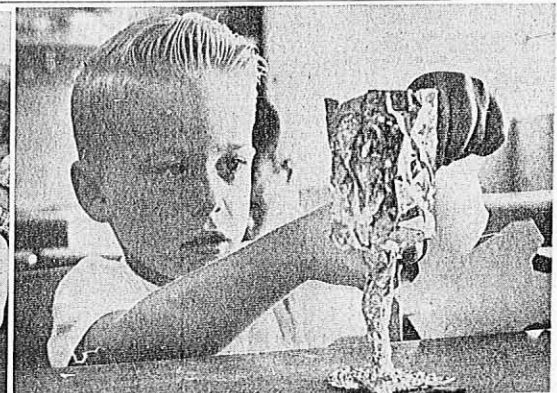
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GREENWOOD SUMMER RELIGION CLASSES—One of the many summer religion or "vacation school" classes conducted along the Archdiocese during the first few weeks of June was held at Our Lady of Greenwood parish, Greenwood, where about 150 elementary school pupils took part. Joyce Woelke, above, a first grader, belts out a song during one of the regular hymn-singing sessions. The youngsters received orientation in the parish's active liturgical program, in addition to fundamental instructions.



THE HOLY CITY—Approximately half of the youngsters attending the religious school at Greenwood did not attend the parish school during the year. The school enrolls 450 pupils, and the "waiting list" is increasing, according to Father Richard Mueller, pastor. One of the major craft projects of the youngsters was a model of the Holy City of Bethlehem being assembled by the above group.



MAKE-BELIEVE CHALICE—The final touches to a make-believe chalice are applied by James Campbell, above, a preschooler enrolled in the religion school. Conducted by the parish Catechism of Christian Doctrine unit, the teachers were ladies of the parish. Co-chairmen of the program were Mrs. Le Smith and Mrs. Anne Bedan. Several high school boys and girls also helped to make the school possible. An open house at the parish school concluded the program there on June 12. (Photos by Robert Lavelle)

LAYMEN AND THE COUNCIL

OTHER SIDE OF THE COIN

By DONALD THORMAN

I must confess that I deliberately began this series of columns on the Layman and the Council on a gloomy, downbeat note. The title of my first column was "The Submerging Layman" and it detailed some of the unhappy facts of life about the failure of significant numbers of American laymen to respond to the challenges and opportunities of this agrarian age.

It seemed to me then, and it still does, that it is good for us periodically to examine our conscience and meditate on our shortcomings. A pat on the back occasionally is a pleasant experience.

Editor's Note—This is one of a series of 20 articles on the role of the layman in the Church. The authors are four of America's leading spokesmen: Donald Thorman, Daniel Callahan, Martin Work and John Cogley.

But for several years now laymen have been virtually wallowing in clerical adulation. At the time we realize we don't always deserve all the praise it is currently popular to give us.

THE HOLY SPIRIT is present, brooding and hovering over every age, including our own. And I

FULL OF ACTIVITY

Pope Paul's first year

By LUCIANO CASIMIRRI

VATICAN CITY — A frequent comment heard in the Vatican these days is "the Pope follows everything."

As Pope Paul VI ends his first year on the chair of Peter, the prelates, priests and laymen who work inside Vatican City are increasingly aware of the amazing amount of work and the careful details which Giovanni Battista Montini devotes to his enormous task of being the Vicar of Christ on earth.

Elected Pope on June 21, 1963, the former Archbishop of Milan settled into his high office with little fanfare. The second session of the Vatican Council opened on June 26, 1963, and the Pope's first public appearance was on the balcony of St. Peter's Basilica on July 6, 1963.

This article by the director of the Vatican press office examines the grueling schedule of Pope Paul VI as he completes the first year of his pontificate.

of the Vatican council somewhat overhauled the man and the method of work that today set the pace.

From the 120 employees of the Secretariat of State to the reporters who gather daily in the Vatican press office, all are learning to keep the appetite for work and the attention to even small details that are characteristic of Paul VI.

EACH DAY, officials of the Vatican Secretariat of State find on their desks files, some large, some small, some very important and some perhaps less so. On each in the Pope's handwriting are his directives how the matter is to be handled. Some fortunate ones now and then receive a note in the neat and unmistakable handwriting thanking them and blessing them for some well done work.

In the press room, the "Vaticanists" or Vatican special assignment reporters, will tell you "I can't go on. I'm worn out." Such remarks are a good, if somewhat dramatic, gauge of the Pope's daily program.

From the opening of the council last September, the Pope has set a fast pace. Audiences, speeches, visits outside the Vatican and numerous ceremonies fill the Pope's day and solitary work at night claim his attention into the small hours of the morning.

Normally the Pope rises at 6:30 a.m. At 7 a.m. he offers Mass in the private chapel of his apartment.

Married in joint ceremony

LEASBON—Thousands of people watched when 61 young couples came to the cathedral here to get married in a joint ceremony on the feast of St. Anthony of Padua.

The wedding ceremony was performed during a solemn nuptial Mass, with the celebrant and six other priests officiating.

Later the newlyweds walked across to the nearby St. Anthony's church, which is built over the room where the saint was born, to invoke the blessing of the saint on his feast day.

Pope Paul VI sent his apostolic blessing.

can testify from my own experience that the Paraclete is almost visibly present among us today. My occupation, plus many scholarly engagements, during the past several years has given me the pleasure of traveling through a part of the world in a very real way. I have been moved deeply on many occasions by the experience of feeling the Holy Spirit work.

On one occasion, for instance, I was at an extreme end of the nation in an archdiocese widely reputed to be "backward" and in the control of reactionary clergy and laity. I was asked to speak to about 150 people about the Church today and particularly the role of the layman. For almost two hours after I spoke I was gripped by those obviously zealous persons present. It was one of the most incisive and sophisticated questions I have been asked in any diocese in the nation. A complete relationship to the role of the layman, for almost 3,000 miles away, visiting friends in an archdiocese which had somewhat the same reputation as its counterpart across the continent. On an informal basis I spoke to and with the pastor of my friends and some twenty or thirty of the parishioners. They, too, were deeply well informed and anything but ignorant.

In both cases, these Catholic lay people were as well formed as any members of the laity I know in dioceses and archdioceses in other parts of the nation which are noted for their active lay apostolates. The only thing they lacked was the advantage of official approval. There are certain situations which could channel their zeal and devotion into a wider range and more or less officially approved activities for the cause

of Christ. But the people were alive to the needs of the Church and the world. It has delighted me to find, even in areas which are largely assumed to be out of the mainstream of renewal and reform, that there are numbers of men and women who are living instruments of the Holy Spirit despite the obstacles which are sometimes placed in their way.

This experience has been repeated in return trips to these places. It indicates to me, that the Holy Spirit will not be bound by the limitations of its official representatives. Is it not even possible that the problems faced by the lay people in some ecclesiastical divisions of the Church are God-given opportunities to respond to a challenge? This is worth some consideration.

ANOTHER hearing experience is that of meeting many of the young men and women on Catholic college campuses and in the Newman apostolate on secular college campuses. I must confess I am not one of the "New Generation" Catholics, being excluded by the fact I was born somewhat before 1920. I must confess I am almost invariably impressed by the zeal and interest of large numbers of New Generation college students.

These young men and women are often so far ahead of us Old-Generation Catholics in their thinking it is hard to comprehend. Those of us in the older generation of Catholics who are changes taking place today and think back over the years it has taken us to achieve some of our goals. There is even a certain sense of satisfaction for us in such simple things as increased participation in the liturgy. Indeed, how many of us ever

celebrate night prayers with his secretaries. The secretaries, so to speak, but the Pope returns to his study where he works often until 1:30 a.m.

MUCH of the Pope's time is given to writing his own speeches, and he writes 20 to 30 pages of eight speeches, five of them written. It often happens that the Pope finishes writing a speech one hour before he is due to deliver it. When this happens, he reads straight from the pages on which he has written the discourses. This causes consternation for newsmen because the only copy of the speech that is in the Pope's hand, and there will be a couple of hours' wait before a draft text is available to them.

Often it is the officials of the Secretariat of State who have to race to provide an official transcript of the Pope's remarks. They were handed to them shortly before the Pope is scheduled to deliver it.

On more than one occasion the secretariat has received the handwritten text of the Pope's remarks an hour before. A fast typist makes four copies—which must be checked carefully against the original and then distributed. The first copy goes to the Pope. The second goes to l'Osservatore Romano, the Vatican newspaper. The third goes to the Vatican Radio and the last copy to the Vatican press office to be mimeographed for press handouts.

When the Pope does not have time to write a speech, he improvises and talks extemporaneously. It is interesting to note that Pope Paul speaks almost exactly as he writes. Thus, an improvised speech can be typed and reproduced practically without change. The speech he delivered to the prisoners at Regina Coeli jail and another which he delivered to a group of artists gathered in the Sistine chapel are examples of his powers of composition and delivery.

Sometimes, but not very frequently, the Pope breaks his routine to walk for half an hour in the Vatican gardens or he driven through the gardens by Father Marchi. Even Sundays find the Pope very busy. For the past four months the Pope on almost every Sunday has celebrated Mass in public, either in St. Peter's or other chapels and churches, inside and outside of the Vatican, for pilgrims from every walk of life.

ASIDE FROM classical music the Pope finds his relaxation principally in study and reading. Don Macchi often leaves the Vatican to visit Rome's book shops to pick up new books on philosophy, theology and literature for the Pope's perusal.

Despite the vastness of the work which rests on his shoulders, Pope Paul enjoys excellent health. Those who knew him when he was at the Secretariat of State say he is stronger now than he was 10 years ago. In those days, the then-Mgr. Montini was subject to influenza. Since his election to the papacy, the Pope's personal physician, Dr. Mario Fontana, has had little to do.

thought we would live to see the day when English would become part of the Mass. But our younger people are beginning on a totally different plateau from us. They are beginning where where we left off and they are not satisfied today with what we have accomplished—as much as it may seem to us—any more than we were willing to settle for what our parents had when we were ten or twenty years younger.

We have to learn today to appreciate and be thankful for young people's patience and help to direct it into creative and positive channels. They feel restless for something less than change and improvement. We must help them to work constructively to bring about continual adaptations to the needs of the times.

Speaking of young people, another sign of hope in the Church in America today is the current crop of seminarians. Over the past two-and-a-half years I've had the chance to speak in some ten major religious order and diocesan colleges, and I have been favorably impressed by the obvious quality of the candidates for the priesthood. And I have known a lot of persons who are similar experiences relate how pleased they were with the seminarians they had met.

Of course, this should be no surprise to us. If the college students today seem a superior level to many of their predecessors it is not startling to find the same progress of work in the seminaries as well. Yet, it is especially good to learn of this because of the leadership role which will be exercised by these young men after ordination and as they assume their place in our parishes and institutions. Their influence will be felt on the people and there is every reason to hope it will be a most beneficial one.

Perhaps I'm being carried along too exuberantly by the winds of change within the Church and by the designedly hopeful nature of the generation of young men who are appropriate here about our priests and bishops. It is indeed possible I am getting more meliorist as I get older and realize through sad personal experience that the high standards we set for ourselves and others in our youth are not always as simple to achieve as we once thought. But I am more and more struck by what seems to be a greater number of priests and bishops who are what we might unceremoniously call aggiornamento types.

I TOOK PART recently in a human rights parade in our town to commemorate the tenth anniversary of the 1954 school desegregation decision of the Supreme Court. The Sunday before the parade my pastor spoke from the pulpit in support of it and asked parishioners to participate in it as a witness of their interest in the human rights problem. My pastor was in the parade himself as were many other pastors and I marched next to my vicar general and a lay official of our diocese. And I listened to Father Theodore Hesburgh, C.S.C., president of the National Y. W. C. A., who gave the major address at the ceremonies concluding the parade. Further, a week or so before his official column in our diocesan paper our bishop had written in support of civil disobedience as he had many times before.

I might mention also that before last Lent our bishop asked for suggestions from the laity of the diocese for the subjects to be covered in the Lenten sermons this year. Before very much time had passed I asked and he told me he had received close to 100 letters already; he received others before he reported on the results in his column and I am happy to say the Lenten sermon topics were selected from the suggestions.

Paulists expand their apostolate

NEW YORK—The Paulist Fathers, founded more than a century ago to labor for converts in the United States, have committed themselves to ecumenical and missionary work throughout the world.

In an official statement at the close of the American community's general chapter, Father John P. Fitzgerald, C.S.P., newly-elected superior general, declared that the Paulists reaffirm their traditional apostolate to North America, they have committed themselves in policy to the conversion of ecumenical social apostolates throughout the world.

Father Fitzgerald said the Paulists have decided to expand present ecumenical programs because "Christian unity and the which rests on his shoulders, are complementary activities inspired by the same Holy Spirit."

Priests deported

PARIS—The government of Chad in Central Africa has expelled 13 French priests, including three priests, according to a report received here.



DONALD THORMAN

tions made by the lay people who wrote.

What encourages me is that the events have briefly touched upon above are not completely uncommon today. The pleasant fact is that they are being more and more widespread. If we look at the half-empy aspect of the situation, we can always say there is much room for improvement; now is the time, however, to say thank God for what we have.

In the parade I referred to a few paragraphs back, I marched in the same row also with a sister who has given much of her life in a nursing school and hospital in our city to the work of integration and respect for human rights. She is for me in many ways a symbol of another sign of hope in the American Church today—the Emerging Sister.

THE VATICAN Council and the mood it has produced has unleashed increasingly the pent-up energies of thousands of Sisters in our nation. The latent abilities, potential and contributions of these dedicated women has long been overlooked. The Church has been the poorer for not having utilized the abilities of these talented women in the past and even now for not taking more advantage of what they can contribute to the work of the Church as a whole. Too often have the Sisters been treated as second-class citizens and only now are they breaking the bonds of ignorance surrounding them and the good they can accomplish for the Mystical Body in today's dispora world.

Space has already run out and I haven't had a chance to say anything about the rapid improvement in the Catholic press in this nation and the leadership it is providing in many places; nor have I been able to comment on our improving educational structure or the work of many valu-

able Catholic lay organizations. But I do feel it necessary to conclude with a few words about the subject of these columns—the laity and the Council.

Not long ago in his syndicated column, Msgr. George G. Higgins commented on one of my previous columns in this series. In that column I had noted that the Council had helped stir up the restlessness among the laity today perhaps it had a special, providential role to play in satisfying the desires it aroused.

Msgr. Higgins said he hoped I wasn't expecting too much from the Council. He expressed his doubts that the Council would have the last word to say about the lay apostolate.

LET ME END this series by saying I don't expect, nor do I want the Council to say too much about the lay apostolate in particular. My reason is that the more specific any group becomes in trying to spell out courses of action the more danger there is of hampering or curtailing new possibilities. It would be most difficult, for example, for Council Fathers who are not intimately familiar with the American experience or who have not lived in a pluralistic society such as ours to be too specific about how lay people should act in such a society. In fact, before the day comes when the lay apostolate is spelled out and circumscribed completely, I'd like to see considerably more thought given to some equality important

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questions—the theology of the bishop or priest. I wrote in 1957 at the time of the Second World Congress of the Lay Apostolate, that the greatest need of the lay apostolate then was a good book on the apostolate of the priest. Today, some seven years later, I think we still need to know more about the roles of all members of the Mystical Body before we can single out any one segment for a definitive treatment.

What I would like, however, is for the Council to set up the general guidelines, lay down some general principles for further thought and development in their implications. I think the role of Christians in general should be given some attention and in particular some mention should be made of the natural and normal role of the layman in the temporal order and his special commitment to the "world."

Giving specific directions from above is always at best a precarious business without lengthy grass roots experience to draw upon. We need more and more

experience, more and more evidence before we can begin to be more specific. Our job now is to provide that experience and evidence. Let the next council in 25 or 50 or 100 years from now build on what we do today.

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THE CHURCH AND THE WORLD
Citizenship ruling - Medical services for schools - New seminary

The Vatican

Pope Paul VI observed the first anniversary of his election June 21 with an early-morning Mass in St. Peter's for pilgrims from his former Archdiocese of Milan. After Mass, the Pope blessed the first stone to be used in a new church dedicated to SS. Peter and Paul to be built on land donated by the city of Milan to commemorate their archbishop's election as Pope.

Msgr. Angelo Palmas, a veteran Vatican diplomat, has been named new Apostolic Delegate in Vietnam and Cambodia. The 29-year-old Sardinian-born prelate succeeds Archbishop Salvatore Asta in the Saigon post. Archbishop Asta was named papal inter-nuncio to Iran in March.

A 51-year-old Franciscan priest from Pennsylvania has been named Prelate Nullius of Iorba in the East Indies. Fr. Joseph J. Veigl, T.O.R., prior of Mt. Assisi monastery, Loreto, PA.

At home

WASHINGTON-U.S. missionaries who voluntarily acquire citizenship in a foreign country cannot retain their U.S. nationality, an expert in immigration legislation said here. Bruce Mohler, director of NCWC's Department of Immigration, said the advice was given to the Latin America Bureau of NCWC in response to requests for clarification of the legal status of those missionaries whose desire for greater identification with the people they serve leads them to accept foreign citizenship.

An advisory group of the National Education Association has recommended proponents of general Federal aid to public elementary and secondary schools abandon their position and work for "categorical" aid for "politically feasible" specific educational objectives. The final report was made in a 30-page report issued in Washington by the Edu-

ational Policies Commission, which is an advisory group of the NEA and the American Association of School Administrators. The new action represents a re-orientation of both organizations.
BOSTON-An "off-the-record" meeting was held between Cardinal Augustin Bea, S.J., and members of the Boston archdiocesan ecumenical commission at St. John's Seminary here. Cardinal Bea gave the group a short history of the formation of the Secretariat for Promoting Christian Unity, discussed his hopes for the future of ecumenism and spoke on the proposed schema on Christian-Jewish relations. During his stay in Boston, Cardinal Bea also conferred with two Greek Orthodox churchmen expelled from Turkey during the Cyprus crisis.

WILMINGTON, Del. - The State Board of Health has agreed to the formation of a new school to Catholic schools in the state as are supplied to public schools. The state has provided medical

examinations for children in the fourth, seventh and 11th grades and has provided immunizations prescribed by examining physicians.

Abroad

BEIRUT, Lebanon - Maronite Patriarch Paul Meouchi of Antioch has dismissed rumors that might serve as interim president of Lebanon until this country decides who its next ruler will be. The Patriarch, a sometime American citizen who was appointed to his present position in 1955, told the NCWC News Service that his advanced age of 70 would be sufficient to remove him from consideration. But, he added, "We would never accept such a proposal even if it were offered to us."

BARCELONA - A series of recommendations adopted at a Catholic Social Week here called for greater freedom of association - meaning new norms for the exercise of political rights - as well as a redefinition of the status of private property and relaxation on freedom of the press. Regarded by observers as a clear challenge to the regime of Generalissimo Francisco Franco, the resolution was approved at the Catholic Social Week when Pope Paul had sent a message to the Social Week warning against leaving citizens "at the mercy of the state" or forces arising from "distorted ideology."

VENICE - Pope Paul, in a message in connection with a seminar sponsored here by the International Catholic Film Office, said that cinema is now going through a "moral and ideological crisis" which poses special responsibilities for the managers of motion picture theaters in the fight against immoral productions. "Each manager has only an individual and limited influence," he said, "but nevertheless he must exercise it with courage, especially in the agreements he makes with distributors and producers, and in the control he exercises over his own theater."

BONN - Diplomatic talks between the Holy See and the communist government of Hungary

may bear fruit soon in an official treaty, according to reports reaching here. The German Catholic news agency (KNA) has reported that the treaty - it will be the first between the Vatican and a communist state - would regulate Church administration and the function of bishops.
LONDON - The Newman Association, focal point of lay leadership inside the Catholic Church in Britain, has called for an intensive theology study drive among the laity. The association of Catholic university graduates and professional people said in its annual report that a theologically literate laity and lay theologians are an essential need for the Church's practical approaches to its own renewal and the world's social problems.

TRUJILLO, Peru - Another seminary, built principally with funds from Cardinal Richard Cushing of Boston, has been dedicated here. Cardinal Juan Landarini, Archbishop of Lima, presided at the ceremony launching the sprawling modern minor seminary of St. Charles and Marcellus, an essential need for the generosity of Cardinal Cushing has become a household word in Peru and that it is hard to find new ways to express the gratitude of the Peruvian people for his constant stream of gifts. "The Tru-

jillo seminary is the third built with the aid of Cardinal Cushing in Peru.
MONTEVIDEO, Uruguay - Pope Paul has appointed an apostolic administrator to take over the reins of the Montevideo archdiocese from 71-year-old Cardinal Antonio Barbieri, O.F.M. Cap., who is suffering from Parkinson's disease. The new administrator is Bishop Antonio Corso, 48, who was named Auxiliary Bishop of Montevideo six years ago.

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CHURCHES PLAY KEY ROLE

Signing of rights bill is expected on July 4

WASHINGTON - President Johnson is expected to sign the historic civil rights bill into law on July 4 with an appeal that forces mobilized in its support stay active to urge compliance with the President's anticipated appeal has been foreshadowed in several statements, including some to religious groups which vigorously backed the legislation on its year-long journey through Congress.

Only five days before the bill's passage in the Senate, Mr. Johnson told an interfaith group from New York: "Certainly the nation's religious groups which vigorously backed the legislation on its year-long journey through Congress. Only five days before the bill's passage in the Senate, Mr. Johnson told an interfaith group from New York: "Certainly the nation's religious groups which vigorously backed the legislation on its year-long journey through Congress. Only five days before the bill's passage in the Senate, Mr. Johnson told an interfaith group from New York: "Certainly the nation's religious groups which vigorously backed the legislation on its year-long journey through Congress."

into applause when the vote tally was announced.
Nine days before, the Senate voted 71 to 29 to limit further debate, a history-making cloture vote. The final vote came on the 21st anniversary of the late President Kennedy's message proposing the legislation. It passed the House February 10.

The 11-bill bipartisan bill bill will allow racial and other discrimination and calls for equal opportunities in voting, public accommodations, education, public facilities and private employment.
The measure approved by the Senate is a substitute for the one approved by the House. But it follows the general lines of the House bill and House leaders said they will accept the Senate version, confidently predicting that it will be cleared for the President by July 4.

Prominent in the ranks of supporters of the bill were organizations representing the nation's major churches, signed in a historic cooperative undertaking that saw the development of varied forms of support from far inter-religious rallies to the silent 24-hour-a-day vigil maintained by seminarians near the Lincoln Memorial here.

SUPPORT of religious groups came to the bill in its earliest stages. At initial Congressional hearings, a joint statement of support was presented by the so-called "Big Ten" religious departments of the National Catholic Welfare Conference, the National Council of Churches and the Synagogue Council of America.

In Catholic ranks, for the legislation from individual prelates and groups of bishops, such as those in Michigan, New Mexico and Pennsylvania.

Principal provisions of the bill are:
-Voting: Registrars must apply uniform standards to all seeking to vote. Rejection of applicants for minor reasons on their forms is barred. Literacy tests must be in writing and a sixth-grade education is presumed enough to make a person literate. Applies only to Federal elections. Provides means to speed up court litigation of voting cases.

-Public accommodations: Discrimination is barred in hotels, motels, restaurants, gasoline stations and places of amusement if the goods they handle move in interstate commerce or if local laws purport to require segregation. Exempted are private clubs and other occupied housing houses with five or fewer rooms. An individual subject to discrimination can seek relief in Federal courts. U.S. Attorney General can intervene if he believes there is a "pattern or practice" of resistance. States with accommodations have got 90 days to enforce their own laws before three-judge Federal courts can act.

-Employment: Within four years, bill would bar discrimination in hiring, firing and membership by unions and private employers with as few as 25 workers or members. An equal opportunity commission would settle complaints or recommend action to U.S. Attorney General. States with fair employment laws get 90 days to enforce own laws before Federal agency can act.

-Public facilities: Authorizes Attorney General to bring suit to require that Negroes have equal access to publicly owned facilities, such as parks, if private citizens cannot sue effectively because he is too poor or too intimidated.
-Public schools: Attorney General empowered to bring school desegregation suits under same conditions as public facilities sections. In addition, U.S. Office of Education authorized to assist schools in process of desegregation with technical and financial help. Bill specifically bars help for transportation of pupils or other steps to end "racial imbalance."

-Federally assisted programs: Provides persons can be excluded from benefits of program receiving U.S. aid on basis of race. Last resort and after hearings, funds can be cut off by Federal agency. Programs include school lunches, welfare and hospital construction.

-Federal agencies: Civil Rights Commission extended until 1968. New Community Relations Service set up in Commerce Department to help localities deal with racial problems and Census Bureau directed to meet request of rights commission for statistics on registration and voting in areas affected by commission.
-Jury trials: Guaranteed jury trials on criminal contempt of court charges under any part of act but the dealing with voting.
-Court procedure: Federal district court decisions refusing to permit civil rights cases to be moved from state courts to Federal courts could be appealed.

Scriptural scholars reinstated

ROME - Two prominent Scripture scholars who were barred from teaching Biblical interpretation at the Pontifical Bible Institute two years ago have been reinstated.

Informed sources here revealed that the Congregation of the Holy Office had lifted the ban on Fathers Stanislas Lyonnet, S.J., and Max Zervick, S.J. For the past two academic years Fathers Lyonnet and Zervick have been able to offer courses only in ancient languages. But Father Lyonnet has continued to be listed in the Annuario Pontificio, the official Church directory, as dean of the Biblical faculty of the Pontifical Biblical Institute, which is affiliated with the Jesuit-conducted Pontifical Gregorian University.

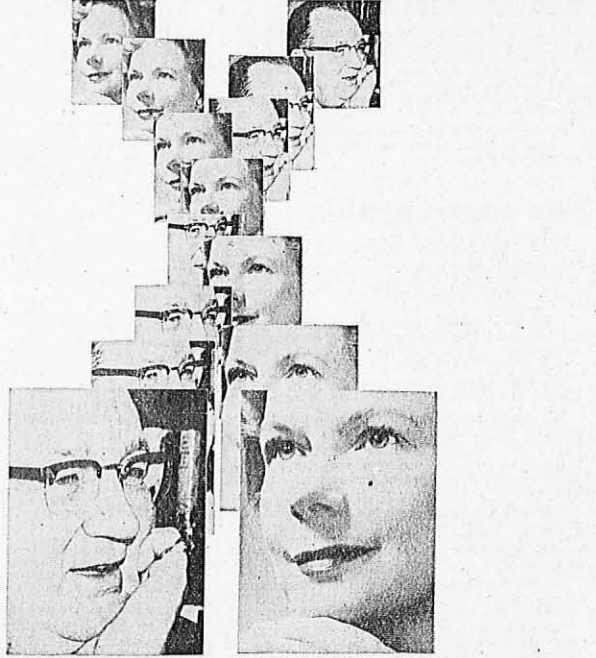
A Canadian Scripture scholar, Father Berdriek Mackenzie, S.J., was appointed rector of the institute in May of 1963.
THE HOLY OFFICE informed Father Jean B. Janssens, S.J., superior general of the Society of Jesus, that its ban had been lifted. But it gave no reason for the reinstatement - as it gave no explanation at the time of the ban - either to the two professors or their superiors.

Both Father Lyonnet, a Frenchman, and Father Zervick, a German, are professors of New Testament exegesis. Father Lyonnet has specialized in studies of St. Paul's letters, and Father Zervick has concentrated on interpretation of the synoptic Gospels - those other than St. John's.

Noted Negro priest named provincial

BAY ST. LOUIS, Miss. - For the first time in history a Negro priest has been named provincial of one of the U.S. provinces of the Society of the Divine Word. Appointed to a three-year term as provincial of the community's southern province was Father Harold Perry, S.V.D., formerly rector of St. Augustine's Seminary here. As provincial, Father Perry will have his headquarters at the seminary.

Oldest bishop dies
ALBANY, N.Y. - Bishop Edmund F. Conroy, 88, reposed as the oldest Catholic bishop in the world, died (June 19) in the Albany see which he had directed for 35 years. Bishop Gibbons retired as the sixth bishop of Albany on November 10, 1951, and was succeeded by Bishop William A. Scully.



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Two Benedictine nuns will observe Jubilees

BEECH GROVE, Ind. - A Benedictine nun who had the opportunity to teach in the same classroom, containing the same benches, that she had occupied as a pupil nearly 60 years before will observe her 50th Jubilee of religious profession at Our Lady of Grace Convent here on Sunday.

Sister M. Wilfrieda Efling, now baker and coif-maker at the convent, will share her jubilee with Sister Marietta Luken, mathematics and biology teacher at Our Lady of Grace Academy, who will be noting her 25th Jubilee of profession.

A Solemn Mass of Thanksgiving for the jubiliarians will be offered in the convent chapel at 10 a.m. Sunday, June 28, by Archbishop Ignatius Esser, O.S.B., chaplain. He will also deliver the homily.

BOTH JUBILIARIES are natives of the Diocese of Evansville. Sister Wilfrieda is from St. Francis Xavier parish, Poseyville, while Sister Marietta's home parish is Sacred Heart, Schenckville. It was at the Poseyville parish school, in the early 1890's, that Sister Wilfrieda taught the first four grades in the same classroom that she attended as a child. Her grandfather, Conrad Grigs, had helped to build the school.



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.

Speak up

A stillness lies upon the land, like that before a massive Indiana thunderstorm.

There is an ominous sense of urgency about this summer and autumn of 1964.

As in the moments before battle, men silently try to probe their own courage and that of the colleagues upon whom they must rely.

There is an instinctive feeling that a showdown is at hand between those attuned to history's grand march and those committed to retrograde hatreds.

Perhaps the storm will move through quickly, leaving only a gentling rain in its wake.

Perhaps the battle will dissipate without casualties.

Perhaps the forces of wrongness—of racial injustice, of social injustice, of international irresponsibility, of silk-suited fascism—will prove to be more wind than substance.

Perhaps.

But it is wise to be prepared for the worst.

Bruce Catton wrote a decade ago in his Civil War book, This Hallowed Ground, that "there is a rowdy strain in American life, living close to the surface but running very deep. . . . When it comes lumbering forth it can make the whole country step in time to its own frantic irregular pulse beat."

Mature Indiana Catholics scarcely need to be told this. They will remember the Kluckers of the 1920s, some of whom are now ardent segregationists in silk suits who use the bogey of "states' rights" as their fiery cross to frighten away the future.

Looking backward, the old-time Kluckers were almost likable compared to the present breed of extremists and apologists for Adolf Hitler. Their besheeted robes were wonderful targets for over-ripe tomatoes. And it was fun to watch them try to find enough Mongols and Tartars in Indiana to persecute, in accordance with their oath of allegiance, along with the Catholics, Jews and Negroes who were more plentiful.

Today's silk-suiters are more cunning with their bigoted doublets. They masquerade behind a fast line of argument which drags in everything from the Klan to the Four Freedoms. They even have managed to persuade a lot of essentially decent youngsters, including Catholics, that the youths' own parents may be "hidden Communists."

This is exactly the way Adolf Hitler became a major tragedy in world affairs.

"They first came for the Communists," Pastor Marlin Niemoller wrote, "and I didn't speak up because I wasn't a Communist. Then they came for the Jews and I didn't speak up because I wasn't a Jew. Then they came for the trade unionists and I didn't speak up because I wasn't a trade unionist and I didn't speak up because I wasn't a trade speaker up because I was a Protestant. Then they came for me—and by that time no one was left to speak up."

We urge watchfulness, courage, and unity upon all who see the future clearly moving away from monolithic ideas toward pluralistic ideas where prejudices of race, creed and color have no place, where men and nations will have strong and interdependent allegiance—their energies drained not by hate but by pursuit of the knowledge and daring of better things that beckon.

We urge that they speak up against counsels of darkness and hopelessness have brought only war and desolation to the multitudes.

The space probers

In the steamy, sticky summer of 1964 men concern themselves with a wide range of oddities and silliness. Not the least silly of these is the so-called topossum suit for women—which we shall say no more, other than to wonder at the priority of values which dominate, nay, obsess, some newspapers.

Lost for the moment in the horse latitudes of frantic politicizing and publicity-magnified undress, though, a great and determined program of ungrasped magnitude proceeds apace, if temporarily unnoted.

This is the heroic enterprise which has as its most immediate goal the landing of American men on the moon.

The effort being directed by the National Aeronautics and Space Administration is not "political." Liberals and conservatives alike have hailed and denounced it.

It does not even enjoy unanimous respect of the scientific community. Many men of science have expressed doubts about the program.

Moreover, if no longer seems to carry the questionable label of a "race" between the United States and Russia. For whatever his word is worth, Khrushchev said the other day his nation would cheer a United States "first" in the adventure.

The fact appears to be that Russia lacks the resources to make a race of it anyway. Some Americans argue that this country also is biting off more than it can chew.

But, praise the Lord, America is blessed by an instinct to rise above ordinary criteria. A bipartisan majority of the House, the leading political swing has set its teeth. The decision, the hope, the effort, the determination are to land American men on the moon by 1968 or 1970 at the latest.

A struggle of this size understandably beggars imagination, particularly inasmuch as the work is going on in hundreds of installations, where widely separated accomplishments are not likely to compete for public attention with outlandish feminine attire or the noise of a political bandwagon.

As a struggle, essentially, for new knowledge. As such, it operates by its own rules and precedents, and cannot be weighed for value in everyday terms of feeding the hungry or balancing the budget.

It finds its inspiration in mankind's need for adventure; grant that to its critics.

But it has been this need for adventure, this quest for novelty, that has produced throughout the ages the finest practical results. And even though it were to fail—which it won't—men would find it necessary to carry on with the drama of probing space.

To do anything less would be to cease being men and to become vegetables.

Town living

An exciting idea for an integrated neighborhood is under way on the north side of Indianapolis.

This concept of a neighborhood entity which offers all the conveniences of city living, with the unique inducement of a broad range of social and cultural attractions, is largely the brainchild of Mrs. Stephen W. Terry, wife of a prominent attorney.

The project's pilot area is bounded by 30th and 38th Streets, and Pennsylvania Street and Washington Boulevard.

For several years the area has been racially mixed, with a consequent moving out of many white residents.

QUESTION BOX

Is the rights bill pulpit material?

By MSGR. J. D. CONWAY

Q. I am a convert, and I am confronted by a dilemma: support the Civil Rights Bill and end up in a life of slavery, or disagree with the Catholic hierarchy. What about the Canon Law of dispensing, advocating and preaching politics from the pulpit at regular Masses in the Catholic Church? It is my opinion that there is NO moral issue involved in the Civil Rights Bill.

A. It is my conviction that you are 100 per cent wrong in your opinion. Not only civil rights, but natural human rights are involved in the Bill to which you refer. Such rights always involve justice and charity: virtues at the very heart of the moral order.

The particular gripe of my questioner is the Statement of the Michigan Catholic Conference, which includes the Archbishop and four Bishops of Michigan, which he tells me was distributed in all Michigan parishes in April of this year. It is a beautiful statement of Catholic principles:

"1. Catholic health, welfare and educational institutions shall admit persons without regard to their race. . . ."

"2. Employment in all Catholic agencies and institutions shall be based on merit and without regard to race, color or national origin."

"3. Contracts for the repair and construction of church-related institutions shall contain a positive requirement that the contractor maintain a policy of equal employment opportunity without regard to race, etc."

4. (The duty of public officers and other leaders in industry, business, the professions and labor to provide leadership and good example is stressed, against discrimination and segregation.)

"5. The faithful are urged to give active support to programs promoting freedom of housing opportunities for all persons. . . ."

6. (Each diocese shall have a Bishop's Commission on human relations.)

"7. Every major community should have a strong and effective public human relations agency. . . ."

"8. The achievement of racial equality requires the active cooperation of all religious groups working together. We acknowledge our willingness and desire to work with other major faiths. . . ."

"9. The newly created Civil Rights Commission can be an effective instrument for achieving equality under the law for all Michigan citizens. We offer our support. . . ."

"10. The Administration's Civil Rights Program represents the most significant effort to achieve equal protection of the laws for Negroes in this country. Racial discrimination is a national problem that requires federal action. We therefore, endorse the principles of the President's Civil Rights Program."

I regret that requirements of space have made me reduce parts of this Statement. One phrase regarding freedom of housing I feel compelled to complete:

"No Catholic, in good conscience, can sign petitions or support laws or ordinances that deny minorities a full and equal opportunity to secure decent homes on a non-discriminatory basis."

My advice to my questioner: Follow the sound moral advice of your Bishops rather than the scare propaganda of rabid racists and reactionaries. The Civil Rights Bill will never put you or me in any danger of slavery, but it may help free millions of our darker fellow citizens from the immoral remnants of slavery.

Q. Recently I came across a Syrian paper, called "The Heritage" in which a few churches were listed: St. Ann's Melkite Church, St. George's Orthodox Church, and St. Anthony's Maronite Church.

Will you please tell me what relationship they have with you? Which, if any, are like us?

A. I am sure that St. Ann's Melkite Church and St. Anthony's Maronite Church are Catholic. Melkite is a name which is now used almost exclusively for Syrian Catholic churches by Byzantine rite; and all Maronites are Catholics. However, I would judge from its name that St. George's Orthodox Church is not in communion with Rome. We have in the United States several Syrian Catholic Churches dedicated to St. George, but they would hardly use the name Orthodox.

In the Catholic Directory I find four Melkite churches dedicated to St. Ann: one in Los Angeles, one in Paterson, New Jersey, and two in Connecticut. I find seven Maronite churches dedicated to St. Anthony. These churches are just as Catholic as our own, but they belong to different rites: their ceremonies differ from ours. The Melkite ceremonies are about the same as the Orthodox; the Maronite rituals are more similar to our own.

Probably many of these churches now use English in the United States; otherwise their liturgy is in Greek, Arabic, and Old Syrian.

Building on the good work of the Mapleton-Fall Creek Neighborhood Association, which was patterned after the famed Butler-Tarkington Association, Mrs. Terry and her committee of neighbors, aided by a city-wide advisory board, have designed an imaginative, determined program not only to maintain a status quo but to create an enriched, stimulating identity.

To the existing art galleries and the nearby Children's Museum will be added a small theater, community building, foreign periodical library and a Montessori school.

Community property owners are repainting "town house" style.

Real estate block busters are being dealt with effectively.

AN APPROACH TO UNITY



OPINIONS

Rural reader raps 'hay-foot' reference

To the Editor:

In your editorial of June 19, you referred to the rural segment of our population as "hay-foot, straw-foot" and declared it is time these elements quit controlling a state that is 75% urban.

This is a good and proper thing, but let us pursue it a little further. If these elements are supposed to share equally with urban interests the control of state government, then they should also share equally with urban interests the cost of government.

How many of our urban voters who demand equal representation do not pay the first cent of property and/or real estate tax? Compare this to the farmer who owns land and must often borrow money to pay exorbitant taxes on this land—the very same land which produces a surplus for the consumer and a deficit for the farmer, thanks to our wonderful economists. (I already know all the under-the-table deals which city-dwellers have for this problem. I live in Indianapolis for six years and am well acquainted with your line of reasoning—one-sided as it is.)

It is very easy for you to call us "hay-foot" and disclaim our excessive voting representation. According to you, the 75% urban population should make the laws and the 25% rural population should pick up most of the expense account. This sounds like typical thinking on your part—give, give, give and let the other fellow pay for it.

You are always editorializing and championing the cause of the underdog, the little man, the suppressed minority. Where were you this time? The farmer, the rural landowner, the small-towner are in the minority now. Are we all supposed to sell and move to the city so we can have our interests protected? (That doesn't sound like a bad idea—we'll let all those city voters find out what it is like to really pay taxes if they can support us on welfare. Which brings up a thought—just where do you think your food will come from then? It doesn't grow on the supermarket shelf, you know.) Get out your copy of "Mater et Magistra" and read it again. The social justice of Pope John is supposed to extend to all, not just labor. It's about time you remember you are printing a dissemination paper, not a city paper. Take the time to find out just how the people in this diocese live and what many of them are up against—i.e., opinionated, one-sided city thinking.)

I really don't think you will print this though. It might tarnish

your image as the all-knowing champion of the "little" people.

Mrs. Thomas A. Hoff Brookville, Ind.

Race problem

To the Editor:

Five years ago, Albert John Luthali, the winner of the 1959 Nobel Peace Prize, was banished by the South African government. Two weeks ago, on the day before the ban was to expire, he was banished for another five years, this time under even more rigid conditions. He is not allowed any visitors. Neither is he permitted to leave his farm even to attend the local Congregational Church. His only "crime" is that he was the head of the African National Congress, an organization dedicated to passive resistance on racial equality.

Mr. Luthali's banishment and the deplorable racial policies in South Africa was and is widely reported by the press throughout the world. However, even in view of this, in February of this year, Archbishop William P. Whelan, O.M.I., of Bloomington, South Africa, wrote that apartheid, which involves extensive segregation is not immoral. Two of the other archbishops of South Africa took exception to his

(Archbishop Whelan's) position. They held that he was speaking only for himself and not for the Church. Even so, neither of them advocated that he be reimprisoned in any manner whatsoever.

On June 11th of this year, the World Press reported, "Pope Asks Pope To Oust Cardinal." The priest, Father William H. DuBay, had the courage to make a stand for God, his priesthood, the Church and the Negro people. In a letter to the Pope, he requested the removal of Cardinal James Francis McIntyre, Archbishop of Los Angeles, for "inexcusable abuses" of the Church's doctrines on racial equality.

Before Father DuBay's letter to the Pope, there had been several public criticisms of the Cardinal's attitude. The Ave Maria magazine, published by the Holy Cross Fathers at South Bend, recently took editorial exception to Cardinal McIntyre's treatment of the Catholic Human Relations Council at Los Angeles. This is a lay group working for racial unity.

So, South Africa has Archbishop Whelan; Los Angeles has Cardinal McIntyre. Other countries and cities have them also. Their actions are the same. Only their names are different. What (Continued on page 9)

The zoning board is cooperating by carefully screening variances.

Owners of mansion-type housing unable to maintain top condition are making apartment conversions under a sensible plan.

Those who still see the city as offering the most comfortable, satisfying mode of living—and perhaps many of their suburban brethren—will be watching the project with much interest.

Mrs. Terry thinks the coming year should determine the success or failure of the idea.

We'd like to place a bet. The project not only will maintain a status quo but before long will be an enticement to those who recognize a good idea when they see it, as well as the status seeker.

YOUR WORLD AND MINE

Foreign students 'cold-shouldered'

By GARY MCBON

Calabar on the steaming west coast of Africa is as thriving a Catholic mission as any I visited during a three month journey that brought me to fifteen countries of that vast continent. Schools under Catholic management play a major part in the country's education system. Catholic hospitals are outstanding. As in all of Nigeria, the proportion of catechumens to Catholics is high, promising a continuation of the Church's rapid progress.



Bishop Moynagh of Calabar has long been particularly concerned with preparing Catholics to play their part in the development of the newly independent state, the most populous in all of Africa. He has put a lot of money into a printing plant in which he produces a magazine of information and opinion, one of the country's two Catholic publications for general readership. He also does everything in his power to help outstanding students to pursue higher studies in European and American universities.

Just a few days before I met him, he had received an extremely distressing letter. It was a report from a group of students whom he had recently placed in the United States. They had to travel a considerable distance to Sunday Mass, they said. And when they reached the church, the reception from the white congregation was chilling. When one of them entered a seat, the occupants moved to another. They were shunned as they left the church, neither parents nor friends exchanging a single word with them. It was, they wrote quite clear to them that they simply were not wanted.

"Can nothing be done," the bishop asked me, "to get American Catholics to understand the effect of such thoughtless bad manners. These are cultured young men. On their return home, they will be catapulted into top positions in education, business, and government. It is not exchanging a single word with them. It was, they wrote quite clear to them that they simply were not wanted."

That the experience deployed by Bishop Moynagh is no isolated one is known to all who have been involved in working with foreign students in the United States or who have come in touch with them through Catholic international organizations. But most American Catholics are unconcerned, and as long as they are, the work of our missionaries is going to be undimmed, and the objectives of our national foreign policy are going to be sabotaged—not by Communist conspirators but by people who boast they are dedicated Catholics and loyal Americans.

Bishop Moynagh's problem cannot be solved in isolation, since it is merely one aspect of the entire complex of race relations in the United States. How we handle this is for American Catholics to be illustrated by a newly published symposium entitled Black, White and Gray edited by Texas-born Bradford Daniel. Particularly to the point is a contribution by a Negro priest, Father August Thompson, on attitudes of white Catholics.

"They just don't want us," they write. "In some places our young people cannot attend classes. Too often we cannot join church societies. Yes, it is true that we could form our own little segregated Negro versions of these same societies, but you lose the whole spirit—the very Catholicity—of it when you do this. . . . Do you know that I, as a priest, have never attended a Gana Conference? Do you know that white non-Catholics are welcomed into Catholic churches and can attend church functions where I, as a Negro priest, would not be permitted?"

Here are the true dimensions of the problem. And while it remains in these national terms, we Catholics at home will continue to be actively engaged in negating the efforts of Bishop Moynagh and thousands of fellow missionaries in Africa and Asia.

(Question Box Continued)

Q. On May 1 of this year we Catholics were permitted to eat meat because of the feast of St. Joseph the Worker. Could you tell me if the feast of St. Joseph that falls on March 19 during Lent was transferred to May 1, or are they two separate feast days?

A. The feast of March 19 still remains, and in many countries it is a holy day of obligation.

Pope Pius XII established the new feast of St. Joseph the Worker to "impress on men's minds the dignity of human work and the principles according to which it should be carried out." He hoped that under the inspiration of St. Joseph men might rather work together for peace, public welfare, and a just order in human society.

We might say that this feast of May 1 replaces the former Solemnity of St. Joseph which was celebrated on the Wednesday after Easter Week.

You were exempted from abstinence on May 1 by a dispensation of your bishop. Not all bishops granted this dispensation.



"DON'T BE SURPRISED IF HE DOESN'T LET US PASS. I DIDN'T PASS HIM IN HISTORY."

FAMILY CLINIC

Lonely woman, looking for advice

By JOHN J. KANE, Ph.D.

I am a professional, attractive, intelligent woman of fifty. I live alone and am lonely for a husband. Does God give the necessary grace for this state of life or am I just neurotic. I have three choices, keep waiting, meet a man, or marry a man I do not love.

Dorothy, I think you realize as well as I do, that God always

provides graces necessary for this state of life. Your raising this question seems to indicate how truly depressed you must feel. While most women by age 40 have married, there are many who still remain single. In fact, some single women have formed organizations in order to carry out works of corporal and spiritual mercy as well as to provide mutual companionship.

But it is not difficult to understand your feelings. There is a stigma in our society, manifestly unfair, against the single woman. The label still remains that she was unable to get a husband, by no means always true.

You feel the years are passing rapidly, and unless you marry very soon, you never will do so.

But marriages occur at all ages, some in the fifties, some in the sixties, and even occasionally in the seventies. Admittedly, this is small comfort to you. You indicate the fear of non-marriage and your overwhelming loneliness make you worry about your mental health. Your problem basically seems to be one of a terrible loneliness which you hope marriage would cure.

There is no reason why an intelligent, attractive, professional woman in her fifties should be lonely. You could find some friends at work, men or women of about your own age, who are single. You could also find companionship with some married couples who would probably welcome you. There are many clubs and organizations which you might join, particularly professional societies. You might very well participate actively in parish organizations, attempting to assume leadership there. None of this is substitute for the husband you seek. But it will pass the time and will toward making you less lonely.

As a matter of fact, involving yourself in these kinds of activities may very well lead to your finding a husband. So long as you remain aloof from these activities, so long as you feel that your only hope is in your finding a husband, you will not find one. As a matter of fact, you may be just that.

Women of your age, and some men too, have passed through a stage known as the climacteric. While it is true that most of life has passed for people in their fifties, according to today's actuarial table a woman of fifty has more than twenty years of life expectancy left. Nevertheless, there is the psychological problem associated with this stage of life that brings about some depression among some people.

Some of this is physiological and medical science is able to do a great deal to mitigate it. It would certainly be wise to consult a physician concerning both your physical and your mental health. As a matter of fact, medication to overcome your depression is available. It is what it is, may make you a considerably more desirable companion for anyone.

Your suggestion that you have some friends upon whom you needs more evaluation. At the outset it would be nothing less than fatal for any woman, particularly a physician, to marry, to marry a man whom she does not love. It could very well result in a state even worse than the one you are in now. It is likely to acquire as a spouse, not a husband, but a dependent little boy looking for a mother's care. It would be interesting in whatever economic security you can provide for him than any kind of psychic security he will offer you.

Moving in with a relative may be good or bad depending upon the number of factors. Since you apparently have been accustomed to your own home for a long time, it will be something to have to live with others, to accommodate your time schedule and your way of life to theirs. Yet this is essentially what you would have to do.

But if you feel you can provide some help to a relative by moving in, this may be an excellent, albeit temporary solution. It would provide you with a supernatural motives for assisting others, give you a deeper interest in the lives of other people, and thus take you out of yourself.

One of your great difficulties is too much introspection. You are constantly worrying about getting a husband, and worrying about your health, in fact, worrying about almost exclusively about yourself. You must do this the more you draw into yourself. When you break communication with other people, you begin to suffer from a loneliness which your loneliness reflects.

Perhaps the best answer is to keep waiting and keep praying. But let your waiting be active and not passive. Interest yourself in other people, interest yourself in their problems. Seek the companionship of persons near you whose ages interests you share. You may or may not get a husband, but you will probably lose your loneliness.



Patron of Portugal THE DETECTIVE SAINT... St. Anthony of Padua, a novice of Portugal, left the Augustinian Canons Regular in order to become a Friar Minor. He is one of the most popular saints of the Church, with a reputation for finding the lost belongings of careless people, and he has always been famous as the "sermoner." He preached and taught in France as well as in Italy, and we are told that men closed their workshops and offices to go and hear him. Because of his singular knowledge of the bible, he was called "the Ark of the Testament." He was declared a Doctor of the Church in 1916 by Pope Pius XII. He died on June 13, 1231 at the age of 36.

THIS IS CATHOLICISM Unbloody renewal

By REV. JOHN WALSH, S.J. Is there any difference, then, between the sacrifice of the Mass and the sacrifice of the cross?

Yes, there is the relatively minor difference of the manner, or style, or mode in which Christ offered Himself. On the cross, Christ physically shed His blood and was really slain. On the Mass, on the contrary, there is no physical shedding of blood nor real death, because Christ, who died once for us, can die no more. Moreover, by His death on the cross Christ once and for all satisfied for our sins and merited eternal life for us. During the sacrifice of the Mass, Christ does not and cannot expiate for our sins a second time, but rather He makes available to our souls the heavenly treasures of grace which resulted from His sacrifice on Calvary.

Q. During the Last Supper, when Christ celebrated His first of the first, did He Himself indicate that the sacrifice of the Mass would be identical with the sacrifice of the cross?

Yes, because, in consecrating the bread, Christ did not say merely: "This is my body," but He said: "This is my body which is being given for you." Likewise, when He consecrated the wine Christ did not assert merely: "This cup is the new covenant in my blood," but He instantly added, "which shall be shed for you."

Q. Was it suitable that Christ should derive a sacrifice for His Church? Sacrifice, as we have already seen, is natural to man, and is of his nature. It was in recognition of that fact that God instituted the sacrifice of the Mass, and imposed them on the Chosen People. Now if Christ had inaugurated a new kingdom of God, a new Chosen People, His Church, and yet had failed to provide it with an appropriate sacrifice, then the new covenant would have been, in that respect, quite inferior to the old covenant. This is inconceivable. As matters turned out, of course, Christ derived for His Church not sacrifice equal to the sacrifices of the Jews but one which infinitely surpassed them. Israel could offer only the blood of animals to God; whereas the Church, the completion and fulfillment of Israel, presents to God through the Mass the most glorious and precious gift possible, the blood of His own Son, Jesus Christ.

Q. Was it suitable that Christ should make this sacrifice identical with the sacrifice of the cross? Christ's oblation on the cross was the one, excellent, all-sufficient, and complete sacrifice. In planning for His Church, Christ wished it to have this same perfect sacrifice, and nothing less would do. Indeed, anything less would have been an anti-climax. Therefore, by a miracle of His power, Christ fashioned the Mass to be a mystical continuation and prolongation of Calvary down through time.

From "This is Catholicism" by John J. Walsh, published by Doubleday and Company, Inc.

Believe ancient slab is Christian relic

OSTIA ANTIHA, Italy—On May 23, 1963, a dredge was hauled along the riverbank near the ruins of Ostia Antica uncovered a marble slab about a foot square which the Jews had been carrying in the rubble fragment as its most important feature.

After a year of study, archeologists in this port of ancient Rome believe the marble dates from the seventh century or perhaps the sixth. They think the scene it depicts is stylized, a fashion—a sculptured arch supported by columns, with a lamp burning beneath the arch, and a figure in the sanctuary of the long lost church of St. Peter, Paul and John the Baptist which the Emperor Constantine built at Ostia.

MRS. RAISSA Calza, who is responsible for the preservation and classification of all sculpture at Ostia Antica, cited the "young man" as the figure which she believes the marble fragment as its most important feature. "If this inscription dates from the seventh century, I believe it does, it shows that life was still going on in Ostia at this epoch. Until now, historians have believed the town was all but deserted then," she said.

WORKING TO BEAT HELL

Moment of reckoning

By JOSEPH T. MCGLOIN, S.J.

The poor old character was dying, no doubt of that. The trouble was that he had been out of the Church for years, and he didn't look like he was going to get back in under the wire. His relatives were gathered around him with little breath left. Over and over again, he would mutter, "God doesn't want me any more. It's too late."



A few priests had also tried to talk to the man, but with no luck. If anything in fact, he seemed to get more stubborn as the end drew closer and closer. Finally a young priest, a friend and one of the relatives, was called in. Since this young priest was brand new and almost completely inexperienced, everybody figured he'd fall even worse than all the others.

As expected, the young priest met with nothing but stubbornness and the command in fact, to "get out." He didn't get out, however, but only went over to the other side of the bed, and sat staring at the man. Now this, quite naturally, got the dying man a bit nervous, and he started to get up to get out, since he obviously wasn't going to do any good anyhow. "Why," he demanded, "are you sitting on the floor around here watching me? I'm not going to have anything to do with you or the Church and that's the first time I've ever said that."

The young priest didn't blink, but just sat calmly staring, as he tried, hesitantly to explain. "You see, I said, 'I'm a very young priest. I haven't had a lot of experience—I've never seen anyone go to hell, for instance. So, if you don't mind, I'd sort of like to sit here and watch you die.' I can't tell you whether or not I story had a happy ending. I can't assure you that it's a true story. But if it is not, it does contain one startling, earth-shaking truth. You hear lots of stories about a deep-rooted need for nature. It was in recognition of that fact that God instituted the sacrifice of the Mass, and imposed them on the Chosen People. Now if Christ had inaugurated a new kingdom of God, a new Chosen People, His Church, and yet had failed to provide it with an appropriate sacrifice, then the new covenant would have been, in that respect, quite inferior to the old covenant. This is inconceivable. As matters turned out, of course, Christ derived for His Church not sacrifice equal to the sacrifices of the Jews but one which infinitely surpassed them. Israel could offer only the blood of animals to God; whereas the Church, the completion and fulfillment of Israel, presents to God through the Mass the most glorious and precious gift possible, the blood of His own Son, Jesus Christ.

There are lots of things uncertain about death. It's a mysterious thing, and this is, undoubtedly, why we fear it. We do fear it, however, and hardly for authorities on the subject. Lasarus might have been one, but he's left us no record of his impressions.

We not only don't know too much about how death operates,

"I'd like to sit here and watch you go to hell."

but we're not even too well informed on just what it is. We've all seen dead people, maybe even seen some actually die. And we know that some life principle has gone out of them, that "they" are simply no longer present before us. We know, too, that this life principle is their soul, and we know by faith that they have gone before God to be judged to be welcomed or cast aside. Their body is, just now, only a very loosely joined amount of chemicals.

Ordinarily, we don't know too much about the time of our death, either. It can come at any time, sooner or later. Young people, almost invariably, seem to think that death is the exclusive prerogative of the old, and that only the very old are eligible for death. But the truth is that anyone—young or old, sick or well, in the state of grace or not—can die, and does so. Each of us will die at the precise moment which will our death, and not one minute before nor one second after. It may be a year from now or many years from now. Or it may be tonight.

But if we don't know exactly what death is, and we don't know anything about when it will come to us, there is at least one thing about it that we know with absolute certainty: It is going to happen, and it is, ready or not.

But there's another thing you know about death, too—you know it well, you've seen it, you've died. Not that you know the means of your death, but you do know in what condition you'll die—facing death, or turned from Him. And the reason you know this so well is that you are going to die, almost surely, the way you live. There's no use saying you will turn to God on your deathbed because, first of all, it might not even be a bed, secondly, you might have no warning, and thirdly, this "turning to God" requires God's grace plus your own good will, and you can never be certain of either one, when you've habitually neglected grace and done nothing to strengthen a faith in God.

The truth is that people usually die pretty much as they've lived. Many of the Hitler youth died in the same way as their father, for Father Hitler, a very famous millionaire of our century was dictating letters from his deathbed an effort to make out many times money. And the closest he came to taking any of it along was in a magnificent coffin his survivors were to carry.

By REV. ROBERT W. HOVDA

THE WEEK IN LITURGY

JUNE 23 SIXTH SUNDAY AFTER PENTECOST. "We have to be closely fitted into the pattern of his resurrection, as we have been into the pattern of his death" (First Reading). Our resurrection is the center of our faith and of our hope. In Christ's glorified humanity we see all the promise, all the meaning, which make Christianity appealing to those who would solve the riddle of the human condition. Our sacramental inheritance exists to fit us into this pattern, to conform our flesh to the Trinity-life of the Son who became irrevocably man. It is the bread that feeds us in the desert (Gospel). Sunday after Sunday we break the bread of God's Word and the bread of His mercy, and we identify ourselves with Him, with His Resurrection-existence.

JUNE 25 SS. PETER AND PAUL, APOSTLES. With Mary and John the Baptist, Peter and Paul are our supreme models and elder brothers in Christian faith and life. And as our teachers they stand first, under the Master Himself. Today's Mass celebrates not only Peter as our teacher and writer. Paul, concedes primacy to Peter's confession of faith. The First Reading teaches Paul's consciousness of the center of our faith and of our hope. In Christ's glorified humanity we see all the promise, all the meaning, which make Christianity appealing to those who would solve the riddle of the human condition.

JUNE 26 SS. PETER AND PAUL, APOSTLES. Yesterday's feast is followed by today's. In this commemoration, as the honor we pay to the great teacher and writer, Paul, concedes primacy to Peter's confession of faith. The First Reading teaches Paul's consciousness of the center of our faith and of our hope. In Christ's glorified humanity we see all the promise, all the meaning, which make Christianity appealing to those who would solve the riddle of the human condition.

JUNE 27 THE VISITATION OF OUR LADY. This is an "incarnational" feast, one that belongs with the Annunciation, Christmas and Epiphany. For the Christian cannot too often realize that Jesus is a humanity, the First Reading tells us, assumed out of love, that we might "rise up." He takes our flesh in order that our flesh might be able to "take him," in our grace.

JULY 1 ST. IRENAEUS, BISHOP, MARTYR. The two lessons reflect two aspects of this Father of the Church and of the apostles of martyrdom. And his work as teacher of the Word of God is called to our minds by the First Reading. "Everything in the Scripture has been divinely inspired, and has its value." The Bible is the source and norm of the Christian's teaching and of his faith. So the Christian teacher is never only a brilliant man—he is also and always a humble and dedicated man who subjects himself to the Word he has received.

IN THE WHOLE CHRIST THE MYSTERY OF THE CHURCH

By ABP. EMILE GUERRY

"Credo Ecclesiam Catholicam." (Nicene Creed)

The Catholicity of the Church is her universal expansion throughout the whole world. Underlying this exterior and visible fact, we must discover a mystery whose contemplation can have immense significance for the interior life. To be Catholic is to communicate with the mystery of the Catholicity of the Church, and, through that mystery, to communicate in some of the most sublime aspects of the mystery of Christ as continued in His Church.

Catholicity is, first of all, the capacity and the power which the Church possesses, in herself, to reach out to all men and to receive and save them.

In herself and in the life she possesses, the Church has the means of redeeming all men and of leading them to salvation. This is what is principally meant by the "Catholicity" of the Church.

When Christ commanded His Apostles to go forth and teach all nations, He made a public announcement concerning the Church and the power of authority in the very nature of the Church. For the Church is the Church only if she is universal, that is, Catholic. This is demanded by the very principle of life which animates her. Jesus Christ is the unique and universal Principle of salvation for all men. It is He who must gather all men together in Himself: it is He who creates the Catholicity of the Church.

Furthermore, the Catholicity of the Church is demanded by the very movement of His Heart, of His Spirit, of His charity—the movement which He inspires in His Church. Now, this movement of infinite love reaches out to all men, seeks to save all men and to bring them into the Church.

Finally, this mark of the Church is demanded by all that we call charity whose nature is to spread itself abroad without accepting any limit to its extension. To limit charity is to stifle it, for charity can subsist only by continual expansion. Charity is authentic, only on condition that it excludes no one and gives itself to all.

To be Catholic, to participate in the Catholicity of the Church, is first of all, therefore, to have a sense of the universal which inspires itself in the concerns of all souls and in the pre-occupation with the welfare of the whole Church. For Catholicity is the very opposite of everything that savours of the little sect, of race, of exclusiveness and of the self-centered.

The Catholicity of the Church is also her aptitude for giving a religious significance and an eternal value to all the values of mankind.

By "the values of mankind," we mean the qualities of their civilizations, their cultures, their various national customs, their techniques, their sciences, their arts, their modes of thought—in a word, the values which pertain in all human conditions and ways of life. The Church is certainly independent of all these and is bound up with none of them. But the Church respects them all, for they are themselves—a participation in the creative action of God. Moreover, she loves them as the raw material which she is called upon by God to inform, to purify and to transform.

The Church respects the diversities and individual characteristics of every race and of every civilization. This unlimited variety is even necessary to her, because through such diversity she can radiantly manifest, in its harmonious unity, the riches of the gift of God which is able to assimilate all, to gather all together in Christ, and to offer to His Father His whole human work in glorious homage to His Divine Majesty.

To be Catholic is, therefore, to be sympathetic towards all human values; to have an understanding attitude towards all that is human; to respect all the diversities of mankind; and to be watchful for what is of spiritual value in human realities, so as to make such value the point of insertion for that apostolic effort which will raise all these things to God. Finally, the Catholicity of the Church is that interior dynamism which urges her to embrace all mankind in the unity of the Mystical Body.

The Church is a living organism which is still growing and has not yet attained to full stature. She will attain to that stature only when she has become the Whole Christ, by gathering all men to herself. She is the grain of mustard seed which becomes a universal tree. She is the germ of supernatural life which Jesus one day placed in the world to energize the mass of mankind.

It is absolutely miraculous that the astounding growth and spread of the Church through time and space has not injured her unity, which, humanly speaking, was constantly threatened. Indeed, this growth and expansion served but to manifest her unity in a yet more splendid fashion, and to strengthen it yet more.

Finally, therefore, to be Catholic is to be acutely and constantly aware of all these things to God.

Reds 'restore' Cathedral

BERLIN—An East German firm has completed its three-year task of rehabilitating a concert hall the ancient Catholic Cathedral of St. Jacob in Riga, the capital of Soviet Latvia. According to reports reaching here, the altar was removed and placed in a museum section, and the seating reversed so as to face toward the entrance. In order to preserve the 6.88-pipe organ—one of the largest and most famous in Europe—a constant temperature of 54 degrees (F.) is maintained.

VIEWING WITH ARNOLD

Puncturing some myths about motion pictures

By JAMES W. ARNOLD

Nothing is as frustrating as reading published comments about movies that tend to spread and maintain myths that for years have soaked through Catholic publications like soggy dishwater.

1.—That there is something phony and stuffy about describing the movies as "art."

Either film is an art-form or it is not. If art is defined, broadly, as human interpretation of reality, that is, reality changed and made more meaningful by someone, then it is clear that movies can be art to the extent that the film medium is able to shape and interpret reality.

ALMOST EVERY movie is at least a little bit artful. And the best of them are capable of producing aesthetic impact on a level with theater and literature, and in rare cases, with music and painting.

Catholic prelate assumes helm of interfaith body

LONDON—Archbishop John C. Hecan of Westminster, head of the English Catholic hierarchy, has agreed to become a co-president of Britain's Council of Christians and Jews, thus restoring full Catholic participation in that body after a lapse of 10 years.

ARCHBISHOP Hecan, a member of the Vatican Secretariat for Promoting Christian Unity since its inception in 1960, has sought reversal of the order by the Holy Office for several years.

HE SAID THAT as recently as 1961 the Holy Office had turned down "the unanimous request of the English and Welsh bishops that Catholics be allowed to rejoin the council."

Stamps to honor three Hitler foes

BONN, Germany—A priest and a Catholic layman who led resistance against Hitler within Germany during World War II are among eight anti-Nazi heroes in a new series of German postage stamps.

Radio and Television

Table with radio and television schedules for various areas including Indianapolis, Richmond, and Madison.



PRESENT K OF C GUILD PLAQUE—The names of charter members of the St. Pius X Guild of the Knights of Columbus are engraved on the plaque held above by Mrs. John W. Gerlach, guild president and a charter member.

Calmness is urged in race-torn city

ST. AUGUSTINE, Fla.—The pastor of St. Augustine cathedral has suggested to Catholics here they abstain from actions which might incite disorder in this city, hence over labor for peace in our community.

Mr. John T. Burns, in a statement read at all Masses in the cathedral, said it is a precept of Catholicism that "we love all men as our brothers in Christ."

VARIETY IN BOOKS

Suburban holiness

"Best of Both Worlds: A Guide to Holiness in the Suburbs," by Father Bernard Basset, S.J., Academy Guild Press, Fresno, Calif. 150 pp. \$3.75.

Here is another charming book, from the author of "We Neurotics," about the Davess Family and Mrs. Carey, who gives them insight and outlook as young married parents.

With an agreeable touch of exaggeration, plus "an angel in horn-rimmed glasses, none other than old Mrs. Carey," Father Basset outlines some problems which confront young parents, and helps solve them.

Particularly appropriate are the answers Mrs. Carey gives to the young overworked parents who find that "in keeping up with the Joneses we had no time to keep up with ourselves."

In training

MILWAUKEE—Ninety Peace Corps volunteers bound eventually for Brazil started an 11-week training program at Marquette University on June 22. Using nine of the Jesuit university's schools and colleges, the volunteers are centering their training period on technical skills and Portuguese.

way" faced with a multiplicity of parish projects "There were not only the widows and orphans mentioned in the Scriptures, but Catholic schools, papers, jumble sales, foreign missions, pilgrimages to Lourdes, not to mention a steady rota of priestly jubilees."

Many parents have faced this problem of priorities, and they may find Father Basset's solution particularly interesting. (Reviewed by Floyd Anderson, Director, N.C.W.C. News Service.)

How to replace genuflection

TOKYO—Japanese Catholics may bow before the Holy Eucharist instead of genuflecting, according to regulations which will go into effect June 29.

The permission was given by the Japanese Bishops' Conference here at a meeting in which the bishops completed arrangements for liturgical changes in this country. The bishops decreed that Japan's traditional reverential bow may replace the genuflection, and that all genuflections and kissing of the bishop's ring are abolished, except where prescribed in liturgical functions.

The bishops also established a liaison office within the National Catholic Committee to cooperate with the Holy See's newly formed Secretariat for Non-Christians.

Advertisement for 'Famous Churches of the World' featuring a large illustration of Chartres Cathedral and descriptive text about its history and architecture.

Advertisement for Lincoln Securities Corp., John Grande & Sons Florists, Farley Funeral Home, Sutherland Lumber Co., and other local businesses.

The Tackler

BLOOD DONORS NEEDED—Mrs. George (Alice) Hoffman is back in St. Vincent's Hospital and is in desperate need of prayers and blood donors. The former officer of the Archdiocesan Council of Catholic Women has received more than 750 pints of blood during her three-year battle against the rare blood disease that has brought her to death's door on numerous occasions. Those who would like to give blood are asked to make their donation at St. Vincent's Hospital.

NAMES IN THE NEWS—Jane E. Elder, a member of Christ the King parish, Indianapolis, was named the prize winner in the Indiana State Talent Teen Search. The young vocalist, daughter of Mr. and Mrs. John J. Elder, is a graduate of Loydwood School. . . . Father Francis Eckstein, assistant pastor of Holy Family parish, Richmond, has been named to the board of directors of the Child Guidance Clinic of Wayne County. . . . Best wishes to Mr. and Mrs. Francis H. Otto, members of St. Ann's parish, Indianapolis, who will observe their 25th Wedding Anniversary on June 24. . . . Mrs. Helen J. Rizzo, of Immaculate Conception parish, Rushville, has written an article in the July issue of Extension magazine. Entitled "The Discipline of Waiting," the article offers advice for parents and perennial worriers of teen-age problems. . . . Sister Mary Constance, O.S.F., science teacher at Secunia Memorial High School, Indianapolis, is attending a summer institute in physics at Boston College. The institute is sponsored by the National Science Foundation.

AROUND AND ABOUT—Father Cyril Vrablic, O.S.B., summer assistant at Immaculate Heart of Mary parish, Indianapolis, is offering an adult Bible study on Thursday afternoons, from 2 to 3 p.m., in the air-conditioned parish auditorium. The public is invited to attend free classes. . . . Tri Kappa Sorority's Zeta Theta Chapter in Beech Grove offers a \$50 college scholarship each year to the top scholar at Our Lady of Grace Academy. This year's prize went to Miss Donna Fyffe, who was a Benedictine postulant while completing her final year of high school. . . . Sister M. Germaine, she will apply the Catholicity toward her college work at the convent, an affiliate of St. Benedict's College, Ferdinand. Mrs. Ralph Greek, vice president of the sorority and scholarship chairman, made the presentation.

CIRCULATING OUR CIRCULATION—Many Criterion readers are teachers—priests, nuns and laymen—who hate to miss a single issue. During the summer months while attending graduate school and special institutes, they promptly contact us about their temporary mailing address. This is fine. Incidentally, several priests and nuns have written to tell us that one of the things they miss the most is the information referred to the Archdiocese by their superiors in The Criterion. . . . Our circulation department reminds us to remind our regular readers to please inform the paper in advance of moving. The summer months are to be the most popular time for moving.

Opinions

(Continued from page 4)

At this extremely crucial time when the black people of the world are fighting for their God-given rights, when other demonstrations are making great strides to rectify the greatest breach on the human race, the Church can do all that it can and issue statements. The Church must go into action. How can the Church in this age of the Kennedy era be expected to bring our brothers of other faiths into the fold when many ordained by her condone the practice of segregation on the darker brother already in the fold?

When all of this is over and history is written, will the part played by the Catholic Church be the text or merely in the margin? . . . Mrs. Savannah D. Cureton Indianapolis

Tribute

To the Editor: If some other fighter for Catholic and community causes happened to be celebrating the completion of 25 years in the priesthood, The Criterion would honor the occasion. So it behooves someone to speak a few words for the man who won't speak then or himself—Father Raymond Bosler, editor of The Criterion and pastor of St. Thomas Aquinas Church, Indianapolis. . . . In this letter, then, call attention to Father Bosler's cheerful willingness to thwart his enemies, injustice and bigotry—particularly as they rear their heads in our everyday world and defy our weak-hearted efforts to overcome them. . . . Let it cheer Father Bosler's skill and taste in presenting us each week with an interesting well-written, cleanly-edited newspaper that, journalistically, far above many of its companions in the diocesan field. . . . Carl Hean, Jr. Indianapolis

'So there!'

To the Editor: Relax, I'm not going to jump all over you for standing up for civil rights. As a matter of fact, I'm on your side in the matter. What causes me to take pen in hand is something I read in a magazine about how nice-nice we should all be when we go abroad on vacations. . . . It so happens that I'm going to get to take my first trip to Europe since the war this summer, and while I certainly intend to be morally abiding with the teaching of the Church, I don't intend to ruin my vacation being an "ambassador for America." The way this magazine article says I should. . . . We pay a lot of good money for professional ambassadors and other experts to project our image overseas, and I don't see why a run-of-the-mill tourist should have to go abroad with the feeling that, if he uses the wrong

fork or doesn't tip the hall porter enough, he is a traitor or something?

I believe in having good clean fun when I travel and try to leave my worries at home. Other wise, why bother traveling? It would be cheaper to sit home and worry. . . . The State Department is always telling people they are responsible for being good ambassadors, too, but I notice in this age of the Kennedy era it is required that all I am required to bring our brothers of other faiths into the fold when many ordained by her condone the practice of segregation on the darker brother already in the fold?

All I intend to do is to have some fun, he myself, and not worry about whether Europeans are oversteering me. In fact, I think a lot of Europeans miss the old-fashioned Americans who used to go over there and have a good time without being so self-conscious as the present-day crowd of conformists who spend months honing up on exactly what to do in the Old-World. They liked the old-time free-and-easy Americans, and I'm one of them. . . . I'll stay out of jail, and I'll remember my manners in church and attend to their religious obligations, and I'll resist all temptations to join any foreign army. But I'm not going to be anybody's ambassador unless I get the standard rate of pay for it. . . . So there! . . . F. W. Indianapolis

Relic

(Continued from page 1) brotherly heart to it, in the faith and charity of the Lord." . . . POPE PAUL said the council fathers would venerate the relic at the third session of the Vatican council, and it would then be taken to Patras by a papal mission. . . . Christian tradition credits St. Andrew with preaching the Gospel in Asia Minor and Greece, and an early tradition holds that he was crucified in Patras in the fourth century the relic of the Apostle was taken to Constantinople, and in 1291 to the Cathedral of St. Andrew in Amalfi, in central Italy.

St. Michael's dance slated for tonight

INDIANAPOLIS — Nick Craig and his orchestra will provide the music for St. Michael's annual summer dance tonight (Friday) at Westlake from 9 to midnight. A barbecue luncheon will be served "Westward Ho" is the theme of the affair. Co-chairmen are Mr. and Mrs. Louis E. Wenning and Mr. and Mrs. Richard Thornton.

Card party slated

INDIANAPOLIS—A luncheon card party is scheduled Tuesday, June 30 in St. Patrick's school hall, 850 Prospect St. Serving begins at 11:30 a.m. followed by card games at 1 p.m. Mrs. William Lassin is chairman, assisted by Mrs. John Pfarr and Mrs. Edward Conerty, co-chairmen. The public is invited.

Birth regulation

(Continued from page 1) science, their love and their duty. . . . "But the Church must also affirm her part, that is, God's law, which she interprets, teaches, promotes and defends. And the Church will have to proclaim this law of God in the light of the new social and psychological truths which in recent times have had new and very extensive study and documentation. . . . It will be necessary to look carefully and squarely at this theoretical as well as practical development of the question. And this is what the Church is in fact doing. The question is under study, a study as broad and deep as possible, that is, in the serious and honest manner a question of such importance demands. . . . "It is under study, we repeat, and we hope you will include (in this study) with the help of many eminent scholars. We shall quickly issue its conclusions in the form of a pastoral letter adequate to the subject treated and to the goal to be achieved. . . . "But meanwhile we say frankly to you that we do not have sufficient reason to regard the norms given by Pope Pius XII as surpassed, and therefore not to wish to insist that we would consider valid, at least until we feel bound in conscience to modify them. In a subject of such great importance, we think Catholics should want to follow a single law, such as the Church authoritatively proposes. And it is for this reason that we do not recommend that nobody for the time being take up himself to speak in terms different from the norms in force." . . . POPE PAUL had referred earlier to the great event which he felt would be in store. Now he turned to one of them—the international Eucharistic congress to open in Bombay at the end of November. . . . The Pope did not, however, answer the question apparent in the mind of his hearers in the connection: Would he accept the invitation of Cardinal Valerian Gracias of Bombay to go to India for the Congress? Pope Paul merely referred to the congress as "an event which is great in itself and which becomes ever more extraordinary by virtue of the time and place in which it will unfold, bringing to the whole Church—especially to the American world—the perennial message of Christ's mysterious sacramental presence and revealing again the power of vivifying mankind." . . . The Bishop of Rome had begun his speech with what he called "a single and very cursory glance at the summit that I won't enlist in any army. . . . All I intend to do is to have some fun, he myself, and not worry about whether Europeans are oversteering me. In fact, I think a lot of Europeans miss the old-fashioned Americans who used to go over there and have a good time without being so self-conscious as the present-day crowd of conformists who spend months honing up on exactly what to do in the Old-World. They liked the old-time free-and-easy Americans, and I'm one of them. . . . I'll stay out of jail, and I'll remember my manners in church and attend to their religious obligations, and I'll resist all temptations to join any foreign army. But I'm not going to be anybody's ambassador unless I get the standard rate of pay for it. . . . So there! . . . F. W. Indianapolis

the significance of the event and taking part in it themselves." . . . He added: "The religious meaning and the ecumenical value of the journey of the successor of St. Peter to Palestine, which is desired by all. Our meeting with the Patriarch Athenagoras and with the other patriarchs and metropolitans of the Eastern Churches, both those united and those still separated from us, filled us with joy and hope. It spurred and strengthened the movement, already under way, for greater contacts between the separated brothers, in a spirit of mutual charity and trust and of better understanding, the hoped-for prelude of the restoration of unity." . . . The Pope then announced that at the request of Orthodox Metropolitan Constantine of Patras, the skull of St. Andrew, the brother of St. Peter, will be returned to Patras, Greece. . . . This gesture, he said, testifies "to our veneration for the Greek Orthodox Church and to our intention to open our brotherly heart to it, in the faith and charity of the Lord." . . . THE POPE declined to outline the activities of the Church throughout the world because "the simple description of the various acts and aspects of this activity would require too long a speech." . . . However, he did say, "We simply can tell you of our satisfaction and our gratitude to note around us and in every part of the world a magnificent witness on the part of the organs and persons headed by the Holy See, of fidelity, industry, and zeal for the cause of Christ and of the Church." . . . Pope Paul lamented that the Church finds herself in abnormal and unhappy situations in various parts of the world. "You know where, how and why," he said. . . . Although there are many reasons for denouncing the errors which lie at the root of such unhappy situations, he said, "we now want in this respect to increase our trust in the Lord, and therefore our serenity of judgment, our equanimity toward all, and our good will toward those who will honorably and simply solve the problems which make the Church suffer." . . . Then he said: "We always want to trust in the uprightness and common sense of those who have power and responsibility toward the public good and toward the principles of justice, liberty and concord which must be at the base of modern society. And we also hope that the very consideration of the rights and of the interests of peoples will allow the achievement of some effective improvements in the present state of affairs." . . . With those words the Pope placed the Church's problems in



PLAN SIENA BALL—The annual Siena Ball, sponsored by St. Catherine of Siena parish, Indianapolis, will be held in Msgr. Downey Council 2460, Knights of Columbus, auditorium on Saturday, June 27, starting at 9 p.m. The K of C Council is named for the long-time pastor of St. Catherine's, Msgr. James M. Downey. Reservations may be obtained by calling ST 4204. Co-chairmen of the event, from left above, are: Mrs. R. J. Roembeck, Mrs. Michael McHugh and Mrs. Robert F. Brown. (Staff photo)

Calendar

FRIDAY, JUNE 26
St. Rita's Social begins at 6:30 p.m. in the church hall, 19th and Arsenal.

SATURDAY, JUNE 27
St. Bridget's Social begins at 6:30 p.m. in the parish hall, 815 N. West St.

Saturday Social at Holy Cross
parish hall, 125 N. Oriental, begins at 6:30 p.m.

THURSDAY, JULY 2
Holy Angels' Social at 6:30 p.m. in the school hall, 28th and North-western.

FRIDAY, JULY 3
Nocturnal Adoration members are reminded of the customary watch in the Blessed Sacrament Chapel, St. Peter and Paul Cathedral.

Allocation to missions announced

WASHINGTON—Most of the fifth annual allocation of \$1 million from the U.S. Church for the Church in Latin America goes to catechetical work and the direct apostolate. . . . The Pontifical Commission for Latin America in Rome has allocated \$384,500 for these two works. Of the total, \$209,000 goes to the direct apostolate, such as Catholic Action groups and social centers, and \$125,000 goes to catechetical work, such as teachers' institutes and catechetical centers. . . . These allocations by the commission were detailed by the Latin America Bureau of the National Catholic Welfare Conference. . . . Pope John XXIII originally requested the annual allocation of \$1 million of American Catholic mission funds to the pontifical commission for use as an emergency fund for Latin America. Pope Paul VI has made a similar request. . . . Other allocations of this fund this year are: Seminaries, \$250,000; Catholic education, \$172,000; mass communications, \$59,500; and special enterprises, such as secretariats serving bishops of a country or region, \$183,000.

the broader framework of the problems of mankind. . . . Paul VI expressed fear "that the contemporary world may again relapse into forgetfulness of the ideals of peace, of solidarity, or moral and social regeneration, towards which it turned with such determination and so nobly after the sorrowful and disastrous experience of the last war." . . . He said that like his predecessors St. John XXIII and John XXII he would ceaselessly preach peace and seek to bring the minds of men to "the ideals of peace, concord, collaboration and brotherhood."

Marian terminology called 'confusing'

DAYTON, Ohio—Catholic, Protestant and Jewish lay scholars agree that a Christian understanding of the role of Mary has been often obscured by cloudy terminology. . . . Representatives of the three faiths met at the annual Marian Institute at the University of Dayton to discuss their different notions on the place of Mary in the Church and in the Christian life. . . . Dale Francis, a Catholic journalist, declared that the terminology used by the Catholic Church for many years "was so totally outside the terminology used by other Christians that we were fast coming to a place where we were talking to ourselves about Mary when we should be talking to other Christians." . . . He urged Catholics to "return to a discussion of Mary that can be understood by all," and suggested that the Scriptural account of the Marriage Feast of Cana "is a place where Catholic and Protestant can meet." . . . AT THE SAME time, a Presbyterian, S.W. Becher, agreed that the meaning of the Immaculate Conception is not considered in most Protestant instruction. . . . He urged Catholics to get to Jesus Christ more than we are," he said, "but I believe we are all going in the same direction, and this is the ecumenical point. I definitely feel that the Immaculate Conception—knowing more, and certainly understanding more now—is a beautiful thing in that it is a way you get to Jesus Christ through Mary." . . . Roscoe Burger, a Lutheran, observed that Martin Luther defended the idea of Mary's perpetual virginity before and after the Reformation. But he said, devotional practices of Catholics led evangelized Christians to turn their back on the notion. . . . Some speakers at the day-long conference said they do not believe Mary had any part to play in the role of Christ or His Church, or in the lives of Christians. Others said they were confused by such words as "adoration" and "veneration" when used by Catholics.

New president
COLLEGEVILLE, Minn.—Father Colman H. Barry, O.S.B., has been appointed seventh president of St. John's University here, he succeeds Father Arno Gustin, O.S.B., who served as president since 1958.

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'INCIDENT RESOLVED'

Catholic paper defends cardinal in Los Angeles racial hassle

LOS ANGELES—The Los Angeles archdiocesan newspaper has sharply denied charges of lack of leadership by Cardinal James Francis McIntyre on the issue of racial justice.

The newspaper, the Tidings, called the charges against Cardinal McIntyre a "presumptuous effort by a small and vociferous group" to "distort" the facts.

The Tidings' comments, in an editorial by Msgr. Patrick J. Roche, editor, came in response to the controversy which flared following a priest's disclosure that he had written to Pope Paul VI asking that the cardinal be removed for failing to implement the Church's teaching on racial justice.

THE PRIEST, 29-year-old Father William H. DuBay, is going

on retreat and on vacation and will get a new parish assignment, an archdiocesan spokesman announced. "So far as we are concerned, the case is resolved," the spokesman said. The announcement came after Father DuBay's second meeting

Questions 'discreet,' cites sense of 'urgency'

PITTSBURGH, Pa.—The Pittsburgh Catholic diocesan newspaper here, commenting on the Los Angeles priest who called for the removal of Cardinal James McIntyre as Archbishop of Los Angeles, said that "inept and unpolitic as he (Father William H. DuBay) may be, he senses an urgency on the issue of race that we had all better share, wherever we live."

In an editorial, the paper said that "our prayer might be for equal commitment, but greater discretion."

FATHER DuBay has criticized Cardinal McIntyre's leadership on racial matters and asked his removal from his see in a letter to Pope Paul VI. The Pittsburgh Catholic said it had no intention "of judging from 2,000 miles the merits of an accusation in a case with which we have no familiarity." It added

with archdiocesan officials at the chancery office. Earlier he was relieved of his duties as administrator of St. Albert the Great church, a predominantly Negro parish in nearby Compton. However, he has continued to exercise his priestly functions.

Father DuBay in a 700-word program said to Pope Paul dated June 10 and made public June 11

claimed that Cardinal McIntyre has "failed to exercise moral leadership among the white Catholics of this diocese on racial discrimination." He also charged that the Cardinal carried on a "vicious program of intimidation and repression against priests, seminarians and layly who have tried to reach the conscience of white Catholics in this archdiocese."

THE TIDINGS editorial, without mentioning Father DuBay by name, pointedly rejected his charges. The newspaper said it had been "pleased" that the priests of the archdiocese live under a reign of terror, muted and repressed, wearing out their priesthood in daily frustration.

Denying that this is so, the editorial described Los Angeles priests as "a zealous, hard-working, well-informed group, proudly conscious of the pledge of reverence and obedience which they made to their archbishop on the day of their ordination."

in 19 and made public June 11. "Loyalty towards authority inclines us in one direction," the editorial stated, "interest in a cause another."

CERTAIN actions of Father DuBay, it said, placed "one on one's guard." It mentioned "the breach of etiquette in handing to the press a letter which could not yet have been in the hands of the addresser" (the letter to Pope Paul was dated June 10 and made public June 11), and "the melodramatic circumstances of a news conference at the Los Angeles Press Club."

The editorial declared, however, that "in a day when vehement ecclesiastical accusation inclines most critics to anonymity" credit should be given to a man "willing to stand on his own two feet and defend publicly what he has charged publicly."

In refutation it cited editorial comments it has published on race justice and news stories "positively portraying and exemplifying the incorporation of Negroes in normal day-by-day activities of our archdiocesan lay organizations."

As for Cardinal McIntyre, the editorial pointed to the three joint statements on racial justice issued since 1943 by the U.S. bishops, the Cardinal among them, and to a public statement by the Cardinal himself last year.

(That statement was in the form of a letter to a group called Catholics United for Racial Equality setting out the views of the archdiocese on racial questions. The letter was published in the Tidings on August 2, 1963.)

(The Cardinal said that the Catholic Church "for very many years" has been "amongst the foremost and the most persistent in supporting equality and equity for the Negro people of our country.")

(He expressed the belief that the Church can best promote racial justice "quietly, consistently and as a normal aspect of parish life among our people.")

"(On the other hand," he said, "the creation of special commissions and committees and the development of specialized programs, often formed in the heat of emotion and in the context of strong political overtones, can militate against the very ends they are designed to serve by arousing an acute sensitivity of racial differences rather than an absorption of them in the warmth of the brotherhood of Christ.")

(Cardinal McIntyre said he believes Catholic Negroes agree with this position and added: "Our policy has been one of acting and not of oratory.")

THE TIDINGS in its editorial said the implementation of racial justice "in specific situations" is a matter of political wisdom and judgment. . . . The attempt to replace the independence of judgment with Church directives in the field of specific political action would represent an intrusion on freedoms which the Catholic citizen would properly resent."

The editorial also argued that justice "will not be finally accomplished by public demonstrations and marches, which stir the emotions, sometimes dangerously, but leave the will untouched."

The newspaper said the churches, schools and social institutions of the Los Angeles archdiocese are "structured without discrimination of race, economic level or geographic locale."

It called this evidence of the Church's "concern and love for all her children" and said it is "a pity that an ill-considered and frenetic attempt is now being made to cloud and besmirch this record of accomplishment."

CONTRIBUTORS THE CRITERION will carry a list of parish and organizational addresses and other who have reported news for the current issue. The following names submitted items for this week.

MISS EULA BRIDGER, Springfield, Mo. J. WILSON BRIDGER, Springfield, Mo.

HOUSTONIAN

PADGETT Chevrolet Sales "A FRIENDLY PLACE TO TRADE" Telephone RO 3-4235 Morrisstown, Indiana



TOP NURSE-SCHOLAR — Miss Barbara Russell, daughter of Mr. and Mrs. William Russell, of St. Michael's parish, Indianapolis, received a special award from Archbishop Schulte last Sunday at commencement exercises for the St. Vincent's School of Nursing. The "Caritas Urgel" medal won by Miss Russell is presented to the nurse who maintains the highest scholastic average during her three-year course. Miss Russell was graduated from St. Mary Academy before entering nurse's training.

FARMER'S VIEW For girls only

By DANA C. JENNINGS Gramma studied domestic economy and Mom studied domestic science—which Gramma prayerfully hoped was what she heard the first time—"domestic science"—and today you have a chance to study home economics in any of 450 colleges.

The girl—especially the farm girl—who studies home economics, called the profession with a thousand titles, can choose a career in marriage, teaching, research, journalism, radio, TV, institutions, fashion and design, peace corps, health and welfare, just about any place.

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Home economics salaries rank

better wife and mother with college training in this field. As life in general, including home life and farm life, becomes more and more complex and technical, the wife and mother with the most training is going to do the best job at her chosen—and probably God-given vocation. Think about it. Pray about it.

Annual Chicken Dinner & Bazaar St. Maurice Church Napoleon, Indiana SUNDAY — JUNE 28th DINNER — 11:00 'til 2:00 LUNCH — 5:00 P.M. Everyone Welcome

Franciscan assignments announced

CINCINNATI — Eight Franciscan priests, natives of the Archdiocese of Indianapolis, have received new assignments from V.F.M. Sylvan R. Becker, O.F.M., Minister Provincial of the Cincinnati Province.

The appointments include: Father Donald Suttman, son of Mrs. Catherine Suttman, Route 2, Batesville, has been named principal of Bishop Lucas High School, Ft. Wayne.

Father Benno Heidlage, son of Mrs. Theodore Heidlage, Oldenburg, was named retreat master of Fritchurst Retreat House, Cincinnati.

Father Arno Walsman, son of Mrs. Quirin Walsman, Batesville, was assigned as pastor of St. Mary's Church, Tohatchi, New Mex.

Father Irvin Gehring, son of Mrs. Joseph Gehring, Oldenburg, named superior and pastor of Sacred Heart Church, Peoria, Ill.

Father Alexis Ripperger, son of Mr. and Mrs. Joseph J. Ripperger, Route 1, Melamora, appointed assistant at Our Lady of Fatima Friary, Chino, Ariz.

Father Alton Wintz, son of Mr. and Mrs. Paul J. Wintz, Batesville, named to the faculty of Roger Bacon High School, Cincinnati.

Father Melvin Hottel, son of Mr. and Mrs. William Hottel, Oldenburg, named assistant pastor of Holy Angels Church, San Antonio, Tex.

Father Titus Gehring, son of the late Mr. and Mrs. William Gehring, Oldenburg, was appointed assistant pastor of Our Lady of Guadalupe Church, Pena Blanca, New Mex.

In other appointments, Father Ronald Mollam, former teacher and guardian at Holy Family Monastery, Oldenburg, for over 20 years, was named confessor at St. Anthony Novitate, Cincinnati.

Richmond K of C sets youth dance

RICHMOND—The Knights of Columbus will sponsor a dance, Sunday, June 28, 7:30 to 10:30 p.m. for Richmond Deaconsry Junior CYO members. Each member may bring a guest.

Paul Puritan, WSAI, Cincinnati disc jockey, will emcee the dance to be held at Holy Family School, 801 W. Main St., Richmond. Admission is 75c per person.

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Pope Pius XII felt he should denounce Reds as well as Nazis

WASHINGTON—Pope Pius XII told the United States at the beginning of 1953 that he could not specifically condemn Nazi atrocities, as he was being pressured to do, without also denouncing the bolsheviks, and the allies would not like that.

The Pope also made it clear that he felt that everyone should have seen in his Christmas message of a few days before a clear condemnation of Nazi atrocities.

These things are brought out in an official State Department publication, Foreign Relations of the United States, 1953, Volume II, just made public. They have a particular timeliness in view of the current stage play "The Deputy," whose author, Todd Hutchins charges that Pope Pius XII did not sufficiently denounce the Nazi persecution of Jews.

Pope Pius XII's observations are contained in a telegram sent to the State Department by Harold H. Tittmann, then at the Vatican as assistant to Nymon C. Taylor, President Franklin D. Roosevelt's personal representative to the Vatican. Taylor was in Vatican City at the time of the dispatch, dated January 5, 1953, and sent through Switzerland.

REPORTING that he had a 15-minute conversation with Pope Pius XII "at the customary New Year audience," Tittmann said the talk at first dealt with the Holy See's efforts to save Rome from aerial bombing, and then went on to other matters.

"With regard to his Christmas message," Tittmann told his superiors in Washington, "the Pope gave me the impression that he

was sincere in believing that he had spoken therein clearly enough to satisfy all those who had been insisting in the past that he utter some word of condemnation of the Nazi atrocities and he seemed surprised when I told him that I thought there were some who did not share his belief.

"He said he thought that it was plain to everyone that he was referring to the Poles, Jews and hostages when he declared that hundreds of thousands of persons had been killed or tortured through no fault of their own, sometimes only because of their race or nationality.

"He explained that when talking of atrocities he could not name the Nazis without at the same time mentioning the bolsheviks and this he thought might not be wholly pleasing to the Allies.

"He stated that he 'feared' that there was foundation for the anxiety reports of the Allies but did not believe that he felt that there had been some exaggeration for purposes of propaganda. Taken as a whole he thought his message should be welcomed by the American people and I agreed with him."

TITTMANN also reported that he told the Pope how much he appreciated being able to attend the Midnight Mass the Pontiff had celebrated for members of the diplomatic corps on Christmas Eve. "I said I was impressed by this demonstration above the havoc of war of the brotherhood of man when friend and foe alike were seen to kneel together at the altar in order to receive Holy Communion from the hands of the Universal Father," Tittmann telegraphed.

"The Germans, however, were conspicuous by their absence and I could see that their lack of co-operation in this instance had affected the Holy Father. He was inclined to attribute the absence to fear on their part that they might incur displeasure of the more extreme Nazi leaders had they attended."

The release of this latest information reveals a communication from Tittmann dated October 6, 1942, in which he said "another motive, possibly the controlling one, behind the Pope's disinclination to denounce Nazi atrocities is his fear that if he does so now, the German people, in the bitterness of their defeat, will reproach him later on" for having contributed to the condition of German defeat.

Tittmann said Germans had made similar accusations against Pope Benedict XV for his World War I statements.

"When it is borne in mind that Pius XII had many years of conditioning in Germany, it will not seem unnatural that he should be particularly sensitive to this particular argument," Tittmann added, obviously referring to the long service, Pius XII had in Germany as a diplomat of the Holy See.

New Maryknoll seminary blessed

BINGHAM, Mass. — Boston's Cardinal Richard Cushing, presided at the dedication of the new Maryknoll Minor Seminary here.

The new building replaces the seminary plant in Bostford, Mass., used since 1933. The Bedford buildings were converted from a one-time dairy farm operation.

The new building will house 120 novices who will receive a year of special spiritual training preparatory to going to the major seminary at Maryknoll, N.Y. After completion of their novitiate training, seminarians are accepted formally in the Catholic Foreign Mission Society of America, the formal name of Maryknoll.

For pilgrims

ROME—Plans are being made for a new landing inside Vatican City to accommodate the thousands of pilgrims from all over the world received by Pope Paul VI at his regular midweek general audiences, Rome Radio reported.

Archbishop's Schedule

Sunday, June 28—Indianapolis, Cathedral, Adult Confirmation, 9 p.m.

ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

ST. MICHAEL'S SPRING DANCE "WESTWARD HO" Friday, June 26 — 9 to 12 P.M. \$3.00 Per Couple Nick Craig Orchestra

CARD PARTY AND LUNCHEON ST. PATRICK SCHOOL HALL Tuesday, June 30 Card Party 1:00 P.M. Luncheon 11:30 A.M. Tickets \$1.25

"TAKE HER, SHE'S MINE" AVONDALE PLAYHOUSE — MEADOWS Wednesday, July 1 — 8:30 P.M. Starring: William Bendix Tickets Call: Mrs. Michael Hornak — FL 6-7480

JUNIOR CYO ANNUAL OUTDOOR SUMMER DANCE Friday, July 10 — 8 - 11 P.M. Holy Trinity School Yard

These announcements are available without charge. To the extent of space, copies of this Bulletin will be mailed to all subscribers before the date is published.

WA 3-1501

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Crit. 6-26 FORM HAS-4

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