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Pope Paul urges prayer for world peace

Pope Paul VI has issued a plea for world peace and increased devotion to Mary during the month of May. Mense Maio (In the Month of May) is the second encyclical of his reign.

By JAMES C. O'NEILL

VATICAN CITY—Pope Paul VI has issued an encyclical letter calling for increased prayers to Mary during the month of May for the Church and for world peace because "the present hour is especially grave."

The Pope's encyclical letter, Mense Maio (The Month of May), was issued April 30, and though it included the success of the ecumenical council among the intentions to be prayed for, the letter devoted more than 80% of its text to peace.

The second encyclical of Pope Paul's reign opens by noting that May is marked by special devotion to Mary by Catholics and that it is to Mary that Catholics have turned "whenever the needs of the Church demanded it or whenever danger hovered menacingly over the world. . . . When we look at the present needs of the Church or at the state of peace in the world, we have compelling reasons for believing that the present hour is especially grave; that it makes a call for united prayer from the whole Christian people more than ever a matter of urgency."

NOWHERE IN his letter did Pope Paul specify what areas of unrest he was referring to. Instead he chose to speak generally of the world picture and to protest against breaches of the peace wherever they are to be found. He wrote:

"Today, as if no lesson had been learned from the tragic experiences of the two conflicts which shed blood in the first half of our century, we have the dreadful spectacle in certain parts of the world of antagonism on the increase between peoples, and see repeated the dangerous phenomenon of recourse to arms instead of to negotiation to settle disputes of the opposing parties. This means that the populations of entire nations are subjected to unspeakable sufferings caused by agitation, guerrilla warfare, acts of war, ever growing in extent and intensity, which could at any moment produce the spark for a terrible fresh conflict."

The Pope appealed to the world's leaders "not to remain deaf to the unanimous desire of mankind which wants peace." In defense of man's dignity and Christian civilization, he declared that "we cannot fail to condemn acts of guerrilla warfare and of terrorism, the practice of holding hostages and of taking reprisals against unarmed civilians."

After stressing the grave state of the world, Pope Paul underlined the fact that peace "is not merely of our own making. It is also, and particularly, a gift from God." Mankind will enjoy peace "when we finally deserve to receive it from Almighty God," he said.

"Therefore," he declared, "we will do our utmost to obtain this incomparable blessing by prayer, praying indeed with constancy and watchfulness, as the Church has always prayed from her earliest days, and in a special way calling on the intercession and protection of the Virgin Mary who is Queen of Peace."

THE POPE LEFT it up to the world's bishops to inform Catholics of his desire for May prayers and to provide for whatever special prayers are to be offered in individual dioceses.

In referring to the need to pray also for the ecumenical council, the Pope said: "This momentous event confronts the Church with the immense problem of how to renew herself in accordance with the needs of the times. On its outcome will depend for a long time to come the future of the Spouse of Christ and the destiny of innumerable souls. It is God's great time in the life of the Church and in world history."

The Pope's letter said prayers are needed for completing the fourth and last council session and for the successful implementation of the council's decisions. He added:

"To obtain God's light and blessings on this great volume of work ahead of us, we place our confidence in her whom we had the joy of proclaiming Mother of the Church at the last session. From the beginning of the council she has been unstinting in her loving help and will certainly not fail to continue her assistance to the final stage of the work."

the CRITERION

VOL. V, NO. 31 INDIANAPOLIS, INDIANA, MAY 7, 1965

BY CARDINAL BEA

Freedom statement seen brotherhood aid

PHILADELPHIA — Cardinal Augustin Bea, S.J., predicted here that the ecumenical council's pending declaration on religious liberty will be "an important contribution to the cause of real brotherhood among men."

Outlining the teaching of the council decree, the president of the Vatican's Secretariat for Promoting Christian Unity said "above all we maintain that the right to religious freedom is an inalienable . . . right of every human person."

Cardinal Bea spoke (April 29) after receiving the International Fellowship Award of the interreligious and interracial Philadelphia Fellowship Commission.

He said religious freedom has "two basic elements":

"It means the exclusion of all restraint on the part of other men and society, in order to enable man to fulfill without any hindrance freely and consciously all that he considers the law of God, according to the dictates of man's own upright conscience.

"This freedom involves the right not only to carry out religious forms of worship, but also to profess one's faith privately and publicly, to proclaim and propagate it, protecting always the certain rights of God and those of men, either singly or united in society and the essential aim of the same society."

THE CARDINAL said the right of religious freedom creates the duty of "respecting, safeguarding, defending such freedom, and if need be, of tempering its exercise by taking into account the specific rights of other men and those of the society as such."

Cardinal Bea discussed the council's decree on ecumenism, saying it "creates an authentic Christian and brotherly atmosphere between the members of the Catholic Church and their non-Catholic brothers."

He said the decree "fully recognizes the deep effects of holy baptism which, when validly conferred, organically unites the baptized with Christ, making him an adopted son of God."

In this way, he said, "all the baptized become true brothers among themselves of Christ. From this follows a profoundly liberating awareness, that the Catholics and the non-Catholic Christians, in spite of the painful separation in regard to various points of doctrine, worship and administration, live at the same time in a certain if imperfect communion, based on holy baptism and its effects."

The cardinal also emphasized the basic unity of men "on the merely human level—in spite of all the differences and divisions."

"It is a question of recognizing the great dignity of the human person common to all human beings, without distinction of nationality, race, color or even religion—a dignity which truly unites all people," he said.

CARDINAL Bea called for mutual "cooperation" among Christians in promoting the common good. "This is imperative to every Christian conscience," he declared.

"Among the tasks of such cooperation," he said, "are making the dignity of the human person justly esteemed, promoting the good of peace, bringing remedies of every kind to the miseries of our time, such as hunger and calamity, illiteracy, poverty, housing shortage and the unequal distribution of wealth."

Such collaboration on the "purely human level," he said, also has implications for ecumenism.

"It demonstrates in fact that union which already prevails among men by virtue of their nature and human dignity; it promotes reciprocal recognition and esteem, so preparing the way step by step to deeper and firmer unity," he said. "Although this cooperation already presupposes a certain bond of unity, at the same time it greatly increases it."

Do you want a Chinese Wall?

A public hearing on master land use in Marion County will be held at 12:30 p.m. on Wednesday, May 12, in the auditorium of the City-County Building, Indianapolis, under auspices of the Metropolitan Plan Commission. It is hoped that opponents of the Interstate highway loop around downtown Indianapolis will be given a chance to be heard.

The Criterion opposes the State Highway Commission's planned loop as does a new citizen's organization, Livable Indianapolis for Everyone (LIFE), which has called it a "Chinese wall of dirt" which will do untold harm to this city's future. (See The Criterion editorial, "Why?" on page 4 today.)

I.U. center fund plans announced

Special funds for the erection of the new Catholic Center for Indiana University students on the Bloomington campus will be taken up throughout the Archdiocese on Sunday, May 16, Archbishop Schulte announced this week.

In a letter to all Catholic families, the Archbishop has asked for "one adequate contribution" from each wage earner to underwrite the project.

Envelopes are being distributed and will be collected by parish volunteers on Sunday afternoon, May 16.

An estimated $500,000 is needed for the Catholic Center, which will serve the 2,500 Catholic students at I.U. The students can no longer be accommodated at St. Charles Borromeo parish, Bloomington.

The proposed center will accommodate 1,000 students and include educational and counseling facilities and living quarters for priest staff members.

Stimming is honored by NCCM

Charles E. Stimming, prominent Catholic layman and past president of the Archdiocesan Council of Catholic Men, received the coveted St. Thomas More Award at the biennial national convention of the National Council of Catholic Men held in Dallas, Tex., last week.

Nine other laymen from all sections of the United States were recipients of the award given for "exceptional service to the lay apostolate." Auxiliary Bishop Stephen A. Leven, of the San Antonio Archdiocese, presented the awards.

ATTENDING THE NCCM convention from the Indianapolis Archdiocese were: William Conner, of Tell City, ACCM president; Joseph Sackenheim, of Indianpaolis, DCCM president; Alonzo Watford, of Indianapolis, DCCM vice president; Robert Toerne, of Seymour, Bedford DCCM president; James Russell, of New Albany, past ACCM president and a member of the NCCM board of directors, and Edgar Day, New Albany DCCM president.

Russell was re-elected to a

(Continued on page 9)

ACCW parley features vital issues, elections

Three phases of the Confraternity of Christian Doctrine program will be featured as part of a workshop next week during the Archdiocesan Council of Catholic Women convention to be held in the French Lick-Sheraton Hotel, French Lick, May 11 and 12.

Mrs. William J. Morgan, ACCW president, will preside over the convention which officially opens with a 6:30 p.m. banquet Tuesday and closes after a 1 p.m. luncheon Wednesday.

The time between will be filled with interesting workshops and general sessions that will follow the theme of the convention: "To Do God's Work in God's World, and Vatican II."

THE BOARD OF directors will hold a closed meeting Tuesday, May 12, at 2:30 p.m. and will elect officers for the coming year. The banquet, for all the delegates, is scheduled for 6:30 p.m. It will be followed by a reception and entertainment. Hostesses will be members of the Tell City Deanery with Mrs. William Dauby as chairman.

Registration begins at 8:30 a.m. Wednesday. The CCD workshop, co-ordinated by Mrs. William W. Miller, will begin at 9:30 a.m. Sister Evelyn, O.S.B., of the Archdiocesan school office, will discuss catechetical instructions; Mrs. A. B. Haggard, of Corydon, will talk on pre-school children's religion classes under the Parent-Educator program, and Mrs. Miller's topic will be on religious discussion groups.

Miss Winifred Galvin, vice regent of the Catholic Daughters of America, will discuss the activities of the organization. Then a group of young members will perform in a skit depicting the work of the Catholic Daughters of America. They are: Mary Ann McMahon, Mary Pat Aull, Anita Weaver, Debby Reimer and Christine Foxen, all of Indianapolis.

Archbishop Schulte will celebrate a Pontifical Mass in the convention hall. Father Kenny C. Sweeney, national president of the Catholic Broadcasters Association and director of the Catholic Information Center and Radio and TV Apostolate, will give the homily.

Sister Mary Luke Tobin, superior general of the Sisters of Loretto, Nerinx, Ky., and the first American woman to sit in official capacity at Vatican Cauncil II, will be the principal luncheon speaker. The luncheon will be held at 1 p.m. in the hotel's main ballroom. New officers and delegates-at-large will be introduced to the convention at that time.

RESERVATIONS for the convention will be accepted through Sunday, May 9. Mrs. Leo Brand, 3301 E. Sumner St., Indianapolis, is the Archdiocesan reservations chairman, and Mrs. Justin Albers and Mrs. Fred Klemm are Indianapolis Deanery Council reservations chairmen.

Other deanery chairmen are: **Lawrenceburg** — Mrs. William Barnhorst, Batesville; **North Vernon** — Mrs. Paul Scully, Madison; **Bedford**—Mrs. Walter J. Long, Bedford; **Terre Haute**—Mrs. Frank Byrne, Terre Haute; **Richmond**—Mrs. Gordon Balph, New Castle; **Tell City**—Miss Kathryn Paalz, Tell City; and **New Albany**—Mrs. Robert Gonder, New Albany.

A chartered bus will leave St. Roch Church, Indianapolis, at 6 a.m. Wednesday. Reservations can be made by calling Mrs. Klemm, ST 7-2039.

Vatican, World Council name dialogue members

GENEVA—Joint World Council of Churches and Vatican discussions to formulate means of "practical collaboration" in a variety of areas will begin soon, it was announced as WCC officials here and at the Vatican simultaneously named their representatives to a 14-member "working committee."

Considered one of the most significant ecumenical breakthroughs of recent years, formation of the joint committee was approved by the WCC's policy-making Central Committee last January at its meeting in Enugu, Nigeria.

Vatican acceptance of the proposal was announced on February 18 by Cardinal Augustin Bea, president of the Vatican Secretariat for Promoting Christian Unity, when he became the first cardinal to visit WCC headquarters here.

THE WORKING group will have eight WCC representatives and six Catholic members, with the difference in size planned to make possible the most adequate representation of the major groups within the WCC, which has 209 Protestant, Anglican, Orthodox and Old Catholic member Churches.

Heading the two delegations will be the churchmen credited with key roles in negotiations leading to the decision to form the joint committee—Dr. W. A. Visser 't Hooft, general secretary of the World Council, a Dutch Reformed clergyman; and Dutch-born Bishop Jan Willebrands, secretary of the Vatican unity secretariat.

An exact date and location for the first meeting of the group was not announced. (In mid-February, Dr. Visser 't Hooft said it was expected the initial session would take place within four months.)

The first meeting, WCC officials said here, would deal with the procedure and program for ensuing sessions.

As initially planned, the task of the group will be "to work out the principles which should be observed in further collaboration and the methods which should be used."

It was stressed that the working group would not make decisions but would "elaborate proposals which would be submitted to the bodies they represent . . ."

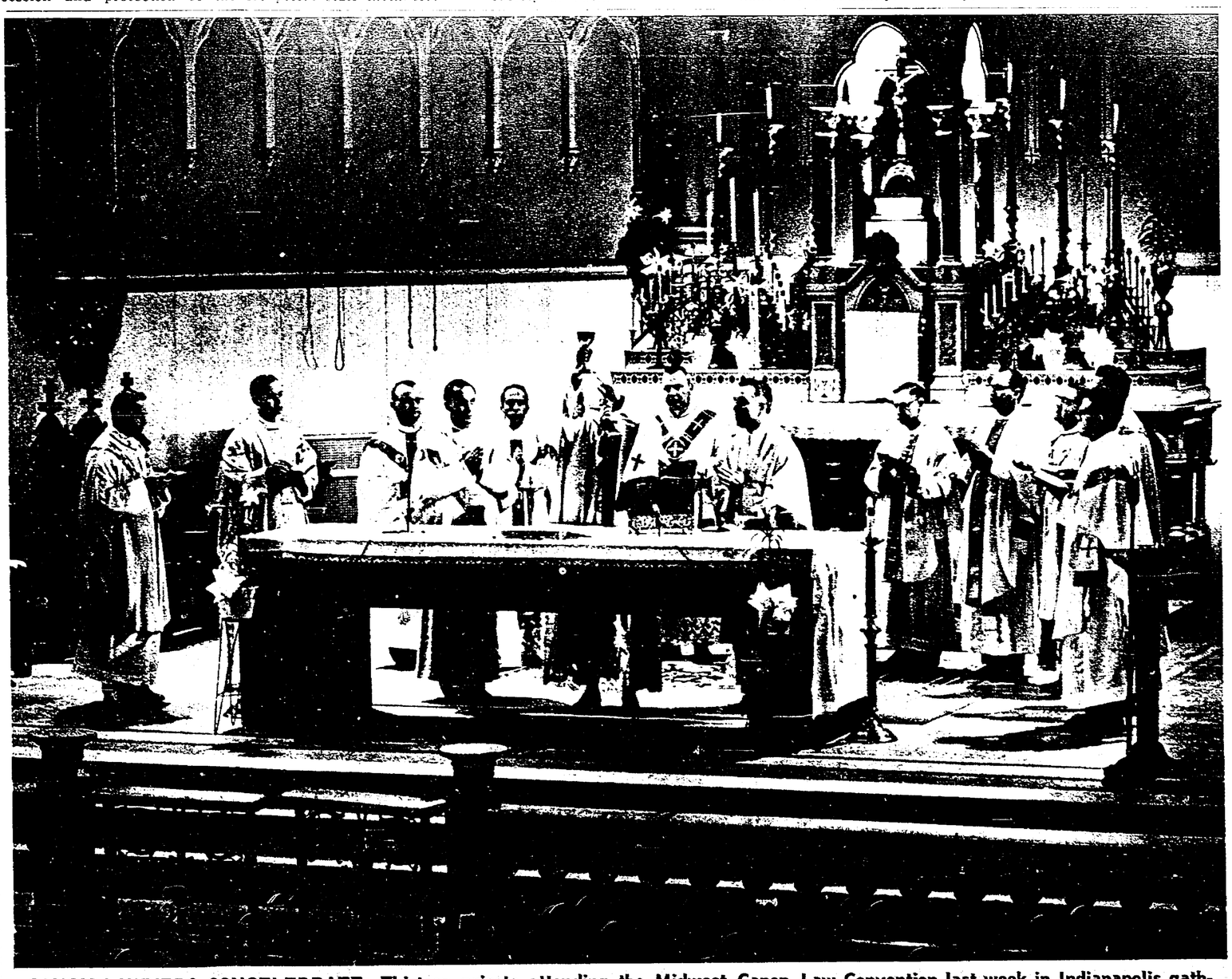
Subjects which might be discussed, it was stated, might include "practical collaboration in the fields of philanthropy, social and international affairs; theological study programs which have a specific bearing on ecumenical relations (Faith

(Continued on page 9)

Pope adds six to Bible Commission

VATICAN CITY—Pope Paul VI has named six new consultants to the Pontifical Commission for Biblical Studies—three of them among the top North American Scripture scholars.

The North Americans appointed are Father Roderick MacKenzie, S.J., Canadian-born rector of the Pontifical Biblical Institute in Rome; Msgr. Patrick Skehan of the Catholic University of America, Washington; and Father Barnabas M. Ahern, C.P., of the Passionist seminary in Louisville, Ky.



CANON LAWYERS CONCELEBRATE—Thirteen priests attending the Midwest Canon Law Convention last week in Indianapolis gathered in historic St. John's Church to concelebrate the liturgy. Msgr. Benjamin F. Farrell, of Moundsville, W. Va., was the principal celebrant. He is flanked on the immediate left, above, by Father John Dede, S.S., a priest of the Indianapolis Archdiocese serving as dean of St. John's Seminary, Plymouth, Mich., and Father James McDonald, right, of La Crosse, Wis. (Photo by Robert Lavelle)

San Antonio

The most famous of the San Antonio missions is the Alamo. "Shrine of Texas Liberty." The building is the old chapel of Mission San Antonio de Valero, erected about 1754. In 1836 during the war for Texas independence, 5,000 Mexican soldiers under General Santa Ana laid seige to the Alamo and killed its 184 defenders. The battle cry "Remember the Alamo," however, carried other Texas forces to victory at San Jacinto a few weeks later.

HISTORIC, romantic San Antonio, Texas, has variously been called "Venice on the Prairie," "City in the Sun" and "City of Contrasts."

Whatever one calls her, the nation's 17th largest city offers a quaint atmosphere combining six different cultures—Spanish, Indian, French, English, German and Irish, melted into the modern American culture of today.

And city of contrasts it is. Fascinating bits of old Mexico can be seen along side streets. Green plazas surround the gray of modern city pavements. Parks and playgrounds can be found in all sections of the city. The Alamo, monument to a glorious fight for liberty stands in the heart of the new metropolis, while five old missions follow each other on a highway south of the city, a mute tribute to the faith of the padres who carried the cross of civilization into the wilderness, more than two hundred years ago.

The ancient Cathedral of San Fernando stands alongside multi-storied modern office buildings. The old San Antonio river, winding its way through the heart of downtown San Antonio is spanned by modern concrete bridges. Lazy little donkeys share with high-powered latest models cars the streets that connect modern stores, theaters and hotels with La Villita, the old Mexican Little Town, near the heart of the business district.

Additional information about San Antonio and nearby area will be sent upon request by San Antonio Chamber of Commerce, 153 Navarro St., San Antonio, Texas.

San Jose Mission is link with past

Outstanding among the old buildings which link the modern city of San Antonio with its glamorous past, is Mision San Jose y San Miguel de Aguayo, just outside the city limits.

The mission was founded February 23, 1720 by Father Antonio Margil de Jesus, a Franciscan Father from Valencia, Spain, under the jurisdiction of the Missionary College of Guadalupe in Mexico. It was named in honor of St. Joseph and in deference to San Miguel de Aguayo, then governor of the Spanish province of Texas.

Perhaps the best description of the mission at its height was written by Father Juan Antonio Morfi, who referred to it as the "Queen of all the missions of New Spain in point of beauty, plan and strength, so that there is not a presidio along the entire frontier line that can compare with it."

IN HIS REPORT Father Morfi described the church as a beautiful temple with three vaulted naves, 50 varas long and ten wide with its transepts. "In a word," he added, "not one could have imagined that there were such good artists in so desolate a place."

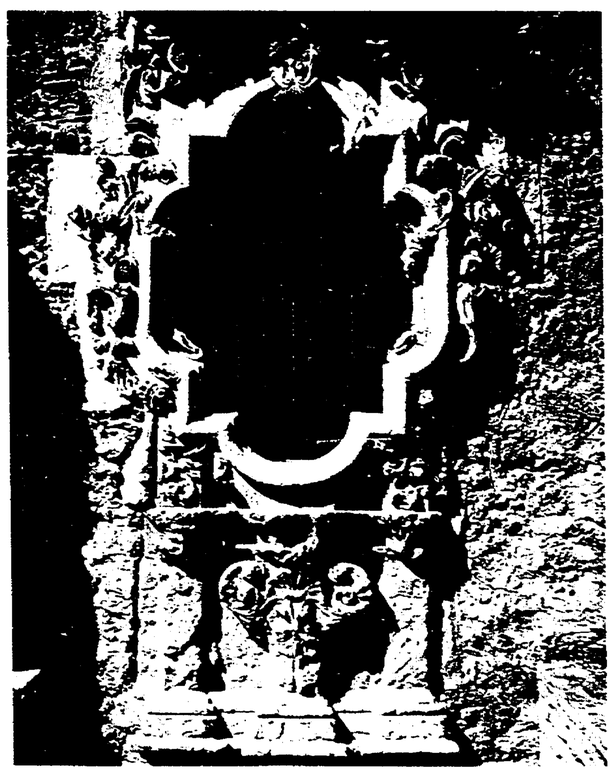
One of those "good artists" was the Spanish architect Pedro Huizar. Many romantic stories are told about Pedro Huizar, most of them woven around the "Rose Window" of San Jose mission which he carved.

The facade of the church is famous for its unique ornamentation in a rich Renaissance style. The entire front and sides, other than the carvings, were plastered and decorated with colored pigments using a tile-like design. A small square of this design has been restored on the south wall of the tower.

THE CIRCULAR stairway leading to the choir loft and belfry is constructed of solid oak and is held in place without nails, screws or bolts. The heavy oak beams were hewn into proper shape and fit one upon the other.

In the courtyard, the granary is the oldest building in the northeast corner of the mission's quadrangle. Its flying stone buttresses are unique in this country and its vaulted roof is a marvel of construction. The building was used for the storing of grain, as well as a workshop where blankets and other heavy woolen goods were woven. In addition there was a carpenter shop, a blacksmith shop and a tailor shop.

The old grist mill was built overlooking the mission's fields. The water, brought through a ditch from the San Antonio river for about two miles, turned the turbine in the lower chamber, then flowed into the field for irrigation of mission lands outside the quadrangle walls.



The famed Rose Window of San Jose Mission.

River traverses business area

One of San Antonio's greatest charms is the San Antonio River winding its way through the very heart of the business district. A special added pleasure is a scenic boat ride through the downtown section.

Tropical plants, shrubbery and palms line the walks along the fertile river banks and rustic benches provide a pleasant rest for the visitor. Multi-colored lights make a picturesque scene of the river at night, and the unique Arneson theater provides visitors with many presentations.

Restaurants, antique shops, souvenir and other business establishments are located at the River Bend.

POINTS OF INTEREST

Major points of interest in and around San Antonio include:

The Alamo — Beautiful landscaped grounds and museum with many relics.

San Fernando Cathedral — Completed in 1873.

La Villita — One of the early San Antonio settlements. Restored Spanish-Mexican homes, arts and crafts shops.

San Antonio River Walk — Downtown area.

Spanish Governor's Palace — Typical Spanish home completed in 1749. A wishing well is one of the popular scenes.

The Brackenridge Eagle—Located in Brackenridge Park, world's longest miniature railroad.

Brackenridge Park — In the heart of the city. San Antonio river winds its way through the park.

Shrine of the Little Flower—The interior of the church has an exact replica of the tomb of St. Therese and a life-size, hand-carved statue of the Carmelite saint. Located at Zarzamora St. at Kentucky Ave.

Mission San Jose—Five miles south of the city.

Mission Concepcion—South of the city, off U.S. 281.

Mission San Juan Capistrano—Near Bergs Mill, south of the city.

Mission Espada—End of Mission road, nine miles from the city.

San Antonio Zoo—Daily performances by elephants and sea lions.

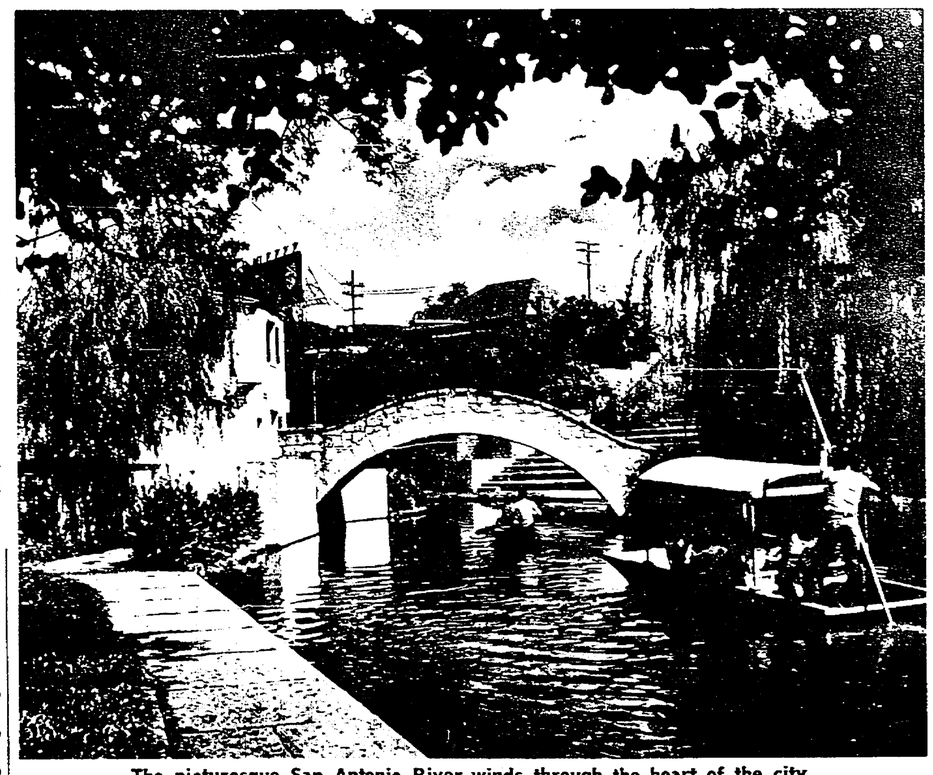
Fort Sam Houston—Headquarters for the Fourth U.S. Army.

Incarnate Word College—Established in 1897 by the Sisters of Charity of the Incarnate Word.

Our Lady of the Lake College—Noted for its excellent music department. Founded in 1896 by the Sisters of Divine Providence.

St. Mary's University—Founded in 1852 by three Brothers of the Society of Mary from France, is the oldest institution of higher learning in the city.

Chinese Sunken Gardens — Greek-styled open-air theater on the grounds.



The picturesque San Antonio River winds through the heart of the city.

CRITERION TRAVEL SECTION

One in a series of 10 travel features

'She's not the type'

RADNOR, Pa.—Members of the religious community founded by St. Francis Xavier Cabrini have protested a movie company's choice of Sophia Loren to play the saint in a film biography of her life.

Mother Usula, president of Cabrini College here which is conducted by the Missionary Sisters of the Sacred Heart, registered the protest of nuns on the college faculty in a letter to Metro-Goldwyn-Mayer president Robert H. O'Brien.

"We feel strongly Miss Loren is the worst possible choice to portray a holy woman," Mother Ursula wrote.

While the Italian film star "may be a very good actress," she said, "she's not the type to play Mother Cabrini."

Guardian Angel Guild to meet, elect new officers

INDIANAPOLIS — John VanVactor of the St. Mary's Child Center staff will speak at the semi-annual meeting at 1 p.m. Wednesday, May 12, of the Guardian Angel Guild at the center, 311 N. New Jersey.

A check for $8,500 will be turned over to the Archdiocesan Special Education fund. This represents funds earned by and donated to the guild during the 1964-65 club year.

New officers will be elected at the meeting. Those nominated are Mrs. John M. Ryan, president; Mrs. Joseph A. Bauman, first vice president; Mrs. William Fries, second vice president; Mrs. Robert W. Hatch, third vice president; Mrs. Dan R. Brosnan, secretary; Mrs. John W. Ely, treasurer, and Mrs. Robert E. Kane, auditor.

Pupils from one of the classes for the intellectually handicapped at the child center will present a skit.

ARCHBISHOP'S SCHEDULE

Unless otherwise indicated, the following appointments are Confirmation:

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

Tuesday, May 11—N.C.C.W. Convention.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Thursday, Aug. 12 — Oldenburg, Profession.

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

BISHOP PINGER'S SCHEDULE

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

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

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

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AT CARTA FOUNDATION DINNER—Father Kenny C. Sweeney, (center) director of the Archdiocesan Catholic Information Center and president of the Catholic Broadcasters Association of America, served as master of ceremonies at the inaugural dinner of the Carta Foundation in Washington, D.C., last week. Shown with Father Sweeney are (left) Cardinal Joseph E. Ritter, Archbishop of St. Louis, and Archbishop John Krol, of Philadelphia.

Radio-TV Foundation launched

WASHINGTON—The Catholic Radio and Television Apostolate Foundation (CARTA) was launched at a meeting here.

The CARTA board of directors held its first meeting (April 27) and selected the following officers: Cardinal Joseph Ritter of St. Louis, chairman; Archbishop John J. Krol of Philadelphia, president; Donald McGannon of Westinghouse Broadcasting Company, vice president; and Auxiliary Bishop John Donovan of Detroit, Treasurer.

Members of the CARTA board of directors are: Archbishop Patrick A. O'Boyle of Washington; Archbishop John P. Cody of New Orleans; Bishop Victor J. Reed of Oklahoma City-Tulsa. Arthur Hull Hayes of Columbia Broadcasting System, Radio; William Thomas Hamilton of WNDU-TV, South Bend, Ind. and George F. Hartford of WTOP-TV, Washington. Father Francis J. Matthews of St. Louis is the executive secretary.

IN A MESSAGE to Cardinal Ritter on behalf of Pope Paul VI, Cardinal Amleto Cicognani, papal secretary of state, extended best wishes to the new organization, and congratulated the first recipients of the CARTA award.

Those who received the CARTA award were representatives of five Catholic fraternal insurance companies that have pledged financial assistance to the CARTA Foundation to assure better religious programing on radio and television.

ACCEPTING the awards were John B. Heinz and R. Wensing for the Western Catholic Union; Theodore J. Hiegel for the Catholic Knights of America; Joseph F. Walsh for the Catholic Knights Insurance Society; Francis H. Alberts for the Catholic Knights of St. George and Fred T. Beck for the Catholic Knights of Ohio.

The CARTA Foundation is a response undertaken in the United States to implement the decree on the communications media passed by the Second Vatican Council in 1963. The decree calls for an extensive use of radio and television, together with other media of communication, in carrying out the Church's teaching mission. It directs that Catholic individuals and organizations support in every possible way a national apostolate for better use of mass communications.

Heads honor unit

LOUISVILLE, Ky. — John Ford, philosophy department chairman at Bellarmine College here, has been elected national president of Delta Epsilon Sigma, national Catholic honor society. Delta Epsilon Sigma was founded in 1939 as an honor society for outstanding students, alumni and faculty members of Catholic colleges and universities.

THE CHURCH AND THE WORLD

Lodge visits Pope—Vietnam plot

The Vatican

♦ Henry Cabot Lodge, former U.S. ambassador to Vietnam and now President Lyndon Johnson's trouble shooter in Asia, was received (May 3) in private audience by Pope Paul VI. No details of the audience were immediately available.

♦ Without reference to God, even the most perfect work of man remains incomplete, Pope Paul told members of an international group studying problems of electric utilities. Speaking in French, the Pope recalled attending the inauguration of an immense dam in Sardinia in 1923 and said he was thrilled when he said that the dedication inscription began with the words: "To God the Father . . ."

♦ Pope Paul talked privately for 40 minutes with British Prime Minister Harold Wilson, and then renewed his plea that nations spend their money for mutual assistance rather than armaments.

♦ Breaking a centuries-old silence, the heads of Orthodox churches joined Pope Paul in proclaiming the Easter message: "The Lord Has Risen." The Pope revealed the fact of Easter wishes from Orthodox patriarchs during his weekly general audience in St. Peter's basilica. He said they were in response to his own greetings to them.

♦ Pope Paul has expressed cautious optimism regarding a peaceful solution to problems in the Dominican Republic, but he acknowledged that "equilibrium is not yet secure." He told a Sunday crowd in St. Peter's Square that "better news came from Santo Domingo last night . . ." The apostolic nuncio to the Dominican Republic, Archbishop Emmanuelle Clarizio, is one of the principal peace negotiators there.

♦ The International Union "Pro Deo," a movement aimed at bridging the social teaching of the Church and the problems of the modern world, was praised by Pope Paul in ceremonies in Rome attended by religious leaders of different faiths. The Pope said the main task of Pro Deo's studies and activities should be to harmonize "the principles of the anthropological and social sciences with principles of philosophy and theology" in order to meet spiritual problems of the modern age.

♦ The post-conciliar Commission for Implementation of the Constitution on the Liturgy has issued 197 decrees since it was established a little over a year ago. The decisions, mostly approvals of Liturgical changes decided on by bishops' conferences in various parts of the world, are recorded in a booklet issued here as the commission began a week-long series of meetings on further changes in the public worship of the Church. Among the topics up for discussion at this fifth meeting of the commission were calendar reform, the choice of Biblical and patristic passages to be incorporated in the Divine Office, and hymns and responses and other suggested changes for liturgical books.

At home

♦ BOSTON—The chief of Army chaplains said here that additional Catholic, Jewish and Protestant chaplains will be sent to Vietnam in the near future to minister to the spiritual needs of American fighting men. Maj. Gen. Charles E. Brown, chief of Army chaplains, said the ratio of new chaplains will depend upon how many more American troops are sent to that country.

♦ CHARLESTON, W. Va. — Racial events of the past 28 months have deeply affected the role of the religious community in race relations, Mathew Ahmann, executive director of the National Catholic Conference for Interracial Justice, said here. Ahmann said that "religious efforts to secure interracial justice generally follow the Negro initiative, rather than appear side-by-side or integrated with it, with one exception, and all of us can thank God for that, the forceful role of the Negro ministry." He charged religious persons with feeling "too comfortable" in their role in racial matters.

♦ BUFFALO, N.Y. — Stepped up efforts are needed if the U.S. is not to have 7.5 million alcoholics within 15 years, the seventh annual Pastoral Institute on Alcohol Problems was told here. The warning was issued by Benjamin C. Martin, alcoholism propect director of the Buffalo and Erie County Community Welfare Council, in a talk to 130 priests who attended the institute. He said alcoholism is a disease that affects "more than five million Americans directly and more than four times that number indirectly."

♦ HONOLULU—Hawaii's state senate has unanimously passed a bill naming Father Damien DeVeuster, SS.CC., as the first of two Hawaiian citizens to represent the state in the U.S. Capitol's Statuary Hall in Washington. The Belgium-born priest arrived on the island of Molokai 92 years ago to begin his 16 years of work among the lepers. He contracted leprosy there and died in 1889.

♦ CLINTON, Iowa—State Sen. David O. Shaff said it is a virtual certainty that the Iowa bill which would permit private school students to share tax-paid bus rides with public school pupils is dead for the time being. The measure, passed by the Iowa House, failed in the Senate by a 39-19 vote.

Abroad

♦ BOGOTA, Colombia — A spokesman for the Catholic hierarchy in this country has promised an investigation to see if communists have infiltrated the Church as was charged by President Guillermo Leon Valencia. The investigation was announced by Auxiliary Archbishop Emilio De Bregard of Bogota even as many other Catholic prelates were asserting that the president's charges were untrue. The day after Church officials announced their plans, Valencia told newsmen that he had been misquoted earlier. "I did not say there are communists among the clergy," he declared. "I only mentioned that Red infiltration also has affected the Catholic Church in this country."

♦ Father Rafael Garcia Herreros, Colombia's "television priest," has announced plans to build 300 new homes in the model housing project called the Minute of God in the outskirts of Bogota. The new homes would complete the project which already has housing for 3,000 persons, a cooperative store, schools, dispensary, theater, library and a church. Funds for the project were raised in the annual Banquet of Millions, promoted by Father Garcia, at which the wealthy people of Bogota pay $50 for a bowl of soup and a cracker.

♦ BUENOS AIRES — Cardinal Antonio Caggiano of Buenos Aires has called for an end in Argentina to the so-called "patronato," which gives this country's government a voice in the appointment of bishops to Argentinian Sees. Argentina, like a number of other Latin American nations, has claimed the "patronato," or law of patronage, as a heritage from the Spanish rulers of colonial times. It was abolished in Venezuela in 1964.

♦ RIO DE JANEIRO—The former governor of Pernambuco, released from prison April 20 following appeals by a group of prominent Europeans which included two cardinals, was subjected to continued questioning by a military board here despite a Supreme Court ruling that he be tried by his state legislature. Miguel Arraes, arrested on charges of pro-communist activities following the military coup d'etat of April 1, 1964, had been held incommunicado until his release.

♦ SAIGON—Church authorities in Vietnam are remaining silent about what has been called a plot to oust Catholics and other anti-communists from a number of top government and military posts. The country's bishops, however, have been informed that such a plot is afoot and are studying the situation.

♦ AMSTERDAM—Eleven years after the Dutch bishops urged Catholics not to join this country's socialist Labor party, a Catholic has been named as its chairman. But reflecting the change in the hierarchy's opinion over the past decade, the appointment has been accepted without Church criticism. Some Catholic newspapers have published interviews with the Labor party's new head, Jean Tans.

AMBITIOUS PROJECT

Space age Thomism is Dominican goal

DENVER, Colo. — A priest-psychologist said here Dominican priests in the United States are out to make the scholastic philosophy of St. Thomas Aquinas "relevant to the space age."

Father Michael Stock, O.P., professor at the Dominican House of Studies, Dover, Mass., said Dominicans already are busy on two major projects toward achieving that goal.

They are: translation of all the works of St. Thomas, with publication tentatively scheduled for 1974; and an interdisciplinary institute of studies which aims at organizing to carry out research and publishing in the fields of theology, philosophy, the sciences, and humanities.

Father Stock said in an interview that one of the first undertakings of the institute will be a symposiu mon "The Natural Law and Marital Birth Control," scheduled June 14 to 16 at De Paul University, Chicago.

OBJECTIVE of the symposium, he said, is to acquaint people with what is going on in the field of birth control, the moral law applicable, and preparation of the people for the statement of the papal commission currently making a study.

Both the major projects are under sponsorship of the St. Thomas Aquinas Foundation, of which Father Stock is vice director.

Father Stock readily admitted scholastic philosophy has become irrelevant to modern man.

"St. Thomas built his philosophy upon a minute study of things," he explained, "the science of his time, the Scriptures, the writings of the Fathers. Applying his brilliant mind to these perceptible things, St. Thomas reached reality, expressed in monumental abstractions.

"The Catholic world — especialy the Catholic world that was then under attack and soon would be even more embattled —seized upon this structure of philosophy and held on to it," he added.

No longer was there any need to do the work, Father Stock said, because St. Thomas had done it. He added: "This sufficed for several hundred years, but it does so no longer. Thomism has been cut off from its roots."

Father Stock said modern man is not satisfied with abstractions. He added: "He wants to go to Scriptures, to the history of the Church, to the scientific discoveries about the writings of the Fathers and inspired authors. This shouldn't be discouraging, because it is precisely what Thomas did."

Father Stock said the intellectual urge within modern man will lead him exactly to the same reality that St. Thomas discovered.

"Man will eventually have to state that reality in his own abstractions," he declared, "but because the roots have been sunk through studies of things he has perceived and wrestled with, these abstractions will once again become meaningful."

FATHER STOCK, a self-styled "enthusiastic Thomist," said he believes existentialism and the views of the late Father Pierre Teilhard de Chardin, controversial Jesuit scientist and philosopher, have benefited Thomism.

"It has profoundly shaken those teachers and scholars who were content merely to hand down what Thomas taught," he declared. "These teachers and scholars are back on their heels. Now they must accept the idea that scholastic philosophy cannot be demanded of modern man as if it were dogma, but must be presented in such a way that it will once more be relevant."

Father Stock said Dominicans currently are revising their curriculum with that objective in mind. He said this revamping will utilize what existentialism has of value—the refocusing of man's mind upon his concrete situation.

An integral part of this process, will be the interdisciplinary institute sponsorship, with the help of private and other grants, of studies at various universities by promising scholars.

"This study will be carried out through a planned program that will treat of man, his personality, his emotional disturbances, biological influences, his soul as revealed in modern psychological studies, and so on," Father Stock explained.

FATHER STOCK said Teilhardian thought has the most impact in France. He said that Teilhard's effect on Catholic thinking elsewhere is "minimal."

He contended that Teilhardian views are mostly assumptions, are entirely unproved, and not worthy of acceptance as a serious philosophy.

He offered an analogy: "Teilhard's structure is like a beautiful or intriguing painting of a landscape. It is fine to look upon—and even enjoy. But let us suppose an engineer sought to build a road through that landscape. He would not be able to base his plans on that landscape. He would have to make a minute scientific study of the reality of the country he must cross. There is no evidence Teilhard's views is more than a landscape. The scientific study is lacking."

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Comment

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

Why?

The network of interstate highways being laid in Indiana already is producing dramatic changes, most of them for good.

We hope, though, that other affected communities in the Archdiocese and elsewhere in the state are faring better in their planning than is the case in the capital city.

As most of our readers know, Indianapolis will be one of the nation's major hubs of criss-crossing interstates. But right now it is gripped by a planning crisis on how the interstates will be allowed to pass through the metropolitan complex.

Will Indianapolis allow itself to be permanently blighted by this massive undertaking? Or will it choose a course that honors the canons of beauty and decency?

As things now stand, the State Highway Commission is proceeding with an "inner loop" plan involving Interstates 65 and 70.

In the opinion of this newspaper and of many informed citizens, this plan will serve to diminish the future hopes of this great city.

Now a citizens organization calling itself LIFE, Inc. (Livable Indianapolis for Everyone) is seeking to mount a rescue operation. It proposes a sensible alternative plan to the destructive inner-loop plan.

Briefly, LIFE's alternative plan would scrap the present plan to wrap a serpentine coil of concrete around the inner city just outside the Mile Square. It would combine I-65 and the proposed Indiana 37 stretch south from a point where they intersect near Cold Springs Road and 38th Street. I-70 would be routed southwesterly through vacant lands and then west along a route on the south side of the Pennsylvania Railroad. A central north-south section of I-65 would be of depressed construction east of Meridian and just west of the Monon Railroad.

This plan would eliminate the "Chinese Wall" elevated segments on the north and east parts of the planned inner loop which would seal off the heart of the city, encourage the growth of slums along the outer edges, destroy needed recreation areas, and needlessly displace thousands of persons. LIFE's plan would better serve the over-all purposes of the interstate program and the needs of Indianapolis, this at a cost saving estimated as high as $81 million.

But state highway and city officials say it is too late to change plans.

Evidently the Indianapolis daily newspapers are of the same mind.

In August, 1961, and again in August, 1963, the Indianapolis Star strongly editorialized against the inner-loop concept. Last August the Indianapolis News also spoke out against it.

But since then the newspaper silence has been earshattering.

Why?

As recently as last December city officials were opposing the downtown loop idea, and it was not until this past March 11 that the Marion County Co-operative Highway Planning Committee gave its approval.

Again—why the change in viewpoint?

We do not question the sincerity of city officials in this matter. Nor do we question the sincerity of the Star and the News in apparently giving up the fight.

We do, however, seriously question the wisdom of this "it-is-too-late" attitude.

It never is too late to avoid making an irreparable

(Continued on page 9)

●

Early Bird

In moments of precious rarity, man glimpses the world as it could be—exuberantly alive, eager to give and receive the gifts of wisdom, wit and knowledge, and dedicated to the search for God and brotherhood.

One such moment came this week with the Early Bird satellite debut in international television. The communications breakthrough, dazzling in its novelty and bright with the promise of future global exchanges, caught the breath and made the imagination soar.

So often, man's technological advances only compound his misery. The sweet fruit of research sometimes turns sour in the mouth.

The flint spark of early mankind generated comforting warmth, but also bigger wars.

The old dream of unlocking the atom came true at last, and its first and most significant use to date was in making The Bomb.

Man continues to choose the hard road of war, and marching at his side are four dull horsemen—Suspicion, Ignorance, Doubt and Fear.

But when a vehicle such as Early Bird provides instantaneous mutual exchange among all nations—as it will with the addition of two more like satellites—hope soars.

When barriers of distance and differences are overcome, the alien, the strange, and the unknown become part of the common experience.

Men soon may come to realize their universal sameness. Thanks to a marvel of electronic and aerospace technology, they may leap over barriers of prejudice and hate which have defied other means of communication.

They may even learn to like one another.

At the close of the historic premiere of Early Bird, five different bands in five different countries simultaneously played "Auld Lang Syne." Synchronization was not exactly perfect. But the rendition of the old Scottish ballad was an effort at unison and harmony that symbolized and synthesized the dream of what might come to pass.

It is going to be tougher and tougher to fight wars with people throughout the world who, in time, may become as familiar to living-room TV watchers as Bob Hope and his ski nose or Elizabeth Montgomery and her cute mobile nose.

Perhaps, after all, it may be technicians and engineers who spare us from Armageddon rather than politicians and moralists.

Dark Victory?

For the second time in as many weeks Pope Paul VI has called for negotiated settlements and an end to "ever-growing" acts of war.

This second appeal for peace came in an encyclical letter, Mense Maio (In the Month of May). The Pope warned that the international situation is "darker and more uncertain than ever" and urged the faithful to pray lest "acts of war" produce "the spark for a terrible fresh conflict."

Surely one of the trouble spots the Pontiff was thinking about is the sharpening conflict in Viet Nam. In his Easter message he had made an allusion to that country by deploring "war and guerilla operations."

Is Pope Paul an appeaser, a pinko, or a fellow traveler? Is he a dupe of the Communist line?

That is what Americans who voice the same apprehensions he voices often are called by other Americans —sometimes in the Opinions column of The Criterion.

A case in point is that of Father Philip Berrigan, S.S.J., instructor at Epiphany Apostolic College, Newburgh, N.Y. Father Berrigan has been transferred from the major seminary of the Josephite Fathers to a parish post in Baltimore because of abusive protests which followed his support of organizations opposing American policy in South Viet Nam.

The Pontiff in his encyclical letter sadly observed that no lesson seems to have been learned from two world wars. He warned that today there is a repetition of "the dangerous phenomenon of recourse to arms instead of negotiations to settle the disputes of the opposing parties."

Many sincere, earnest Americans may find it difficult to understand what the Pope is saying. Out of patriotism and in view of the Communist record of aggression, they see everything about Viet Nam in terms of black and white, with no moderating shades of gray.

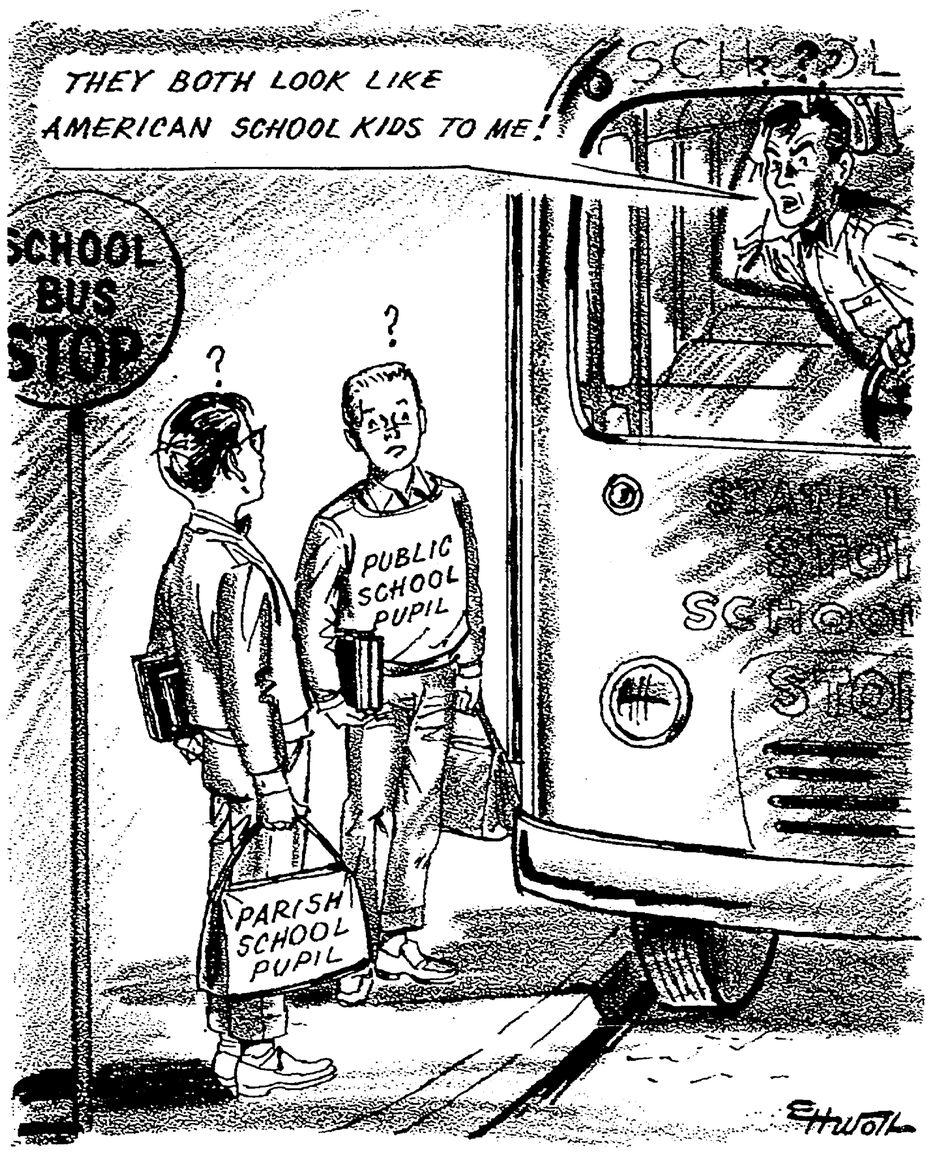
But we should not forget that a Pope is in a uniquely superior position to sit apart from the strife in such matters and to view developing situations objectively and judiciously.

Nor should we forget that much of the world looks upon us as being too simplistic in our approach. Many peoples fear we are too much like a small boy who grows up too fast and becomes impulsive in the exercise of his new-found strength.

It certainly is not foolish pacifism to share the insistence of three successive Popes that reasonable solutions to problems can be found without recourse to bloodshed. Instead it is a history lesson all of us should have learned by now.

America's course in Viet Nam may be the only honorable and practical one it could have taken. But blind reliance on military might alone would lead only to a Pyrrhic victory at best.

Let us heed Pope Paul's appeal for negotiation.



● QUESTION BOX

Los Angeles doesn't agree

By MSGR. J. D. CONWAY

Q. In a recent column regarding confession you said, ". . . listen to the words of absolution in English. They have been changed from Latin to English so that you can hear and understand them. It is not proper for you to be saying your act of contrition at the same time."

I agree with you, Monsignor, but you are now anathema in the Archdiocese of Los Angeles. Our Chancery has specifically (by letter) instructed all our priests to require that the act of contrition be said by the penitent at the same time the absolution is being given in English by the priest!!!

Please note the Los Angeles exception. It is just one more cross the laity must bear here. We pray the Holy Spirit will soon give us surcease!

A. I still believe, despite the anathema, that the words of sacramental absolution are sacred and inspiring enough to be listened to. If I had my way I would remove from them the archaic general absolution from censures — including anathemas (excommunications). But then I would also do away with the anathemas, and most other censures. And I pray the Holy Spirit that I may have my way.

Actually the cross must be heavier on the priests than the laity. It is very frustrating to speak to a penitent in a solemn, serious and personal manner, and have that penitent drown out my words with a rote recitation. Sacraments are sacred. They must not be mechanized.

●

Q. What about our new translation of the "Agnus Dei" before Communion? We say, "Lamb of God, who take away the sins of the world." Isn't this bad English? Shouldn't we say, "who takes away, etc."?

A. By strict rules of English grammar "take" is correct. We are speaking directly to Jesus, addressing Him as "Lamb of God." The grammatical rule is that the relative pronoun "who" should be followed by the form of the verb which its antecedent requires. Here the antecedent is the second person of direct address: "you who take away the sins of the world." is the meaning.

But English practice often differs from literary rules, and the form of the verb after a relative pronoun is a frequent example of this difference. Propriety which is counter to custom can make us feel awkward. I am sure that the translators of the Mass asked themselves: Should we use the proper literary form of the verb here (second person plural), or should we use the popular for which would make people feel comfortable? They evidently decided that it was better to use the correct literary form and let people grow accustomed to it.

If we were still using the antiquated second person singular there would be no problem: "Lamb of God, who taketh away the sins of the world . . ." This form is dead—popular usage has not distorted it. We feel comfortable with it—as comfortable as one can be with cadavers.

●

Q. In one of your columns you stated: "It is a clear and definite teaching of the Catholic Church that all men are equal before God: that race does not exist when there is a question of justice and charity."

This sounds good, but it is also a practice, if not a teaching of the Church, that non-Catholics are not equal.

Perhaps you favor racial equality but not religious equality.

If equality of all men is a teaching of the Church, then Spain, Latin America, and the long history of the Church itself has not lived up to the teachings of the Church.

A. It is to clarify the Church's teaching about the equality—and the freedom—of all men that the majority of the Council Fathers at Vatican II are trying to arrive at a firm and formal statement on religious liberty. Certainly the practices — and even the teachings — of many churchmen in past centuries have not made this equality clear. They have insisted so strongly that error is not equal to truth that they have violated the personal rights of the man who firmly believed error. The Council statement will make this confusion and injustice a sad memory of the past, devoid of defense for the future.

●

Q. Must the Easter Holy Communion be received within a complete Mass? I usually go to an early Mass at Communion time to receive, and then fulfill my Sunday obligation.

A. You can fulfill your obligation of Easter Communion by receiving outside of Mass. However, I would discourage your present practice because it indicates a lack of complete understanding of the meaning of Mass and Communion. It would be much better for you to receive Communion as a part of the Mass in which you participate fully, from beginning to end. Receiving Communion is the most vital part of our participation in the Mass: after we have offered our gift to the Father—the gift of His own Son—in adoration, love, penance and thanksgiving; the Father, pleased with our gift sends the Son back to us, to join us in a banquet of love.

Now that we need fast for only one hour before Communion there should be no good reason—except habit—for that early Communion. Why not break the habit?

OPINIONS

Elite corps

To the Editor:

When I was a junior in high school, I felt God was calling me to the religious life, I didn't go for the idea at first. Of course, I wasn't sure, and I knew it wouldn't be easy to give up my senior year. My family, my boy friends, my girl friends, my extracurricular activities, my whole contented little world—I loved it all—yet I knew that if I didn't enter the convent now, I'd probably never get there.

I thought of the aspirancy, but from the impressions I had it didn't seem like such a hot idea. I wasn't going to wear saddle shoes, cut off my hair, or pray all day. And I wasn't going to feign the shy, soft-spoken girl I wasn't. I had a mind of my own and would give anyone a piece of it if necessary. I admit I was demanding quite a bit. I guess I was a rebel—but I was a rebel with a cause.

Sports, friends, fun — these things were still necessary for me. I wanted to be a Sister and thought that was what God wanted. I was willing to leave my world back home, and I was not willing, nor did I think it necessary, to sacrifice my life as a normal teen-age girl.

I did think it possible for such an aspirancy to exist. The aspirancies existing in 1965 but living in the Dark Ages should be ditched. There is no place for them. My hat goes off to those who close such institutions. But just because some or even many aspirancies are like that, does that mean the idea should be abandoned, too? You don't throw out the baby with the bath water, do you?

When I was a freshman, the last thing I would've done would have been to go to the convent, especially an aspirancy. It just wasn't for me—at the time. When girls in my class went, it was fine with me, although I thought they must have led an awfully unhappy life or wanted to get away from the world. "Poor things," I thought, "They don't know what the world's like!"

But then it happened. God seemed to be calling me, and I started singing another tune. If God really wanted me, He would help me. I was scared, but I couldn't say no.

I guess that's the reason girls want to enter an aspirancy. They just can't say no. God calls them—each one in a different way at a different time. Pope John entered in his early youth while Sister Maria del Rey of Maryknoll entered in later years. Who tells God when to call? His full time followers?

To Christ's Teen-age Elite Corps of aspirants, I say: Are you willing to let your religious vocation go down the drain because some narrow-minded people are ready to abandon the whole idea of an aspirancy? Let's show these people that they're a minority.

Miss Janine Arnoldussen
Aspirant — Missionary Sisters Servants of the Holy Spirit
Convent of the Holy Spirit
Techny, Illinois

Bus bill

To the Editor:

I know that it is belated but I wish to thank you for your help in my behalf on the "Fair Bus Bill."

It is with a great deal of pleasure that I have received an appointment to the legislative study committee to evaluate aid to independent schools.

It is my firm belief that the citizens of Indiana are a fair-minded people. Therefore they are enlightened as to the current cost trends in school construction and teaching techniques having resulted in major school consolidation and their reorganization necessitating major transportation problems for parents, schools and the children themselves.

By the same token and for substantially the same reasons, together with the ever rising cost of living index, it has become increasingly difficult for parents to have their children educated in schools of their choice offering quality education. These people will not want one public school system where not even the word "God" can be spoken.

Leo F. Costello
State Representatve
Indianapolis

School problem

To the Editor:

It was with heavy heart that I read about the first grade being dropped from two Catholic schools next September in this area. This is only the beginning. Maybe it is not too late to give some more thought to the problem. I would like to offer my "thoughts."

As a mother of six children, three to 13 years, and one of the founders of our quite successful parish pre-school Sunday School, I understand and feel very close to the young child. A Catholic school is more vital and more important to a beginning child, one who is just being formed, than an eighth grader! Catholic schools represent much more in their teaching than just the four R's.

No public school can teach the general morals in all classes, respect for authority, and discipline. These must be taught along with the teaching of God's love or you have no reason. These simple but very important "subjects" can be taught most easily and successfully to a young beginning student, whose character is still being molded. There is not much chance of being able to change habits already formed in a child eight or over without some complications.

As a solution to the problem: in parishes within the area of public school 6-3-3 systems—go along with them; make the parish school six years, utilize the public school three year junior high school, then make the Catholic high school a three year school.

In areas where public schools are 8-4 they are divided in seventh and eighth junior high school grades. Parochial children could switch for these two years.

Let's not lose our little ones from the very beginning. Let's make their first impression of this big world a "Catholic impression," God-loving and God-awareness.

Mrs. J. M. Silcox
Indianapolis

YOUR WORLD AND MINE

New persecution threat in Sudan

By GARY MacEOIN

When the Sudanese overthrew General Ibraham Obboud's military dictatorship last fall, a caretaker coalition took over. The dissatisfaction which culminated in Abboud's ouster had many causes, but a major one was that the dictator's heavy-handed genocide policy in the south was not succeeding. On the contrary, it was provoking a mounting wave of opposition which threatened to disrupt the country.

The new government was not opposed to Abboud's objectives. The problem of the Sudan is that the eight million islamized and arabized inhabitants of the north are driven by their understanding of their duty as Moslems to impose Islam and the Arabic language on the four million Negro citizens of the south.

The world of Islam has not evolved to a concept of a pluralistic society in which citizens have equal rights regardless of their beliefs. That is why Abboud expelled all the Christian missionaries and attempted to form a political, social and economic structure, dominated by Moslems, in the south.

What the new government did was to reject force as a means to this end. It hoped to reach an understanding with the Negro leaders that would permit a gradual "cultural unification" of the country.

●

The prospect of such an understanding has all but disappeared. Fanatics among the Moslems provoked race riots in Khartoum during the winter, forcing a hardening of positions on both sides. An all-Sudan conference broke up without agreement.

Latest reports are that the Negro south has succeeded in diverting to its own use considerable quantities of arms being shipped by the Arab states through Juba to the Congo rebels. They cannot hope to defeat the north in open war, but they are better equipped than before for the guerilla resistance which so disrupted the

(Continued on page 9)

LI'L SISTERS By Bill O'Malley

"BUT, SISTER, WE CAN'T TAKE THAT FLIGHT —NOT WITH THAT MOVIE!"

● *THE YARDSTICK*

Cautions clergy on assessing U.S. policy

By MSGR. GEORGE G. HIGGINS

A distinguished priest-sociologist from Belgium who knows the United States very well has cited the part played by the American clergy in the civil rights struggle as a good example of the way Church members should take part in the formation of public opinion.

Father Francois Houtart of Brussels, Secretary General of the International Federation of Catholic Institutes for Social Research, told the 24th annual conference of Ireland's Christus Rex Society that the leadership exercised by American clergymen of different faiths in the field of civil rights can serve as an example for the clergy of Europe. But such activity, he said, must be extended to movements for international cooperation and world peace. It is becoming clear, he pointed out, that all kinds of war, even limited to the use of conventional arms, amount to a sin against the human race.

Father Houtart's timely call for greater participation by the clergy in movements for world peace is well taken, but, in my judgment, the clergy will do more harm than good if they overplay their hand in the field of international relations or if they assume that, simply by reason of their calling, they are experts in this field.

●

I had occasion to say more or less the same thing two weeks ago in this column, but since the point I was trying to make has been widely misunderstood, let me try, if possible, to set the record straight.

Some of those who objected to the earlier column took the simple black-and-white position that the only Christian response to the Viet Nam crisis is an immediate withdrawal of U.S. troops, regardless of the consequences. Others, while recognizing the complexities of the Viet Nam crisis, insisted that the clergy have a right to stand in moral judgment on U.S. policy with regard to this crisis.

The St. Louis Review, for example, wrote, in part, in an editorial entitled "National Policy and the Clergy": "We see no shame in acknowledging that the U.S. has a stake in the politics of Southeast Asia. At the same time we cannot admit that churchmen and others should be barred from making a moral assessment of the use of armed force in vindicating those interests."

With all due respect to the editors of the St. Louis Review—which is one of the best diocesan newspapers in the United States—I am frank to say that this seriously misrepresents the point of view expressed in my earlier column with regard to the role of the clergy in the field of international relations. I did not suggest in that column that the clergy (or anybody else) should be barred from passing moral judgment on any phase of U.S. foreign policy.

I merely said—and should now like to repeat—that criticism of U.S. foreign policy, from whatever source, should be based on an adequate knowledge of the facts and, equally important, should be stated in terms of viable or realistic alternatives and not in over-simplified terms of an absolute black-and-white distinction between good and evil.

●

It is a matter of record—in Washington, if not in St. Louis—that these very reasonable cautions are not being universally observed at the present time. On the contrary, many members of the clergy—some of whom are doctrinaire pacifists—are blithely making public pronouncements on Viet Nam which, to put it very bluntly, are dangerously simplistic. As a matter of fact, one such statement which has recently come to my attention might well have been written by the chief of the Viêt Cong ministry of propaganda.

The drafters of the above-mentioned statement are wonderfully sincere Christian gentlemen. Presumably they are honestly convinced that they are speaking in the name of God and that the Johnson Administration, by contrast, is obstinately going against God's will. They are obviously entitled to this opinion and certainly should not be barred from expressing it. But neither should they expect to be immune from honest criticism just because they happen to be wearing the cloth.

●

Another group of clergymen, some of whom are personal friends of mine, are organizing a national vigil demonstration at the Pentagon for May 12.

Presumably the purpose of this vigil is to get people thinking about the moral issues involved in the tragic Viet Nam crisis. But, whatever its original purpose, it will almost inevitably take on the character of an anti-Administration protest meeting. Even at the risk of being accused of playing the Administration's game, I must say again that I am not greatly impressed by this kind of clerical witnessing.

● *WHAT OF THE DAY*

Toward welfare state?

By REV. JOHN DORAN

The recent squabble between Governor Brown of California and Secretary Wirtz in regard to the lack of farm workers in California exemplifies the problem of the welfare state.

Last year the Congress, after considerable prodding, ended the importation of the Braceros from Mexico to do the "stoop work" on the farms of the Southwest and West Coast. The reason for ending the importation was to improve the lot of the American farm migrants, giving them a chance to have more work available, and presumably putting them in a better bargaining position.

Assurances were given that there would be a sufficient supply of workers; these assurances were denied by the growers who foresaw a shortage of workers and spoilage in the fields.

Last week Governor Brown, testifying in Washington, rose in righteous wrath at the situation in California where crops are rotting in the fields because there are no laborers to harvest them. The strawberries and the asparagus, the harvesting of both of which is real "stoop labor," are just not going to be harvested this year in large parts of California, because no one can be found to do the work.

In the nation at present there are 4.2 million people out of work. In California there are 489,000 out of work. But none of these unemployed are willing to do the work required to harvest these strawberries and asparagus. Seems strange. The field workers in California are getting $1.40 an hour, not a huge salary, but it amounts to over $11 a day for an eight hour day, and would be more for anyone working overtime. But there are no takers.

●

I remember reading that a number of welfare department officials were taken out to the Imperial Valley in Southern California and shown the work available for their clients. These officials answered what has proven to be the fact, "Our people on welfare would never come out here and do this work." So the people on relief in California remain on relief, and the work which is waiting just is not done. An interesting development, isn't it?

Negotiations are currently underway to bring in some 2,500 workers from Mexico to do some of this work. From the looks of things now, it will be another case of too little too late. But it is an admission that in our present stage work which is difficult and low on the wage scale will just not be done, even though five million people are unemployed. We have succeeded in reversing St. Paul's famous, "If a man will not work, let him not eat."

The probable ultimate solution to this problem will be the unionization of the farm workers and a considerable higher cost for fruits and vegetables. I think that solution would be reasonable enough. The farms workers, if they are to have a decent standard of living, must live in homes built by union laborers, use furniture and appliances, cars built by union workers.

The farm laborers must buy the products produced by union labor, and so must eventually come to sell their own product, their labor, at a union scale. All this is, of course, inflationary, but hardly to be denied them. The farm worker can hardly be blamed if he, too, wants to ride the spiral upwards, letting the consumer meet the cost.

IN LATIN SCHOOL PLAY—"Blood, Sweat and Stanley Poole" is the comedy effort of the Latin School of Indianapolis, to be given Friday, Saturday and Sunday, May 7, 8 and 9, in the school's auditorium, 520 Stevens St. Four "characters" shown above, from left, are: Mike Finnerty, Bert Sperry, Charlie Chandler and Dick Arnold. The play is directed by Father James Doherty. (Staff photo)

Foster public opinion in Church, laity told

DALLAS, Tex. — Councils of Catholic Men must make greater efforts to serve as organs for the expression of lay public opinion in the Church, the biennial convention of the National Council of Catholic Men was told here.

Martin H. Work, NCCM executive director and a lay auditor at the ecumenical council, said the "new apostolate of public opinion in the Church" has been given a theological basis in the council's Constitution on the Church.

"CHAPTER FOUR recommends . . . that laymen express their opinion on those things which concern the good of the Church and that it be done through organs erected by the Church," Work said.

"Is not the council of men, as a representative federation established by the bishops, one of those organs which by its nature is good for this purpose?" he asked.

The NCCM official urged that the boards of directors of men's councils be "widely representative" of the thinking of laymen in their areas.

In evaluating their readiness to serve as organs of public opinion in the Church, Work said, men's groups should ask themselves such questions as:

"Do you feel that your present membership and method of functioning would warrant the bishop calling you in for consultation, and, if so, on what kind of questions?

"Do the laymen of your area look upon you as a representative group? Would they trust you as adequate conveyors of a diverse public opinion?"

DECLARING that the apostolate of public opinion "meets one of the great needs of the Church," Work said: "I think that the Council of Men must step up to meet this challenge or it will be bypassed by a newer and perhaps more competent consultative group."

"In the end," he declared, "the future of the council may well depend on how well we adjust to this theological insight."

Work stressed that Catholic lay organizations must be structured to be "not merely inward directed but outward directed."

"Have we set up relationships with the community and community organizations?" he asked. "Have we structured ourselves so that we can effectively work on the worldly problems of our time? On poverty, illiteracy, unemployment, racial injustice?"

Two priests named to teach at Brown

PROVIDENCE, R.I.—Father Bernard Haering, C.SS.R., internationally known theologian and author, will serve as visiting Catholic scholar at Brown University here from January to June, 1966.

During the first semester of the 1965-'66 academic year, the visiting Catholic scholar at Brown will be Father Robert E. McNally, S.J., professor of Church history at Woodstock (Md.) College.

Father McNally will teach courses on Christian thought in the early Middle Ages and "Issues in Roman Catholic Thought." Father Haering will give a course on Christian "renewal" and will conduct a seminar on "Renewal of Catholic Moral Theology."

Approved

PANAMA CITY — President Marco A. Robles and Education Minister Eduardo Ritter Aislan signed a decree formally authorizing the establishment of the Catholic university of Panama. in the planning stages for years, the projected university was given a major forward thrust late last winter when Archbishop Thomas A. Clavel of Panama turned over to it his four-story residence.

POPE PAUL'S QUESTION

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

"IS THERE ANYTHING MORE I CAN DO TO HELP THE REFUGEES?"

The Holy Father asked Monsignor Joseph T. Ryan, President of the Pontifical Mission for Palestine, this question in the Holy Land last year. The refugees for whom he expressed his concern are the 1.2 million victims of a cruel war fought in the Near East seventeen years ago. Young and old, they are huddled together in camps in Jordan, Syria, Lebanon and Gaza. They are hungry. They need clothing, medicine, education and the sacraments. Many are blind, deaf, crippled, suffering from cancer, tuberculosis and other dread diseases. Thousands have known no home but the camp's hovels. The Palestine refugees today are as much the concern of Pope Paul VI as they were in 1949, when he helped establish the Pontifical Mission for Palestine. This Mission provides goods, services, and money to feed, shelter, clothe and educate refugees toward self-sufficiency. "Is there anything you will do to help these refugees?" the Pope asks you!

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- ☐ $100—Refugee camp kitchen equipment
- ☐ $75—Portable altar (camp chapel)
- ☐ $50—Sewing machines for girls' vocational school
- ☐ $25—Bicycle for visiting nurse
- ☐ $20—Soap and talc for refugee nurseries
- ☐ $14—Lunch for a refugee boy for a year
- ☐ $10—Braille books for the blind
- ☐ $5—Dresses for an orphan girl
- ☐ $4—Crutches for a cripple
- ☐ $3—Shoes (one pair)
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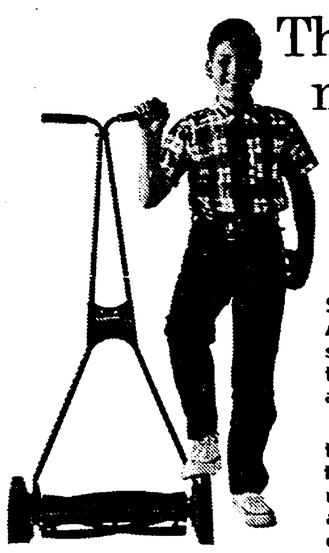
This sixth grader mows lawns to feed babies in Hong Kong

He is one of 4,500,000 children in the United States who are members of the Holy Childhoood Association. He tries to earn money at odd jobs so he can contribute to the work of the Association . . . caring for destitute children in far-away lands.

For the past 120 years, members have helped thousands of needy children in every corner of the world. Members pray daily for Christian missionaries throughout the world; they pay dues and contribute extra nickels and dimes which could have gone for goodies for themselves. These gifts are used to furnish the poor with clothes, food, housing, and a Christian education.

When a member or a group of members contribute a gift of $5.00, they become the sponsors of a child. American members last year sponsored 322,660 children overseas.

Want to help? Take any gift of any size to your own parish School, or to the Catholic School or Church nearest your home in Indianapolis or Marion County.

Holy Childhood Office
136 West Georgia St. Indianapolis 46225

PIANO CONTEST MEDAL WINNERS—Medal winners in the recent CYO Cadet Piano Solo Contest gathered at the piano after the recital for our photographer. Seated at the piano are Elizabeth Duhon, St. John the Baptist, Fort Wayne, and John Ewalt, St. Mary, Lafayette, who were the co-winners in Class C. Standing behind the piano, left to right, are: Margaret King, St. Margaret Mary, Terre Haute, Class D; Christy Zinser, St. Andrew, Indianapolis, Class E; Cathy Zuck, Christ the King, Indianapolis, Class B; Cindy Schamel, St. Anthony, Clarksville, Class A. The six pictured here were named as the outstanding soloists in their classes from a field of 565 entrants.

BRASS ENSEMBLE MEDAL WINNERS—When the contest room had quieted down after the onslaught of brass ensemble contestants in the recent CYO Instrumental Music Contest, the judge picked two ensembles as "outstanding" in the competition. The two girls in their band uniforms are Susan Huber and Ellen Dugan of Holy Trinity, a trumpet duet. The other three are a trumpet trio from St. Pius X: Pamela Scott, David Curson, and Richard Gauchat.

AT CYO CONVENTION

Roger Graham Awards announced

By FRANCIS CAMERON

New officers were elected and the Roger Graham awards for the outstanding boy and girl in the CYO program were presented at the eighth annual Archdiocesan Junior CYO Convention held last week-end at Scecina Memorial High School.

Tony Kress, of the Terre Haute Deanery, and Ruth Biere, of the Madison CYO, North Vernon Deanery, received the coveted Roger Graham awards. Each was presented a handsome certificate.

Wirt Cook, of St. Michael's parish, Indianapolis, was elected president of the Archdiocesan Youth Council. Other officers included: Patty Parker, of Richmond, first vice president; Bea Remmetter, of Little Flower parish, Indianapolis, second vice-president, and Mary Jane Shelton, of Terre Haute, secretary.

THE RETIRING officers — Bob Ripperger, of Indianapolis, president; Ruth Biere, of Madison, first vice president; John Guarino, of Madison, second vice president, and Steve Boehman, of St. Meinrad, secretary, were honored at the banquet and presented statuettes of St. John Bosco, the patron saint of CYO.

More than 680 delegates and adults attended the convention, highlighted by a Sunday morning Mass celebrated by Archbishop Schulte "in the round." The altar was erected in the center of the Scecina auditorium with the congregation seated on all sides. The CYO'ers took an active part in the dialogue Mass.

THE KEYNOTE speech made by Father Kenny Sweeney, Archdiocesan director of the Catholic Information Center, and the Communion breakfast talk given by Sister Clarence Marie, O.S.F., librarian at Marion College were other highlights.

Father Robert Hartman, pastor of Holy Name parish, Beech Grove, and Nicholas Connor, president of the CYO board of directors, were honored guests at the banquet with all the CYO deanery directors.

Scores

CYO JUNIOR SPRING KICKBALL LEAGUE
Games of Wednesday, April 28

Division 1: St. Christopher 17, St. Luke 15; Immaculate Heart 29, St. Michael 10; Holy Trinity 29, St. Monica 9; St. Thomas 25, St. Antmony 7; St. Gabriel 25, Holy Angels 19.

Division 2: Little Flower 20, St. Philip Neri 7; St. Pius X 2, Holy Cross (forfeit); Christ the King 8, St. Joan of Arc 7; Holy Spirit 59, Our Lady of Lourdes 15.

Division 3: St. Roch 38, St. Patrick 4; St. James 18, Holy Name 2; St. Bernadette 53, Greenwood 2; St. Mark-Nativity, postponed; St. Jude-St. Catherine, postponed.

Make-up Games

Division 1: St. Thomas 19, St. Gabriel 3.
Division 3: St. Mark 39, Greenwood 5; St. Roch 26, St. James 17; St. Catherine 25, Nativity 6.

Standings

Division 1: St. Thomas 4-0; Holy Trinity 3-0; Immaculate Heart 3-0; St. Christopher 2-2; St. Anthony 1-1; St. Monica 1-2; St. Luke 1-2; St. Gabriel 1-3; St. Michael 0-3; Holy Angels 0-3.

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

Division 3: St. Roch 4-0; St. Catherine 3-0; St. Mark 2-1; Holy Name 2-1; St. Patrick 2-2; Nativity 1-2; St. Jude 1-2; St. Bernadette 1-2; St. James 1-3; Greenwood 0-4.

CYO CADET SPRING KICKBALL LEAGUE
Games of Friday, April 30

Division 1: St. Roch 40, St. Michael 6; Christ the King 18, Little Flower 9; St. Joan of Arc 13, Immaculate Heart 12; Holy Name 15, St. Philip Neri 14; St. Mark 17, St. Catherine 6.

Division 2: St. James 26, Holy Trinity 6; St. Monica 28, St. Jude 24; St. Matthew 29, St. Lawrence 10; St. Pius X 20, Our Lady of Lourdes 17; Holy Spirit 41, St. Thomas 20.

Division 3: Nativity 25, St. Anthony 21; St. Simon 34, Holy Cross 12; Sacred Heart 37, St. Christopher 19; St. Luke 21, St. Malachy 17; St. Patrick 16, St. Bernadette 11.

Division 4: Holy Angels 52, Assumption 11; St. Joseph 30, Greenwood 29; St. Rita 2, St. Francis (forfeit); Mount Carmel 10, St. Ann 5; St. Susanna 30, St. Gabriel 23.

Games of Monday, May 3

Division 1: St. Roch 19, Christ the King 10; Holy Name 27, Little Flower 13; St. Joan of Arc 20, St. Michael 4; St. Catherine 19, Immaculate Heart 12; St. Mark 38, St. Philip Neri 21.

Division 2: St. James 20, St. Jude 10; St. Monica 46, Our Lady of Lourdes 25; Holy Trinity 30, St. Lawrence 16; Holy Spirit 33, St. Matthew 30, St. Thomas 16, St. Pius X 14.

Division 3: Nativity 36, St. Simon 15; St. Malachy 27, Holy Cross 21; Sacred Heart 23, St. Anthony 6; St. Patrick 33, St. Christopher 19; St. Luke 27, St. Bernadette 3.

Division 4: Holy Angels 31, St. Joseph 2; Mount Carmel 18, Greenwood 12; St. Francis 23, Assumption 1; St. Rita 11, St. Gabriel 10; St. Ann 32, St. Susanna 15.

Standings

Division 1: St. Roch 3-0; Holy Name 3-0; St. Mark 3-0; St. Catherine 2-1; St. Joan of Arc 2-1; Christ the King 2-1; St. Michael 0-3; Immaculate Heart 0-3; St. Philip Neri 0-3; Little Flower 0-3.

Division 2: St. Monica 3-0; St. James 2-1; Holy Trinity 2-1; St. Matthew 2-1; Holy Spirit 2-1; St. Pius X 2-1; St. Thomas 2-1; Sr. Lawrence 0-3; St. Jude 0-3; Our Lady of Lourdes 0-3.

Division 3: Nativity 3-0; St. Patrick 3-0; Sacred Heart 3-0; St. Simon 2-1; St. Malachy 2-1; St. Luke 2-1; St. Anthony 0-3; St. Christopher 0-3; Holy Cross 0-3; St. Bernadette 0-3.

Division 4: Holy Angels 3-0; Mount Carmel 3-0; St. Rita 2-1; St. Francis 2-1; St. Joseph 2-1; St. Ann 2-1; St. Susanna 1-2; St. Gabriel 0-3; Assumption 0-3; Greenwood 0-3.

Cy Cipher

Deadline for Boys' Track is Wednesday, May 12. The track meet is scheduled for Sunday, May 16, at 1 p.m. at the CYO Stadium.

Girls' Track entry deadline is Wednesday, May 19 with the meet set for the following Sunday, May 23, at 1 p.m. at the CYO Stadium.

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Entry deadlines for the Boys' and Girls' Junior Softball Teams is Monday May 17.

●

Registrations for the CYO camps are steadily coming into the CYO office, 1502 W. 16th St., Indianapolis. So far, 1350 reservations have been received, but there are still some spaces left for latecomers to fill. The cost of a week's camping at either Rancho Framasa, Camp Christina, or Pioneer Village is $25 plus $1 canteen fee. A $10 deposit must accompany every registration.

Stress the spiritual, Pontiff urges labor

VATICAN CITY—Pope Paul VI called for stronger relations between the world of work and the world of spiritual values in his May Day general audience in St. Peter's basilica.

As communists held a large rally in the square in front of the Basilica of St. John Lateran, the Pope warned more than 20,000 pilgrims, many from labor organizations, against those who use labor as a "source of social hatred and passion instead of brotherly love."

May 1 is widely observed in Europe as Labor Day. Pope Paul recalled, however, how Pope Pius XII established it as the Feast of St. Joseph the Worker to give a Christian value to the day's observance.

TO PREVENT the labor question from being regarded as an "argument of permanent and pragmatic social struggle instead of harmonious and positive cooperation," the Pope called on his visitors to "pray with justice and peace demanded by the great and humble worker of Nazareth may reflect itself in a Christian way in the world of labor."

The holding of a general audience on Saturday was unusual. The audience was held to greet thousands of workers' pilgrimages that had come from all parts of Italy.

The Pope acknowledged the presence of the indvidual pilgrimages in St. Peter's and was greeted in turn by loud applause and cheers of "Viva il Papa"—"Long Live the Pope."

EARLIER in the day he made a broadcast to Milan's cathedral, where Cardinal Giovanni Colombo, Archbishop of Milan, had just offered Mas for thousands of members of the Association of Christian Italian Workers (ACLI).

Admitting that the ACLI program of bringing Christian influence to bear on the labor scene is difficult and often greeted with hostility, the Pope urged his listeners: "Have courage. Have faith."

Above all, he said, they should approach the problem by having "fidelity to a sincerely professed Christian life."

Youth Council elects officers

Three representatives from the South Indianapolis Deanery and one from the North Deanery were elected officers of the Indianapolis Deanery Youth Council at their meeting on Monday, May 3.

Joe Atkinson, of St. Roch's parish, was elected president; Wirt Cook, of St. Michael's parish, vice president; Teri Kuntz, of Nativity parish, secretary, and Janie Pich, of Holy Name parish, treasurer.

Out-going officers for the deanery are: Bill Mahan, of Little Flower parish, president; Dan Fahy, of St. Catherine's parish, vice president; Mary Pat Cook, of St. Michael's parish, secretary, and Margaret Fodora, of Little Flower parish, treasurer.

Pius VII's library is given to abbey

ROME—The private library of Pope Pius VII has finally found a home in the Benedictine abbey of Cesena, Italy, in accordance with a directive of the Italian government.

The Pope, who died in 1823 after having been held captive by Napoleon's forces for several years, willed his library of 5,000 books to the abbey in the town of his birth. After his death, however, the volumes were claimed by the late Pope's family, the public library at Malatestiana, Italy, and by the abbey. The Italian courts eventually gave the collection to the family.

The Italian government purchased the books in 1942 and has now agreed that the Benedictines should keep them as the Pope wished. The decision was taken by the education ministry

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BOOK-IN-THE-NEWS

The Christian Conscience needs prodding

By PHILIP BERRIGAN, S.S.J.
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THERE is a facet of the race question which intimately concerns the Catholic: the inadequate attention given by the Church to an issue of crucial importance.

Reprinted with permission from "No More Strangers," by Philip Berrigan, S.S.J. Introduction by Thomas Merton. The Macmillan Company: New York. 1965. 181 p. $4.95.

Why, we might logically ask were Catholics largely involved in forming a co-operative school system in New Orleans, in defiance of an integration order? In this same city, why were a group of Catholic laymen so little affected by the just authority of their bishop as to protest integration directly to Rome?

Is it accidental that the greatest foe of integration in Louisiana, and perhaps in the South, is a Catholic, a man who has spared no effort to label integration a Communist plot?

Why has no word been said of Catholic membership in the notorious and powerful White Citizens Councils?

Why must, until a few recent years, Louisiana Negroes go north to attend a Catholic college, or to Texas or Alabama?

Why must the participation by a priest in the sit-in demonstrations in Oklahoma City evoke such fierce controversy, for that matter, be considered anything more than a desperately needed protest by a man whose vocation is to resist evil and injustice?

Why would the demonstration movement see so little of Catholic participation, and why would Catholic membership in the civil-rights groups be so limited?

Why do Catholics in the North panic as readily as their non-Catholic neighbors at the mention of a Negro in the neighborhood?

Why haven't the Catholic Interracial Councils been complemented by new Catholic structures, whose intensity of training and scope of competency can deal with the mounting urgency of the problem?

Why do our pulpits commonly interpret the life of a Christian as a succession of "don't," rather than echoing to repeated challenges and opportunities?

Why is the Catholic appraisal of the injustices done the Negro the most comprehensive and the most true, and yet an academic appraisal, which too seldom issues in action?

THERE ARE certainly reasons for all of this, and the reasons go deeper than references to human frailty, lack of vision, or the difficulty of reconciling principle with practical judgment and action.

For the most part, American Catholics are of European origin, and the faith that our ancestors brought to this country was characteristically European. They were still in reaction against the pressures of the Reformation, still fighting laicism and anticlericalism; catechetics and apologetics were still defensive, the Church was still bent upon inner consolidation as a means of preserving its existence.

And, paradoxically enough, Catholics arrived with a superiority complex, still regarding themselves as sole possessors of truth and goodness, still sending out foreign missionaries with the conviction that European culture and Catholicism were inseparable, and that the interests of the Church and state were often identical.

These attitudes inevitably clashed with the double opprobriums facing the immigrant on these shores, that of being new ethnic arrivals and that of being Catholic. The only immediate solution for the newcomer was to dig in and hold on.

The result of this was a native Catholicism quite magnificent for its cohesion, its support of church building expansion, its steady numerical growth, and the increasing group demands that it made in the community and national life.

But Catholics seemed incapable of providing a theological basis for a course of action; the gap between conscience and service seemed too wide—there always seemed to be more immediate problems at hand.

PERHAPS THIS clarifies the general truth that the Catholic approach to the world, or to a social disease like segregation is, in the practical order, not only wrong, but that it is wrong because it lacks a proper dynamism that will result in a powerful public impact. One enervating "prudence" and delay loses great opportunities and serves only to perpetuate injustice.

The Catholic fight for American identity, a historical course of action defensible years ago, lacks all validity and pertinence now. Yet it remains true that our ideals are not theologically sound, nor sufficiently flexible to bear complex application to the complex needs of society; they lack intensity, insistence, and practical impact.

We have become a Church of administrations and institutions, expressions of our consuming desire to "belong," to win a secure niche for ourselves, and with our energies engaged in erecting and maintaining our structures we often forget why we raised them at all.

The explanation for our failure cannot be sought, I would think, in our American pragmatism. I rather venture that we have imposed upon ourselves a kind of reverse secularism, an ignorance of the works that follow on viable belief, a blindness toward the connection of faith with the issues of time and society.

How many Catholics, indeed,

(Continued on page 10)

• FAMILY CLINIC

Graduation folderol can be very costly

By JOHN J. KANE, Ph.D.

How should children graduating from the tenth grade celebrate their commencement? If it is formal and the boys must provide a corsage for the girls and girls must have formal gowns, many children will not be able to attend. After the dance there is to be a buffet supper at one of the graduate's home. Are we not pushing our children too fast with all this? They will be jaded by eighteen.

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Your letter has a special interest, Dorothy, since you are writing from a relatively small town. What parents in some metropolitan communities now take for granted, you are questioning. All of which indicates that this matter is associated with the locality in which one lives, the social and economic levels of the families and teen-age pressures.

Most contemporary parents of teen-agers recall that graduation from eighth grade, tenth grade was not so common then, was marked by a few graduation parties of a most informal nature, usually at a girl's home. Most youngsters would not have known either what a corsage was or even how to spell it.

Times have indeed changed. Almost any balmy night in late May or early June, you can see the school children, average age about 18, attired formally, girls with corsages, walking to a restaurant about 2 a.m. in Chicago's loop.

In some places this rarely ends the evening. At one high school in Philadelphia, it was customary to drive to Atlantic City, 50 miles away after a snack, to watch the sun rise. Chaperones were NOT included nor would they have been welcome.

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There's no reason why graduation from high school should not be marked by a social event, a dance at the school or a party at a home. It is a "rite of passage," i.e., it marks a turning point in the lives of children. They have passed one more milestone hopefully on the road to adulthood. In view of some high school careers, this has been no mean achievement.

But there are certainly some hard questions about the nature the social function should take. The median family income in the United States today is about $6,000. It is somewhat lower in Canada.

Most parents want their children to enjoy life and to celebrate their graduation. But just how much should this cost? If a boy rents a tuxedo, purchases a corsage, a ticket for the dance, and the price of a late snack, he is paying about seventeen to twenty dollars. Of course, some boys have worked and saved for this. Others haven't.

For the girl there is a formal dress, and formal dresses, at least in the minds of most teen-agers, are to be worn but once. Depending on where you live and what you want to pay this can well top the boy's total expenditures. But with a formal must go shoes, a bag and almost inevitably a professional hair-do. Perhaps it isn't unfair to say the girl's total cost will be about double that of the boy.

Some families can ill afford this expense. But if they are typical contemporary parents, they writhe in anguish over their children being left out. So they may overspend, and thus raise the sights of their teen-agers even higher. If they firmly refuse, teen-age revolt within the home usually ensues. It takes strong parental attitudes to keep this in check, and many parents lack them.

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The answer to the formal party is that it is a bit young for those finishing tenth grade. If the social and economic circumstances of the families are such that they can afford the expense, they should still be concerned about whether this should not be delayed at least until high school commencement.

So far as a buffet supper in the home of one of the graduates goes, I think it is a good idea. The expense need not be great, chaperones should be present and it can be cut off at a reasonable hour.

One provision, however, would be helpful. If the supper is over at one, all should be home within a short time, possibly one-half hour. There still remains the matter of transportation, and children of this age should not be on the streets at this hour.

Two steps could be taken to ensure that these celebrations are held within bounds. I spoke of teen-age pressures. Every parent of a teen-ager is fully aware of what these are. The teen-agers are united; parents usually are not.

I would suggest that high school administrators and parents should get together on the matter. Why not a little pressure from the combined group of parents, teachers and school administrators to help teen-agers take a realistic view of these celebrations?

In many cases it is entirely feasible to hold a dance in the school auditorium and to provide some type of refreshments there. They would only cost a nominal sum. All children who cared to attend could do so. Thus some of the snobbishness that does exist among children could be overcome. Too often some youngsters are left out because of expense or other reasons. If it is a class commencement, all class members should be able to participate.

Some communities have experimented with teen-age codes drawn up by the youngsters with the help of their elders. It is a democratic process and if determined by the teen-agers, there is greater likelihood of it being enforced by them.

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I fear the real problem in all of these matters is not really the teen-agers themselves, although they do contribute to it. In most groups you will find one or two mothers who simply want to go all out. They may or may not be in a position to afford it, but they still insist.

This is also true of the too early dating and going steady. Some parents, especially some mothers have nothing more or less than a real anxiety neuroris about their daughters' popularity. It is they who push the girls into premature association with boys. In fact, it sometimes becomes a contest to see whose daughter is most popular.

In the last analysis it is difficult to lay down any hard and fast answers to these questions. Social class is certainly an important factor, town customs are another. But a few guidelines can be offered.

First, encourage children to grow up at a reasonable rate. Don't push them into adult activities before they are ready. See that all social events are adequately chaperoned and discourage those extending late into the morning, particularly where such activities are completely unsupervised.

But even with aid of teen-age codes, the assistance of school authorities and others, it is ultimately the parents' responsibility. They may indeed seek help, but they themselves are not helpless. Trouble is, some think they are.

Third Sunday after Easter

Upsurge of interest in Scriptures seen

MIAMI SHORES, Fla. — Increased interest in and knowledge of the Bible among the laity are predicted here by a Scripture scholar.

Father Raymond E. Brown, S.S., professor of New Testament studies at St. Mary's Seminary in Baltimore, spoke to an audience of Catholic and non-Catholic clergy and laymen, as well as Sisters from various religious communities, in a lecture at Barry College.

Discussing "the New Approach to the Bible," Father Brown said the "new approach" is not an "adverse reflection on the past."

"The Church," he said, "is taking all the scientific technology of our times and using it in the study of the Bible, using knowledge not available in the past."

FATHER BROWN, who addressed a meeting of the World Council of Churches last year in Canada, said "new translations of the Bible are necessary" as the knowledge of the Hebrew and Greek languages increases.

"We are in a better position today to make translations which are more accurate and more meaningful," he declared.

Historical records and archaeological excavations have also been invaluable in the study of the Scriptures, he said. "We are truly in a period for remarkable advancement in the study of the Scriptures," he stated.

SINCE PRIESTS are now trained in modern biblical studies, "we are now in a good position for biblical studies to be preached in a practical way for the good of our people," he said.

"We suddenly realize that there is a greater practical need to know the Scriptures today," Father Brown added, citing the changes in the liturgy and the use of the vernacular in the Mass as causes of an increased interest in the Bible."

Genesis revisited

By GILBERT ROXBURGH, O.P.

We who live in the complicated age of the atom, the complex world of Einsteinian relativity, the universe of modern astro-physics, look into the book of Genesis in the Bible with the feeling that it is hiding something, not sharing the whole story with us.

A world created in six days, in such a simple fashion, like a child's world of building blocks and Tinker Toys? When telescopes even now can look through space back into far-off time?

Modern science surmises that our earth has been around for between two and three billion years, man for perhaps a million. Yet the Book of Genesis seems to calculate the beginning of things as around 4004 before Christ.

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It is not only the telescope that seems to have taken some of the thunder out of Genesis. The shovel of the archeologist and the magnifying glass of the philologist have come upon some disturbing facts—that the religious literature of the Hebrews in the Genesis account shows some marked similarities with the literature of neighboring civilizations: the Babylonians, Sumerians, Hittites, Parthians, Medes.

We wonder, then: Is this too mythology here in our Bible? Is this too a kind of fairy story?

But perhaps we need really look no further than the text of Genesis itself to begin to doubt. The story may charm children, but it often upsets the minds of serious Christians. Genesis gives us a garden of pleasure, with a snake that talks and deceives the mother of the human race. We encounter a God-creator who talks and walks, who fashions man out of clay, who gets tired after his six days of labor and has to rest. We see a tree of knowledge of good and evil and we see a tree of immortality. We encounter —or so we are led to believe— an angel with a flaming sword.

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These problems trouble all present-day readers of the Bible. But Catholics have their own special difficulty as well. For we believe that the Bible is inspired—that is, that it is the word of God.

It was a book written not only by a particular man in a particular century, chosen out of a particular people and culture and climate, but at the same time it was also written by God. It is not only a very human book, but a divine book as well.

For Catholics, as for many others, the entire Bible, including Genesis, is completely truthful, trustworthy, and infallible in all its parts, in every word, no matter how enormous may be the difficulties we will have to face in explaining this book.

Ages past could afford to look at the book of Genesis uncritically. When it was the only line of communication with the origin of our race in those first moments of time, we could accept with docility what the book affirmed, with whatever understanding we could make out of it. And generally Christians everywhere came to look upon this unique book as a kind of universal encyclopedia of all knowledge, human and divine.

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But now all that is changed. We have other access to the past. Our telescopes can reach back into time, receive light at this moment that started out from distant space forty million years ago or more.

We see the unfolding of worlds and universes that we know are much like our own was, millions and millions of systems running the complete gamut of stellar evolution. Geology can detect by the disintegration of elements, the progressive salinity of our oceans, rate of erosion, and discovery of fossils that our origins are far more complicated, far more ancient than we, or the author of Genesis ever thought.

(To be continued)

Top issues

CHICAGO — A survey conducted among the 40,000 couples who are members of the Christian Family Movement disclosed the opinion that the top social problems facing Catholics today are the racial crisis and the war on poverty.

Married deacons seen for Toronto

TORONTO, Ont.—Father C. J. Bennett, pastor of Our Lady of Peace church here, told the Toronto Serra club be believes the Archdiocese of Toronto is "on the verge of selecting worthy married men and ordaining them to the diaconate."

He said he knew 10 good married men he would nominate tomorrow for the diaconate.

"I would be honored to see their work raised to a status beyond merely 'confirmandi' and given the additional graces of Holy Orders with the rank of deacon," he said.

The priest held that the "tremendous" work such deacons could do in assisting priests on Sundays was obvious, but said he had not worked out in his mind their week-long duties when most would be working to support families.

• GOOD NEWS

Spiritual 'pitch-in'

By MARY PERKINS RYAN

Every mother of a large family knows how pleasant it is when guests coming for dinner bring some contributions to the meal—a cake, some rolls, a bottle of wine. Not only are the gifts themselves welcome, but even more the intention that prompted them — the guests' desire to contribute to the pleasure of the occasion, to share what they have with their hosts as their hosts are sharing with them.

But it would be very embarrassing if, instead of simply saying something like, "I'm so glad to be with you. Here is something I hope you can use," a guest were to launch into a lengthy explanation about how difficult it had been to make the cake because she hadn't been feeling very well, but how glad she had been to do it since she is so fond of her hostess. . . . And it would be still worse if a guest who brought such a contribution acted as if she had provided the whole dinner.

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The situation is somewhat the same with regard to our offering at Mass. It is good to be able to place a host in a ciborium when we come into church for Mass, as a sign of our self-offering to God with Christ, and our fellow-worshippers, our desire to take part in Christ's sacrifice. It is good to put our money in the collection box as another sign of the same desire to give ourselves and everything we have to God in worship and in serving our neighbors' needs. It is good when these material offerings given by all of us are brought up to the altar in procession to indicate their meaning in action.

But it isn't so good to go on about it, either in what we sing or in our own thinking. This is the trouble with most of the Offertory hymns now being sung. They try to express the whole theology of sacrifice and, as a result, they are usually unpoetic and banal. But even when they are better poetry, this is not the place to elaborate on our contribution to the Mass.

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And the melodies are usually not appropriate either. As Fr. Reinhold says in the Spring, 1965, number of **The Living Light,** the tunes and texts of the antiphon at the Offertory "are not meant to go with a popular procession, but to be a very solemn accompaniment to the procession with the gifts. It is not, and never was meant to be substituted for by a marching hymn."

It is no wonder, then, that so many of us dislike these Offertory hymns and resent singing them. They are the result of some zealous educators' desire to make sure that we really understand that we are offering ourselves and our gifts to God with Christ, and so they annoy us as all ever-explaining does.

What we should be singing is the sacred equivalent of the guests, "We're glad to be here today" as expressed in one or another mood by the Offertory antiphon in the missal (which is meant to be the refrain sung between verses of a psalm). The "Secret" prayer, then, expresses in one way or another the sacred equivalent of "Here are some things we hope you can use." (Its name does not mean "secret" in the sense of hidden; it is much better called simply the Prayer over the Offerings. At least it is said out loud now and, we may hope, will soon be in English.) So the Offertory antiphon and the Prayer over the Offerings say all that we need to express in words during the Offertory.

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We will not, certainly, be "in on" the sacrifice if we don't intend to offer ourselves and everything we have and do to God with Christ's offering. But we should always remember that our self-offering and our gifts are only worthy of God's acceptance because we are members of Christ and He takes them up into His perfect offering. **He** is our real offering to God, with ourselves included in it by God's mercy, as it is by God's mercy that we can offer with Him.

This is why the Prayer over the Offerings so often asks that God make us and our gifts less unworthy of His acceptance, and often that our taking part in Christ's sacrifice-banquet may make us worthier. For it is only because our offerings are taken up into Christ's that "what each of us has offered will be useful for the salvation of all." We may hope, then, that instead of the hymns that distress us, we may be allowed to sing a refrain like the Offertory antiphon while the choir sings the verse, and be allowed not to seem so pushy about what we have to give.

THE WEEK IN LITURGY

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

May 9 THIRD SUNDAY AFTER EASTER. The life of a Christian seems to be equated with a life of pain and suffering. The hermit in the desert and the monk in his cell equated mortification, self-denial, penances, and pain with spiritual perfection. Yet pain or suffering is not the essential characteristic of a Christian or Christian perfection. Love is. Christ said, "By this shall all men know that you are My disciples, that you have love for one another."

Although Christianity in itself does not demand that one suffer, the life of a Christian lends itself to suffering. The ideals and directives of Christ with the example of His own life often confront us to make a choice of pleasure or pain when faced with the realities of life. Even a pagan cannot escape being confronted with these realities and cannot altogether escape suffering. But a Christian must at times choose pain, inconvenience, unpleasantness, or hardship to be endured now in this life if he is to merit the eternal joys of Heaven. "Truly, truly, I tell you that you shall weep and wail, while the world rejoices; you will be sorrowful, but your sorrow shall change into joy" (Gospel).

May 10 ST. ANTONINUS. He was the archbishop of his native city of Florence in Italy in the 15th century. He was an ideal archbishop who visited on foot his whole diocese each year so that he would become personally acquainted with the spiritual and temporal needs of his people.

Compared with eternity the longest life is quite brief and transitory, thus all the hardships that are suffered in life are passing things. Like all good Christians, St. Antoninus on his death exchanged the years of labor among his flock for a life of never-ending happiness.

May 11 ST. PHILIP AND ST. JAMES, Apostles. These two were of the select group that Christ personally chose to preach the Gospel that He taught them. It is to Philip's request addressed to Christ to reveal to the Apostles the Heavenly Father that we are indebted for the clear statement from Christ, "He who has seen Me has seen the Father" (Gospel). Is it not also true then that we who have heard the words of Christ have heard those of the Father?

Unlike the other Apostles, St. James stayed at Jerusalem and cared for the first converts after Peter and the others began their missionary journeys. He wrote an Epistle to the Christians outside of Jerusalem in which he reminded them that faith alone is not enough for a Christian, but that one must manifest and prove he has faith by good deeds.

May 12 SAINTS NEREUS, ACHILLES, and Companions. Nereus and Achilles were members of the Pretorian Guards, the elite corps of the Roman emperors. They were converted to the Faith and afterwards martyred for it.

Martyrdom was a swift way for many early Christians to suffer pain briefly and then enter into eternal happiness.

May 13 ST. ROBERT BELLARMINE. This learned Jesuit cardinal lived in the 17th century. He made a great contribution to the understanding of the Faith among the faithful by his Catechism which was translated into 40 languages. "I have learned wisdom without guile and I share it with others without grudging" (1st Lesson). Truly he shared his wisdom with others.

May 14 MASS AS ON SUNDAY. In the 20th century the pangs of childbirth have been alleviated in most cases. Still there are the long months preceding it that may be the source of physical suffering, discomfort, fatigue, and so forth, so that when the child is born the joy of its safe arrival makes the modern mother rejoice and forget all that went before that was unpleasant (Gospel).

May 15 ST. JOHN BAPTIST de la SALLE, priest. He gave up the status and conveniences of wealth and devoted his life to the education of poor children in the 18th century. In order to continue this work he founded the Brothers of the Christian Schools who are today among the foremost educators of youth.

Although it is a difficult task to educate youth, a teacher feels rewarded when their students achieve success; the pangs of educating are compensated in the joy of having helped another find a place in life.

DCCM AWARD WINNERS—Six Catholic laymen were named to receive the first "DCCM Distinguished Catholic Layman Award" at the recent quarterly meeting of the Indianapolis District Council of Catholic Men, held at Msgr. Downey Council 3660, Knights of Columbus. Archbishop Schulte presented the award to five of the six men present. From left above are: Charles E. Stimming, Edmund J. Bradley, Archbishop Schulte, George A. Smith, David J. Fox and William K. Drew. The sixth recipient was Daniel F. O'Riley. (Staff photo)

● VIEWING WITH ARNOLD

It's great film, boys, but it just won't sell

By JAMES W. ARNOLD

What is "Nothing But a Man?

It is a realistic little movie about a young Negro couple in Alabama who meet, fall in love, get married and then have all kinds of personal grief because the man refuses to knuckle under to the system.

Do you think it will sell?

No. In some parts of the country it won't even be shown. (No one will protest, because nearly 200 years of enlightened democracy, no one will know or really care). In other areas it will be shown, but no one will go. Who goes to the movies to worry about the race problem? They see Martin Luther King every night on television.

Box-officewise, what are its defects?

One, it's about a real problem. Two, it uses real backgrounds, none of them particularly appetizing. You know, the homes of poor Negroes. Slums, bars, clapboard churches, factories, gas stations. It's bad enough having a Negro cast, but these Negroes aren't even known. Worse, the film has no hit musical score; it's in black-and-white on a small screen; it didn't win any Academy Awards.

Who made it? If it was a Swede or an Italian, maybe we can palm it off on the art-lovers.

No such luck. It was made by two young American nobodies, Michael Roemer and Robert Young. (Roemer, brace yourself, used to be a film critic for The Reporter magazine). Between them, they did all the writing, producing, directing and camera work. All that talent and not enough sense to produce a decent sex scene. There's some rough language, here and there, by the seamier characters, both black and white, but nothing your Aunt Helen hasn't read lately in Ladies Home Journal.

Are there no assets at all?

Yes, there's a heckuva lot of conflict. The man's a railroad hand, the girl's the school teacher-daughter of a preacher. The hero won't take any sass from the whites. Not that he looks for it, mind you, but how do you avoid it in Alabama? His father is a bum who takes out his frustrations on the boy. This sours the hero on family life, so he leaves his own small son with a woman in a Birmingham slum. Note the tension: husband-wife, husband-father-in-law, husband-integrity, husband-father and husband-son. Not to mention the Klan-type rednecks, who terrorize, as usual, both the Negroes and the "good" whites.

Sounds lively enough. Anything else?

It's well done, if that counts for anything. Roemer uses plenty of closeups, hand-held and hidden cameras (tracking his characters as they walk through real locales) and subjective shots (we see the scene as it appears to the hero). It's amazing how much he reveals just by showing the surface images of things, without spelling it all out in dialog. For example, the whole business of the hero's saying the wrong thing to his white boss, the reluctance of the other Negroes to risk supporting him, his betrayal by one of them, his subsequent blacklisting and inability to find work, the resulting tensions with his wife. You're told very little; you see, feel and understand on your own.

●

Beauty, I know, doesn't sell tickets, but there's some of that, too. The facial closeups, especially the shyness in the girl (Abbey Lincoln). The scene where the hero's old railroad buddies come to dinner, see for a brief monent the values of love and family, and walk away sadly into the darkness. The impact of the simple wedding in the homely little church (compare with the super-splendid, whip-creamy ceremony in "Sound of Music"). The pathos of the undertaker's routine questions after the father's death (no one knows his age or birthplace; his profession: "He worked around.").

Does all this "mean" anything?

You learn quite a bit. Mostly, that the system makes it impossible for the Negro simply to be a man. It robs him of his will to improve and his self-respect. He either "acts the nigger" role or gets out. Further, this hopelessness is passed from generation to generation, bringing with it every social evil, but especially corrupting Negro life at its heart, the family relationship. The woman is accepted; oddly, the rednecks have almost a sexual obsession with her. But the man is not allowed to be a man in his own home or his own heart.

Sounds pretty depressing.

In a way. But this hero is quite a guy. He doesn't run out. He breaks the pattern. For him, slavery is over.

That's nice. But my customers are the "Mary Poppins" type. Maybe we can bring it in during a hot three days in August. What else is new?

Well, there's "Fanny Hill: Memoirs of a Woman of Pleasure." All I have on that is the Variety review.

How does it go?

Variety, as you know, is no bluenose operation. It advises businessmen on how to make a buck. Here are a few excerpts: "This picture deserves every slap it may get-and more. It is an insult to the integrity and sensibility of the Hollywood motion picture industry, a setback for the business . . . insults the public . . . dull direction . . . academic script . . . dialog is as low as can be found . . . badly dubbed . . . editing is sloppy . . . No respectable house should dupe its patrons . . ."

Sounds just right for our art theater operation. Run it in soon for an open-ended two weeks. It just may keep us solvent until the Christmas season.

(Legion of Decency rating for "Nothing But a Man"—A-3: morally unobjectionable for adults).

● VARIETY IN BOOKS

Pope Paul VI—The Bridge Builder

"Dialogues," by Pope Paul VI. Trident Press, New York, 254 pp. $4.95.

In publishing "Dialogues" by Pope Paul VI, the Credo Series, under the direction of philosopher Ruth Nanda Anshen, has again performed an outstanding service to readers of English all over the world.

These reflections on both God and man were selected and arranged by Msgr. John G. Clancy of St. John's University, New York.

THE TWOFOLD general division of this brief but thought-packed volume is: The World views Christianity and Christianity view the world.

In the first division, more specifically entitled, the human predicament, the Holy Father gives profound insight into such subjects as the modern mind, moral crisis, moral law poverty and suffering, unity and peace, human action, marriage, education and religion.

The second section deals with the Christian predicament and demonstrates not only how Pope Paul reveals himself as a man but also how he identifies himself as a teacher, prophet and world leader.

Here is a pope who is able in modern terms to unfold for the reader the continuing wonderment of being a man redeemed who seeks always to understand.

PERHAPS no pope before has ever defined Christianity in terms that we of the 20th century can so easily appreciate:

"It (Christianity) is the doctrine that makes privilege and arrogance collapse, as well as dictatorships, tyrannies, imperialism, and colonialism. It rouses respect for the human personality in whatever life it takes root. It sustains the supremacy of law over force, promotes liberty and justice among men and is the foundation of a true, positive and progressive democracy, rooted in the rights of people and of their public and private relationships with each other."

Here is, indeed, a book for our times. Not only will philosophers and theologians benefit by studying it, but businessmen, sociologists, politicians, statesmen, labor leaders and educators will find in this volume serious food for thought and wise directives.

Paul VI has inherited from the age in which his Church was born the title Pontifex Maximus, the Great Bridge Builder. Perhaps no single volume better demonstrates his claim to that title.

In conversing with modern man the Great Bridge Builder of the Vatican leaves no doubt in the reader's mind that it is Christ the God-Man who through him is seeking to build a better world for all men.

The choice of the title was indeed fortunate for after reading the volume this reviewer said to himself: "I'd like to talk with that man—Pope Paul!"

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

●

"The Philosophy of St. Bonaventure" by Etienne Gilson, translated by Dom Illtyd Trethowan and Frank Sheed. St. Anthony Guild Press, Paterson, N.J. 449 pp. $8.

It is really about time we have a popular revival of St. Bonaventure. This great 13th century Franciscan had a world vision that is particularly suited for modern man, especially his development of the dynamic interaction of matter and spirit. Bonaventure's world, like that of Teilhard de Chardin, is "charged with the grandeur of God," because being material for him means being able to receive the spirit. What is sought after is fulfillment—a continual overflowing of grace in which the material is not negated but transcended.

These are exalted concepts, and it takes someone like Etienne Gilson to explain them and St. Bonaventure in full justice. Gilson, perhaps the greatest living historian of philosophy, takes each of the Seraphic Doctor's philosophical concerns in separate chapters, treating them lucidly and fairly.

This work was written in 1924 and is already a classic, so it is entirely fitting that St. Anthony Guild Press should reissue it at this time. It has only one minor defect. The publishers make use of the Sheed-Trethowan translation of 1938, even though Gilson in his second French edition of 1943 confessed that the earlier text contained "some errors and . . . some inexact references." The corrected edition has yet to appear in English, and the present publishers would have done us a greater service had they issued it.

(Reviewed by Donald M. Brophy of the staff of N.C.W.C. News Service, Washington, D.C.)

Set parish plan for integration

SAN FRANCISCO — Father Harold R. Perry, SVD, first Negro major religious superior in the Catholic Church in the U.S., said here that some Southern bishops have action plans formulated to integrate parishes. Father Perry, here for the second San Francisco Conference on Religion and Race, told newsmen he could not reveal more about these plans because of the "confidential source."

The Mississippi priest, who overseas 45 parishes in Texas, Mississippi, Arkansas and Louisiana, said three of the parishes in Louisiana are integrated, five are all white and the remainder are Negro. Of the 62 priests in his charge, 20 are Negro.

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Tic Tacker

NAMES IN THE NEWS—**Msgr. Albert H. Busald,** pastor of **St. Philip Neri parish,** Indianapolis, and an Archdiocesan consultor, is in **St. Francis Hospital,** Beech Grove. While doing fine, prayers are requested. . . . **Very Rev. Theodore Heck, O.S.B.,** rector of **St. Meinrad Seminary College,** will speak on the "Philosophy of Benedictine Education" at 1:30 p.m. Sunday, May 16, at **Our Lady of Grace Convent,** Beech Grove. Teachers at schools staffed by the Benedictine Sisters are invited. . . . **John Felten,** instructor at **Chartrand High School,** has received a $2,200 teaching assistantship to Indiana University's department of chemistry for the coming school year. He will continue graduate studies there. . . . **Father John H. Williams, S.J.,** director of development at **Brebeuf Preparatory School,** recently spoke on private secondary education at a meeting of the Lawrence Methodist Church men's club. . . . **Mrs. John Maxwell,** kindergarten teacher the past 13 years at **Sacred Heart School,** Indianapolis, will retire at the close of the current school year. She was recently honored by the parish during a mother-daughter breakfast at Sacred Heart. . . . Four members of **St. Michael's parish,** Brookville, all students at Brookville High School, will spend eight weeks this summer in Mexico. Recipients of Ford and Carnegie Foundations grants were: **Brenda Biltz, Marsha Knecht, Cherlyn Noe** and **Phyllis Roell.** . . . **Father Albert Ajamie** will celebrate the Melkite Liturgy (Mass) at 6:30 p.m. Sunday, May 9, at **St. Mary's Church** in downtown Indianapolis. Catholics may receive the Eucharist under both species. Orthodox are also welcomed.

WILL HOST FIELD TRIP—**St. Rita's Church,** Indianapolis, will host the secondsemester field trip of the Bible Telecourse of Central Indiana at 3:30 p.m. Sunday, May 9. Six hundred persons are expected to attend. Mass will conclude the open house at 5 p.m. The Bible Telecourse, sponsored by the Church Federation of Greater Indianapolis, DePauw University, Indiana Council of Churches and WFBM-TV, is shown weekly over the television station. A similar field trip last year visited SS. Peter and Paul Cathedral.

HERE AND THERE—Tornado collections were recently taken up at **St. Andrew's parish,** Richmond, and Brebeuf Preparatory School, Indianapolis. The parish collection amounted to $600, while the Brebeuf students contributed $81.17. . . . **Cathedral High School** has been selected as one of 100 schools throughout the country to participate in a civic education study among high school seniors. The study, conducted by the Survey Research Center of the University of Michigan, will determine: 1) values and beliefs held by seniors about public affairs and what makes for good citizenship; and 2) various factors such as the family community, mass media, school environment and social studies curriculum. . . . When the 41 First Communicants of **St. Bartholomew's parish,** Columbus, approached the altar last Sunday they were flanked by their parents, who received with them. Non-Catholic parents also participated in the procession. The youngsters will receive the sacrament of penance at a later date. . . . Twelve students at **St. Meinrad School of Theology,** from Indianapolis, have volunteered to assist handicapped persons to attend the "500" Festival Parade. They will assemble at **Our Lady of Lourdes parish,** 5333 E. Washington St., one of the five parade pick-up points, at 4:15 p.m. Saturday, May 29. Reservations to the special reserved seating section for the parade, open to handicapped persons over the age of nine, may be mailed to: Parade Handicappers, P.O. Box 27059, Indianapolis, Ind. There is no charge. The deadline for reservations is May 24.

FIFTY YEARS TOGETHER—A special anniversary Mass at 9 a.m. Saturday, May 15, in **St. Philip Neri Church,** Indianapolis, will mark the 50th "birthday" of one of the city's oldest clubs. The Young Ladies Sodality, first organized in the parish in 1909, eventually gave way to the "Faith, Hope and Charity Club" among its original members who wished to remain together. Present members of the group include: **Mesdames Herman H. Gick, John F. Mellen, August H. Barnhorst, Charles C. Wade, Larry P. Woodrum, Sr., John F. Raney, Louis T. Schumacher** and **Miss Winifred Galvin.** Following the Mass, members will have brunch at the Indianapolis Athletic Club and an afternoon game of cards.

TO HOLD CARD PARTY TONIGHT—The St. Joan of Arc Women's Club will hold its annual card party tonight (Friday) at 8 p.m. at Cathedral High School, Indianapolis. Shown here preparing materials for the "loot bags" are (from left) Mrs. Ray Grothaus, co-chairman; Mrs. Marvin Chapman, door prizes chairman; Mrs. James Buehler, favors chairman; Mrs. J. Gordon Connor, general chairman; Mrs. Jack Prout, special prizes chairman, and Mrs. Edward Dunn, ticket chairman.

MacEoin

(Continued from page 4)

economy as to bring down the Abboud dictatorship.

Education levels are higher among the half million Negroes who are Christian than among their Animist fellow tribesmen, and they have provided most of the resistance leaders. They understandably provoked the harshest attentions of Abboud's carpetbaggers. The heat has been off since Abboud fell, but now the future begins to look again less cheerful.

There seems no likelihood that Khartoum will ever agree to the return of European missionaries, least of all the expelled Italians. It is unfortunate that in all East Africa the Italian missionaries still carry the stigma of association with Mussolini in Ethiopia, an unsavory chapter which enemies of Christianity cheerfully exploit.

●

Any immediate reinforcements for the one Sudanese bishop and 35 priests who are responsible for a flock scattered over an area as big as Texas and New York State combined must come from other African countries. These countries are themselves lamentably short of Negro priests.

Except for the areas immediately adjoining southern Sudan, there are additional difficulties. Priests belonging to a particular tribe often feel themselves committed to their own tribesmen. They are reluctant to serve those of a different language and customs.

A close historical parallel to the situation now developing in the Sudan is furnished by the survival of several million Coptic Christians in the south of Egypt through more than a thousand years of persecutions and pressures. To maintain a clergy, they were forced to sacfice much of the education and training which normally precede the priesthood. Married men were ordained. They conferred the sacraments while earning a living and raising a family like their fellow villagers.

Unlike the Copts, the clergy of the Sudan are bound to celibacy. Given the current limitation of training facilities and the serious possibility of further restrictions, however, it would be unrealistic to hope for an increase in the number of priests, in the proportions needed, if celibacy and the other normal standards of preparation are maintained.

Among the elements to be evaluated is the community attitude to celibacy in tribal Africa. The Council has stressed the need for adjustment to cultures different from that of Europe. It may be that the Sudan's urgent problems dramatize what it has been talking about.

Fourth Degree K of C to admit 110 members

FRENCH LICK, Ind.—About 110 candidates from the Archdiocese will be admitted to the Fourth Degree of the Knights of Columbus in ceremonies at the French Lick Sheraton Hotel, Sunday, May 9.

The formal initiation will take place at 1 p.m. under the direction of Edward J. Dowd, master; F. K. Tracy, district marshal, and James Ludewig, district secretary. Dowd announced the class has been named in honor of Alvin B. Holland, of Loogootee, state deputy.

The Exemplification functions will begin on Saturday, May 8, with a formal reception. William J. Sullivan, of Detroit, vice supreme master of the Fourth Degree, will be the principal speaker at a dinner to follow the reception.

Msgr. Joseph R. Crowley, editor of Our Sunday Visitor, will celebrate Mass in the convention hall on Sunday.

The list of candidates is as follows:

BISHOP CHATARD GENERAL ASSEMBLY

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Father Bernard C. Shea, William R. Boyer, Frank B. Collier, Jr., Joseph L. McCarthy, John H. O'Hara, Delmar H. Wilson, John P. Wilson.

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ST. JOSEPH COUNCIL
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JEFFERSONVILLE COUNCIL
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Charles Himmelhaver, James A. Kockert.

NEW CASTLE LOCAL ASSEMBLY

NEW CASTLE COUNCIL
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FATHER GIBAULT ASSEMBLY

RICHMOND COUNCIL
Peter F. Ballard, Eugene M. Meek, Dennis C. Thompson, Frank H. Walterman, Charles E. Wessel.

BISHOP SIMON BRUTE ASSEMBLY

LAWRENCEBURG COUNCIL
Robert A. Dowd, Charles Smith.

FATHER RIVET GENERAL ASSEMBLY

BLOOMINGTON COUNCIL
Clarence R. Alexander, Ludger F. Aubin, Raymond F. Bouvier, Bernard F. Cinkoske, John F. Dwyer, Carl E. Ellett, John T. Roberts.

SEYMOUR COUNCIL
Dr. Charles B. Clayton.

COLUMBUS COUNCIL
Carl W. Eddy.

Calendar

FRIDAY, MAY 7

The Card Party, sponsored by the Women's Club of St. Joan of Arc parish, begins at 8 p.m. in the Cathedral High school gym, 14th and Meridian St.

Nocturnal Adoration Members are reminded of the customary watch in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral.

St. Christopher Social from 7 to 11 p.m. in the school social room, 5335 West 16th St., Speedway.

SATURDAY, MAY 8

A Public Auction, sponsored by St. Michael's parish, Greenfield, starts at 11 a.m. in the 4-H Building at County Fairgrounds, Greenfield.

SUNDAY, MAY 9

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

WEDNESDAY, MAY 12

A Luncheon Card Party, sponsored by St. Mark's Altar Society, at 11 a.m. in the parish hall, Stop 8 and U.S. 31 South.

THURSDAY, MAY 13

The **Catholic Interracial Council** will meet at the Roncalli Center, 302 N. Rural St., at 8:15 p.m. Public invited.

FRIDAY, MAY 14

A Rummage Sale, sponsored by St. Francis Hospital Guild, beginning at 8 a.m. in the hospital auditorium, Beech Grove.

Vatican

(Continued from page 1)

and Order); problems which cause tension between the Churches (e.g. interfaith marriages, religious liberty, proselytism); and common concerns with regard to the life and mission of the church (laity, missions, etc.)"

NAMED BY THE Vatican, with Bishop Willebrands, were: Msgr. William Baum, executive secretary of the U.S. Bishop's Committee on Ecumenism; Bishop Thomas Holland of Salford, England; Father Charles Boyer, S.J., of Rome, secretary of International Caritas, Catholic welfare organization; Father Pierre Duprey, a French-born White Father who is an undersecretary of the Vatican unity secretariat, and Father Jerome Hamer, O.P., a consultant to the Vatican unity secretariat from Belgium.

St. Mary's Club to meet May 10

INDIANAPOLIS—The Indianapolis Club of St. Mary's College, Notre Dame, will meet Monday, May 10, at 7 p.m. in the home of Mrs. John J. Heidt, 9015 Pickwick Drive. Assisting with the buffet dinner will be Mrs. Robert E. Kirby and Mrs. William K. McGowan.

New officers of the club are Mrs. Louis R. Ostheimer, president; Mrs. James A. Crossin, 1st vice president; Mrs. William J. Morley, 2nd vice president; Mrs. Joseph A. McGowan and Mrs. Robert J. Meyers, secretaries; and Miss Bernice Boucher, treasurer.

Stimming

(Continued from page 1)

two-year term with the NCCM board.

Stimming, a member of St. Joan of Arc parish, Indianapolis, is a native of Chicago where the was graduated from Loyola University and was active in lay activities.

He moved to Indianapolis in 1946 and continued his interest in civic and church affairs. He has played an energetic part in the Council of Catholic Men since its inception, serving as district chairman of the civic and social action committee, district president, Archdiocesan vice president, then president.

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Girls' (Dept. 96) Downtown, Eastgate, Eagledale, Meadows, Anderson, and Kokomo

Why?

(Continued from page 4)

mistake. It will become too late only when the bulldozers and wrecking balls start slashing a destructive path across the central city.

Anyway, planning of this "Chinese Wall" concept still is far from complete. The lack of planning in respect to human values, particularly housing for families which would be uprooted, is outrageously negative.

Almost no thought seems to have been given to the misery the present plan would cause thousands of bewildered low-income people, most of them Negroes and many of them renters or persons too old to make a satisfactory adjustment to relocation.

The whole business seems to be moving forward in a spirit of crude pragmatism.

Other cities have done much better. Some even have been stopped from blindly proceeding with inner-belt construction already started.

It is not too late for Indianapolis and the state to turn back from the mindless program now under way. It is not too late to alter plans in order to serve community good rather than merely getting some highways built.

We urge that LIFE, Inc., and other interested persons and organizations be heard, and fully heard, before this business goes any further.

700 altar boys honored by Serra

Forty top altar boys from Indianaolis-area parishes received honors from Archbishop Schulte this past Wednesday evening in colorful ceremonies at SS. Peter and Paul Cathedral.

More than 700 robed servers attended the annual rites sponsored by the Serra Club of Indianapolis in recognition of faithful devotion to their respective parish serving assignment during the past year.

Msgr. James P. Galvin, Archdiocesan Superintendent of Schools and Serra chaplain, delivered the principal address. The Latin School choir, directed by Father David Kahle, provided hymns.

Co-chairmen of the event for Serra were Hugh Knoll and J. Joseph Tuohy.

Brebeuf names five to council

INDIANAPOLIS — Five new members have been appointed to the President's Council of Brebeuf Preparatory School, according to Father William J. Schmidt, S.J., school president.

Named were: William C. Griffith, Jr., William C. Leppert, Frank M. McHale, William J. Stout and J. Joseph Tuohy.

Assumption PTA to hear nurse

INDIANAPOLIS — Miss Marsha McNeely, public health nurse, will speak on "Sex Education for the Elementary School Child" at the Assumption Parent-Teacher meeting to be held at 7:30 p.m. on Monday, May 10, in the school hall.

All interested adults are invited to attend this meeting.

You are invited to attend

Melkite Liturgy

Celebrated May 9, and the 2nd Sunday of each month by Father Albert Ajamie at

St. Mary's Church

317 N. New Jersey St. 6:30 P.M.

ST. MICHAEL'S PLANS SPRING CARD PARTY—The Women's Club of St. Michael's parish, Indianapolis, will sponsor its annual Spring Card Party in the church hall Friday, May 14, at 8 p.m. All games will be played, including progressive euchre and bridge. There will be door prizes, table prizes, home-made candies and free coffee. Tickets are available at the door. Mrs. Guido A. Alberti, above center, is chairman. She is assisted by Mrs. Joseph Sackenheim, right, co-chairman, and Mrs. George E. Dinkel, publicity chairman. (Staff photo)

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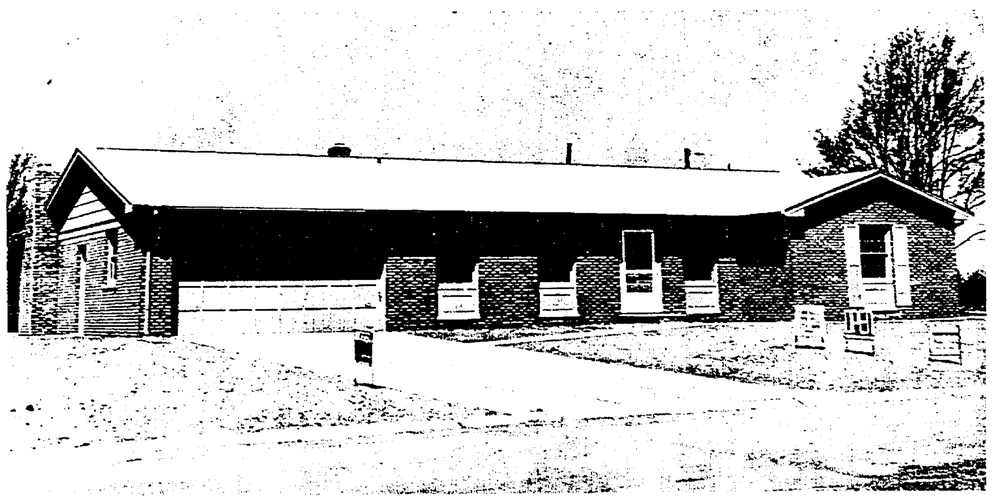

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AROUND THE ARCHDIOCESE

Richmond YMI slates events for month

RICHMOND, Ind.—The May schedule of the Young Men's Institute and auxiliary includes a Mother's Day breakfast at the YMI club on Sunday, May 9, following the 7:30 a.m. Mass. Don Stolle is chairman.

The YMI Bowling League banquet and meeting is slated Saturday, May 15 at the club. Dinner will be served at 6 p.m., followed by a business meeting at 8 p.m. Mrs. Leota Bauier is chairman.

The YMI and auxiliary will hold a joint meeting on Wednesday, May 26.

The new officers of St. Mary's Guild are Mrs. George Stragand, president; Mrs. Robert Kurre, vice-president; Miss Rosemary Brewster, second vice-president; and Mrs. James Yeager, treasurer. Also Mrs. Ted Rajewski, recording secretary; and Mrs. Jack Gerstle, corresponding secretary.

Richmond CYO members will have a breakfast at the YMI club on Sunday, May 23. Mrs. Ella Issen is chairman.

TERRE HAUTE

The Sisters of St. Francis have announced an Open House to which the public is invited, to be held at St. Anthony Hospital on Sunday, May 9. Hours will be from 2 to 4 p.m., and from 7 to 9 p.m.

Tours will be conducted through the new administration offices and X-ray department.

Sister Assumpta buried at Woods

ST. MARY-OF-THE-WOODS, Ind. — Sister Mary Assumpta Trinca, S.P., was buried in the convent cemetery here on April 30. She died in Chicago, April 28, following a cereberal hemorrhage.

A native of Streator, Ill., Sister Mary Assumpta entered the Sisters of Providence in 1909. During her career, she was assigned to St. Philip Neri, Indianapolis; St. Mary's Richmond; and St. Joseph's, Jasper. Her last assignment was at St. Angela School, Chicago, where she had been stationed for the past seven years.

Surviving is one sister, Mrs. William Crist, of Chicago.

Building project

ST. PAUL, Minn.—The Sisters of the Good Shepherd have announced plans for a $4-million home for girls on a 66-acre tract on Charles Lake, in North Oaks, Minn., eleven miles north of here. It will replace facilities which the Sisters have occupied in St. Paul since 1882.

Going on block

MARBURG, Germany—Manuscript documents of 22 popes will be sold here on May 13 and 14. The papers include papal letters, bulls and briefs and constitute the most extensive sale of papal manuscripts since World War II. The most costly item in the collection is an autograph document of Pope Paul III (1468-1549), listed in the auction catalogue at $200.

NAMED MAN OF THE YEAR—Fred G. Christman Jr. (right) was the 1965 recipient of the Notre Dame Alumni Club of Terre Haute "Man of the Year" award. Bernie Burdick (left) presented the award to Christman at the annual alumni banquet last week. Christman is a member of St. Benedict parish, Terre Haute.

Christian Conscience

(Continued from page 7)

are aware that the treasures of Catholic thought must have an outlet worthy of themselves, or that the same Catholic riches are lost in huckstering and selfish trifling? How many Catholics reflect that the mechanics of our worship actually orient man to the world and give him a hold upon it, and that in redeeming the world he redeems himself?

The great modern Pontiffs have taught this, beginning with Leo XIII through John XXIII and our present Pope. All have stated in the most explicit terms that spiritualized social action defines the Catholic. Yet it is no exaggeration to say that we are decades behind their thought. Social research and even mere observation confirms the fact that the oustanding distinction between the Catholic and his non-Catholic neighbor is what the Catholic does on Sunday morning.

FINALLY, our selfish and self-condemning refusal to take up more actively the burdens of society, our Catholic retreat from the world—how dangerous and unfulfilling it is to us personally, how it compromises the Church and creates an image of her that is false, repugnant, and scandalous to men, how it paralyzes the interests of our country and hinders the ways of peace!

For we show no reluctance in noising abroad the claims of the Church, we suffer no arbitration of her deposit of truth, we easily repeat the lofty message of Our Lord. But in the desperately important work on behalf of those who need us, in the hard and hot work of the vineyard where hope is extended, solidarity established, and brotherhood won—It is here that we fail or fail to be present.

For we have yet to learn that we exist for the Church as much as she exists for us. We have yet to learn that the riches of our thought are useless if they do not issue in riches of life. We have yet to learn that if we fail the poor and the social outcast, they will fail us in turn by a subtle revenge, leaving us to our middle-class churnings and collective denials, leaving us to an inbreeding that will destroy us. As Dr. Samuel Miller says: "Religion justifies its existence by what it does with the world. Otherwise, it is a thing incestuous."

ONE CONVICTION occurs in closing. The Negro, and others that we equate with him, will have his rights with or without us. The force of world opinion, the demands of the cold war, the preponderance of non-white peoples in the world, the increasing power of the new nations, the general population expansion, the rapid development of communications, the strong tendency toward international government, the vast inequities of wealth and poverty, power and impotence—all these create a pressure and a direction that we would be helpless to oppose, even if we wished.

I do not suggest, therefore, any measure so supine and unworthy as joining a trend for fear of losing our invested interests. I suggest rather that the Church lavish upon the emerging peoples the tremendous resources of her truth and charity, save them from despair, from extreme, violent reaction, identifying their interests with her own, looking upon them as her most favored children, for so Christ would have regarded them.

I suggest that the Church avoid temporizing like a plague, that she prefer fortitude to "prudence," realizing that her problem is not the acceptance of the Negro, but the acceptance by the Negro of herself.

I suggest that the Church make normal and usual the convictions of a growing host of Catholic hierarchy, clergy, and laity, who see the colored peoples as brothers, as new blood, as unrivaled organs of new expansion and strength.

Finally, I suggest that this be done quickly, for the time is short, the issues are narrowing. The future of the Church, our country, and the world depends directly on the solution of certain key human problems, to whose presence the whole of mankind reacts today, immediately and unanimously, and with astonishing sensitivity.

New liturgy offers music challenge

PHILADELPHIA — The new liturgy offers a challenge and an opportunity that have not confronted Church musicians since ancient times, some 3,000 music educators were told here.

Auxiliary Bishop John J. Graham of Philadelphia and Coadjutor Archabbot Rembert George Weakland, O.S.B., president of the Church Music Association of America, urged delegates to the 18th annual convention of the National Catholic Music Educators Association to accept the challenge of providing artistic and inspiring musical settings for congregational singing of the vernacular Mas.

Five St. Meinrad monks to observe jubilees

ST. MEINRAD, Ind. — Five priest-monks of St. Meinrad Archabbey will commemorate the anniversary of their ordination to the priesthood during a Solemn Jubilee Mass of thanksgiving in the Archabbey Church at 10:30 a.m., Sunday, May 9.

Father Aloysius Fischer will be celebrating the 60th anniversary of his ordination. The following will be observing the 25th anniversary of their ordination: Father Edmund Morthorst, Father Herman Romoser, and Father Bertrand Gilles.

Father Aloysius will be the main celebrant of the Mass with the other Fathers being concelebrants.

A NATIVE of Ferdinand, Ind., Father Aloysius was ordained a priest on February 26, 1905 at St. Patrick's Church, Indianapolis, by Auxiliary Bishop Denis O'Donoghue.

He served as a professor in the Seminary at St. Meinrad from 1904 to 1911. He has served as pastor of St. Martin's, Siberia, and St. Anthony, Dubois County, and as administrator of the parish in Abita Spring, La., and is presently serving as the administrator of St. Rose parish, Cloverport, Ky.

Father Herman Romoser is a native of Terre Haute. Following three years of study at the Collegio di Sant' Anselmo, Rome, he was ordained at St. Meinrad on August 11, 1940 by Bishop Joseph E. Ritter. He served as Secretary to Father Archabbot Ignatius from 1940 to 1947 and was appointed to his present post as Rector of St. Meinrad Minor Seminary in June, 1947.

FATHER EDMUND Morthorst, a New Albany native, was ordained by Bishop Ritter on May 14, 1940. He served as the infirmaian of St. Meinrad Archabbey and Seminary from 1940 to 1951, when he was appointed pastor of Mary, Help of Christians parish in Mariah Hill. At present he is serving as an instructor in the Oblate School at St. Meinrad.

Father Bertrand Gilles was born in Owensboro, Ky. He was ordained by Bishop Ritter at St. Meinrad on May 14, 1940. He served as landscape gardener and forester for St. Meinrad Archabbey from 1940 until 1955 when he was assigned to St. Benedict's parish, Evansville, as assistant pastor and is presently the chaplain for the Little Sisters of the Poor Home in Evansville.

Also being remembered in the jubilee celebration on May 9 is Father Conrad Louis, who was ordained August 11, 1940 at St. Meinrad. A native of Princeton, Ind., Father Conrad pursued his theological studies in Rome.

At present he is assigned to the faculty of the Collegio di Sant' Anselmo, Rome, and will not be present for the jubilee celebration.

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† **EDWARD SMOCK**, 63, St. Mary Church, April 29. Holy Cross Cemetery. Brother of Frank Smock.

† **WILLIAM J. COUGHLIN**, 70, St. Luke Church, April 29. Calvary Cemetery. Husband of Zeta; father of William J. Coughlin and Mrs. Charles R. Graham; brother of Mrs. Frank Toole, Mrs. James Dolan, and Mrs. William Haylon.

† **EDWARD UBERTA**, 60, St. Mary Church, April 30. St. Joseph Cemetery. Husband of Alice M.; father of Marlyn Strong; son of Pasqual Uberta; brother of Lena Reese, and Tom, Louis, Louis, Talman, Tony and Danny Uberta.

† **MARY M. LIPPERT**, 79, St. Mary Church, April 30. St. Joseph Cemetery. Sister of Sister M. Villanova, O.S.F.

† **FRANK J. KIRKHOFF**, 64, SS. Peter and Paul Cathedral, April 30. Calvray Cemetery. Brother of Irene E. Schneider, Edna McCurdy, Ethel Lamb, and William H. Kirkhoff.

† **OTHO HUFFMAN**, 67, St. Bridget's Church, April 30. Holy Cross Cemetery.

† **CHARLES H. FOWER**, 73, Annunciation Church, Brazil, April 30. Holy Cross Cemetery, Indianapolis. Brother of Edwin Fower.

† **CHARLES H. ECK Sr.**, 54, Holy Name Church, May 3. St. Joseph Cemetery. Husband of Irene G.; father of Charles Jr., Theresa, Ann, and A 2/c Leo Eck; son of Louise Eck; brother of Bernard, Leonard and Joseph Eck, Helen Wintergarst, Loretta Acker, Catherine Wagner and Gertrude Schonecker.

† **CARL C. FESKE**, 58, St. Thomas Aquinas Church, May 3. Calvary Cemetery. Husband of Mary; father of Mary Ann, Thomas, Joseph and Ensign Carl Feske.

† **LESTER JARRETT**, 63, St. Patrick Church, May 4. Husband of Thelma M.; father of Mary Lou, Alton, Alvey, Leland, Larry, James, and A. L. Jarett; brother of Orville, Orlie, Merton, Roy and Earl Jarrett.

† **HELEN FORREST**, 60, Holy Cross Church, May 4. St. Joseph Cemetery. Wife of Francis J.; mother of Joseph Lyman and Esther Tagel; sister of Edward and James Crouse.

† **CHARLES D. MADDEN**, 44, St. Joan of Arc Church, May 4. Calvary Cemetery. Husband of Florence L.; father of Mrs. Robert Clark, Patricia R. Madden and Eddie Madden, son of Mrs. Mary Madden; brother of Catherine Matthews, Virginia Arvin, Rita Sutton, William and Thomas Madden.

† **JOHN CLOSSEY**, 78, St. Susanna's Church, Plainfield, May 4. Holy Cross Cemetery, Indianapolis. Brother of Michael.

† **JOHN T. MAHAN**, 51, Our Lady of Lourdes Church, May 4. Holy Cross Cemetery. Husband of Catherine; son of Mrs. Josephine Mahan; brother of William Mahan.

† **THOMAS J. MORGAN**, 75, St. Andrew Church, May 4. St. Joseph Cemetery. Husband of Margaret; brother of Hattie Hinton, Lucy Ryker, Mary Koepper, and Sarah Tavaness.

† **MARY E. BEER**, 78, St. Francis de Sales Church, May 4. Holy Cross Cemetery. Aunt of Mrs. Al Eldred.

† **JULIA MURRAY**, 70, Little Flower Church, May 4. Holy Cross Cemetery. Sister of Michael, Thomas Patrick, James, John and Mary Murray, Mrs. James Heneghan and Margaret Connelly.

† **MARIE L. HARDCASTLE**, 20, St. Patrick Church, May 5. Holy Cross Cemetery. Wife of James; mother of James, Calvin and Corina Hardcastle; daughter of Mrs. Mary Moore; sister of Sherry Quinn.

† **ANNE M. GRAY**, 60, Sacred Heart Church, May 5. Calvary Cemetery. Wife of John D.; mother of Geraldine F. Wright and J. Thomas Gray; sister of Frances Hanley, Margaret Faust, John, George and Fred Mennel.

† **GEORGE M. JOHNSON**, 6?, St. John's Church, May 7. Calvary Cemetery.

TERRE HAUTE

† **JOSEPHINE HUGHES**, 75, St. Mary Village Church, April 27. Calvary Cemetery. Mother of Mrs. Hazel McKinney, West Terre Haute.

† **GRACE HALBERG**, 93, St. Benedict Church, April 30. Calvary Cemetery. Mother of Mrs. Frances Van Gorkom, Terre Haute.

† **INEZ KELLY**, 71, St. Margaret Mary Church, May 1. Calvary Cemetery. Sister of Anna Mae Kelly and James Kelly, Terre Haute; and Charles Kelly, Birmingham, Ala.

† **JOSEPH CLOUTIER**, 85, St. Benedict Church, May 3. Calvary Cemetery. Husband of Rolena; father of Joseph R. Cloutier, Terre Haute; brother of Eugene Cloutier and Caroline Cloutier, terre Haute, and Mrs. Emma Lau, New Buffalo, Mich.

† **WINIFRED T. BROWN**, 77, St. Benedict Church, May 3. St. Joseph Cemetery.

† **GEORGE L. SCHAAK**, 82, St. Benedict's Church, May 4. Calvary Cemetery. Husband of Florence; father of Jim Schak, Terre Haute; Joseph Schak, Cleveland, Ohio, and George Schak, Fort Lauderdale, Fla.; brother of Mike Schak, Terre Haute.

TELL CITY

† **FRANK DAUBY**, 89, St. Paul Church, May 1. St. Mary's Cemetery. Father of Gervase, of Tell City; Sister Mary Adrian, principal of Christ the King School, Indianapolis; Mrs. Wandell Sutton, Indianapolis; Mrs. Vincent Pennington, Beech Grove; Mrs. Herman Ettensohn, Mrs. Theodore Lauer, Mrs. Ralph Oberhausen and Mrs. Edward Haller, all of Tell City.

ST. CROIX

† **HELEN C. KELLY**, 49, Holy Cross Church, May 3. Church Cemetery. Sister of Ecxfc Donnelly, St. Croix; Joseph Donnelly, Tell City; Mrs. Gerald LeGrange and Mrs. Lafe Faulkenberg, St. Croix, and Mrs. Frank Hubert, Leopold.

RICHMOND

† **HARRY W. RAGEN**, 63, St. Mary Church, April 29. Church Cemetery. Father of John Ragen, Richmond; brother of Mrs. Lena Toops, Greensfork.

NEW ALBANY

† **CHARLES J. BISCHOF**, 67, St. Mary Church, May 3. Church Cemetery. Husband of Hilda; father of Charles Bischof, Niantic, Conn.; Dorothy Bischof, Mrs. Catherine Gilkey, Mrs. Florence Earl, and Mrs. Margaret Stemle, all of New Albany; and Mrs. Mary Virginia Fautz, Louisville.

Nursing alumnae slate banquet

INDIANAPOLIS—The St. Vincent Hospital Alumnae Association will hold its annual banquet on Thursday, May 20, at the Columbia Club. A social hour at 6 p.m. will precede the 7 p.m. banquet. Dr. William Graham will be the guest speaker at the dinner.

Reservations for the banquet can be made by calling Mrs. Fred Mayer, FL 6-3456, or Mrs. Doyle Haywood, ST 6-1210.

Lunch and cards

INDIANAPOLIS — St. Mark's Altar Society will hold a Luncheon Card Party on Wednesday, May 12 in the parish hall, Stop 8 Road and U.S. 31 South. Luncheon will be served at 11 a.m.

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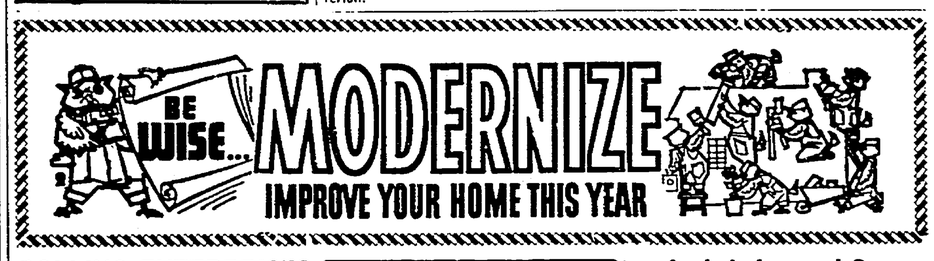

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NO IMMORALITY SEEN

Religious deny orgy by Selma marchers

WASHINGTON—The Sister and two priests who went the full route of the Selma-to-Montgomery voting rights march have flatly denied an Alabama congressman's charges of immorality during the 50-mile march.

They joined congressmen and clergymen in defending Selma demonstrators after an hour-long attack against them on the House floor bv Rep. William Dickinson of Alabama.

Dickinson spread on the House record allegations of moral misbehavior by demonstrators, including ministers, priests and nuns.

The Alabama Republican professed a personal belief that the priests and nuns referred to in sworn affidavits which he introduced were frauds. He also said he had not checked himself on the truth of the allegations, assuming their truthfulness because they were sworn before notaries public.

Dickinson charged that communists ran the demonstrations, that the "hard core" of the demonstrators were "human flotsam" which entered Alabama "like a swarm of rats" and that "degeneracy, drunkenness and sex orgies were the order of the day."

AMONG CHARGES in the affidavit he presented were drunkenness among priests and Sisters, abusive language by priests and sexual misbehavior by a priest. The affidavits were signed by Alabama policemen and citizens.

The charge of indecency by a priest was contained in what Dickinson said was an affidavit sworn to by a Montgomery Negro. He refused to identify the person.

The priest's name was given as Lennon Sweat of Philadelphia. In Philadelphia, a spokesmen for the Catholic archdiocese said there is no Catholic priest by that name there.

Dickinson's speech was greeted on the House floor with outcries of indignation by some other legislators, led by Rep. William Fitts Ryan of New York.

Ryan called it "a dastardly thing" to present unverified affidavits "which malign the character and ascribe immoral acts to priests, nuns, rabbis and others in religious life."

Rep. Joseph Resnick of New York introduced into the Record a lengthy series of affidavits from clergymen and others denying Dickinson's charges. Resnick said he was "terribly shocked" by Dickinson's use of the House chamber for such an attack.

DENIALS AND protests over Dickinson's action were widespread. A press conference to deny his allegations was held the next day with Catholic and Protestant religious officials issuing a criticism.

The Sister and two priests who made the Selma-to-Montgomery trek in late March were reached by the N.C.W.C. News Service. All denied Dickinson's statements.

Sister Mary Leoline, principal of Christ the King School, Kansas City, Mo., said that "never at any time during the march did I see anything which would substantiate the charges."

She also said that she introduced herself to all the nuns she saw in Selma and "I am completely satisfied that each was who she represented herself to be."

In San Antonio, Tex., Father Sherrill Smith who was in Selma a week before the march and then went the entire route to Alabama's capital, said: "I was there every step of the way, including all four night campsites, and I didn't see anything such as alleged by the congressman."

"Sure, he said, "there were some beatniks and oddballs. They are attracted to that kind of thing. But the great majority of the demonstrators were good, solid people."

IN KANSAS CITY, Mo., Father Rene Guesnier, O.S.B., of St. Aloysius church there, said he witnessed "nothing, absolutely nothing, like the congressman charges. All I saw was Christianity in action."

One Sister marched two of the five days and then had to return to her school. Reached at St. Gregory's school in San Mateo, Calif., this nun, Sister Mary Patrice, said she was "left in a state of shock" by Dickinson's charges.

"I saw nothing of an improper nature," she said. "Everyone was so dedicated. For example, I never even once smelled liquor on anyone's breath. The only bad language I heard was from white spectators."

Among the affidavits put in the Congressional Record by Rep. Resnick was one from five priests at the City of St. Jude, the Catholic complex outside Montgomery where the marchers spent their last night.

"Five of our priests circulated over the grounds and through the buildings. They saw absolutely nothing to justify the rumors being circulated," said the statement from Father Paul J. Mullaney, director of the institution.

Other denials came from the Rev. Morris B. Samuel of Los Angeles. The Episcopal minister, unable to come to Washington for the press conference because of what he said were bomb threats to his family, was in charge of march security.

In a telephoned statement, he said the night campsites were patrolled by about 30 guards, two-thirds of them clergymen, and "during the entire march no incidents of immorality nor evidence of such incidents were seen by any member of the security guard."

IN THE MEANTIME, United Press International protested Dickinson's implication that a UPI reporter attempted to hide something by refusing to sign a statement he saw immorality among demonstrators.

UPI's executive editor, Francis T. Leary, said that the agency's staff member, Phil Sandlin, photographer, got a call from Dickinson's press secretary asking him to sign such a statement, but that Sandlin refused because he did not see any acts of immorality.

Sister Leoline told newsmen she had seen photographs which Dickinson says support the charges. She was shown them, she related, when she and other members of a delegaton called on the congressman the day before his House speech.

"I looked at every one," Sister said. "None was identified or dated. I saw nothing offensive to me. If it hadn't been a racially mixed group, if they hadn't been weary and if they were not engaged in civil rights activities, no one would pay any attention to the pictures."

Despite the denials, Dickinson said he would stand by his speech. He repeated his call that Congress investigate whether one million dollars in tax funds "went to subsidize communism and immoraity" in Federal protection of the marchers.

AWARDED ASSISTANTSHIP —Lawrence E. O'Brien, son of Mrs. Edward O'Brien and the late Mr. O'Brien of Little Flower parish, Indianapolis, has been awarded an assistantship valued at $2,200 plus tuition to the University of Michigan to pursue graduate studies in geology. An April graduate of Dayton University, O'Brien is currently studying in Stuttgart, Germany. He is a graduate of Scecina Memorial High School.

187 Catholics win Merit scholarships

EVANSTON, Ill.—One hundred and eighty-seven seniors in Catholic high schools were included among 1,900 outstanding students named winners of college scholarships by the National Merit Scholarship Corporation.

Scholarships are awarded on the basis of competitive examinations administered in about 90% of the nation's high schools, public and private. The corporation itself, business and industrial firms and colleges sponsor the scholarships.

United Nations office opened by NCWC

NEW YORK — The National Catholic Welfare Conference Office for United Nations Affairs will face the future with confidence born of two decades of experience, Bishop John J. Dougherty said here.

The president of Seton Hall University, South Orange, N.J., spoke at the formal blessing and dedication of the new quarters for the office. The bishop is assistant for UN affairs to the chairman of the NCWC administrative board.

"Renewal and expansion of physical work space must symbolize and augur renewed commitment to the work and increased effort toward its fulfillment," Bishop Dougherty said.

"THE SPIRITUAL and intellectual energies released by the Vatican council will be felt here, because they are being felt in the councils of the American bishops," he continued. "We will remember that we are here to serve the Church and the UN, proud that we can bring the wisdom of a Church 2,000 years old to a United Nations 20 years young."

Bishop Dougherty recalled that NCWC was one of the 42 non-governmental organizations which served as consultants to the United States delegation at San Francisco when the UN charter was drafted in 1945.

Since then, he noted, the NCWC office has been accredited to the UN Office of Public Information and the U.S. Mission to the UN. It serves as an instrument of information on Catholic social thought to the UN and its agencies and on UN trends and activities to the bishops, agencies and individuals of the Catholic community.

"We believe in the UN," Bishop Dougherty declared, "and we believe that ages to come will remember our century not only for its confusion but for its struggle for justice for all mankind."

Msgr. Paul F. Tanner, NCWC general secretary, recalled that the primary objective in establishing the office by the NCWC administrative board in 1946 was to popularize the peace plan of Pius XII.

"OVER THE years," Msgr. Tanner said, "the personnel of this office have attempted to illustrate day by day the papal plan in the context of the daily activities of the United Nations. No intelligent person can escape knowing that today the very existence of the United Nations itself is in some jeopardy."

While Catholics understand the UN is not yet the international juridic organization envisioned by Pius XII, he noted it "is our closest approach in this imperfect world" to an accepted international relationship among men.

Easter a week late

ADDIS ABABA, Ethiopia—The Catholics of Ethiopia postponed their celebration of Easter for a week this year to have it coincide with the Paschal observance of the Orthodox and separated Coptic Churches.

The head of the Ethiopian-rite Catholic hierarchy, Archbishop Asrate Kemmeru of Addis Ababa, announced that the Ethiopian-rite bishops and the Latin-rite ordinaries had agreed on celebrating Easter on April 25 instead of April 18 as a gesture promoting Christian unity. The country has about 124,000 Catholics—68,000 Ethiopian rite and 56,000 Latin rite—in a total Christian population of close to 10 million.

Papal diplomat gets cease fire in Latin nation

WASHINGTON — The apostolic nuncio to the Dominican Republic, Archbishop Emmanuelle Clarizio, has reportedly concluded a cease fire agreement between battling political factions in that country. The agreement, worked out by the nuncio at the request of the Organization of American States, was reported signed by rebel leaders and by Dominican Brig. Gen. Elias Wessin y Wessin.

Reports of the negotiations were made public here by President Lyndon B. Johnson and by Jose A. Mora, secretary general of the OAS. President Johnson said the cease fire formula was the result of "an outstanding effort of mediation" by the nuncio.

However, reports from the capital of Santo Domingo told of more fighting between the supporters of former President Juan Bosch and army forces under Gen. Wessin y Wessin despite the cease fire talks. Also involved were U.S. Marines and airborne troops sent by President Johnson to protect American civilians in the city. Reports from Santo Domingo quoted rebel leaders as "admitting" they could not control their men completely.

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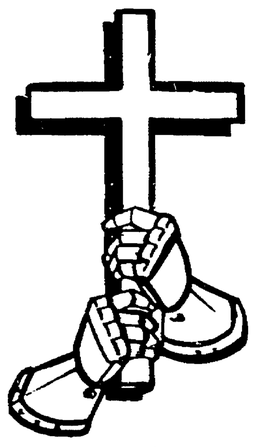

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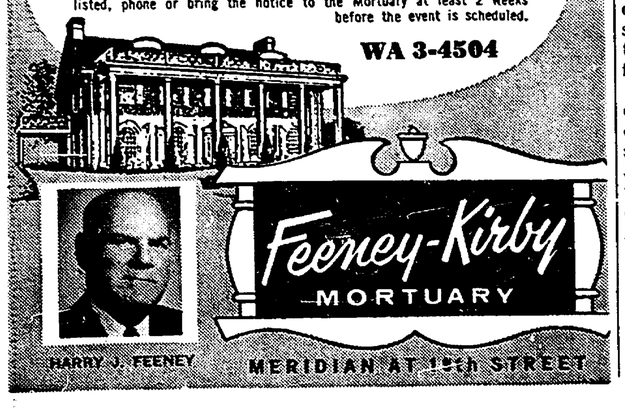
Friday, May 7
Cathedral High School Gym

ANNUAL MAY DANCE
St. Mary's of Danville
Friday, May 7 — 9 P.M. - 1 A.M.
Holy Family K of C Hall — 220 N. Country Club Rd.
Featuring: Black Notes $3.00 Per Couple

St. Christopher PARISH DANCE
Saturday, May 8 — 9 P.M. - 12 P.M.
Slovenian National Home — 2717 W. 10th Street
Tickets at the Door

St. Michael ANNUAL SPRING CARD PARTY
Friday, May 14 — 8 P.M.
Church Basement — W. 30th and Tibbs
Progressive Euchre — Prizes — All Games

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

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