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HUMANITIES

Trust in the Church, Pope urges Catholics

the CRITERION

VOL. V, NO. 44 INDIANAPOLIS, INDIANA, AUGUST 6, 1965

CASTEL GANDOLFO — An active and prayerful interest in the ecumenical council and confidence in the Church's leaders were urged by Pope Paul VI in an address at a public audience at his summer residence here.

Addressing his comments to both progressive and conservative elements in the Church, the Pontiff called for "greater docility and humility" in accepting the doctrine and discipline of the Church.

Following is a complete translation of the Pope's address:

Beloved sons and daughters!

We know that your visit hides a tacit and filial desire to discover something of the Pope's thoughts. We also know that it is not difficult for your well-grounded sense of Catholicism to discover many of our thoughts and desires.

If we were to ask you to try to guess what is now the major pre-occupation of our soul, perhaps every one of you would answer: The coming fourth session of the Second Vatican Ecumenical Council! You would be right! We said as much last week upon our arrival at Castel Gandolfo. It could not be otherwise.

These great world meetings of the council are very important gatherings, both for the life of the Church and, indirectly, the life of the world for today, and even more for tomorrow. The number and nature of the themes to be dealt with, their gravity and complexity, as well as the fact that with this session the council will officially come to an end and its immense follow-up problems will begin—all these things fill our spirit with great concern and anxious solicitude. It is easy to imagine the commitment they demand of us.

We let your filial curiosity read in our heart our cares, our diligence, our apprehensions and our hopes. And do you known why? There are two reasons.

The first, often repeated during recent years, is that the council must not be the exclusive concern of the pope and the bishops, but it must concern the entire people of God, the entire Church; in a very different way, as you well know, but with a communion of sentiments and with a solidarity of practical attitudes.

Because the community of the faithful is receptive to the truths of the Faith; because the teaching office of the Church, custodian and interpreter of Divine Revelation, proposes these truths; and because that very community of the faithful itself then becomes the custodian and witness of the same truths, there is produced in the souls of good sons and daughters of the Church a state of expectation, of suspension of judgment, of openness and active fervor on which the fruit of the council depends, to a great extent.

IT IS THIS spiritual attitude, the best and highest possible.

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CARDINAL SHEHAN

Outlines laity's role in civil rights fight

By MARJORIE FILLYAW

MIAMI BEACH, Fla.—The prime obligation of working ceaselessly on behalf of civil rights falls upon the laity, Baltimore's Cardinal Lawrence Shehan asserted here.

Addressing the 55th National Conference of the Urban League, the cardinal acknowledged that the obligation belongs to all citizens, including priests and Religious. But priests and Religious,

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bound by vows and other obligations to ecclesiastical authority, do not have the same fulness of freedom possessed by the laity, he added.

Speaking on "The Essential Quest in a Great Society," Cardinal Shehan said the Catholic Church, as well as all other religious bodies, has the obligation to strive for "those civil rights of the Negro which are guaranteed by our Constitution and are an integral part of racial justice."

"Although religious bodies may be accused of having been somewhat slow in getting started," Cardinal Shehan declared, "yet they must also properly be said to have played an honorable, important, and even essential role, particularly during the past few years."

DISCUSSING the role of priests and Religious in demonstrations for civil rights, Cardinal Shehan, who is a member of the league's board of directors, emphasized: "I do not undertake to speak for the Church or for the American hierarchy, but express only my personal opinion.

"It seems to me, however, that in such demonstrations, when they are peaceful and not calculated to provoke violence and are held within the framework of the civil law—when, too, they are aimed at the correction of clear abuses of justice—priests and Religious do have a definite role to play. The results achieved by some of these demonstrations indicate that they can be effective.

"But it must also be added that priests and Religious, bound by vows or obligations to proper ecclesiastical authority, have not the same fulness of freedom as do the laity," Cardinal Shehan asserted.

"Individual conscience does have its important part to play in determining whether one is called upon to participate in a demonstration, but conscience is not freed from the direction of that superior authority to which the individual has willingly bound himself. In general, however, one may say that in the absence of positive law or its equivalent, the role and the duty of the priest or Religious is not essentially different from that of the Catholic layman," he continued.

THE CARDINAL defined the essential quest in a great society as one which speaks of equal freedom and justice for all; of sound economic development which will meet all legitimate needs; of a culture which includes equal opportunities in education and in the fields of literature, the arts, and music; and of true peace, both domestic and international.

"When we speak of this essential quest here and now in our own country," Cardinal Shehan said, "we speak first and above all of true justice and equality in an ordered society, free from crime and degrading poverty, with equal opportunity for adequate employment, decent hous-

(Continued on page 9)

Prayer brings jail sentence

BERLIN—A 30-year-old East German was sentenced to six years' hard labor for composing a prayer.

Government authorities considered it an "inflammatory statement endangering the security of the state." It read:

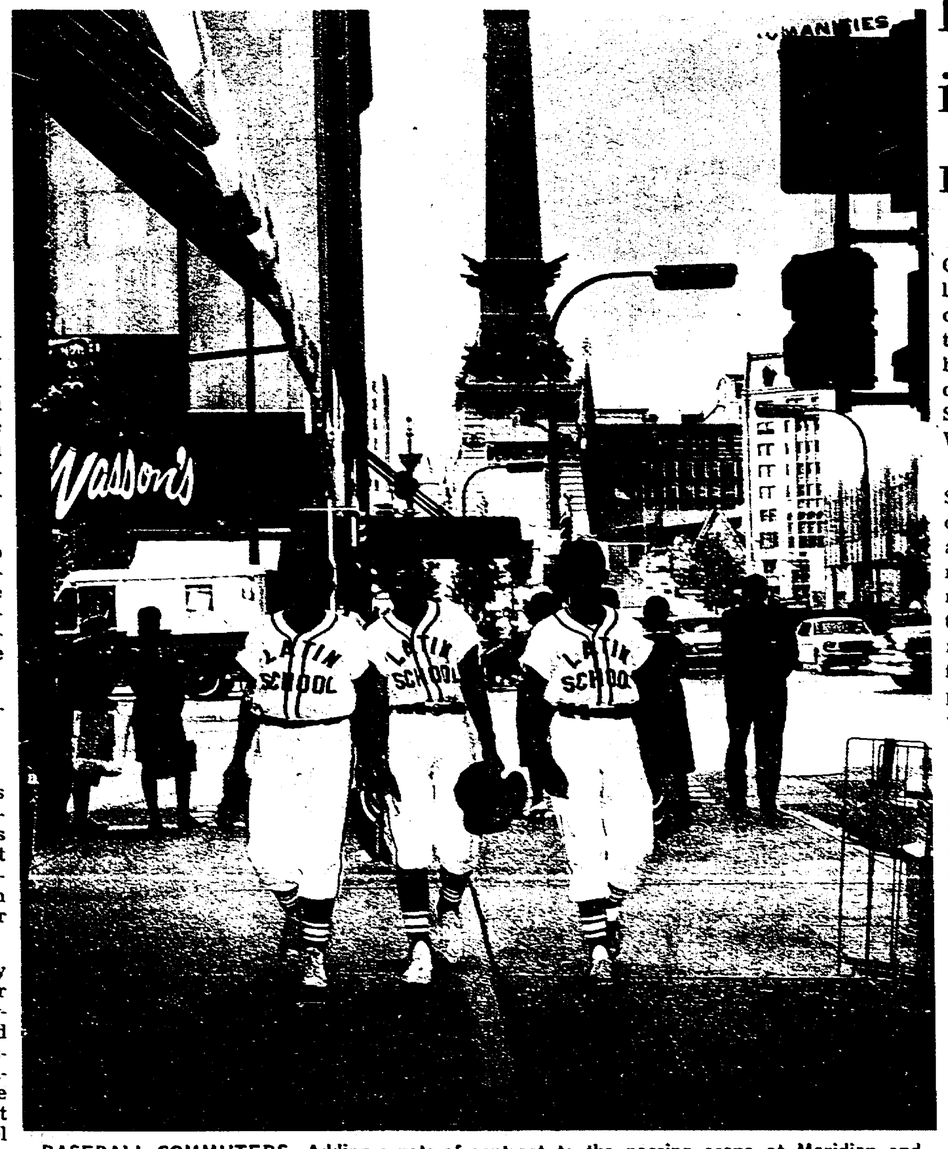
"Dear God, make me blind so I may not see the wall.

"Make me deaf, that I may not believe RIAS.

"Make me speechless, that I may not end up in prison.

"Then, when I am deaf and blind, shall I be Ulbricht's chosen kind."

RIAS is the broadcasting station in the American sector of Berlin.



BASEBALL COMMUTERS—Adding a note of contrast to the passing scene at Meridian and Washington Streets in downtown Indianapolis are three Latin School baseball players on their way to catch a bus for a late afternoon game. The players, left to right, are: James Hebenstreit, St. Andrew's parish; Michael Mahan, Little Flower parish; and Fred Marshall, St. Michael's parish. The boys compete in the CYO Junior Baseball "B" League. (Staff photo by Dennis Hoffman)

TUTOR YOUNGSTERS

Collegians display 'social awareness'

By PAUL G. FOX

About 100 Indianapolis youngsters are receiving special tutoring this summer from a group of college students demonstrating "social awareness" of community problems.

For two hours each Tuesday and Thursday evening during the summer months, 30 collegians are volunteering their

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time and talents with small groups of two to five children who need remedial help in reading, grammar and mathematics.

The scene is St. Thomas Aquinas School, 46th and Illinois St. The youngsters are from St. Thomas and Holy Angels parish schools.

According to Steven D. Pepe, a 22-year-old recent graduate of the University of Notre Dame serving as project chairman, the pilot tutoring program has functioned with surprising smoothness.

SPONSORED by the Indianapolis Club of the University of Notre Dame, the project owes its origin to the Council of the International Lay Apostolate at Notre Dame.

"Members of the Indianapolis Club wanted to undertake a tutoring program," Pepe told The Criterion, "but there was no functioning adult body in Indianapolis devoted to this idea. So we formulated our own pilot organization with the encouragement and support of Father Raymond Bosler, pastor of St. Thomas, and Father Edward Smith, director of St. Mary's Child Center."

Pepe, who will enter the University of Michigan this fall for the study of law, described the efforts to recruit the necessary tutoring personnel and the youngsters to be aided.

"In outlining our approach, the steering committee estimated that it would require about 25 tutors to work with 80 pupils. We had to increase our 'faculty' when more than 100 youngsters responded to the invitation to participate.

"We frankly told prospective tutors that no one would be considered who could not guarantee perfect attendance throughout the program. Our method was to create a non-scholastic, informal and friendly relationship between the helpers and the helped, which required continuous contact.

"Many of the children do not respond well in large classes. While most needed special academic aid, several simply require guidance in social manners, friendly direction and encouragement. We especially attempted to channel the older boys into groups directed by a man, to develop a big brother concept."

THE ACTUAL recruitment of participants from the two parishes was handled by the respective school principals—Sister Jude, S.P., of St. Thomas, and Sister Cornelius, C.S.J., of Holy Angels. (Sister Cornelius is currently directing a preschool project for youngsters in Holy Angels parish this summer.)

Eight of the 30 tutors are recent college graduates. Fourteen Notre Dame students are in the program. The majority of the girls are students at St. Mary's College, Notre Dame, and St. Mary-of-the-Woods College.

The structure of the two-hour evening sessions includes 15 minutes of structured play, topic discussion of geography, history or current events, interest discussion, and free play or singing. One hour each evening is devoted to academics.

Many of the tutors use special subjects, i.e. drawing, clay

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Raps clergy in Chicago race action

CHICAGO—Msgr. Daniel M. Cantwell, chaplain of the Catholic Interracial Council of Chicago, has sharply criticized the tactics of fellow priests who have taken part in civil rights demonstrations here against School Superintendent Benjamin Willis.

Msgr. Cantwell, who went to Selma, Ala., earlier this year during the demonstrations there against denial of Negro voting rights, said that "what Chicago needs is not only a new superintendent of public instruction but men of God who know the difference between religion and politics and are willing to live with the difference."

He made his comments in an article in New City magazine published by the Catholic Council on Working Life. He is chaplain of that group and an associate editor of the magazine.

THOUSANDS of persons, including many priests and nuns, have taken part in repeated demonstrations here protesting Willis policies which they say contribute to school segregation. The demonstrators also have been highly critical of Mayor Richard J. Daley.

Three priests and a Catholic lay leader recently were fined $125 on charges of disorderly conduct and obstructing traffic during a demonstration June 11. They are appealing their convictions.

Msgr. Cantwell also referred to the action of a group of priests who issued a sharply worded reply to a statement by Mayor Daley that communists had taken part in the demonstrations.

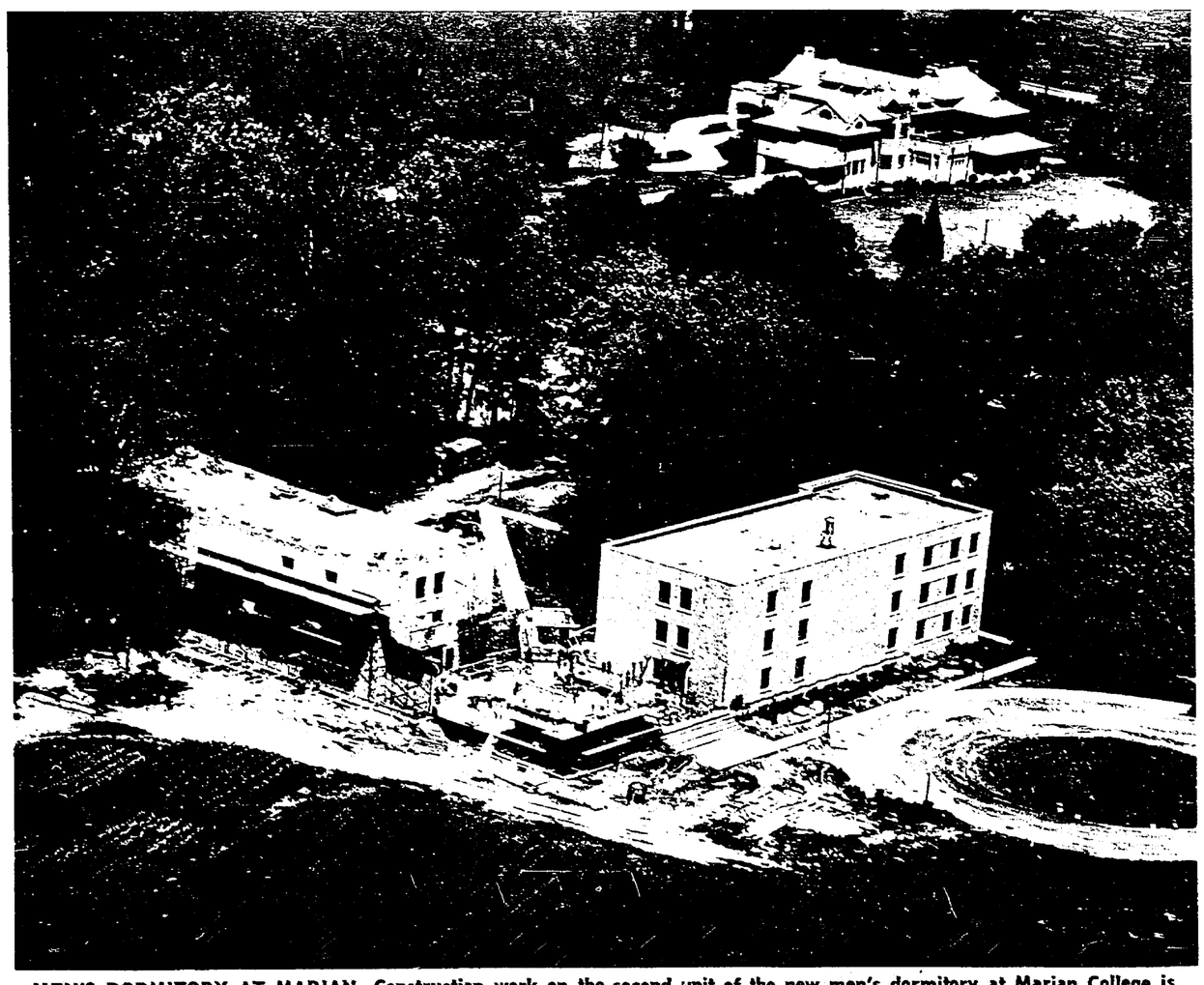
He said that when clergyman, "acting apparently as citizens," use an expression like "as Catholic priests," their "appeal to their clerical status . . . clearly states that they are not willing to meet in the political arena as citizens, but that as ministers of God they claim some kind of special value to their moral indignation and/or civic wisdom."

REFERRING disparagingly to "the trend among clergy to envision themselves as ward committeemen," he asked: "When clergy act politically, do they have any right to sanctuary where their judgments are beyond question?"

Msgr. Cantwell said that "neither the truth, nor good government, nor true religion is served by clergymen publicly creating the fiction that the city's mayor is not willing to see the civil rights protestors when such is not the case, or by insulting or belittling gestures such as clergymen offering the mayor something to read."

He asked whether it is "fair to make Benjamin Willis the 'enemy,' the 'symbol' and to impute to his making the sinful community habits which all neighborhood forces, not by any means excluding religions, have created for him."

He charged institutional religion with frequent failure to support human rights and scored churchmen who "proclaim that the support for segregated schools and neighborhoods stems from the political establishment and not from the religious establishment and that the citadel of prejudice is at city hall and not the rectories and parsonages of many, if not all, denominations."



MEN'S DORMITORY AT MARIAN—Construction work on the second unit of the new men's dormitory at Marian College is shown above in this aerial photo by Robert Lavelle. The second unit (the first was completed last September) will accommodate 75 men students. Last week, college officials announced the start of construction on the third and final wing of the 225-bed dorm. The third wing was originally planned to be erected in 1967, but enrollment increases have pushed up the schedule. A close-up of the construction work on the second unit appears on Page 12.

Named assistant at Holy Angels

The Chancery Office this week announced the appointment of Father Boniface Hardin, O.S.B., as assistant pastor of Holy Angels parish, Indianapolis. The appointment is effective August 20.

A member of St. Meinrad Archabbey, Father Boniface has served as assistant treasurer of the Archabbey. He was ordained in 1959.

Lady of Grace nuns to modernize habit

A definite departure from the traditional habit of Benedictine nuns will take place Sunday, Aug. 8 at the Benedictine Convent of Our Lady of Grace in Beech Grove.

The 148-member convent will exchange the floor-length dress and scapular for a tailored three-piece outfit of blouse, skirt and waist-length scapular. A new close-fitting soft veil will replace the heavily starched coif as the head covering.

SKIRT LENGTH will be uniformly 10 inches from the floor. The Sisters may wear black pumps, in preference to the traditional oxford shoe.

Mother Mary Robert Palmer, prioress of the eight-year-old convent, said that permission was obtained last year from the Congregation of St. Gertrude the Great for a three-year "trial" of modernized garb. Three of the 13 member convents of the North American congregation are "experimenting" with changes, she disclosed.

OUR LADY OF Grace Convent was founded in Beech Grove by Immaculate Conception Convent, Ferdinand, Ind., in 1957. It became autonomous of Ferdinand in 1961.

The Beech Grove Sisters staff 18 elementary and two secondary schools in the Indianapolis Archdiocese. They also conduct St. Paul's Hermitage, Archdiocesan retirement home in Beech Grove, and later this month will launch their first Latin American mission in Cali, Colombia.

NEW LOOK FOR BENEDICTINES—The Benedictine Sisters of Our Lady of Grace Convent, Beech Grove, will change to the above new habit on Sunday, Aug. 8. Modeling the three-piece outfit and soft veil are (from left): Mother Mary Robert Palmer, prioress; Sister M. Cleophas Wolf, subprioress; Sister Mary Philip Seib, administrator of St. Paul's Hermitage; and Sister M. Louise Hoeing, principal of Our Lady of Grace Academy. The traditional Benedictine full-length habit and coif will be discarded during the three-year "trial" by the Beech Grove nuns. (Staff photo)

Papal gift

NEW DELHI, India — Pope Paul VI sent a check for $10,000 to the Indian state of Gujerat to help "needy people" there. Recently, the state of Gujerat presented the Pope with two lion cubs in memory of his visit to India last year.

A LOOK AT SECULAR INSTITUTES

'Laymen have harder life than religious'

By HANS URS VON BALTHASAR

(Herder Correspondence Feature Service)

Editor's Note—Hans Urs von Balthasar was born in Lucerne, Switzerland, in 1905, and pursued his university studies in Zurich. From 1929 to 1937, he studied philosophy and theology as a member of the Jesuit order, leaving to serve as diocesan chaplain to university students in Basel. Regarded as one of the most original theologians of our time, Father von Balthasar now devotes his time to writing, translating, and lecturing. Herder and Herder is publishing four volumes of his collected essays, the first two of which are "Word and Revelation" and "Word and Redemption."

BY THE apostolic constitution Provida mater (1947), the Church has given authoritative recognition to a new form of "state of perfection," called the secular institute. She has done so, in this and related documents, in what is primarily a canonical form, but in such a way that she has also set forth the entire theological basis for the possibility of such a new state.

That such a new state exists, and that the Church has provided a summary of its theological basis, is of greatest importance for the theology of the Church in general, and for Christian theology in particular.

The reason why the basic principle of such a state has up to now been insufficiently noticed and evaluated may well be that another line of thought and action has pre-occupied ecclesiological discussion, namely the calling and urging of the laity first to participate in the Catholic action of the hierarchy, and then to arrive at a more conscious development of their own responsibility and commitment to their own secular state.

The "theologies of the lay state" which spring up nowadays are all indicative of the preoccupation of the age. Here the battles are fought, new territory gained, here the ceaseless recasting of the Christian consciousness is taking place.

This recasting, moreover, is particularly important for the layman, for he, while wholly integrated into the people of God, yet with both feet in the world, has a fully responsible part to play in the Church's work, in her strivings in the domain of culture, industry, and politics. And what in previous centuries was seen as the Church's center—the religious state and the hierarchical functions—now seems a superstructure designed by the Church's founder Himself as an auxiliary to the people of the Church and their Christian life.

THE RELIGIOUS orders are now viewed as exemplars of the laity, and the hierarchical functions as mediating those things necessary for supernatural life. This view can be summarized in this way: the layman is the light of the world, and the clergy and religious are the light of the laity.

In the nineteenth century, the idea of secular institutes was strongly opposed by the old religious orders, but this opposition has now virtually ceased. Opposition, or at least misgivings, now come from the laity, who have lately and clearly become conscious of their unique function in the Church. In this, the laymen are being assisted by theologians, who are trying to help the laymen understand the special "theology" of their state. It is our purpose here, therefore, to attend to their misgivings in the best way possible.

In an age when personality tends to be swallowed up in the mass which is hypnotized by words, and which often thinks as the press bids it, it would seem that the main concern within the Church should be the preservation of the great, free, strong, Christian personality.

But this Christian personality only grows and matures when man bears his portion of secular responsibility in the Christian spirit, forming in himself something unique which no one can replace, which hardly no one can even continue—but by which all are strengthened and sustained in their freedom.

Peguy, Bernanos, and Guardini have all contrasted this kind of personality with the man who has not grown in his own freedom, and who flees from it into a sheltered obedience where, from under which, dutifully he discharges all his burdens. Bernanos in particular has called the confusion of genuine obedience with false submissiveness the most pressing danger of present-day Christianity. This kind of submissiveness, in the name of and under cover of obedience to the Church, adds to and abets the modern lack of responsibility, and indeed brings a kind of mass mentality to the Church.

MODERN MAN is only too ready to obey. Hence, even regarding obedience to the Church, one observes a certain cringing quality, an excessive and exaggerated manifestation of submissiveness. One wonders, therefore, as is evident in Catholic Action, whether the ideal of the cloister has not lately been transferred to laymen in the world. Has not a particular spirit of obedience been transplanted from a place where it rightly belongs, the cloister, to a place foreign to it, to the lay state, where it can only cause dangerous confusion?

The danger of "taking refuge in obedience" can also be looked at in another way. This would be in the case of the general flight of many persons into the religious life, which, in the changed social conditions of our time, has forfeited its special heroic character—in fact, it even seems to provide greater security than the lay state one has recently left.

What the laity says to those in religious orders is not always meant as a joke: You have vowed poverty, but we observe it. Once, when one had property to leave behind, or expected an inheritance, it was a significant gesture to renounce all, to become poor for Christ's sake. But now? Now, modern man has so often nothing of his own that "leaving all things" does not mean much to him. He tries to earn what little he needs for living. Can a vow of poverty therefore make any essential difference to this state? The idea that the very act of renouncing riches is meritorious in itself is not much of a rebuttal, since modern man no longer thinks along those lines.

IT SEEMS THAT "leaving all" is really a "coming into all." Entering the religious life is a leap from insecurity to a state of improved earthly prospects. In secular institutes, moreover, the member is a wage-earner without dependents. (One could reason along the lines of virginity and marriage. It is now coming to be recognized that the "great hardships" of embracing the celibate state have now been assumed by married people, so much so that we may at least wonder why the celibate state is still considered the superior religious life.)

To summarize, it seems that under present conditions the religious life apparently is now the easier way, and the lay state, situated as it is in freedom and responsibility and in the daily fight for sustenance, has become the harder course—and not only in the worldly sense, but in the Christian sense, and is therefore theologically more meritorious.

Our first objection was that there is danger of a wrong kind of submissiveness on the part of the laity. Where we should expect to find free and responsible decision, instead we find a kind of "remote control" at work. And surely this "remote control" undermines all human trust. The situation, moreover, will only be made intolerable if those governing by "remote control" expressly assume the garb of individual responsibility—and this, it would seem, is the case with secular institutes, especially where their members have positions of intellectual responsibility.

IT MIGHT BE objected that a strong personality would be drawn precisely to meet such a challenge and to practice a whole-hearted following of Christ in the midst of the world and its activities. But is our age really one that fosters strong personalities?

No, it is not. But then, would not the environment of secular institutes be capable of fostering strong Christian personalities? No, they do not. On the contrary, they are more like refuges for mediocrity. These numerous little semi-anonymous groups that proudly call themselves "secular institutes" (in a previous age they might have ventured the word "congregation"), are they not something like "orders of little people"—faceless, modest, philanthropic? The impression they give, by comparison with the older religious orders, is of those "cracker-box" real estate developments on the outskirts of a great city. Perhaps they correspond only too well with modern suburban humanity, content to be featureless, glad to see the abandonment of the religious habit since anything distinctively religious showing itself in our towns is an embarrassment to them. Ought they not, instead, to rejoice that today the Church is everywhere flowering, if no longer on the heights at least on the broad plains? Is their anonymity a source of strength, or a sign of exhaustion?

WE OUGHT surely to brace ourselves to think out thoroughly the entire question. The apostle of Christ who goes down among the proletariat, who penetrates to those farthest from Christ and His Church, does he really bring men back? Does he really penetrate to them? Do not his vows act like a glass wall between him and them? Would it not be better for him to be a man among men, no different in his Christianity from all the rest? How is it possible for one vowed to virginity to share and understand the married life? His attempt to make contact will only indicate the magnitude of the cleavage between the two forms of life.

What is the use, to continue, of taking on the work of the overburdened mother for a day or two and nursing her children, or counselling engaged couples, if all this is done from an external standpoint and never involving inner participation?

Is not the old "state of perfection" (so-called) something hopelessly individualistic, not to say egotistic? It is this kind of thinking that has erected a wall in the community of the Church between the people and the "better sort," between a Church proletariat and a spiritual bourgeoisie. The secular institutes, recall, "go down" to the people.

In other words, we must seriously examine, in light of modern society, how much the different states of life in the Church are the outcome of purely theological considerations, and how much of historical and sociological ones. The tendency nowadays is certainly and unmistakably to emphasize more and more what is common to all states: the command of love, and to see this love as a human and Christian totality integrating secular love (eros) into Christian love (caritas).

THE THEORY OF the different states is thus jettisoned and submerged by the "one thing necessary." And the new kind of saint is the one who does not recoil from this infringement of frontiers required by the new consciousness of mankind. The solution of the secular states seems, by contrast, unimaginative and flat, not to say timorous: it is simply an "as well as," a compromise that is condemned to be ineffectual.

These are a few of the weightiest objections. There are many others impossible for us to enumerate here. Even those mentioned would require a whole book to explain fully and sufficiently. Our purpose was merely to draw an outline, to provoke further meditation, and in this we hope we have succeeded.

'A fantastic situation'

DUBLIN—The number of unmarried adults in Ireland is from two to six times that of any other European country, "quite a fantastic situation," the Irish chief national statistician told a Council of Europe conference on population and refugees here.

"Lest it be thought that this fact is in any way seriously influenced by the number of priests, Brothers or nuns in the country, let me hasten to add that in any particular age group only about 3% of the males and about 5% of the females are in religious life," said Dr. M. D. McCarthy, director of the Irish Central Statistics office.

Dr. McCarthy added that the Irish are now marrying younger. Compared to 1946, the average marrying age for men has dropped from 33 to 30 and for women from 28 to 26½.

LOOKING FOR SOLUTIONS

Latin America bishops attack social problems

By WILLIAM BARBIERI, S.J.

BOGOTA, Colombia — Nearly all Latin America's bishops are agreed that the Church must do something about the area's pressing social problems. But they are not agreed on what that something is.

A Brazilian bishop has estimated that about 30 Latin American bishops are "socially advanced."

"These men know," he said, "that we have to renovate and modernize the Church in such a way that it becomes a meaningful institution for the people, in such a way that the Gospel has new meaning for them. We must give them the moral arms necessary to build a human society founded on liberty and brotherhood."

On the other hand, he continued, "there are between five and 10 bishops who are convinced that the Church should continue in traditional ways with more processions, more candles, more statues of Our Lady."

THE REST OF Latin America's approximately 600 bishops are somewhere between these two groups, he concluded. Almost all of them are extremely troubled. They realize that the people under their care are falling under communist influence, that their countries are economically weak and that their societies are disintegrating. But they do not know exactly what to do about it.

They nearly all agree, however, that there is a wall between the Church and the Latin American people built on false ideas of the Church's wealth.

Latin Americans at all economic levels think of the priest as living very well and of the Church as rich. This general belief has deep roots. During the years when Spain governed Latin America, bishops and priests were important functionaries of the state. They enjoyed tremendous privileges, accumulated enormous amounts of land. Unfortunately, this image is still a valid one in some places. In others, it has only the appearance of validity.

As a result of this, almost all the bishops agree that the Church ought to be very careful to avoid appearing to be allied with or dependent upon the rich. The Brazilian bishops have said:

"Our social order is vitiated by the heavy load of a capitalistic tradition which dominated the West in the last century. It is an economic order in which the economic power, money, holds back economic, political and social decisions. It is an order in which the minority which possesses the means has all the doors to culture and the important positions of life open to them . . . while the majority which does not have the resources is found for that very reason deprived of the exercise of many basic natural rights. . . . No one can suppose that an order like this can be a Christian order."

THE BISHOPS also agree that the Church ought to get rid of property which uses up men and money without performing any substantial function. "No matter how you look at it," one bishop said, "it is absurd to have a huge Church in old Lima, when the people live in the suburbs or in the slums without churches and without priests." But to propose the destruction of two-thirds of the old churches in Lima and the sale of the property would bring a storm of protest against the destruction of such as important colonial heritage.

Bishop Marcos McGrath of Santiago de Veraguas, Panama, for example, said that "a few years ago we wanted to designate one colonial church in Panama for other uses and couldn't get it done."

In Bolivia, there are churches which possess thousands of acres of land. Everyone knows this. Everyone knows that this is the wealth of the Church. But the land is occupied by poor farmers who were born and raised on the land and whose ancestors also lived there. These people neither pay rent nor give any type of contribution. The Church, therefore, makes nothing from the land.

It is also well known that the Church has accumulated impressive treasures of gold, silver, and precious stones during the course of the centuries. Bishops and priests, confronted with the urgent necessity of schools, hospitals, credit unions, food for the needy, would gladly sell them either as works of art or commercially. But up to now, the sentimental opposition of those who criticize the wealth of the Church and its lack of interest in the poor is frequently insuperable.

"To arrive at a solution of this problem," says Bishop McGrath, "it is necessary to dismantle a whole series of myths. Not only the myth that the Church is rich, but also a type of false asceticism which resists any effort to make constructive and social use of the riches she possesses. They criticize us for doing nothing. They criticize us even more when we build essential works, whether they are seminaries, hospitals, or schools."

AMONG THOSE who have sought to show that the Church is not part of a decadent society is Archbishop Helder Pessoa Camara of Olinda and Recife, Brazil. He proposed at the ecumenical council that cardinals and bishops dispose of their pectoral crosses and rings as a public proclamation of a renewed spirit of poverty and service. He also asked his fellow bishops whether or not it was time to renounce titles like "Excellency" and "Eminence," to give up coats of arms, slippers with silver buckles and big cars, all of which "scandalize and take the people from us."

Among the prelates who agree with Archbishop Camara is Bishop Roberto Caceres of Melo, Uruguay.

"Imagine in a country like Uruguay," he said, "which is not only democratic in its constitution, but also in its customs. We call our president and government officials "mister." In a reception you begin with Mr. President, then Mr. Ambassador, then Mr. Minister of Agriculture, and then you greet the fourth guest with "Your Excellency." That seems a bit out of place. In my diocese we say 'Mr. Bishop.' . . . As far as possible we are eliminating everything which makes a barrier between us and our people."

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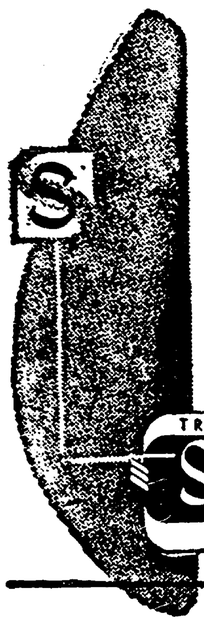

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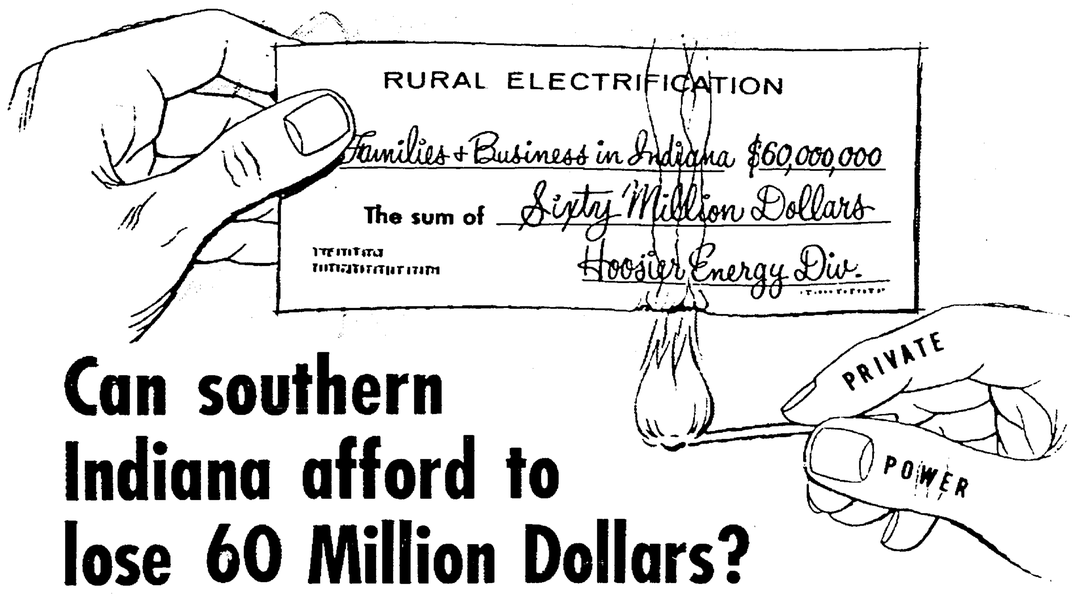

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Summer project for Catholic collegians

SUMMER TUTORING PROJECT—The "faculty" of the summer tutoring project at St. Thomas Aquinas parish, Indianapolis, is shown above holding a brief meeting with project director Steven D. Pepe, a June graduate of the University of Notre Dame. Fourteen Notre Dame students and girls from St. Mary's College, Notre Dame, St. Mary-of-the-Woods College and other institutions have pioneered the eight-week program to aid youngsters deprived academically, socially and culturally. The program is conducted at no cost to the participants. In the second photo, Bonnie Liosi, who will be a senior at St. Mary-of-the-Woods College, gives some advice on clay modeling to her pupils. Each tutor works with two to five youngsters throughout the program, to develop personal relationship. Pepe is shown in the school office catching up on some "paper work" involved in the project. At right, Ann ("Sissie") Elder, who will begin her senior year at Barat College, Chicago, combines reading lessons with a birthday party honoring one of her pupils. The structured two-hour sessions combine academics and various other activities to stimulate the youngsters to the maximum degree. Plans include spreading the tutoring to other parishes in Indianapolis next summer. Pepe is hopeful that a group of local college students or other volunteers will continue the St. Thomas project during the school year. (Staff photos)

Recorded calls denounce archbishop

NEW ORLEANS — Recorded telephone messages attacking Archbishop John P. Cody of New Orleans are still being played here by a group calling itself "Parents and Friends of Catholic Children."

The messages, not all of which attack the archbishop, are heard by dialing a New Orleans telephone number. Efforts by Father Elmo L. Romagosa, executive editor of the Clarion Herald, newspaper of the New Orleans Archdiocese, to find out who "Parents and Friends" are, and to have the recordings stopped, have been unsuccessful.

The messages have a strong segregationist tone, and accuse the archbishop of such actions as:

- Filling Catholic schools with "his favorite people—the colored, the Negro, these who do not pay for their education."
- Seizing "the funds from parish treasuries to his general treasury."
- "Destroying Catholicism in our city by promoting brother against brother, sister against sister, mother against father."

Kirby Ducote, head of the archdiocesan bureau of information, said he makes transcripts of the messages. They are then shown to Archbishop Cody who, he said, is "not too concerned."

Archbishop Cody was recently named Archbishop of Chicago, succeeding the late Cardinal Albert Meyer.

'Peace council' urged by prelate

LINZ, Austria—The bishop of Innsbruck has proposed the creation of a council for world peace with permanent headquarters at the Vatican.

Bishop Paulus Rusch made the suggestion in an article, "Preliminary Considerations on Schema 13," published in a theological quarterly here, Theologisch - praktische Quartalschrift.

The proposed council, whose members would be statesmen, soldiers, technicians, scientists and theologians, would work in concert with the United Nations to point out the dangers of war and to achieve, step by step, disarmament and a universal peace.

Schema 13 is the document on the Church in the Modern World which will be debated again when the Second Vatican Council reconvenes September 14.

Oldenburg slates investiture, vows

OLDENBURG, Ind.—Investing and profession ceremonies for the Sisters of St. Francis, August 12, will involve 64 postulants, novices, and Sisters in temporary vows. Twenty-seven are from the Archdiocese of Indianapolis.

Archbishop Schulte will preside at the ceremonies scheduled for 10 a.m.

Celebrant of the Solemn Mass will be Father Joseph Luckey, M.M., missionary on leave from Japan. The sermon will be preached by Father Benno Heidlage, O.F.M., Duns Scotus College, Southfield, Mich.

INDIANAPOLIS postulants, to receive the religious habit and white veil, are: the Misses Helen Burger, St. Gabriel parish, to receive the name Sister Mary Alacoque; Carmel Hanson and Kathleen Reilly, both of St. Lawrence, Sister M. Ingrid and Sister Eileen Mary, respectively; Janice McCracken, Holy Trinity, Sister Marie Paul; Charlotte O'Gara, Holy Name, Sister Mary Jolyn; Jane Poinsette, St. Monica, Sister M. Noella; and Susan Wetzler, St. Michael, Sister Mary Ruth.

Others from the Archdiocese are: Sandra Blank, St. Anne, New Castle, Sister Sharon Marie; Agnes Buckler, St. Gabriel, Connersville, Sister M. Madeleine; Mary Harmeyer and Margaret Rahe, both of St. Louis, Batesville, Sister Mary Alvin and Sister Mary Richard, respectively; Mary Anne Huesman, St. Joseph, Shelbyville, Sister John Mark; Emilie Lunsford, St. Mary of the Rock, Sister M. Arnold; Kathie Weiler, St. Peter, Brookville, Sister M. Joanne; and Bette Ann Wismann, St. Mary, New Albany, Sister M. Petra.

In the First Profession class, to take the religious vows for three years, are: Sister John Mary Cmehill, Sister Mary Serra Parker and Sister Mary Ivo Werner, all of Indianapolis; Sister M. Carlene Becker, Brookville; Sister M. Alicia Kochert, Lanesville; Sister M. Frederick Dober, Lawrenceburg; Sister M. Dorotha Duvelius and Sister M. Dominic Miner, both of Shelbyville.

The Perpetual Vow class includes: Sister M. Francetta, Sister M. Jerelyn and Sister Joseph Marie, all of Indianapolis; and Sister M. Andrew, Rushville.

Coming to U.S.

BONN, Germany—Father Hubert Jedin, a leading Church historian and an expert of the Second Vatican Council, will spend a year and a half lecturing in the United States after the conclusion of the fourth session of the council.

THE CHURCH AND THE WORLD

Named apostolic delegate—Proposes secretariat

The Vatican

♦ Pope Paul VI has named Archbishop Maurice Perrrin, former archbishop of Carthage, to be the apostolic delegate in Iraq and the Latin-rite archbishop of Baghdad. Archbishop Perrin was the head of the Church in Tunisia when the Holy See reached a "modus-vivendi" with the Tunisian government which placed the Carthage cathedral and other church property under government ownership. He has been living in France since January.

♦ Pope Paul told the leader of Ghana's Ashanti people that developments in communications have made it necessary for all the world's people to "collaborate with one another in a spirit of understanding, cooperation and mutual respect." The Pope praised the atmosphere of understanding and friendship among the Ashanti and cited as proof the Eucharistic congress recently held in their capital city.

♦ A set of modernistic bronze doors has arrived at St. Peter's basilica to replace the ancient wooden panels at the right of the basilica's main entrance. Fashioned by the Italian artist Venanzio Crocetti, the doors will be installed in time for unveiling and blessing during the fourth session of the ecumenical council. Another set of bronze doors was mounted last year on the other side of the main entrance.

♦ Pope Paul defended the chaplains of the Italian Association of Christian Workers (ACLI), and said they impart Christian values to the world of labor. Greeting a group of the chaplains at his summer residence, the Pope gave them words of encouragement in the face of critics of their apostolate. He said that the accomplishments of the chaplains had not only justified the ministry of priests among working people, but also had made it appear outstanding in civil wisdom, courageous wisdom, pastoral charity and Christian sacrifice.

At home

♦ WASHINGTON—The $7.5 billion omnibus Housing and Urban Development Act of 1965 contains among its many provisions a precedent-setting plan of rent subsidies for the poor and a college housing program that gives the schools a better break on interest rates. Described as one of the biggest housing bills since World War II, the measure will be in effect for the next four years.

♦ BOSTON — Cardinal Richard Cushing has suggested that the Vatican establish a secretariat for promoting world justice and development. Purpose of the secretariat, he said, would be "to mobilize the full influence of the Church—at all levels and among all her members—in a long-range campaign against world poverty and human suffering."

♦ ALBANY, N.Y.—State Commissioner of Education James E. Allen, Jr., has given the green light to participation by pupils in church-related schools in programs under the Education Act of 1965. Allen and his advisors held that participation by such students will not conflict with the state constitution as long as programs for them are financed exclusively by federal funds. The decision gives the go-ahead to allocation of nearly $100 million in federal funds designated for education programs for school children and pre-schoolers from poor families in New York state.

Abroad

♦ ROSARIO, Argentina — A group of Catholic priests have protested a decision by company officials to close a meat packing plant. The plant employs about 4,000 persons. The statement said the company's decision demonstrates "the lack of sensitivity of those who are out of step with history and who cannot restrain their desire for profits in the interest of social peace." The business leaders, said the priests, warn of the dangers of communism without realizing they provide the communists with the best motives for rapid mobilization.

♦ MEDELLIN, Colombia—Over 300 Sisters from various communities met for a week here and decided to establish new houses for their orders in poor districts and to cooperate for more effective action. The communities discussed such topics as liturgy, catechetics, the laity, social aid and vocations.

♦ RIO DE JANEIRO—The government of Brazil has allocated 800 million cruzeiros (about $1.3 million) to a Church-sponsored literacy program. The Ministry of Education and Culture will place the money at the disposal of the Basic Educational Movement of the Brazilian Bishops' Conference, which has had an agreement with the central government since 1962.

♦ BUENOS AIRES—The archbishop of Buenos Aires said that Catholics may have to free themselves from organized forms of Catholic action to form "outposts" from which to implement the Church's social teachings. Cardinal Antonio Caggiano affirmed the basic right of workers to strike, but said that strikes were becoming so numerous in Argentine that they represented a "chronic evil." Workers should strike only when the strike is justified, and "only when all other remedies have been exhausted," he affirmed.

♦ ROME—The superior general of the Society of Jesus, Father Pedro Arrupe, S.J., has called upon Jesuits throughout the world to take up the duty entrusted them by Pope Paul, the study of atheism and the struggle against it. Urging the Jesuits to deepen their understanding of their founder's ideals, Father Arrupe said such a task is necessary because of the situation of the world, the Church and the Society of Jesus itself.

♦ BERLIN — A few Catholic priests in the Polish region of Pommern currently pay the Polish government as much as $8,000 per year in taxes for school classrooms in which religious instruction is given, it was reported here. They are also forced to pledge their own property to prevent the government from taking over the classrooms. Priests assigned to parishes which are already behind in their taxes, or which maintain classrooms in several different villages, find themselves saddled with an extremely high tax burden, the report said.

♦ BONN, Germany — Diocesan chancellor and president of the Catholic Peace Movement, Father Elek Rakosi, was appointed vicar general of the 900-year-old see of Gyoer, Hungary, it was learned here. In 1960 Budapest government officials appointed Father Rakosi as chancellor of the diocese of Gyoer, whose ordinary, Bishop Kalman Papp, now 79, long has been ill.

TO RECEIVE FRANCISCAN HABIT—Fifteen young women from the Indianapolis Archdiocese are among 29 who will be invested in the habit of the Sisters of St. Francis, Oldenburg, on Thursday, Aug. 12. Archbishop Schulte will officiate. Shown above, first row from left, are: Agnes Buckler, Connersville, Sister M. Madeleine; Bette Ann Wismann, New Albany, Sister M. Petra; Margaret Rahe, Batesville, Sister Mary Richard; Mary Harmeyer, Batesville, Sister Mary Alvin; and Emilie Lunsford, St. Mary-of-the-Rock, Sister M. Arnold. Standing, from left are: Kathleen Weiler, St. Peter (Franklin County), Sister M. Joanne; Sandra Blank, New Castle, Sister Sharon Marie; Mary Anne Huesman, Shelbyville, Sister John Mark; Jane Poinsette, St. Monica, Indianapolis, Sister M. Noella; Carmel Hanson, St. Lawrence, Indianapolis, Sister M. Ingrid; Susan Wetzler, St. Michael, Indianapolis, Sister Mary Ruth; Janice McCracken, Holy Trinity, Indianapolis, Sister Marie Paul; Helen Burger, St. Gabriel, Sister Mary Alacoque; Kathleen Reilly, St. Lawrence, Indianapolis, Sister Eileen Mary; and Charlotte O'Gara, Holy Name, Beech Grove, Sister Mary Jolyn. (Staff photo)

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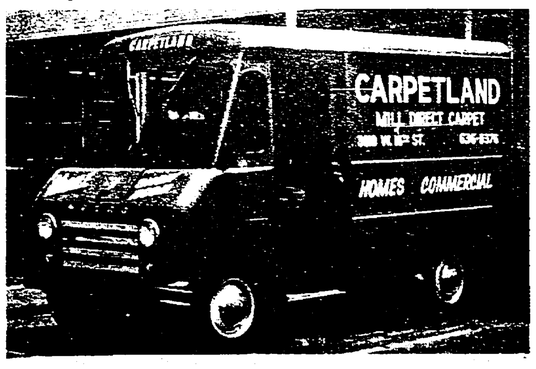

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Comment

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

'Discrimination'

It is mildly amusing that the Klan and its satellites are taking such a relatively gentle attitude toward Catholics in their recruitment efforts in Indiana.

Have Catholics suddenly become insignificant among the numerous perils the Klan sees in its magalomaniac strivings for a "native-born, white, Gentile, Protestant" America?

Or has the substantial growth of the Church, both in its size and the influence of its members, made the Klan and associated hate outfits reluctant to arouse the militant spirit among Catholics that prevailed in the 1920s?

In either case, we feel discriminated against. We demand the right to equal representation with Negroes, Jews, Masons, "foreigners," and others on the vigilantes' hate roster.

In the post-World War I eruption of the KKK, Catholics were in the forefront of the battle against the Klans as many Hoosiers past the age of 50 will recall.

In smaller Indiana communities the only available "enemies" often were Catholics, many of them of foreign birth. They accepted the challenge with zest and, with the assistance of decent non-Catholic elements in those communities, the seemingly all-powerful Klan finally was licked to a frazzle.

To be sure, Catholics still are anathema to the Klan and its interlocking directorate of bigots. But in their efforts to get back into business again in the North, the imperial wizards and grand titans appear to be sidestepping open combat with Catholics, while concentrating their attacks on Negroes, civil-rights workers, Jews, pacifists, the U.S. Supreme Court, the United Nations, water fluoridation, a majority of Protestant ministers, most Republican and Democratic political leaders, and any Mongolians who happen to be around.

It may be that the Klan and the National States' Rights Party of Georgia chose Indiana in launching their new Northern drive because of the shockingly heavy vote George Wallace got in the 1964 state presidential primary. And it may be that they are being "soft" on Catholics for the moment because they misinterpret the fact that a lot of that vote came from Lake County, which is heavily Catholic and at the same time an area of racial unrest. If so, we recommend they look to Selma for a truer picture of Catholic racial attitudes.

Or it may be, simply, that the KKK has chosen Indiana as a testing ground because it had such phenomenal success in this state four decades ago.

Whatever their line of reasoning, KKK leaders may rest assured that Catholics will not be lulled by a Madison Avenue approach when it comes to fighting terrorist organizations which are refuges for rascals, racketeers, and murderers.

And we trust that the imperial wizards and their tawdry lieutenants will be proved wrong in their calculation that Indiana still is a happy hunting ground for government by nightriders and human mad dogs.

●

Johnson's door

House and Senate judiciary committees are moving rapidly toward a further adornment of President Johnson's remarkable legislative program—the ending of the national origins immigration quota system and its replacement by a first-come, first-served system.

Three Presidents before Mr. Johnson sought similar reforms, but failed. Mr. Johnson appears likely to have his way in making more meaningful the concept of a nation created from the "tempest-tossed."

For more than 40 years this country has been less than the melting pot that it is sentimentally believed to be because immigration quotas for other nations have been based upon the national origins of the American population in the 1920 census.

This had the purpose and effect of tagging certain nationalities as undesirables. Britain has the largest quota, which it never has filled, while Italy has 125,000 nationals awaiting admission by the United States.

The old law has a taint of racism unbecoming to a nation built on immigration. It has been a constant source of embarrassment for a nation purporting to be the leader of the democratic world.

Under the new law — assuming it is passed by an enlightened Congress — the quota system will be scrapped over a three-year period. It is not an entirely unselfish law in that the first-come, first-served concept will be qualified by the early admission of persons with special skills and potential contributions to the nation.

This touch of selfishness, however, is balanced by an understanding provision to admit persons on a basis of family ties. The reunion of families, too often in the past, has often taken years of bureaucratic channeling and even special acts of Congress.

On balance, the measure is a splendid one which will relieve us of an immigration system which has denied many people entry just because they were born on the "wrong" side of the world, according to the deplorable theory advanced in existing legislation. Mr. Johnson is opening wider the freedom door.

●

No privacy?

A few weeks after the tragic death of President Kennedy, best-seller lists began blossoming with volume after volume of Kennedy lore. Most of the books have been compilations—speeches, photographs, biographies, both treasure and trivia.

Now, after sufficient time for the respective authors to fulfill contracts with publishers, comes a spate of confidential, off-the-record reminiscences by trusted, often intimate, White House associates.

The chosen lieutenants, not at all private types, are gathering a rich harvest for spilling a few beans.

Granted Kennedy is history and millions hunger for every shred of the short-lived legend.

Must death, however, loosen every trusted tongue? Is there a time limit, or a twist of circumstances, governing loyalty and respect of confidence? Is a nation's leader less entitled to personal fealty than the average friend or employer?

The presidency has been called the loneliest job in the world. In the light of revelations from these prolific "insiders," the job can only become more so.

Death penalty

On that dark day in November, 1963, when President Kennedy was assassinated, much of the nation was further shocked to learn that the murder of a President is not a federal crime. Lee Harvey Oswald came under the jurisdiction of Dallas County, Texas, and himself was slain two days later in a jail corridor.

The House and Senate now have approved a bill to make the assassination of a President or Vice-President a federal crime punishable by death, just as are kidnaping, treason, murder on a government reservation, and murder of a federal law enforcement officer.

We certainly approve the classification of a presidential assassination as a matter for federal jurisdiction. Such a law should have been put into force 100 years ago at the latest, after President Lincoln was shot.

But we also approve of the Justice Department's position favoring the abolition of the death penalty for any federal crime, whether it be the assassination of a beloved President or a mixed-up knifing on an Indian reservation.

The Criterion has long argued that, although capital punishment may be justified and even demanded in some civilizations and under certain given circumstances, life in the United States has long made the death penalty an anachronism.

The American Civil Liberties Union recently adopted a new policy of seeking an end to death penalty statutes everywhere on the sound grounds that it denies equal protection under the law, is cruel and unusual punishment, and irrevocably removes guarantees of due process of law.

We hope the Justice Department's strong opposition to the capital punishment clause in the presidential assassination measure prevails over the Senate-House majorities. Abolition of the death penalty by the federal government would go far to remove this horrid anachronism from the statute books in many states, including Indiana.

The Menace

● QUESTION BOX

Those 'temporary' altars

By MSGR. J. D. CONWAY

Q. I am wondering why our present altars cannot simply be moved forward or reversed, so that it won't be necessary to build new altars. The most frequent complaint about the new set-up concerns the ugly temporary altars which are springing up in every church, so that the Mass can be said facing the people. All our beautiful churches are spoiled by these monstrosities.

A. In numerous churches the altars have been moved forward or reversed, but many of our old altars were built in such a manner that this is not possible.

I believe it is unfair to call most of our temporary altars ugly, and I have never seen one which should be called a monstrosity. An ugly thing is repulsive and offensive to the sense of beauty. Our simple little tables with their plain lines might be called austere, severe, or even homely. Certainly they are not elegant or luxurious; but their honesty and modesty keep them from being ugly.

I have seen hundreds of altars which were indeed monstrosities, because they deviated hideously from the natural, normal form that an altar should have, were huge, prodigious, misshapen, and grotesque. Many of these monstrous affairs are in the baroque churches of Europe, but more of them are in the colonial gothic churches of our own U.S.A. They are towering, massive, meaningless agglomerations of spires, cones and curliques ornate with gold leaf and laden with plaster statues.

From our childhood the liturgical taste of many of us has been perverted by our daily or weekly gazing at these distracting violations of esthetics. Maybe the shock of a plain table with its rigid lines may be a good antidote for us. I do not imply that we should never progress beyond them. Temporary altars serve only for a time; they are transitional. We need patience while we await something better. And we need sound artistic taste and sense in constructing our new permanent altars. May they never become monstrosities.

●

Q. Recently I read a story of an American Catholic young lady who married a Greek Orthodox young man. They were married in a Catholic church one day and a Greek Orthodox the next. Both ceremonies took place in Athens. I was always under the impression that a Catholic could marry only in one, Catholic, ceremony unless a civil one is required by law.

A. Your impression accurately reflects the law of the Church as stated in the first two paragraphs of Canon 1063. But there is a third paragraph to that Canon: it states that it is not forbidden, when the civil law requires it, to go before a non-Catholic minister so that the marriage may be recognized as valid by the state.

This third paragraph does not apply precisely to your case because it supposes that the minister is performing a civil function only, not a religious one. The Orthodox priest performed a religious ceremony, and probably did not consider the marriage of the Orthodox man valid until he had done so. But I believe this is tolerated by the Church because the Greek state does not recognize as valid the marriage of Orthodox Christians unless celebrated by an Orthodox priest.

The Second Vatican Council in its Decree on the Catholic Churches of the Eastern Rite shows a tolerant attitude towards the paricipation of Eastern Catholics in Orthodox ceremonies. And it recognizes as valid the marriage of an Eastern Catholic before an Orthodox priest. It does not permit such marriage however, naming it illicit.

●

Q. My daughter says breaking one of the 10 Commandments is not a mortal sin, like stealing, etc., or telling a small lie. She says if you should tell a lie you can go to Communion without going to confession first. Also if you steal from a man who has a lot of money it is not as great a sin as if you should steal from a poor man. We say she is all wrong. When you steal, whether a little or a large amount, it is the same: you are breaking one of the Commandments.

A. Your daughter is right. The 10 Commandments are not all of equal importance, and you do not sin simply because you break out of them (they have been fractured to bits for centuries). You sin because you do something wrong, something harmful to your neighbor, something which contradicts your professed love for God. And it is not a sin unless you know it is wrong and do it deliberately and freely.

There is a great difference between stealing a penny and stealing a hundred dollars. There is much difference between taking $10 from a rich man and stealing a poor man's last buck. Any kind of stealing is unjust and anti-social, and it reveals a streak of dishonesty in the thief. But not all stealing is a mortal sin: only that which you know to be a grave violation of justice, a serious failure to show love for your neighbor, and consequently a serious failure to love God—who loves both you and the neighbor.

Any kind of lying reveals a weakness in the liar, a failure of honesty and reliability. But there is much difference between telling a little white lie, to squirm off the hook; and telling a big whopper which does serious harm to your neighbor.

The gravity of sin is primarily in the will of the sinner, who fails to love God and neighbor. But you don't destroy a great love by minor failures.

●

Q. What happened to the Rogation Days? We and all the farmers used to go to Mass on one or more of the Rogation Days. Now they are not even mentioned. Are they dropped or forgotten?

A. They are right there, where they always were: on April 25 (the feast of St. Mark) and on Monday, Tuesday and Wednesday before Ascension.

OPINIONS

Rancho Framasa

To the Editor:

The page of pictures by News Editor Paul G. Fox in the July 30 issue of The Criterion was truly a delight and a worthy tribute to one of the CYO's finest activities, Camp Rancho Framasa. I have had three sons go there over a period of several summers, and wish I had more to send. The camp is truly a "vacation bargain." It is wonderfully administered, without being over-protective, and my youngsters always came home with regrets at not being able to stay another week. I gather that nearby Camp Christina for girls has equal merits, but we were not fortunate enough to have any girls to send there.

Mrs. T. B. R.

Indianapolis

Thanks

To the Editor:

This is to thank The Criterion for the consistent role it has been playing in ending forever, one hopes, the ancient misunderstandings and hatreds among Catholics and Jews.

In your July 30 issue was a most significant news story telling how officials of the Diocese of Trent, Italy, are considering suppression of the local veneration of Blessed Simon of Trent, a small boy allegedly killed by Jews in 1475.

The story of this killing seems to have been a concoction of medieval writers, who told how the boy was kinapped by a Jewish doctor and killed to obtain Christian blood to be used in a synagogue during the Jewish pasch.

Catholic historical experts now have decided there was no truth to the frightful old tale. And your news story quotes Butler's Lives of the Saints as stating flatly that no evidence ever has been found to show that Christian blood ever had been used in any part of Jewish ritual.

Yet this and similar myths dating from the Middle Ages have been employed in various parts of the world for centuries to foment pogroms and other anti-Semitic activities. How many Jews and Catholics have died needlessly in such outbreaks of hatred will never be known.

I hope the day soon arrives throughout the world when all such vicious falsehoods—perpetrated by Catholics, Protestants, Jews, Arabs and grasping political adventurers—will be exposed to the light of truth. Then perhaps we in our time may live in peace and in accord with the ideals of your great Pope John XXIII, who once advanced toward a Jewish group with arms outstretched and uttered the unforgettable greeting, "I am Joseph, your brother."

As a Jew, I pray for the elimination of poisonous lies, as well as forgetfulness and forgiveness of unpleasant old facts. The whole world cries out for brotherhood, not "victory" and not revenge.

(Name withheld)

Terre Haute

Some are rebels

To the Editor:

It probably is true, as you stated in an editorial last week, that many youngsters branded as high-school dropouts are really "forceouts"—victims of social and academic pressures which they find just too much to bear.

But some others can be classified only as rebels, to use the most polite term at hand. These youngsters of 15, 16 and 17 either have been spoiled rotten or have suffered from an almost total lack of parental and school discipline, to the point that they are without self-discipline.

How else does one account for the unprecedented degree of wildness in youth today—the riots, the lawlessness, the cynicism, the laziness, and the restless search for "kicks"? Other generations of youngsters, it seems to me, faced up much better to the problem of being "disadvantaged," to use one of your favorite words.

I don't think it is good for youngsters themselves for so many people to be seeking more and more ways to excuse their behavior. Before long, today's teeners are going to have to face up to responsibility without excuses. They may as well begin now.

Let me stress again that I realize that many high-schoolers are "forceouts" who deserve and need assistance. But a lot of the others are simply ducking the fight after the manner of the small boy who played hookey from school because of illness—he was sick of it.

L. F. Mozden

Indianapolis

YOUR WORLD AND MINE

Who has the right to keep the peace?

By GARY MacEOIN

Triumphalism was notably absent from the recent celebrations of the twentieth anniversary of the founding of the United Nations. It was more like a meeting around a sick bed, a meeting at which estranged relatives berated each other for causing the illness, and at which the doctors urged mutually incompatible remedies.

One of the reasons for the gloom about the UN, as Secretary General U Thant has pointed out, is the proposal for permanent international police forces not under UN control. The idea obviously arose from the decision to soften the impact of the United States landings in Santo Domingo by bringing in troops from some Latin American countries and putting the occupation forces under the command of the Organization of American States. It was formally developed by President Johnson in an address at Baylor University.

Whatever theoretic merits the proposal might enjoy, it would seem to come up against one concrete fact. It is in clear violation of the Charter of the United Nations. And while the Charter is not so sacred as to be incapable of amendment, there does not seem to be the slightest possibility of getting the member nations together even to discuss Charter revision.

●

The Charter, it is true, approves of regional arrangements or agencies whose object is to encourage peaceful settlement of local disputes, and to help maintain international peace and security. It immediately adds, however, that "no enforcement action shall be taken under regional arrangement or by regional agencies without the authorization of the Security Council."

There is just one exception to this provision, and it is worth noting. Remembering the unhappy experience of the League of Nations, the authors of the Charter stipulated in Article 107 that problems arising out of World War II were outside the jurisdiction of the UN and were reserved for the Big Four among the victors. This is noteworthy, because the Big Four have not yet agreed on peace terms, nor is there much sign of their doing so. It is one reason why the UN cannot keep the peace. There is no peace to keep.

●

The formation and maintenance of regional police forces is not forbidden. But they cannot take action without prior approval of the Security Council. And the entire Johnson argument hinges on this point. He wanted a force that could be pressed rapidly into action in spite of the veto to be anticipated in the Security Council.

Quite apart from the legal issues, however, it seems to me that there are weighty arguments against the proliferation of "regional police forces" authorized to act without reference to the United Nations. We can assume that a regional force in which the United States was the dominant power would not be used for purposes contrary to justice. But what about the other regional forces which would undoubtedly be formed, if the principle was generally accepted?

When Russian tanks overwhelmed Hungary less than ten years ago, it was at least perfectly clear that the action was in violation of the UN Charter, and the United Nations went on record as condemning the outrage. Soviet Russia at the head of a "regional police force" could repeat its action without even that danger. And what would stop Red China from forming its own regional police force in South East Asia? And Nasser in the Arab world?

●

An even more concrete argument, it seems to me, has been overlooked by those urging a force under the control of the Organization of American States. This Organization cannot be counted on to move swiftly and decisively in the kind of emergency which President Johnson had in mind.

The major Latin American states were opposed to our intervention in Santo Domingo, and that included even firmly anti - Communist governments like those of Venezuela and Chile. The outlook, as I see it, is for ever greater resistance to United States initiatives on the part of the other American states. This leaves us with the choice of working through the United Nations or going it alone.

LI'L SISTERS By Bill O'Malley

"YEAH...TODAY'S FRIDAY...WHY DO YOU ASK?"

● *THE YARDSTICK*

Does expense of moon race make sense?

By MSGR. GEORGE HIGGINS

Father Karl Rahner, S.J., one of the world's leading Catholic theologians, recently voiced doubts about the "moral implications" of the race to the moon. In an interview with Father Eugene Bianchi, S.J., published in the Jesuit weekly, America, he said that it might be "moral vulgarity of a low order" to spend billions on a space flight when we are faced with a worldwide problem of hunger.

Seymour Melman, professor of industrial engineering at Columbia University, shares Father Rahner's point of view on this matter and, indeed, goes him one better. Melman has no doubts about the pros and cons of the race to the moon. On the contrary, he is firmly, not to say passionately, convinced that the space race—which, in his opinion, was decided on by our government more for political than for scientific reasons—is "an evasion of the substantive issues which deeply concern most of the people of the earth: How can one organize and act for rapid economic development, so that the potentials of science and technology can be realized for man? Which social order best combines efficiency with human freedom?"

For the cost of one lunar landing, he says—quoting a former president of the American Academy of Science—the United States could give a 10% yearly salary increase for 10 years to all U.S. teachers; make a grant of $10 million to each of 200 small colleges; provide complete seven-year fellowships to train 50,000 scientists and engineers at $4,000 per man, per year; build and endow complete universities, with liberal arts, science, engineering, and agricultural faculties in each of 53 natons; establish three new foundations, like the Rockefeller Foundation; and still have enough left over to apply $500 million to public education on science.

●

If, instead of providing these humanitarian services, we spend $30 billion on a spectacular flight to the moon, Melman asks, "Won't we and many millions of people throughout the world wonder: What sort of society is this that could devote so much wealth to so trivial a purpose?" ("Our Depleted Society," Holt, Rinehart and Winston, Inc., New York, $5.95.)

Bishop John J. Wright of Pittsburgh is among those who are not impressed by this line of reasoning. The Bishop has pointedly taken issue with Father Rahner's "chilly caution" toward space projects and has suggested that the German theologian's "unexpected melancholy" on the subject of space exploration might be eased by recalling that "human culture has never been advanced . . . by dispirited civilizations." He reminds Father Rahner that unprecedented sums are being devoted to a wide variety of humanitarian purposes, here and all over the world—"all out of the same tax funds which are also opening up the human conquest of space."

●

Professor Melman—if I understand his thesis correctly—would probably say, in reply to the Bishop: Yes, we are spending unprecedented sums for strictly humanitarian purposes, but we are not spending enough, and will not be able to spend enough in the future, if we continue to allocate such a disproportionate share of our national wealth and personnel to nuclear "overkill" and to the conquest of space. In other words, Melman would argue that "by favoring rockets, we have automatically chosen guns rather than butter."

In thinking about the issues involved in this exchange of views on the pros and cons of space exploration, I find myself being drawn simultaneously in both directions. On the one hand, I share Bishop Wright's contagious optimism about the potential benefits to mankind of a successful flight to the moon. On the other hand, I wonder whether we can really have our cake and eat it too—i.e., whether we can spend untold billions on a potentially unsuccessful flight to the moon and still have enough left over to meet our staggering obligations here on earth.

●

In any event, I don't think we are spending enough at the present time for strictly humanitarian purposes. Whether this is because we are spending too much on nuclear "overkill" and space exploration is anybody's guess. My own guess, with all due deference to Professor Melman, is that we probably wouldn't be doing substantially more about world hunger, education, health, etc., even if we were not so deeply involved in the arms race and so desperately determined to beat the Russians to the moon.

Be that as it may, Dr. Timothy W. Costello, Republican-Liberal candidate for President of the City Council of New York, hit the nail right on the head when he said, a few weeks ago, that "it may well be that we will not solve the problems of our cities until we mobilize the same kind of all-out effort that may land us on the moon." It would take much more optimism than I can presently muster to believe that we intend to do anything of the kind in the foreseeable future.

● *WHAT OF THE DAY*

He's off for the Orient

By REV. JOHN DORAN

Come with me.

This column, which is usually a hodge-podge of whatever thoughts happen to strike this mind of mine, is going to become a travelog for the next several months. Why? Just because that's the way my mind will be running. I am leaving for a trip through the Orient to the Holy Land.

This year Father Lambert and I, who are both celebrating our twentieth anniversary of ordination, are taking a trip we have long planned, and—in passing—for which we have long saved. We are fulfilling a priest's ambition of visiting the Holy Land, and my own personal ambition of visiting the tomb of this parish's patron, St. Thomas the Apostle, in India. It would be foolish to pretend that we are not also fulfilling the ambition of travel through far away places.

●

A man who is foolish enough to write a weekly column becomes very aware of his intellectual limitations. He knows that he does not know enough. Hence, the chance to broaden knowledge and broaden background is a chance at which he will jump. I am inviting you, if you wish, to take the jump with me, and follow along through the Orient to the Holy Land, riding along uncomfortably, but economically, in my typewriter case.

These columns, which will be flowing from that machine during the next couple of months, will make no pretense at learning or authority. They will be simply my observations as we go along. They will not be "inside" anything, but rather alongside of everything, observing, then thinking out loud. The State Department is not sending me as an "expert." I'm sending myself as an "inexpert" just to learn a little more, and to share it with those who want to share.

●

A traveler needs, besides money and drip-dry clothes, an open mind, an observant eye, and an understanding of the myriad ways in which the human being can look at and live life. A traveler can be as contented as a cow with the life he lives, but needs to know that not everybody in the world would want the same. I can't be too sure that the boat-dwellers of the Klongs in Thailand would want to change places with me in my desert dwelling, or that the camel drivers of Egypt will all want to be chauffeurs on Pennsylvania Avenue. A traveler needs understanding of the scope of human possibilities. I hope to bring this along. We shall see.

So, let's go. Next stop . . . Tokyo.

Spanish amnesty

MADRID—The Spanish government has announced an amnesty in honor of the current holy year of St. James the Apostle, whose tomb is reputed to be in Santiago de Compostela.

ONE POPE, ONE WORLD

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

WHAT THE REST OF THE WORLD IS LIKE

Touched by suffering they've seen, U. S. Air Force men gave nickels, dimes, quarters, dollars (total: $65,000) for Pope Paul's program for the poor. . . . For only $10 the Pontifical Mission for Palestine feeds a refugee family for a month! As a token of our thanks, for each $10 gift, we'll send you an Olive Wood Rosary from the Holy Land. . . . In Kerala State, south India, Archbishop Mar Gregorios wants to set up in every parish a five-acre demonstration farm to show people how to improve food production. Each farm (backyard chicken coops included) will cost only $975. Like to give a farm, or part of it? Youngsters in Kerala have only rice these days for breakfast, lunch and supper! The average family's income is less than $1 a week. Help us wipe out hunger!

WHAT'S A WIFE WORTH?

An American housewife's week is worth $159.34, if you calculate the time she spends as cook, chauffeur, plumber, etc., according to a New York bank. . . . What's a native Sister worth? Day in day out she gives her life free-of-charge to the poor. To train a native Sister takes only two years, costs only $12.50 a month ($300 altogether). If you'd like to "adopt" a Sister-to-be, write to us. She will write to you, keep you informed of her progress.

WHERE CHRIST BECAME A CARPENTER

In Nazareth, where Our Lord became a carpenter, Salesian Father Charles Pecot needs vocational-training scholarships ($275 each) for 13 Christian Arabs in their 'teens next month. Give one scholarship in your father's memory? Learning now how to support himself for life, the hard-working teenager will write to you, pray for you.

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A vote for working mothers

WASHINGTON—Women who work may be better mothers than those who devote all their time to their children, a priest-marriage counselor said here.

Father George Hagmeier, C.S.P., told a Trinity College seminar that sociologists are suggesting that fulltime motherhood has contributed to unaggressive, immature children because the mothers use their children as an antidote to their own boredom.

"Getting the mother out of the house is as important as getting her back in," he said. "Variety of activities is more wholesome for a mother as well as for any other human being, and a working mother is more able to 'listen with her total person' when she returns to the home each day."

Marian to expand faculty this fall

Marian College will add seven new full-time faculty members to its teaching staff this fall, in addition to two instructors who are returning from leaves-of-absence.

Joining the English Department will be John L. Darretta and E. Forrest Scarborough. Darretta holds a master of arts degree from Fordham University with American literature as his concentrated field of study.

Scarborough, a doctoral candidate in comparative literature at Indiana University, received his undergraduate degree from the University of South Carolina.

Sister Mary Norma, O.S.F., a Marian alumna who obtained her doctorate in Latin from St. Louis University, will teach classical languages.

ROBERT M. GASPER, a graduate of the University of Wisconsin, will become a full-time instructor in the mathematics department. He has taught in the Evening Division at Marian and on the Indianapolis campus of Purdue University.

Alexander McDonald, who has a doctorate in music from the University of Michigan, will join the music department.

Larry M. Bridges, who holds a master's degree in physical education from Indiana State University joins Marian's physical education department as coach of track and cross-country.

RETURNING TO the physics department as a full-time instructor will be Arthur J. Schultz. Schultz has taught part-time at Marian for the past three years. A graduate of Purdue University, he is a registered professional engineer and served as an instructor in the physics department at Purdue University's Lafayette and Indianapolis campuses.

Father C. Patrick Smith will return to Marian's theology department following a leave-of-absence to complete his graduate work at the Catholic University of America, Washington, D.C.

Robert E. Moran, who has been on leave to pursue doctoral study in theatre at Indiana University, will return to the speech and theatre department.

Ohio legislature gives its approval to 'fair bus' bill

COLUMBUS, Ohio—A hotly fought battle over a "fair bus" bill ended in the Ohio legislature when the Senate overwhelmingly approved the measure by a vote of 29-1.

Gov. James A. Rhodes was expected to sign the measure promptly.

The House passed the bill, 86-45, after making minor changes in the legislation which had been approved by the Senate June 29 by a vote of 25-5. The Senate then accepted the modified bill (July 30).

Under the legislation public school districts would be required to provide bus transportation to non-public school pupils living more than two miles from school. Estimates put the cost of the program at $2 million yearly and the number of additional pupils benefited at 68,000.

The measure appeared headed for an early court test, however. Both the Ohio Civil Liberties Union and a group called Ohioans Against the 'Fair' Bus Bill said they would take it to court.

Bus rides are provided for non-public school pupils in all or part of 22 other states besides Ohio.

Society to meet

CHICAGO — The American Catholic Sociological Society will hold an interfaith exploration of the sociology of religion during its annual convention here Aug. 27 to 29. Catholic, Jewish and Protestant speakers will consider the significance of religion in connection with social policy, social change, education, the family and political behavior.

The Criterion

Official Newspaper of the Archdiocese of Indianapolis

124 W. Georgia, P.O. Box 174
Indianapolis, Ind. 46206
MElrose 5-4531

cpa

Entered as Second Class matter at Post Office, Indianapolis, Ind.

Entered as Second Class matter at Post Office, Indianapolis, Ind.

EDITOR, Rev. Raymond T. Bosler; ASSOCIATE EDITOR, Rev. Paul J. Courtney; MANAGING EDITOR, Fred W. Fries; NEWS EDITOR, Paul G. Fox; ADVERTISING MANAGER, James T. Brady

Price $4.00 a year.

Published Weekly Except Last week in December.

U.S. birth total still declining

WASHINGTON—The number of babies born in the U.S. continued to decline during May, new figures released by the Public Health Service show.

During May there were 302,000 births in the country, compared with 331,000 in May, 1964. The birth rate was 18.4 per 1,000 compared with 20.5 the previous year.

At this rate, the number of babies born this year will drop below 4 million—the first time this has happened since 1953. The estimated total number of births in the first five months of this year was 1,522,000, compared with 1,646,008 during the first five months of 1964.

A Public Health Service spokesman noted that the decline began in 1958. The countrys' record high number of births was in 1957, when 4,308,000 children were born.

Archbishop's Schedule

Thursday, Aug. 12 — Oldenburg, Profession.

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

Biblical session scheduled at ND

NOTRE DAME, Ind. — The Catholic Biblical Association of America will hold its 28th annual meeting at Notre Dame University here Aug. 31 to Sept. 12.

Papers will be delivered on topics which include the current status of Scripture and tradition, the background of the New Testament, and the relationship between ecumenism and the Old Testament apocrypha, books sometimes held to be part of Scripture but rejected as such by the Catholic Church.

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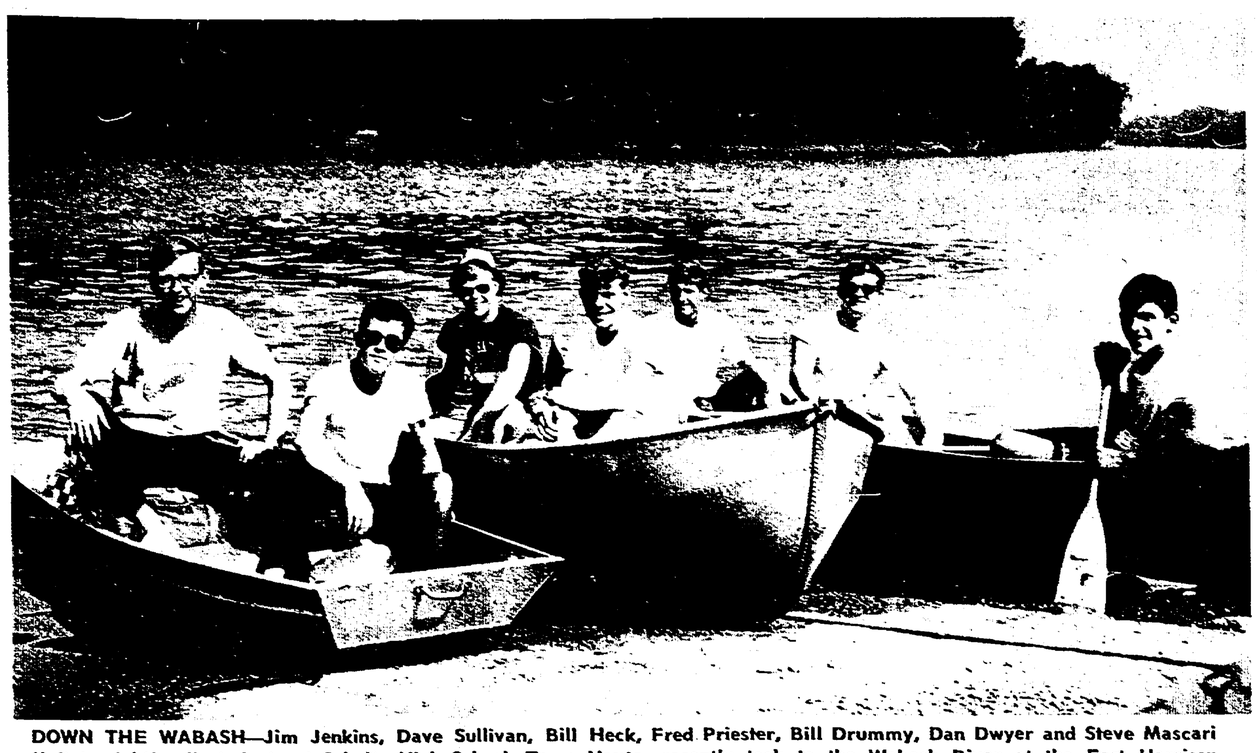

DOWN THE WABASH—Jim Jenkins, Dave Sullivan, Bill Heck, Fred Priester, Bill Drummy, Dan Dwyer and Steve Mascari (left to right), all students at Schulte High School, Terre Haute, recently took to the Wabash River at the Fort Harrison shore in a fleet of three boats for an expedition down the Wabash to Vincennes. (Photo courtesy of Terre Haute Star)

Tennis tourney set to resume

Rain cancels Sunday's slate

Full action is set to resume tomorrow (Saturday) in the 12th Annual Archdiocesan Tennis Tournament after inclement weather forced the postponement of last Sunday's matches.

Participants in the Open Division were instructed to complete their games during this past week, if possible. The remainder of the matches in this class will be played tomorrow and Sunday on the Garfield Park Courts.

NOVICE Girls' competition will continue tomorrow at 10 a.m. at Riverside Park. Girls in both singles and doubles should check in with CYO officials at the park by 9:45 a.m.

Boys entered in the mixed doubles matches should report to Riverside by noon on Saturday; the competition will begin shortly afterwards. Later in the afternoon, the Boys' singles and doubles will be resumed.

ALTHOUGH none of last week's results count toward the final point standings, it appears that St. Catherine's parish, Indianapolis, is on the way toward its fifth consecutive over-all championship. This team, which so thoroughly dominated last year's meet, qualified several players in the Open Division, and showed considerable strength in the Novice Class.

The finals in both divisions will be held Sunday at the two parks. With the exception of the early start for girls on Saturday, all players should report to the courts by 11:45 a.m. both days.

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Movie List

CLASS A—Section I—Morally Unobjectionable for General Patronage

Boy Ten Feet Tall.
Capture That Capsule, Cheyenne Autumn, Circus World, Conquered City, Clarence the Cross-eyed Lion.
Dimka, The Disorderly Orderly, The Duke Wore Jeans, Dear Brigitte.
The Earth Dies Screaming, East of Sudan, Emil and the Detectives, Embassy.
Fate Is the Hunter, The Finest Hours, First Men in the Moon, Flipper's New Adventure, Four Days in November.
The Golden Arrow, Guns of August, Greatest Story Ever Told.
Hamlet, Hey There, It's Yogi Bear.
Indian Paint, Invasion Quartet.
The Lively Set, McHale's Navy, The Magic Fountain, Mary Poppins, Master Spy, The Moon-Spinners, Murder Ahoy!, Murder Most Foul, My Fair Lady, My Son, The Hero, Mysterious Island, Mediterranean Holiday, Mara of the Wilderness.
Never Put It in Writing, Nikki, Wild Dog of the North, Only One New York, The Patsy, Pied Piper of Hamelin, Pirates of Tortuga, Purple Hills.
Queen of the Pirates.
Ready for the People, Rhino, Ride the Wild Surf, Robinson Crusoe on Mars.
Santa Claus Conquers the Martians, Secret of Magic Island, Sergeant Was a Lady, Seven Faces of Dr. Lao, Snake Woman, Secret of My Success, Shenandoah, Sound of Music.
Tattooed Police Horse, Teenage Millionaire, Thief of Baghdad, Those Callaways, Taffy and the Jungle Hunter, A Tiger Walks, Truth About Spring, Topo Gigio.
Valley of the Dragons, Voyage to the Bottom of the Sea, Voyage to the End of the Universe.
When the Clock Strikes, World Without Sun, You Have to Run Fast.
Zebra in the Kitchen.

CLASS A—Section II—Morally Unobjectionable for Adults and Adolescents

Agony and the Ecstasy, Arizona Raiders, Aphrodite, Atlantis, the Lost Continent, Adventures of Scaramouche.
Bandits of Orgosolo, Blood on the Arrow, Bridge to the Sun, Bullet for a Badman, Back Door to Hell, Beach Blanket Bingo.
Cat Ballou, Curse of the Fly.
The Devil Ship Pirates, Dr. Blood's Coffin, Dark Intruder.
Escape by Night, Evil Eye, Evil of Frankenstein, Fail Safe, Frantic, Fool Killer.
Gold for the Caesars, Goliath and the Island of Vampires, Good Neighbor Sam, Guns of Darkness, Gunfighters of Casa Grande.
Harvey Middleman, High Wind in Jamaica, The Horror of It All.
Love and Kisses, Last Man on Earth.
Miracle Worker, Moro Witch Doctor, Mutiny On the Bounty, Mirage.
Naked Edge, Night Train to Paris, The Night Walker, None But the Brave, Nobody Waved Good Bye.
The Overcoat.
Pit and the Pendulum.
Ring of Treason, Robin and the Seven Hoods, Roustabout.
Sardonicus, Scream of Fear, The Secret Door, Secret of Deep Harbor, Send Me No Flowers, Stolen Hours, The Suitor, Seance on a Wet Afternoon, Sallah, Ski Party, She.
Thunder Island, The Trunk, Twenty Plus Two, Thirty-six Hours, Taxi for Tobruk, Tickle Me—That Funny Feeling, Tomb of Ligeia.
Unsinkable Molly Brown, Walk A Tight Rope, War is Hell, Weekend With Lulu, Witchcraft, The World of Henry Orient.
Your Cheatin' Heart, Young Doctors, Young Fury.

CLASS A—Section III—Morally Unobjectionable for Adults

Ada, The Ape Woman, Andy, Armored Command.
Bebo's Girl, Becket, Bikini Beach, Blind Corner, Breakfast At Tiffany's, Buddha, Bus Riley's Back in Town, Bay of the Angels, Banana Peel, Backfire, Battle of Villa Florita, Brainstorm.
Cartouche, Claudelle Inglish, Code 7, Victim 5, Commando, The Couch, Crooked Road.
Die, Die my Darling, Dear Heart, Don't Tempt the Devil, Dingaka.
Face in the Rain, Fargo, For Those Who Think Young, Finnegan's Wake.
Goldfinger, Good Bye Charlie, The Great War, Guns at Batasi, The Guide.
II Successo.
Harlow, Horror Castle, The Hustler.
Invitation to a Gunfignte.
The Killers, Kisses For My President.
Lipstick, Los Tarntos, The Luck of Ginger Coffey.
Mafioso, Marnie, Money, Money Money, My Wife's Husband.
Naked Kiss, Nightmare in the Sun.
One Plus One, The Outrage, Once a Thief, Operation Snafu.
Panic Button, Panic in Year Zero, Paris When It Sizzles, Pie in the Sky.
Rio Conchos, Rocco and His Brothers, The Rounders.
Season of Passion, Seduced and Abandoned, The Soft Skin, Strange Bedfellows, Summer and Smoke, Susan Slade, Symphony for a Massacre.
Tamachine, Thin Red Line, The Third Secret, Three On a Spree, Three Penny Opera, Thunder of Drums, Topkapi, Torpedo Bay, To Bed or Not to Bed, Town Without Pity, Two Women, Two on the Guillotine, The Third Day.
Very Special Favor.
West Side Story, Where Love Has Gone, Woman of Straw, The Woman Who Wouldn't Die.
Youngblood Hawke, The Young Lovers, Young Cassidy.
Zulu.
Important Man, Intruder.
Girl of the Night, Girl with Green Eyes.

CLASS A—Section IV—Morally Unobjectionable for Adults, with Reservations

Freud, Fort Courageous.
Adam and Eve, Advise and Consent, Anatomy of a Murder, Anatomy of a Marriage.
The Best Man, Black Like Me.
Case of Dr. Laurent, Circle of Deception, Cleo from 5 to 7, The Cool World, Crowning Experience, The Collector.
Devil's Wanton, Divorce, Italian Style, Dr. Strangelove, The Easy Life, Eclipse 8½.
King of Kings.
The L-Shaped Room, La Dolce Vita, Lilith, Lolita, Long Day's Journey Into Night.
Martin Luther, Mondo Cane, Marriage Italian Style.
Never Take Candy From a Stranger, Night of the Iguana, Nothing But the Best.
The Organizer.
Pressure Point, The Pumpkin Eater.
The Servant, The Sky Above and the Mud Below, Storm Center, Strangers in the City, Suddenly, Last Summer.
This Sporting Life, Tom Jones, Too Young to Love.
Victim.
The Visit.
Walk On the Wild Side.
The Young and the Willing.
Zorba the Greek.

CLASS B—Morally Objectionable in Part for All

The Americanization of Emily, Abysses, Amorous Adventures of Moll Flanders.
Black Sabbath, Blood and Black Lace.
The Carpetbaggers, Cleopatra, Comedy of Terrors, Crazy Desire, Cry of Battle, Curse of the Living Corpse.
Dementia 13, Devil and The Ten Commandments, Diary of a Bachelor, Four For Texas, From Russia With Love.
Get Yourself a College Girl, Girl Happy.
He Rides Tall, Honeymoon Hotel, Horror of Party Beach, A House Is Not a Home, Harlow, In Harm's Way.
John Goldfarb, Please Come Home, Joy House.
Kissin' Cousins, Kitten with a Whip.
The Long Ships, Looking For Love, Love on the Riviera, Love, The Italian Way.
Maid in the Middle, Masque of the Red Death, Money Trap, Male Hunt.
The New Interns, Night Must Fall, No Greater Sin, The Nutty, Naughty Chateau, The Naked Prey.
Of Human Bondage.
Pajama Party, Palm Springs Weekend, Psyche 59, The Pleasure Seekers.
Quick Before It Melts.
Racing Fever.
Seventh Dawn, Sex and The Single Girl, A Shot in the Dark, The Small World of Sammy Lee, Soldier in the Rain, Station Six Sahara, The Stranger, Sunday in New York, Sylvia.
Tiara Tahiti, The Time Travelers.
Under Age.
Vice and Virtue, Viva Las Vegas.
What A Way to Go, Who's Been Sleeping in My Bed, Why Bother to Knock.
Yesterday, Today and Tomorrow.
Zombie.

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CYO Talent Show auditions scheduled

More than 100 entries for the CYO Talent Show have been received this week in the CYO office from parishes throughout the Archdiocese. Auditions for the August 22 show to be held at the Garfield Park Amphitheatre will be heard at 7 p.m. Thursday, Aug. 12, at St. Michael's Parish Hall, W. 30th St. and Tibbs Ave., Indianapolis.

A letter will be sent to all parishes participating, telling each the times of their appearances.

The show is to be divided into three divisions: vocal, instrumental, and variety. Ten acts from the first two categories and 12 from the third will be chosen from the auditions to appear in the Talent Show.

CYO officials said contestants are to wear the same costumes at the auditions they plan to wear in the show if their acts involve costumes. There will be a four minute limitation for vocal and instrumental acts and the variety acts will be limited to five minutes. If the acts exceed the time limits set, the contestants will be notified.

The same material for each act auditioned must be used in the show without any additions or changes. Contestants at both the audition and show will be judged on showmanship, audience appeal, talent, choice of material and costumes or personal appearance.

Cy Cipher

KICKBALL DEADLINE—August 10 is the deadline for the CYO kickball entries in both the cadet and junior leagues.

●

YOUTH MISSION—Plans for the third annual CYO Youth Mission scheduled for later this month, are underway. Besides the sermon and Benediction, this year's ceremonies will include a "living rosary" procession.

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BOWLING TOURNEY—Entry deadline for the St. Philip Neri CYO Bowling Tournament is August 20. The tourney will begin Wednesday, Aug. 25, and extend to the following Saturday if necessary.

Further information may be obtained by calling Matt Delane, ME 8-0755.

●

COACHES' MEETING — The annual CYO football coaches' meeting will be held Thursday, Aug. 26, at Chatard High School to discuss rule changes and schedules. The coaches of the 100-pound league will meet at 7:30 while the cadet league mentors will gather at 8:30.

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Newman, NFCCS merger reported in planning stage

WASHINGTON — The two major Catholic college student groups in the United States are considering a merger, it was disclosed here.

The National Newman Apostolate and the National Federation of Catholic College Students will consider a proposal to launch a three-year study of of such a merger at their national conventions this year.

The Newman Apostolate meets in New York Aug. 30 to Sept. 4, and the NFCCS will meet here Aug. 29 to Sept. 5.

Msgr. Frederick Stevenson, director of the Youth Department of the National Catholic Welfare Conference, said the merger is still "in the discussion stage." Both groups are sections of the Youth Department.

Msgr. Stevenson said the primary reason for consideration of the merger is to create "one Catholic student voice in the lay apostolate" in the U.S. Another reason, he said, is elimination of duplication of effort.

Ohio University center is a parish

ATHENS, Ohio—Bishop John King Mussio of Steubenville has given to the Catholic center at Ohio University here the canonical status of a parish.

Father Frank C. Cronin has been named administrator of the center to be known as Christ the King parish.

Title game set

The "C" League Junior Baseball teams from Little Flower and St. Pius X parishes, will meet tomorrow (Saturday) at Diamond I of Washington Park to decide the Indianapolis CYO Jr. Baseball Championship for that league.

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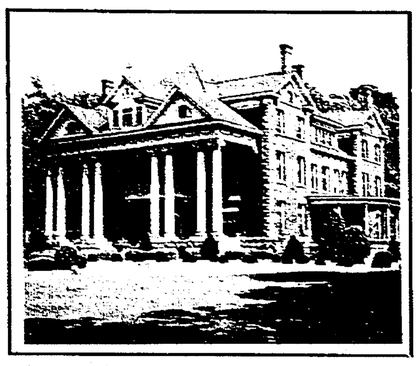
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● *FAMILY CLINIC*

Wife says husband takes barbiturates

By JOHN J. KANE, Ph.D.

For the past four years I know my husband has been taking barbiturates. He has an independent income, doesn't work and does nothing but go to church on Sunday. He has all kinds of excuses for the medication, sore shoulder, cold, etc. The other day I was tempted to commit suicide, but only for a moment. Last night when I came home he was in a stupor, and it took two hours to get him out of it. Can he be cured? Shall I leave him?

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Barbiturates include a number of different drugs. Among them are phenobarbital, pentobarbital sodium, secobarbital, amobarbital and a mixture of seconal and amytal. In the argot of the addicted they are called "goof balls," "Christmas trees" and "Blue Heavens." They have a legitimate use in medical treatment, but it is estimated that about half of the nine million pills produced each year go into illicit trade.

The person under the influence of these drugs acts as though he were intoxicated with alcohol. The amount necessary to produce this state varies with the individual. Those who have become habituated to their use, may consume enough to kill one unaccustomed to their use.

●

A small amount of these drugs at first makes the person relaxed, sociable, outgoing, but he is slower to react and becomes less alert. If the dosage is increased he tends to be sluggish, depressed perhaps querulous. Just as the intoxicated individual gets a "thick tongue," so that his speech is affected, so does the excessive barbiturate user. He may stagger and eventually go into a coma. At this stage he is indeed in a bad way and medical help should be sought at once. if not, he may die.

Unlike the person who has become drunk and then sick, thus vomiting the alcohol, and eventually reviving, the barbiturates are not vomited. A stomach pump is necessary to remove them.

Some individuals take barbiturates and alcohol together. The danger here is that if a person lapses into a coma, he is believed to be drunk on alcohol. Nothing is done for him, and he too may die.

Usually, barbiturates are taken orally, but some dissolve the contents and inject it with a hypodermic needle. If this is the case ulcers may be found on their arms, particularly since many who inject drugs are ignorant of, or careless about observing asceptic techniques so that infection may result.

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Even those who are taking them under a physician's prescription should be careful. Directions are to take one at bedtime to induce sleep. Later, the person awakens and in accordance with instructions takes another pill. If he awakens again, he is apt to be groggy, forget that he has already taken two pills and again swallow one. If enough of the drug is taken, the person may die accidentally. It is not wise to leave the pills close to the bedside for this reason, and if ordered by a doctor, should only be taken in absolute accordance with his instructions.

The use of barbiturates as well as "pep pills" is becoming a serious problem in the United States. Legislation introduced by Senator Dodd and Representative Harris would make it illegal to possess these drugs in large quantities.

At present such laws exist in several states and police are reporting an increased number of arrests of persons for possession. College students have been known to use them, sometimes mixing the "goof ball" with a "pep pill" for kicks.

The reasons why persons become addicted to narcotics, barbiturates and other drugs are far from clear. Research on this matter literally fills volumes but, unfortunately, some of it is pure speculation. For example, some authorities claim that personality defects cause this addiction. But studies on the personalities of users has not been carried on prior to addiction.

Undoubtedly some acquire the habit as a result of association with users who urge them to try these drugs for kicks. They do, and if the reaction is pleasant, may try them again and again until they are "hooked."

Other addictions may result from medical treatment. At first, the drugs are used properly but when the "kick" follows, there is a tendency to increase the dosage. Eventually, these people cannot live without them. They suffer a withdrawal pain which only the drug satisfies. In fact, some undergo convulsions and delirium.

People who suffer acute anxiety, and are severely tense may turn to barbiturates after they have been heavy drinkers, even alcoholics. They discover that these drugs can have the same effect in lowering anxiety or in relieving tensions that alcohol had. But in reality, the ultimate danger is even graver.

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If you are certain that your husband is addicted to barbiturates, then he is a medical problem. Consult your physician at once. He will be able to make a proper diagnosis and recommend treatment.

Treatment generally requires institutionalization and your physician is the best guide to the type of institution necessary, providing he agrees. The addict's dosage is reduced gradually. But he must be kept under careful observation. For example, it is wise that his bed be provided with bedboards so that he does not fall out in the event he suffers convulsions. I mention this, not to frighten you, but to convince you that it is unlikely he can be cared for at home.

Unfortunately, at present, barbiturate addicts are not eligible for admission to the federal hospitals which treat narcotic addicts, located in Fort Worth and Lexington.

Your husband can probably be cured if the matter is faced realistically by you. I doubt he can do so. But his environment will have to be guarded carefully after he returns home because the number of relapses is large.

Of course, you should not leave your husband. At present he is a sick man, and he needs you now more than ever. See that he gets medical help. You may also help others if you discover and report the source of his supply which is certainly illegal. This is an increasing problem, i.e. barbiturate addiction. Unfortunately, it probably goes unrecognized in too many cases.

● *THRU GOD-COLORED GLASSES*

A practical woman

By GILBERT ROXBURGH, O.P.

We hear from non-believers every so often that our image of God is excessively anthropomorphic—that is, cast rather naively into the image of man. While we don't agree, there is some evidence that people once in awhile go too far in bringing God down to human levels. For instance, the elderly woman who took up the study of Hebrew during her final illness. She said she had always wanted to take up the language, and had put it off far too long. "I wish to be able," she said, "to greet my Creator in His native tongue."

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Moments seem to go by so fast that we think ourselves stupid to attribute any meaning to them. Surely there are so many of them that no one of them matters, and we can put off our great projects until some other one of them, perhaps tomorrow.

There aren't really that many, and they really don't go by all that fast. They still tick off only one by one, ready to be used, and the long hours are made up of nothing more than these little, but very real minutes, The reason why I bother to mention it is that not quite so many as I imagine have passed just since Jesus Christ was born—only a few more than a billion. Why, we spend federal money faster than that.

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Many of the quiz programs and panel shows that flicker across our television screens look pretty intellectual, what with the enormous erudition they seem to demand. But how much real understanding of the world do they require? One verdict, at least, might say what was said of the old "Information, Please" radio program years ago—that it was a kind of intellectual chewing gum; you went through the motions, but there was really no nourishment.

●

Don't many of us have very complicated ways of escaping from one or another of life's duties, ruses we work on ourselves or on others to rationalize what we haven't done? But when you come right down to it, aren't they all capsuled in this incident recorded in Arthur Jersild's "Child Psychology"? Escape by way of imagination from an unpleasant situation appeared in the case of a child of four-and-a-half, who said to her mother, "I'm inventing a new paint for the bathtub. It will take twelve years to dry, and you can't use the bathtub for twelve years."

●

There is an old book about the lives of the Christian Fathers of the Desert in very ancient times, called "Sayings of the Fathers," translated by one Pelagius the Deacon and John the Subdeacon. In one place it reads: "The Abbot Pastor said, 'If there be three in one place, and one of them lives the life of holy quiet, and another is ill and gives thanks and the third tends them with an honest heart, these three are alike, as if their work was one.' . . . The Abbot Allois said, ' If a man willed it, in one day, up till evening, he might rise up to the limits of divinity."

Take civil rights lead, King urges Catholics

CHICAGO — The nation's top leader in the civil rights movement said here that in big cities which are strongholds of the Catholic Church, "Catholics can show the way to other religions and the whole community in building a just city and eliminate all traces of racism."

The Rev. Dr. Martin Luther King, who led an estimated 20,000 persons here in three days of demonstrations over charges of de facto segregation in schools, lauded the efforts of priests, nuns and the laity here and earlier in Albany, Ga., and Selma, Ala., on behalf of interracial justice.

The Nobel Peace Prize winner especially paid tribute to the efforts of Catholics in the South, where they are in the minority.

"IN THE GREAT Northern cities where the Catholic Church is very strong, there is a special responsibility and great opportunity for leadership on the part of Catholics," Dr. King said.

During his stay here three Catholic priests and a lay official of the Catholic Interracial Council were convicted of charges of disorderly conduct and obstructing traffic during a June 11 demonstration. They were fined $125 each, but freed on $100 bond each pending appeals.

There were no reports of disorder during the latest three days of demonstrations when marching groups ranged from 6,000 to 30,000 persons. The demonstrations were marked by a series of street-corner rallies during which Dr. King spoke.

HE CALLED the "growing ecumenical nature" of the civil rights struggle "one of the beautiful aspects" of the situation. The cooperation between the three major religious faiths, Dr. King said, has cemented good interreligious relations for the future.

Before passing sentence on the three priests and the laity leader, Magistrate James P. Piragine commented: "It is a sad duty to impose sentence, but we must have law and order irrespective of the cloth of the church."

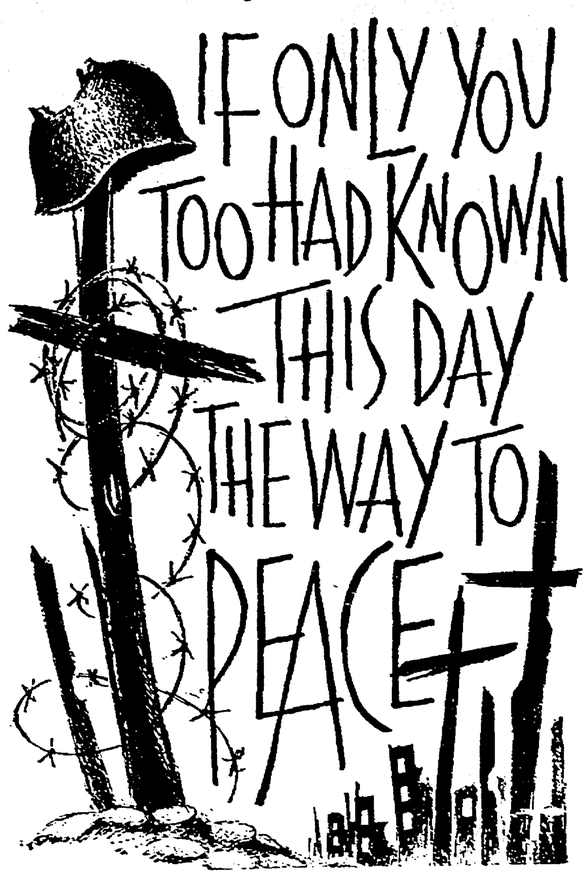
Those convicted included: Fathers John Hill, 40; Thomas Heaney, 27, and Richard Heidkamp, 24, and John A. McDermott, executive director of the Chicago Catholic Interracial Council.

"IT'S A HARD fine, meant to teach the clergy a lesson, but I have no complaint about it," said Father Hill. He added that he was disappointed over the testimony given by police in the case, which he contended was at variance with facts of the situation.

Father Heaney said police witnesses contended they had announced over loudspeakers that there would be arrests if the

(Continued on page 10)

Ninth Sunday after Pentecost



Says Church must bear 'burden of conscience'

ATLANTA, Ga.—The Church must bear the "burden of conscience" if it is to transform society in these days of moral indifference to racial and social justice.

Archbishop Paul J. Hallinan of Atlanta emphasized this in keynoting the Southern Catholic Leaders Conference on Social Change and Christian Response. Five bishops and several hundred priests, nuns and laymen in key positions in Southern dioceses attended the meeting, which included clinics and workshops specializing in various problems created by the Civil Rights Act and its impact in Southern communities.

The archbishop said the Church must be a catalyst. "Guided in moral deliberations by those commissioned to teach, sharing in the tedious as well as the imaginative areas of everyday life, God's people must initiate and quicken the question's response as a catalyst accelerates the change in a chemical process," he said.

WHAT IS needed, he continued, is dialogue—" conversational and formal, with other Christians and Jews, with Negroes and whites, with professionals and volunteers, with government at every level. Out of this will flow a twofold good: the ordained ministery can give moral direction at crucial points, the laity can give themselves to every practical and proper venture. These will include voter registration, Operation Headstart, steps toward education, jobs and housing progress.

"We cannot do everything at once," he cautioned. "Nor can we think of this grave and urgent task as the only task before us. But as the Southern bishops said recently: 'The Catholic Church in the past has done in race relationships what she could. Now she can do more.'

"The chemical catalyst immerses itself to get the right reaction. Yet it emerges unhurt and ready for more work. The Church will not do less."

The Church must also "bear the burden of conscience," the Atlanta prelate said. "It is not to get power or to propect a fine image that religion appears on the picket lines. It is because religion has relevance to the tragic circumstances that called forth the demonstrations. The Church must stand on moral ground when it leads the conscience of its followers."

HE ALSO warned against using prudence "as an excuse for our failure to face facts, as a form of 'gradualism that is merely a cloak for inaction.' . . . The American bishops proposed this question as a test of prudence: Are we sincerely and earnestly acting to solve these problems? Both the ragged segregationist and the rugged agitator should find common sense in that. It is a litmus test for all. Is it the status quo or power or justice that we really want?"

It is not only to the clergy and Religious that this obligation falls, but also to the laity, the archbishop said.

"The laity's function (from Pope Pius XII, 'You do not belong to the Church, you are the Church'—down to the definition in the new Constitution on the Church, 'the people of God') is inspiring an entirely new grasp of what the Church means.

"Catholic institutions must of course share responsibility for moral leadership in racial justice. But laymen in their own secular professions and trades and work, their homes and neighborhoods, share an equal burden. Theirs is the work, as popes and council have clearly stated, of the 'consecratio mundi"—the consecration of the world."

Newman body sets 50th anniversary

NEW YORK — The National Newman Club Federation will celebrate 50 years of existence at its golden jubilee congress here Aug. 30 to Sept. 4.

Speakers at the convention, whose theme is "That All May Be One," will include Bishop John J. Wright of Pittsburgh; Father Alexander Schmemann, dean of St. Vladimir's Orthodox Theological Seminary, Crestwood, N.Y.; Will Herberg, philosophy and culture professor at Drew University, Madison, N.J., and Jaroslav Pelikan, Titus Street Professor of Ecclesiastical History at Yale University.

The National Newman Club Federation was formed in 1915 as the Federation of College Catholic Clubs, and changed to its present title in 1938.

More Catholics

ROME—Since the first White Fathers arrived in 1878, nearly 40% of the population of the African Republic of Rwanda—now estimated at 2,634,451—has become Catholics and another 10% are catechumens, according to Fides, Rome missionary news service.

● *GOOD NEWS*

The idea of sacrifice

By MARY PERKINS RYAN

In one of her early books, published many years ago, the English writer, Caryl Houselander, described how a husband might feel if he came home from his day's work and his wife began ot tell him how uncomfortable she had made herself all day, and said that she had done it to show her love for him. "I pricked my finger ten times on purpose when I was sewing . . . I put salt in my coffee and some pebbles in my shoes . . ." Surely he would think that his wife had a very odd idea of him and of what would please him. And, Caryl Houselander said, "Perhaps God feels the same way about many of the 'sacrifices' we make in order to please Him."

Actually, the biblical idea of sacrifice does not stress the idea of giving up for its own sake, or even of giving up for the sake of getting. The Psalms and the Prophets keep insisting that the Lord does not need sheep and goats and bulls, and that offering them to Him in sacrifice in order to win His favor does not please Him at all.

For the purpose of all the sacrifices perscribed in the Old Testament was to bring the People into God's Presence, doing away, if necessary, with whatever had caused them to lose it, whatever had alienated them from Him. As the Bible keeps saying, these sacrifices made no sense unless they were signs of the worshippers' desire to be at one with God by doing His will. What they had to give up, then, was not a sheep or bullock or whatever, but their own ways that were opposed to His—their idolatry, their lack of justice and mercy to one another. And what they had to give were their "hearts," their desire to live in God's Presence and be at one with Him.

●

The sacrifices were signs of this will and desire. In a holocaust, for instance, in which a whole bullock was burned, the idea was to transfer it from the sphere of human life to that of God, by turning it into smoke. And many of the sacrifices included a meal taken by the worshippers in the Temple, as a sign that the Lord had accepted them into His friendship and intimacy.

In many of the sacrifices also, blood was sprinkled on the worshippers and on the altar. For blood was seen to be a sign of life, the bearer of life and so in some way peculiarly related to God the Creatar of life, and fitted both to purify and to consecrate. At the first Exodus, for example, the blood of the Paschal lamb was used to mark the homes of the Hebrews, thus setting them apart and consecrating them to Him. And when the Covenant was made on Mt. Sinai, after the people had heard God's Law and accepted it as the law of their lives, blood was sprinkled both on them and on the altar as a sign of the union of life now existing between God and His People.

All the Jewish sacrifices, in fact, had in view the same purposes as those of the central event in the Old Testament, the Exodus from Egypt—to bring the people out of their state of being far from God, scattered among idol-worshippers, to their life as His own People, living in His Presence and by His laws. Every sacrifice was in some way a renewal, a recommitment to the Covenant.

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When we think about a sacrifice, then, we should be thinking along the same lines. By going from our human life through death to His Risen Life with the Father, Our Lord realized everything that all the Old Testament sacrifices signified and attempted to achieve. He brought out human nature into the very life of the Son with the Father in the Spirit. When we take part in the re-presentation of His great "exodus" at Mass, we go with Him as His members into the Father's presence—trying to leave behind our sinfulness and self-centeredness that keep us from Him.

And when we "make sacrifices" in our daily lives, these should have the same purpose—to bring ourselves and others closer to God. When our giving-up is an act of going-out-of-ourselves, an act of love offered with Christ's great act of love and obedience, then it is a truly Christian sacrifice. God does not like our discomfort for its own sake—only if it brings us out of ourselves and toward one another and Him.

Image of the Church changing in Denmark

By HELGE KRISTENSEN

COPENHAGEN, Denmark — The Catholic Church must help in the conversion of Denmark not because the country is Protestant, but because it is not Protestant enough.

This statement by the newly consecrated Bishop Hans Martensen, S.J., of Copenhagen is typical of the cooperative attitude among the churches here which, while not new in Denmark, has been heightened by the Second Vatican Council.

Actually both the Catholic Church and the established Church of Denmark (Lutheran) have more cause for hope than rejoicing. There are 26,000 Catholics here in a total population of 4.5 million. Of the rest, though nearly all are nominally Lutherans, only 5% practice their religion. Thus the ecumenical spirit is only partly responsible for the friendly relations betwen the churches here. Another factor is their common desire to prevent the progressive secularization of the Danish people.

THE IMPACT of the Second Vatican Council on the Catholic Church in Denmark has largely been one of face lifting. The Danish press and public have become increasingly sympathetic to Catholicism—with the press publishing more stories on the Catholic Church than the Lutheran Church—though their interest is a humanistic one for the most part. What the council may have to say on such matters as weapons control, aid to underdeveloped nations and—especially — religious freedom may either make or break the reputation of the Catholic Church in this Scandinavian country.

Part of the credit for interest in things Catholic must be given to the Catholic news agency founded in 1962 by Archbishop Bruno Heim, apostolic delegate in Scandinavia, and former Bishop Theodor Suhr, O.S.B., of Copenhagen whom illness forced to retire this year. The agency furnishes Danish news media with information on the council and happenings in the Catholic world generally. But the operation of the news agency—a volunteer, non-profit organization which distributes its news free—is a financial strain for the Catholic Church.

ONE INDICATION of the increased good will offered Catholics is the Protestant reaction to the televised consecration of Bishop Martensen last May. The ceremony, conducted with as much vernacular and as little pomp as possible, prompted a Protestant writer to say, "That strange, foreign bird, the Roman Catholic Church is putting on a new face—she almost looks Danish." The writer, the Rev. Henrik Christiansen, lauded Bishop Martensen as a man who understood that Protestantism is not something negative, but a confession of faith.

Not all Danish Catholics are happy with the changes in the Church. There are "traditionalist" Catholics here too, and they are particularly disturbed about the changes in the liturgy. Some are annoyed by the Danish translations of the Scriptures and the Mass hymns which, however, are still in a provisional stage. A few have left the Church.

It is a source of both strength and weakness to Danish Catholicism that many of its people are members of the academic professions. These people are influential within their circles, but isolated to a considerable extent from the majority of farmers and factory workers. Bishop Martinsen has said that one of the first things he proposes is to enlist the help of Catholic intellectuals and students in an attempt to give a broader base to Catholicism here.

THE WEEK IN LITURGY

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

Aug. 8 NINTH SUNDAY AFTER PENTECOST. Christ wept over Jerusalem. Christ loved Jerusalem. It was the holy city of the Chosen People of God. It contained within its walls the only Temple built to Almighty God in all the world. Other cities and towns had synagogues in which to worship, but Jerusalem had the Temple. For years the Ark of the Covenant was enshrined in a simple tent. King David wanted to build a permanent shrine and place to worship. But because of his sins God would not permit King David to build the Temple. He did allow him to gather gold, silver, and precious woods for its erection. His son, King Solomon, was then chosen by God to build this holy structure.

Christ wept when His dear friend, Lazarus, died. Here He weeps for the death of a city, a city that contains His countrymen, a city that He had hoped would joyously receive His Gospel. Less than 50 years after his own death-march out of Jerusalem to the hill of Calvary, in 70 A.D., over a million of His compatriots lost their lives in the siege and destruction of the Jewish capital, "You and your children within your gates, your enemies will dash to the ground. Within you they will not leave one stone upon a stone, O Jerusalem!" (Gospel).

Greater than the material destruction of a city is its spiritual destruction. Would not Christ weep today over cities like New York, Paris, London, Tokyo? In how many cities today is there progressive moral decay? How much harm is done to the souls of people, especially that done to the souls of people, who are the hope of the future? This should make every genuine Christian weep today. However, tears will not solve the problems. Before any city can be Christian, every home in it must be a Christian home. Parents must teach their children to love God and keep His commandments, especially by their own good example.

Aug. 9 VIGIL OF ST. LAWRENCE. This young deacon and martyr was such a favorite saint in Rome that his feast is preceded by a vigil.

This is also the feast of St. John Mary Vianney who lived the Faith for many years as the pastor of a small French parish of 230 people in Ars. Although knowledge from books had always come hard for him he was a man of excellent common sense, and he possessed great sympathy and love for others. In a short time people crowded his confessional not only from Ars, but from all of France and parts of Europe. He spent the greater part of his day in the confessional, sometimes as much as eighteen hours.

Understanding, sympathy, love of others was characteristic of this priest of Ars. Should it not be characteristic of every Christian? "Blessed is the man whom no one can blame, and who has not sought after gold, nor put his trust in money or riches" (1st Lesson).

Aug. 10 ST. LAWRENCE. We read in Holy Scripture that love casts out fear. This 3rd century martyr is an example of this. He did not try to escape but allowed himself to be taken prisoner joyfully. He was roasted to death on a gridiron. "God loves a cheerful giver" (1st Lesson).

Aug. 11 SS. TIBURTIUS AND SUSANNA. Not much is known of these two Roman martyrs of the 3rd century. St. Tiburtius was a subdeacon and was beheaded. St. Susanna was also beheaded.

Aug. 12 ST. CLARE. When about 18 years old, St. Clare heard St. Francis preach in Assisi and decided to ask his help in becoming a nun. As yet there were no Franciscan nuns so St. Francis arranged for her to live with some Benedictine nuns. About four years later with the help of St. Francis she founded the Poor Clares and lived according to his Rule. This was in 1215. Thirty-eight years later, this wise virgin was ready when Christ, her spiritual Bridegroom, came to take her to Heaven (Gospel).

Aug. 13 SS. HIPPOLYTUS AND CASSIAN. The feast of these two holy martyrs of the 3rd century is celebrated today. Tradition relates that St. Hippolytus was a priest and a writer; and that St. Cassian was a teacher of pagan boys at Imola in Italy. Discovered to be Christians, they were martyred for the Faith.

Aug. 14 VIGIL OF THE ASSUMPTION OF THE BLESSED VIRGIN MARY. A vigil precedes the celebration of this the most ancient feast of Our Lady. The taking to Heaven of the body and soul of the most Blessed Virgin Mary was proclaimed as a dogma of our Faith in 1950 by Pope Pius XII. We honor this event also in the Glorious Mysteries of the Rosary.

Daniel-Rops church historian, dies at age of 64

AIX-LES-BAINS, France — Henri Daniel-Rops, member of the French Academy and writer on church history and other religious subjects, died at his country home near here.

His death (July 27), at the age of 64, was attributed to a cerebral hemorrhage.

Daniel-Rops was the author of 70 books including the biography "Jesus and His Times," which has been a best seller in several countries. Another popular work is his "History of the Church of Christ." He was general editor of the monumental "Twentieth Century Encyclopedia of Catholicism" and editor of the Catholic review Ecclesia.

Daniel-Rops was born Henri Jules Charles Petiot in 1901 and subsequently majored in law, geography and history at the University of Grenoble. He adopted Daniel-Rops as a pen-name in 1926.

In April, 1956, he was received into the French Academy, and a month later was made an officer in the papal Order of St. Gregory the Great by Pope Pius XII.

In a telegram to the author's widow, Pope Paul VI expressed his sadness and declared that Daniel-Rops' historical works "will remain as witness to his learning, his talent and his love for the Church he served so well."

● *VIEWING WITH ARNOLD*

'Hallelujah Trail' is splendid satire

By JAMES W. ARNOLD

"The Hallelujah Trail" is probably the best film I have seen this year, although it does have a sadistic urge to poke one endlessly with a figurative elbow in the ribs, and it runs perhaps 20 minutes too long (160 minutes plus intermission).

A Western satire, it aims really at humanity, regardless of story form or locale. It is visual inventive and funny. Its closest ancestor is "Mad, Mad World," but it is less exaggerated, less formally comic (nobody in the cast is a professional comedian), less imitative of silent screen slapstick. It also avoids the barely disguised bitterness of Stanley Kramer's film. Rarely has a movie had so much wild fun and at the same time caused so little pain.

●

"Hallelujah" is unique in the current flood of screen satire in that it is utterly without cynicism. It spoofs neither the Western hero nor the Western legend; it does not suggest that those we have always admired were really fools or charlatans. In making us laugh, it doesn't rob us of anything good.

It also manages to float above its material. Many pseudo-satires of violence and sex (e.g., the Bond epics, "Cat Ballou") are violent and sexy. "Hallelujah," in which there are no villains, nobody dies, and the women are interested mainly in keeping men sober, may be the most doggedly wholesome movie since "Love Finds Andy Hardy."

●

For all its wacky sight gags and situations (e.g., Indians trying to get a decent gulp from madly fizzing champagne bottles while rocketing along in runaway wagons), the film's finest quality is its subtlety. Things are funny because they are just barely distorted, just a pound or two larger than life. Everyone is brightly sincere, impressively real, but not quite: fate messes up every cool calculation, sets every scheme hilariously on its head. This is a Parable of Man, and man at his best, laughing at himself out of sheer love of being human.

"Hallelujah" is a comedy of frustration. A caravan of 40 wagons carrying nothing but booze moves across the parched prairies to Denver. The Indians and thirsty Denver miners want it. The army (led by Burt Lancaster) wants to protect it. Hooch-hating suffragettes (led by pretty Lee Remick) want to stop it. The encounter, in which everyone is 90 percent defeated, is reported in deliciously straight-faced documentary style, by a narrator who sounds like Robert Benchley describing the Battle of Waterloo.

The story wanders into two possibly dangerous areas. But it doesn't ridicule the virtue or the religious motivation of the "gin is sin" girls, and it doesn't lean heavily on drunkenness as a source of humor.

The mood is established early when Indians argue in sign language over the right to attack the train, a Sioux party finally embarks under the command of chiefs named Five Barrels and Walks Stooped Over, and Lancaster's cavalry dashes fiercely into what they think is a burning fort to discover a lively torchlight rally of Miss Remick's Ladies Temperance Society.

●

Director John Sturges, who has made memorable straight westerns ("Bad Day at Black Rock," "The Magnificent Seven") as well as last year's exuberant "The Great Escape," gives this film not only zest but brilliant attention to minor detail. There is the Army interpreter who understands the Indians but not quite accurately; the clean-up crew that disturbs the hung-over Lancaster with its loud raking, then proceeds to rake quietly; the desperate Indians who put their wagons in a circle and find the soldiers whopping around them.

Sturges is probably too optimistic about the humor in interminable bathtub scenes, and clearly overlabors the messy business with the Indians and the champagne. On the other hand, few films have ever approached the high satire of an Indian temperance revival and an elaborate exchange scene (three ladies for each wagonload of spirits).

Seldom either have movies gotten so much mileage from a musical score. Elmer Bernstein's bouncy, tuneful themes often double and triple the hilarity and warmth, and the sweeping Cinerama photography of Robert Surtees ("Mutiny on the Bounty") is awesome enough for several conventional westerns.

Much also depends on the casting and performances in secondary roles, especially Brian Keith as the intensely single-minded owner of the embattled whiskey, Donald Pleasence as an alcoholic backwoods oracle, John Anderson as a thoroughly dedicated and confused top sergeant, and Martin Landau as the sly slouching Indian whose cleverness never gets him anyplace.

●

At least two sequences may go down in history for their sheer inspired visual insanity. In one, all the contending groups (at this point there are roughly seven) meet in an obliterating sandstorm, hear shots, and in the enormous confusion form protective circles within yards of each other. Highlights: an Indian peering where the sky should be to see if the sun is yet two-hands high over the mountain; Keith irately shouting orders to a wagonmaster who seems congenitally unable to hear him; and an Indian chief boldly leaping from his horse to fall 20 feet into an unseen canyon.

The second sequence involves quicksand and the ultimate gurgling, slow-motion fate of the wagon train, which can only be half-imagined. Sturges' taste, timing and magnificent use of cutting leave one breathless. With scenarist John Gay he also adds an ending that gives his harrassed characters a straw of dignity and the last laugh. But these are the sort of people who will open every new door gingerly.

(Legion of Decency: A-1)

RETREAT MASTER—Father John LaBauve will conduct the retreat for single business women at Fatima Retreat House, Indianapolis, the weekend of August 13-15. Included will be retreatants from the Tell City, Lawrenceburg, Richmond and New Albany Deaneries as well as from the Lafayette Diocese.

Archbishop to give mission crosses

BEECH GROVE, Ind.—Archbishop Schulte will present mission crosses to four Benedictine Sisters of Our Lady of Grace Convent here during departure ceremonies at 9 a.m. Saturday, Aug. 14.

The four are: Sister M. Gertrude Gettelfinger, Sister M. Cabrini Laverdure, Sister M. Phyllis Gronotte and Sister Mary Joceal Schenk. They will leave later this month for Cali, Colombia, where they will staff a parish center.

● *VARIETY IN BOOKS*

A valuable council record

"Council Daybook," edited by Floyd Anderson. National Catholic Welfare Conference, Washington, D.C. 367 pp., $5. Index, illustrated, 8½x11.

In the wake of "Council Daybook, Vatican II, Session Three, 1964," there now comes to us a "Council Daybook," for the first and second sessions, 1962-1963, with the promise of a third volume for session four. In the years ahead, this series will be indispensable not only as an aide-memoire to those who sat in on the sessions, but as a valuable source book for those who were not in attendance.

Mr. Anderson here brings together the day-by-day news stories prepared for NCWC News Service by its very competent augmented Rome staff. Their basic source of information were the daily happenings in the Aula itself. Principal among these were various announcements, elections of commission members, presentations of various projects by the chairmen and secretaries of the several commissions, the numerous interventions (speeches) of the council Fathers, the voting on the projects and numerous incidental happenings.

A HANDICAP to their reporting was that interventions not spoken, but handed in writing to the Secretariat, were rarely available. So, too, the inner workings of the various commissions were secret, except for occasional "leaks" or guarded comments by council members. The findings of the commissions were embodied in their formal reports when they placed the schemata before the council for discussion.

Another rich source of information was the daily press panel of experts set up by the Amerian Bishops for the benefit of the English language journalists. At these sessions the panel of experts in pertinent fields, and frequently those bishops who had brought up interesting points in their interventions, were available for questioning by the top-ranking journalists present. Many an obscure point was cleared up in these exchanges and valuable background information about Church doctrine and practice imparted.

The full texts of the major addresses and important reports and interesting interventions are made available for study.

Two other important sources of information for NC staff reporters were the daily releases of the Council Press office, made available at the close of each session and an English digest of all the speeches of the Fathers prepared daily for the American Bishops. The official releases, given out in the early weeks by officials who stubbornly thought secrecy was possible and closed their eyes to its widespread violation, were pitifully inadequate. However, these folks gradually bowed in the face of facts and finally, by the end of the second session, the releases became quite adequate.

ANOTHER excellent source of information were special interviews by key members of the staff. Dom Placid Jordan, O.S.B., did some especially helpful reports of this kind.

One of the most striking things about this Daybook, sessions one and two, at least to one who lived as close to the NC staff as this reviewer did, and realized the initial handicaps under which they tried adequately to serve the readers of the Service, is the way ie reveals the progress from an almost stupid and impossible official attempt at secrecy to a wise opening of the doors to honest, complete reporting.

It has been said, with more truth than poetry, that about the only people who came to the council believing that secrecy meant **that** were the Americans. This handicapped the NC staff enormously during the early weeks of the first session. Reporters who came from far and near to cover the council were quite understandably furious. Rumors of all kinds were widespread.

As the reader of this Daybook can see, this situation gradually improved. The American Bishops established the splendid press panel for English-speaking journalists. The actual accounts of what went on at the general congregation became very full. What was said and who said it were fully reported.

THE READER will find a splendid series of digests of daily council proceedings from the facile pen of the head of NC Rome Bureau, Msgr. James Tucek. This is especially true of the second session when he obtained release from the council English desk and could devote full time to his fulltime NC job. He also began to get more adequate sources of information.

The council does not make available, even to the Fathers themselves, to say nothing of the general public, a daily record of what was said and done. This Council Daybook, and the others of the series, brings information, even if it is more or less in digest form, to the participants and the general public, which otherwise would not be available in our lifetime. NCWC is to be congratulated for making this material accessible now.

(Reviewed by Bishop Thomas K. Gorman of Dallas-Fort Worth, former Chairman of the N.C.W.C. Press Department, who was instrumental in establishing the American Bishops' press panel at Vatican II to disseminate responsible, accurate information on the Council.)

Growing pains

FRIBOURG, Switzerland—The state-owned Catholic University of Fribourg is in the midst of rapid expansion to cope with an enrollment that has risen from 900 to 2,849 within the past decade. The university now has students from 72 countries, including 74 from the United States.

Steps urged to end Church segregation

ATLANTA, Ga.—Two Negro priests called for an end to all forms of segregation within the Church at the Conference for Southern Catholic Leaders held here.

Father Harold R. Perry, S.V.D., said the peculiar history of segregation within the Church "has deprived the Negro of full participation in the community of the people of God and also has permitted the conscience of the Church at large, as well as that of many individuals, to rest undisturbed."

Father Perry, Southern provincial of the Society of the Divine Word said social customs are now so strongly entrenched in the South that they will not pass away without "deliberate planned efforts." He also advised that Negro members of the Church should be consulted regarding any race relations decisions.

CONCERNING dualism within the Church, Father Perry said: "Our Church grows increasingly embarrassed by a segregated school system and dual church facilities. To wait continually for the state to point the way is to assume an apologetic approach and surrender all freedom to the compulsion of the state."

Father Bernardin Patterson, O.S.B., prior of St. Maur's priory, South Union, Ky., observed that to the American Negro the Catholic Church has given the image of a white establishment with the Negro's role a totally passive one.

"Until we are able to give a dark face to the Catholic Church," Father Patterson said, "until it can become an indigenous part of the life of the Negro among whom it works, its apostolic outreach will remain crippled and the natural religiosity of the Negro will keep him from the Catholic Church rather than propelling him toward it."

FATHER Bernardin said that the Church's attitude toward the Negro vocation is crucial to changing the "white face." He said that vocation recruiting policies of dioceses and religious communities should be completely open to the individual vocation, with no quota based on race.

He added that vocation directors must be open-minded and flexible, without regard to race, and that Negro vocations must be assured of a chance to advance on the basis of individual merit.

Priest spurs housing drive

CLEVELAND—The pastor of one of Cleveland's poorest parishes is organizing a non-profit corporation to buy, rehabilitate, then sell or rent run-down houses.

The group is called HOPE (Housing Our People Economically) and was organized by Father Albert Koklowski, M.S.SS.T., pastor of Our Lady of Fatima parish. Its aim is to demonstrate what relatively small amounts of private money can do to improve area housing.

The first project will be to rehabilitate a vandalized one-family home, using volunteer and paid labor, at a cost of $6,500, including the purchase price of the house. Occupant of the house will be the Rev. Walter E. Grevatt, Jr., pastor of the Hough Avenue United Church of Christ, whose church is in the same block as the house. He currently lives some 20 blocks away.

Radio and Television

INDIANAPOLIS AREA
Sunday Television
8:30 a.m.—Christophers .....(13)
9:00 a.m.—Sacred Heart .....(8)
10:00 a.m.—Challenge .....(6)
10:30 a.m.—Look Up and Live .....(13)
12:30 p.m.—Focus on Faith .....(6)
Sunday thru Saturday TV
6:45 a.m.—Saints Alive .....(13)
Saturday Television
2:00 p.m.—Directions '65 .....(13)
Sunday Radio
6:15 a.m.—Sacred Heart .....WISH
6:30 a.m.—Hour of Crucified .....WIBC
8:30 p.m.—Ave Maria Hour .....WIBC
9:30 p.m.—Catholic Hour .....WIRE
10:45 p.m.—Hour of St. Francis ....WFBM
Friday Radio
6:00 a.m.—Sacred Heart .....WFMS
NEW ALBANY AREA
Television—Sunday
11:30 p.m.—Christophers .....WAVE
4:30 p.m.—Catholic Hour .....WAVE
4:30 p.m.—Lamp Unto My Feet ....WHAS
Radio—Sunday
6:15 a.m.—Hour of St. Francis ....WKLO
7:45 a.m.—Sacred Heart .....WKLN
8:15 a.m.—Sacred Heart Hour ....WHAS
9:15 a.m.—Your Catholic Visitor ..WHAS
6:45 p.m.—Sacred Heart Hour ....WAKY
7:30 p.m.—Catholic Hour .....WAVE
Monday thru Saturday
10:45 a.m.—Through for Today ....WKYW
6:45 p.m.—Rosary Hour .....WLRP
Tuesday
7:30 p.m.—Moral Side of News ...WHAS
RICHMOND AREA
Radio—Saturday
6:15 a.m.—Hour of St. Francis ....WKBV
Sunday
7:15 a.m.—Sacred Heart .....WKBV
7:30 a.m.—Sacred Heart .....WKBV
7:30 p.m.—The Christopher Program WKBV
10:30 p.m.—Ave Maria Hour .....WGLM
SALEM AREA
Radio—Sunday
9:30 a.m.—Hour of St. Francis ....WSLM

SHELBYVILLE AREA
Sunday Radio
12:15 p.m.—Hour of St. Francis ....WSVI
TELL CITY AREA
Radio—Daily
6:00 p.m.—The Rosary .....WTCJ
Radio—Sunday
7:00 a.m.—Sacred Heart .....WITZ
7:15 a.m.—The Christophers .....WITZ
7:15 a.m.—The Christpohers .....WTHI
7:30 a.m.—Hour of the Cruicified ..WITZ
9:30 a.m.—Ave Maria Hour .....WITZ
11:00 a.m.—Students of W. Baden ..WITZ
11:15 a.m.—Hour of St. Francis ....WITZ
TERRE HAUTE AREA
Sunday—Television
9:30 a.m.—Church in the Modern World .....WTHI-TV
9:30 a.m.—Lamp Unto My Feet .....(10)
Radio—Sunday
9:45 a.m.—Religion .....WTHI
CONNERSVILLE AREA
Radio—Sunday
12:00 p.m.—Sacred Heart .....WNCF
EVANSVILLE AREA
Sunday Television
11:30 a.m.—Christophers .....(7)
Saturday
4:15 p.m.—Credo .....(14)
Radio Programs
Sunday
6:30 a.m.—Ave Maria Hour .....WJPS
8:45 a.m.—Hour of St. Francis ....WEDA
1:30 p.m.—Catholic Hour .....WGBF
Saturday
5:00 p.m.—Local Catholic Program .WGBF
MADISON AREA
Radio—Sunday
7:15 a.m.—Hour of St. Francis ....WORX
NORTH VERNON AREA
Radio—Sunday
11:30 a.m.—Religious News .....WOCH
1:30 p.m.—Sacred Heart .....WOCH

Bequest

MILAN, Italy—The will of a Milanese banker who died in June has left $4.8 million for maintenance and beautification of the Milan cathedral. The terms of Mario Belloni's will specify that as a condition of the bequest, Mass be celebrated in the cathedral once a week in perpetuity for himself, and for his mother, father and sister. The money is to be used "to make the cathedral ever more beautiful."

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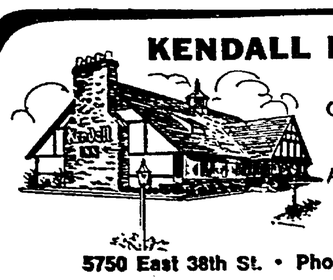

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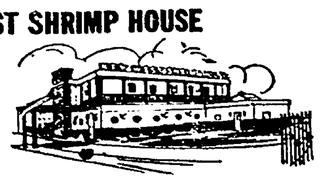

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SCRIPTURE CLASS—Father Marcian Strange, O.S.B., a Scriptural scholar at **St. Meinrad School of Theology,** will conduct an adult education class on the Scriptures at the **St. Jude Guest House,** St. Meinrad, starting September 7. The Tuesday evening class, from 8 to 10 p.m., is open to the public. Tuition will be $10 for the series. Registration must be completed by Wednesday, Aug. 25. Contact: Guest House, St. Meinrad Archabbey, St. Meinrad, Ind. 47577.

NAMES IN THE NEWS—Andy Carson, a member of **St. Andrew's** parish, Indianapolis, is representing Cathedral High School at the Fellowship of Christian Athletes Conference this week in Henderson Harbor, N.Y. . . . Attending the sessions of the American Benedictine Academy in St. Joseph, Minn., August 16 to 19, will be **Sister Irmingard** and **Sister Marguerite,** both members of the Benedictine **Convent of Our Lady of Grace,** Beech Grove. The academy is a society of Benedictine educators dedicated to fostering research and higher studies among North American Benedictines. . . . **Brother Edward Dailey, C.S.C.,** an Indianapolis native, has been reassigned to St. John's High School in Sekondi, Ghana. He is currently on vacation visiting with his parents, **Mr. and Mrs. Gerald S. Dailey, of St. Lawrence parish,** Indianapolis.

HERE AND THERE—A "12½ year reunion" is planned by the 1953 class of **Cathedral High School** tonight (Friday) at Mater Dei Council 437, Knights of Columbus, 1305 N. Delaware St. . . . **Jim Oeffinger,** of Indianpaolis ,is convention chairman of the Indianapolis chapter of Catholic Alumni Clubs, which will participate in the sixth annual national convention August 15-20 at French Lick. Six hundred delegates are expected. . . . According to the St. Louis Review, the Sisters of Providence of St. Mary-of-the-Woods will staff a new high school in St. Louis in the fall of 1968. The 1,000-student co-instructional school will have Christian Brothers teach the boys and Sisters of Providence will teach the girls. . . . Fifty Indianapolis Legion of Mary members joined with 11 members from **St. Charles Borromeo parish,** Bloomington, last Sunday at the Bloomington parish to recruit active participants in parish organizations. A total of 131 persons registered after morning Masses with the volunteers and the majority were contacted later in the day in their homes to indicate their preference for organization work. Project chairman **John Clark,** of Indianapolis, said that Legion members are available to any Archdiocesan pastor for special volunteer work. . . . **Msgr. Cornelius B. Sweeney,** Archdiocesan Chancellor, will bless a new statue of St. Thomas the Apostle at 3 p.m. Sunday, Aug. 8, at **St. Thomas parish,** Fortville. . . . A man was recently apprehended in Louisville for stealing numerous religious vestments and sacred vessels in that area. If any Archdiocesan pastors have had any such items stolen, check with the Louisville police department for possible return of the items.

High schools oppose laymen as principals

WASHINGTON — Most Catholic high school officials are willing to have lay persons teach religion courses, but they are overwhelmingly opposed to laymen serving in top administrative posts.

These facts emerge in a study of the layman's role in Catholic secondary schools released here by the National Catholic Educational Association.

At the request of the NCEA's Secondary School Department, questions on lay teachers and administrators were included in the October, 1963, annuel survey made by the Department of Education of the National Catholic Welfare Conference. Responses came largely from principals of secondary schools.

The study also reported that 15,602, or 30.6% of the 51,038 teachers in Catholic secondary schools in 1963, were lay men and women. This is an increase of more than 40% since 1961, the NCEA said.

THE SURVEY showed that nearly 92% of the 2,430 schools taking part in the survey had lay teachers in some subjects. The New England states were found to have the most high schools without lay teachers, a total of 18%.

As for laymen teaching religion, a comparatively new development in Catholic education, 78.2% of the schools said they would employ lay persons in such posts and 28.8% said they were doing it now.

Asked if they were opposed to a lay assistant principal and to a lay principal, the schools' response was overwhelmingly against giving these positions to lay people.

A total of about 83% said they were against lay assistant principals and this negative response rose to about 95% on the question of a lay principal.

Many that reported lack of a policy or a negative one on laymen as assistant principals or as principals cited financial inability or the absence of any reason to consider the question, said Mrs. Adelaide Casselberry, a research expert at the NCEA who carried out the study.

"ONE PRINCIPAL stated that while her school had no defined policy, it was doubtful that a lay person could aspire to the position of principal or assistant principal. 'This is most unfortuate,' she added. Another wrote, 'It has not been done so far, but I think it would be a good thing,' " Mrs. Casselberry said.

The survey turned up nine lay high school principals. However, none of the schools was the familiar parish or interparish institution.

One layman was co-principal in a co-institutional school under a religious administrator. Three were in specialized institutions, one under a religious administrator. Three were in private academies with largely lay staffs. One headed a purely lay academy and one directed a high school operated by a Catholic lay mission group.

Collegians

(Continued from page 1)

work or cutouts, sewing, speech training, quizzes, science demonstrations, cards and games.

In addition to the classwork, outside activities included a picnic in Holiday Park, an outing in Broad Ripple Park, a trip to the Indianapolis Zoo, and visits to the Children's Museum and the Holcolm Observatory at Butler University.

Pepe indicated that everyone was gratified with the response by the boys and girls. After the initial few dropouts, primarily because of transportation difficulties, there has been little or no absenteeism.

ASKED ABOUT relative effectiveness of the program, Pepe replied:

"Surely such a small group in its initial year cannot achieve vast or permanent results for children who face grave handicaps, lack of ambition or reason, among other deprivations. But we plan for the program to continue and expand, working with the same children for longer periods of time so that maximum benefits can result.

"We hope that this program can be continued throughout the year, possibly once a week during the school year. A similar small-scale project began in Chicago with 80 tutors and now reaches more than 2,000 children. It costs little, but the rewards are great."

Marian staff Sister named to U.S. post

Sister Mary Edgar, O.S.F., Ph.D., chairman of Marian College department of Spanish, has been named coordinator within the United States for the student-exchange program sponsored by the Latin American Center of Human and Intercultural Relations, Bogota, Colombia.

Established three years ago at Xavier Pontifical University, Bogota, the program last year involved nine United States colleges and universities and 200 students. Sister Mary Edgar's role is to serve as liaison between the Center and the cooperating schools, as well as to create a degree of uniformity among the programs and projects set up by the individual schools.

By way of orientation, the Center, through its director, Sam S. Mondello, has arranged a two-week session for Sister Mary Edgar in Bogota, beginning August 10, all expenses paid. On the agenda are conferences with the Latin-American administrators and staff, viewing the summer program in action, and, particularly, visiting the scenes of the "inner city" projects engaging United States students.

To date, nine Marian College students have participated in the ten-week summer program in Colombia, and 18 Colombian students have spent an equal period at Marian in mid-winter.

Trust in the Church

(Continued from page 1)

which both those who have a responsible voice in the council and those who must listen to such voices and make them their own can offer to the happy outcome of the council. For they render easier and more fruitful the mysterious action of the Holy Spirit in guiding, animating and sanctifying the Mystical Body of Christ, which is the Church, which we ourselves are when we are duly united to Christ Himself.

It is necessary to keep ourselves in a state of spiritual vigilance if we want the council to realize its purposes and become a renovating and decisive moment in the life of the Church. Vigilance, that is to say caution, a mind which is informed, the spirit of trust. It means mental absorption, humility, the ability to accept and rejoice in the new things which the council may bring.

We would not characterize as in harmony with the spirituality of the council the attitude of those who take the occasion of the problems it raises and the controversy it generates to arouse in themselves and in others a spirit of disquiet and radical reformism, both in the field of doctrine and in that of discipline. As if the council were the opportune occasion to question dogmas and laws which the Church has inscribed on the tablets of its fidelity to Christ the Lord! As if the council had given authorization to every individual's judgment to despoil the patrimony of the Church of all the acquisitions its long history and proven experience have given it in the course of the centuries!

Perhaps they would like the Church to become an infant again, forgetting that Jesus has likened the kingdom of heaven to a tiny seed which must grow and become a burgeoning tree (Matt. 13, 31), and that He foretold the development through the work of the Holy Spirit of the doctrine which He had taught (John 14, 26 and 16, 13). Perhaps they would prefer that to be authentic the true Church must be content with that which they define as essential. In other words, the Church must be reduced to a mere skeleton and renounce its role as a living body, growing and operative; not hypothetic or idealized, but real and human in the living experience of history.

ON THE OTHER hand, we will not say they are good interpreters of orthodoxy either who are suspicious of the conciliar deliberations and who limit themselves to accepting only those which they judge valid, as if it were permitted to doubt their authority, and as if deference to the will of the council could be limited to those things which do not demand any adaptation of one's own mentality but merely confirm one's opinion.

There is not sufficient consideration given to the fact that when the Teaching Church speaks officially, all must become disciples.

You then will understand better the second reason why we are happy to have you, as representatives of all the good and faithful children of Holy Church, participate in our concerns and our hopes for the council. We are happy because just as you are with us "patient in tribulation," so are you with us "persevering in prayer," as St. Paul exhorts (Rom. 12, 12). Yes, it is necessary to resume prayer with more fervor than ever before: to pray for the good outcome of the council. This is a precious collaboration which each of the faithful can offer. In memory of this brief encounter, we urge it upon you from our heart: Pray for the council!

Will you do it? Sure that you will indeed, we thank you and bless you.

Calendar

FRIDAY, AUG. 6

St. Rita's Social at 6:30 p.m. in the parish hall, 19th and Arsenal.

SATURDAY, AUG. 7

St. Bridget's Social at 6:30 p.m. in the school hall, 815 N. West St.

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

SUNDAY, AUG. 8

The Card Party sponsored by the Women of St. Patrick's parish will be held in the school hall, 950 Prospect St., at 2 p.m.

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

TUESDAY, AUG. 10

St. Bernadette's Social in the parish hall, 4830 Fletcher Ave., at 6:30 p.m.

WEDNESDAY, AUG. 11

The Card Party at St. Philip Neri School Hall, 550 N. Rural St., will begin at 8 p.m.

Rights

(Continued from page 1)

ing, and for political and economic advancement.

"For the establishment of that kind of society in this country, there is needed among all our people, Negro and white, the spirit of understanding, good will, and cooperation," Cardinal Shehan stated. "For this, it is necessary that we should have sound and courageous leadership when often the ablest and most trustworthy shrink from what one may call the battle of the political or social arena?

"Such leadership will almost inevitably emerge when all responsible elements become concerned with—and involved in—the solution of the urgent practical problems which everywhere threaten our country's welfare and progress," the cardinal noted.

THE CARDINAL cited the presence of extremists on both sides as an obstacle to the creation of the necessary understanding, good will and cooperation.

"Among the whites, these extremists are moved by hatred—and hatred, once aroused, is notoriously difficult to allay, and still more difficult to root out, especially when, as in the present case, it is fed by conscious or unconscious fear," Cardinal Shehan explained.

"Among Negroes, the danger is that extremists, out of corresponding motives of hatred, or out of personal ambition, or to gratify that nihilistic desire for destruction which is not unknown among modern revolutionaries, may be able to exploit the sense of unjustice and resentment, which certainly has a basis in fact, to negate that step-by-step progress by which alone true victory can be won," he asserted.

"I am speaking of that kind of progress of which Pope John XXIII, who was certainly no gradualist, spoke in his encyclical Pacem in Terris—evolution and not revolution, as the way to achieve true reform," the cardinal declared.

"In that same letter, Pope John clearly indicated to us the reason why all of us, whatever may be our station or condition of life, have an obligation to work positively for racial justice and equality—'A well-ordered human society requires that men recognize and observe their mutual rights and duties. It also demands that each contribute generously to the establishment of a civic order in which rights and duties are ever more sincerely and effectively acknowledged and fulfilled. It is not enough, for example, to acknowledge and respect every man's right to the means of subsistence: one must also strive to obtain that he actually has enough in the way of food and nourishment.' "

"What holds good for the right to the means of subsistence holds equally good for the right to justice and equality," Cardinal Shehan stated.

Rev. John Kenney dies in Montana

Word has been received of the death of Father John Kenney, a priest of the Diocese of Great Falls, Mont., and a native of Holy Trinity parish, New Albany. Father Kenney died of a heart attack on August 4.

Among Father Kenney's survivors are Father Henry Kenney, S.J., Cincinnati, and Herbert P. Kenney, Jr., city editor of the Indianapolis News.

SUGGESTS TITLE CHANGE

'Mission of faithful' for 'lay apostolate'

BOLOGNA, Italy—A noted French author and Vatican council lay auditor has suggested dropping the title "lay apostolate" in speaking of the laity's vocation, and substituting "mission of the faithful."

Jean Guitton of the University of Paris said he also objected to the word "layman," in an interview published in the Italian Catholic newspaper L'Avenire Italia. Guitton was the only Catholic layman to attend the first session of the council, and did so at the special invitation of Pope John.

"The word 'apostle' has special significance and should be reserved to the Twelve Apostles," he said. "The word 'layman,' on the contrary is a belittling word. It belongs to the language of the state and has taken on controversial significance."

REFERRING to the Constitution on the Church enacted at the last session, he said that laymen are "those who form a part of the people of God. It is paradoxical that we should have to wait until 1964 for laymen to have civil status, charter and definition."

"The past history of the Church," he said, "demonstrates what happens every time one being is defined in relation to another being. One category defines another negatively. Priests tried to define laymen as those who are not priests. But there was a disjunction between the language of the clergy and the reality which the faithful experienced.

"This disjunction is coming to an end. We are going to be laymen in a positive sense.

"The Church turns to lay elements every time there is a grave crisis, or the Faith is threatened. The third order of St. Francis was a kind of mobilization of laymen. The Crusades were also an appeal to laymen."

GUITTON SAID that the great modern danger is not so much a decrease in the number of priests in relation to the population as the appearance of a new kind of man—"the technician—knoweldgeable, critical rationalistic, atheistic."

He continued: "It is necessary to re-evangelize these men who have heard the Gospel and rejected it. Such men threaten to spread over the face of the earth and create a civilization without God. If the Church wants to face up to this situation it is necessary to mobilize all her sons and give them a new education."

"The council is oriented towards an original and brilliant conception of the layman. He is not an officer of the rear guard; he belongs to another army. His role is not that of a priest's assistant. He has another mission which is different from that of the priest. He is a competent man who has a profession and a family. He is involved in the social and civic structures of the world, and he enjoys it. His task is the Christian penetration of this world, and he alone can bring this about.

"I SEE TWO functions in the Church. One is the vertical, mediating priestly function. The priest takes the world in his hands and carries it like a host to God. The other is horizontal: the man among men. The layman prevents modern man from being an atheist. He doesn't lose his soul in the world; he takes the world and gives it a soul.

"In my opinion the priest diminishes himself when he engages in temporal activity. The layman diminishes himself when he regards himself as a clandestine priest. Christ was priest and prophet at one and the same time. The priest imitates his priestly aspect, the laymen his prophetic aspect."

Citing the words of Winston Churchill to the Queen of England "Your Majesty, if the advice I give you is good, it is you who will be right; if I make a mistake, then it is only I who will be wrong," Guittin said the remark applied equally well to the layman in the Catholic Church. "If he is right it is the Church who will be right. If he is wrong the Church will not be committed. It is only he who will be wrong.

"The wise layman must go forward. He must not always ask for permission, but occasionally accept the risk of being wrong. Without this risk there is no sacrifice. If there is conflict between the layman and authority, it is he who will have to give in. In the Catholic Church it is the prophet who obeys the priest."

OF THE seeming conflict between the temporal world and that of the spirit, he said that the Church is "the supernatural germ in nature. It must assimilaet what is outside itself to render it more perfect, just as any living being acts on external elments which it breathes into and transforms.

"The Church alone is capable of saving man from the progress of culture which, without her, would end in a paradox of self destruction, as witness the tragedy of the atom. Man risks dying because of his own intelligence, unless a higher wisdom intervenes."

English Jesuits closing college

LONDON—Beaumont College, Jesuit-run preparatory school near Windsor which is one of England's foremost Catholic schools, is to be closed within two years.

A Jesuit spokesman here said the century-old institution will be merged with Stonyhurst, Jesuit school in Lancashire, with its students being transferred there.

The decision to close Beaumont was taken because of increasing demands on the English Jesuits both at home and abroad, particularly in Rhodesia and British Guiana. In addition, the plan to give university status to the Jesuit seminary at Heythrop requires a reshuffling of Jesuit teaching personnel.

Draws 'life' term in beating of nun

CHICAGO—A man convicted of beating a nun during a burglary at a convent here was sentenced to a total of 67 to 130 years in prison.

Charles Evans, 30, was characterized by Judge Nathan M. Cohen in Criminal Court as "a vicious animal who should be kept out of society for the rest of his natural life."

The judge sentenced Evans to 30 to 60 years on each of two burglary charges and 7 to 10 years on a charge of aggravated battery, the sentences to run consecutively.

WHAT: FUN-TIME PARTY
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WHEN: SUNDAY, AUGUST 15
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TICKETS AVAILABLE for 50 cents each at the school office, 520 Stevens Street

Nuns to present concert Monday

BEECH GROVE, Ind.—A concert of sacred music will be given by Sister M. Eileen, O.S.B., in the chapel of Our Lady of Grace Convent here at 7:30 p.m. Monday, Aug. 9. Sister Eileen, an organist, will be joined with vocal selections by Sister M. Aloysia, C.D.P.. of St. Louis.

Both Sisters will receive their master of music degree at the University of Notre Dame on Friday, Aug. 6.

Columbian Squire officers to meet

State officers of the Columbian Squires in Indiana will meet in Peru, August 13 and 14, with Cardinal O'Hara K of C Council 718 as host, according to an announcement by Joseph E. Jerger, Washington, Indiana Columbian Squires chairman.

The meeting will take place during Peru's famed "Circus Days," and plans have been made for those attending the meeting to witness some of the events, including a circus and a parade in connection with the celebration.

Ordained

BERLIN — Twenty-five men were ordained priests in communist-ruled East Germany during the past few weeks, it was learned here.

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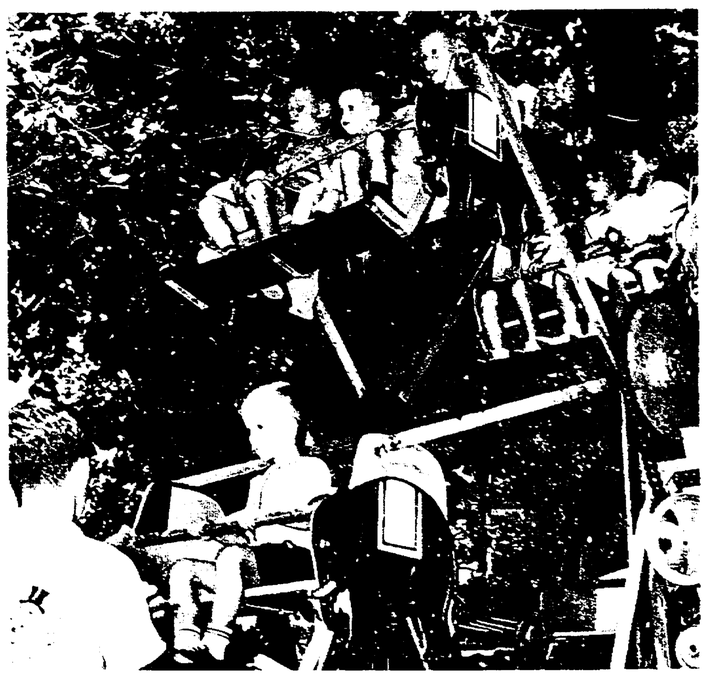

COME TO THE PICNIC—One of the many efficiently-operated and pleasurable summer picnics held throughout the Archdiocese each summer was held at Rock Lake Park on Sunday, July 25, sponsored by St. Paul's parish, Sellersburg. Hundreds of parishioners labored for months on various committees to prepare for the giant festival and chicken dinner. According to Father Paul Gootee, personable pastor of St. Paul's, the Sunday crowd was nearly 7,000 throughout the day. More than 3,000 chicken dinners were served in the park's spacious dining hall, which required, along with short orders, the "total involvement" of 4,100 birds. In the second photo, Mrs. Charles J. Schafer, Jr., left, and Mrs. Sylvester Meyer are shown slicing a portion of the numerous bushels of home-grown tomatoes consumed during the day. In the third photo, visitors from Shively, Kentucky, enjoy the family-style dinners provided. At right, youngsters on the miniature ferris wheel typify the satisfied patrons on the numerous kiddy rides at the park. Receipts from the annual event, which amounted to slightly more than $17,000, will help provide funds for a new parish church. (Staff photos by Paul G. Fox)

AROUND THE ARCHDIOCESE

Annual picnic set at Lanesville

LANESVILLE — St. Mary's Country Style Picnic is slated Sunday, Aug. 8, on the parish grounds. Delicious chicken and ham dinners will be served from 10:30 a.m. to 4:30 p.m. Price for adults is $1.50, children 75c. Games are also planned, with $1,000 in prizes to be awarded throughout the afternoon and evening.

St. Mary's is located on Highway 62 and 460, ten miles west of New Albany. The public is cordially invited to attend.

Joseph Bachman is picnic general chairman.

SEELYVILLE

Mother Theodore Council 541, Knights of Columbus of Terre Haute, holds its annual family picnic here Sunday, Aug. 8, starting at 12 noon. Deputy Grand Knight Thomas Nicholas is general picnic chairman. The event will be held at Schelly Hall. Those attending are asked to bring a dessert or salad. All other food will be furnished. A transistor radio, a portable TV and teflon cookware will be given as prizes.

MADISON

Father Charles Long, assistant pastor of Sts. Mary-Michael parishes, will conduct a Day of Recollection for women on Sunday, Aug. 15. Reservations for the noon luncheon may be made with parish NCCW officers or Mrs. William E. Stucker, 402 West 1st St., Madison, 47250.

TERRE HAUTE

The Terre Haute Deanery Council of Catholic Women will sponsor a retreat at the Fatima Retreat House, Indianapolis, on August 6, 7 and 8. Reservations may be made with Mrs. William Yoder, W-1158.

GREENCASTLE

The new officers of St. Paul's parish Women's Guild are Mrs. Dominic Romolia, president; Mrs. E. H. Billingsley, vice-president; Mrs. Foster McClure, secretary; and Mrs. Andrew Zeller, secretary. The Guild will meet at 7:30 p.m. on Monday, Sept. 6, at the church.

Nuns' residence at ND completed

NOTRE DAME, Ind.—Dedication ceremonies will be held here Tuesday, Aug. 10, for Lewis Hall, a new residence for Sisters studying for graduate degrees at the University of Notre Dame.

The four-story building is a memorial to Frank J. Lewis, the Chicago businessman and philanthropist, who died in 1960 at the age of 93. Situated near the Administration Building and overlooking a campus lake, it is the gift of the Frank J. Lewis Foundation.

Father Theodore M. Hesburgh, C.S.C., Notre Dame president, will celebrate the Dedication Mass in the Lewis Hall chapel at 10 a.m. and officiate at the blessing of the building immediately afterward.

Sister Mary Ann Ida, B.V.M., president of Mundelein College in Chicago, will be the principal speaker at the dedication luncheon to be held at The Morris Inn on the campus at 12:30 p.m.

Sister Mary Emily dies at the Woods

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Sister Mary Emily Ellermann, S.P., took place at the motherhouse of the Sisters of Providence here July 29. She died July 27 following an illness of several months.

A native of Highland Place, Ind., Sister Mary Emily entered the convent in 1906. She was a cook and had been missioned at St. Agnes Academy, Indianapolis, along with other assignments in Illinois, Hammond and Vincennes, Ind.

Survivors include: a brother, William Ellermann; a half-sister, Mrs. Christine Summers; and two half-brothers, Amel and Fred Ellermann, all of Vincennes.

CONTRIBUTORS

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

ELIZABETH M. WARD, Greencastle
ELIZABETH WILBERING, Madison
MARY M. KALB, Madison
LULA A. EHRINGER, Sellersburg

King

(Continued from page 7)

demonstrators did not disperse. He added: "We have witnesses that the bullhorn was not working properly."

McDermott also questioned the accuracy of police testimony. He complained that the defendants were unable to tell the entire version of their story during the trial. He said the demonstration was a legitimate protest march and the demonstrators understood police had agreed to allow them to occupy two traffic lines in the march. He claimed a "police trap" was laid at an intersection and involved some 200 policemen.

Jeffersonville girl to receive habit

COLUMBUS, Ohio—Miss Toni Dian Sperzel, daughter of Mr. and Mrs. William H. Sperzel, of Jeffersonville, will receive the habit of the Dominican Sisters of St. Mary of the Springs here in St. Joseph's Cathedral on August 14. She will be known in religion as Sister Lorraine, O.P.

A graduate of Our Lady of Providence High School, Clarksville, Miss Sperzel attended Ursuline College, Louisville. She taught two years at Sacred Heart School, Jeffersonville.

The Dominican congregation here numbers 780 members, whose work includes teaching, nursing, administration, business and domestic work in eight states.

PREPARE FOR PICNIC—Mrs. Margaret Schmelz, left, and Mrs. Edith Walter will be manning the kettles Sunday preparing country-style chicken and noodles for the annual picnic sponsored by St. Mary's parish, Lanesville.

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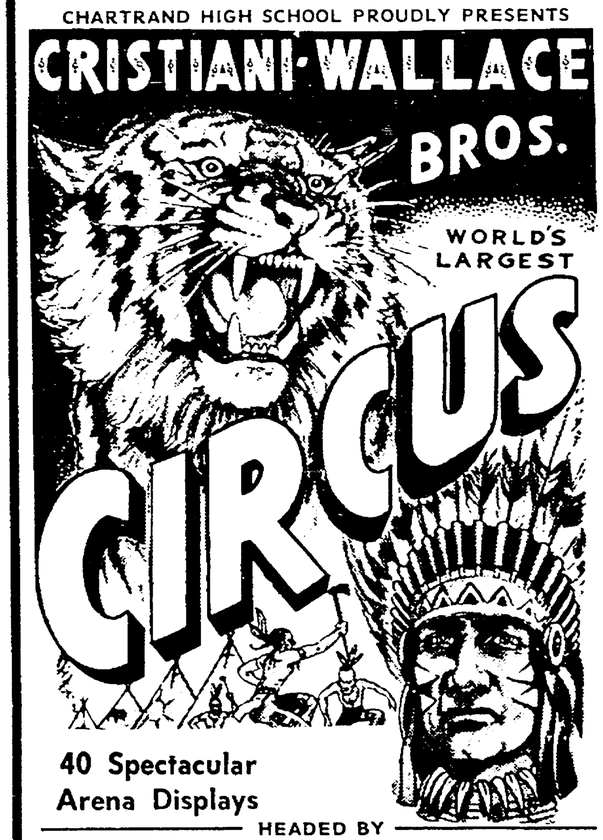

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†

Remember them in your prayers

INDIANAPOLIS

† **CHRISTIAN TEICH II**, 2, St. Pius X, July 31, Calvary Cemetery. Daughter of Mr. and Mrs. William M. Teich.

† **ANNA KOVACH**, 84, Holy Trinity Church, July 31, St. Joseph Cemetery. No immediate survivors.

† **CHARLES B. MORROW**, 89, SS. Peter and Paul Cathedral, August 3, Holy Cross Cemetery. Husband of Catherine S.; father of Charles V., William S., and Veronica Sandberg; brother of Stephen Morrow.

RICHMOND

† **NORBERT ANDERSON**, 78, St. Mary's Church, Aug. 3. St. Andrew's Cemetery. Husband of Mary Margaret; father of Robert Joseph, and John, Richmond; Richard Springdale, I.; and Norbert, Clarendon Hills, Ill. Brother of Mrs. Geneva McNeff, Indianapolis, and Mrs. Clara Crimmins, Kansas City, Kans.

FULDA

† **EDWIN J. KLEISER**, 72, St. Boniface Church, Aug. 3. Church Cemetery. Husband of Nettie; father of Mrs. Ray Gudorf and Irvin Kleiser of Tell City, and Clarence Kleiser; brother of Joseph and Tillie Kleiser of New Boston, Mrs. Emil Vogel, Mrs. Victor Feldpausch and Mrs. Arthur Kanzler, of Evansville. Also surviving are 13 grandchildren and two great-grandchildren.

TERRE HAUTE

† **ANDREW RISEMAS**, 80, St. Ann's Church, July 27. Brother of Ignatius Risemas.

† **STEPHEN SKIRT**, Sacred Heart Church, July 28. Father of Mrs. Mildred Oliver of Englewood, Cal., and Mrs. Dorothy Sparenblek of Indianapolis.

† **GENEVIEVE DOLAN**, 65, St. Joseph's Church, Aug. 2. Calvary Cemetery. Sister of Mrs. Mary Brown, Mrs. Ethel Rothschild, and Edward Dolan, all of Terre Haute, John T. Dolan of Fort Pierce, Fla., and Eugene Delan of Seelyville.

CHRISNEY

† **HARMON BRINKSNEADER**, 50, St. Martin's Church, Aug. 4. Church Cemetery. Husband of Barbara; father of Mrs. Veronica Davis of Oakland City and Agnes, and Lawrence Brinksneader of Chrisney, Anthony Brinksneader of Geneva, and Sylvester Brinksneader of Tennyson. Ten grandchildren and eight great-grandchildren also survive.

JEFFERSONVILLE

† **THOMAS E. HORN SR.**, 87, Sacred Heart Church, July 27. St. Anthony's Cemetery. Father of Edna, Michael, James, Edward, John, and Thomas Jr., and Mrs. William Goyne. Also surviving are eight grandchildren an deight great-grandchildren.

† **MRS. LETA EGBRING FIELD**, 69, Sacred Heart Church, July 31. Walnut Ridge Cemetery. Wife of Eugene R. One sister also survives.

Flood damage

BUDAPEST — Flood damage caused in Hungary by the overflow of the Danube River was extremely severe in the diocese of Szombathely, where three Catholic churches and eight rectories were nearly destroyed.

FATHER BRENDAN, O.S.B.

Father Brendan, Benedictine, set for Jubilee Mass

A Benedictine monk from Blue Cloud Abbey, Marvin, S.D., will return to Indianapolis to celebrate his 25th Anniversary of Ordination on Sunday, Aug. 8.

Father Brendan Keane, O.S.B., a native of St. Philip Neri parish, Indianapolis, will celebrate a Mass of Thanksgiving at 11 a.m. Sunday in Our Lady of Lourdes Church. A public reception will follow in the parish hall until 2 p.m.

A former member of St. Meinrad Archabbey, Father Brendan was ordained there in 1940. He served in the Indian missions from 1942 to 1948 before returning to St. Meinrad, where he served as assistant director of the junior Brothers.

In 1950 he became a charter member of the Blue Cloud Abbey. At present he is assigned to St. Michael's Indian mission in North Dakota.

No invitations have been issued for the Mass or reception.

Ferdinand nuns to mark jubilee

FERDINAND, Ind.—Three Indianapolis Archdiocesan natives are among eight Benedictine Sisters of Immaculate Conception Convent here to observe their 25th Jubilees of religious profession Sunday, Aug. 8. Bishop Henry J. Grimmelsman, of Evansville, will preside during the 10 a.m. ceremonies.

Included are: Sister M. Francine Ackerman, of St. Joseph's Hill (Clark County); Sister M. Generose Kohn, of Assumption parish, Indianapolis; and Sister Mary Ethel Busam, of Cannelton. Also in the class are two Sisters who have taught in the Archdiocese—Sister M. Majella, a former teacher at St. Joseph's Hill, and Sister Mary George, former principal of Christ the King School, Indianapolis.

Two original members of the jubilee class now affiliated with other convents will return for the celebration. They are: Sister M. Wilma Davis, of Columbus, now a member of Queen of Peace Convent, Belcourt, N.D., and Sister M. Eileen Price, a member of Our Lady of Grace Convent, Beech Grove.

St. Philip's plans dance Aug. 14th

INDIANAPOLIS — The Altar Society and Men's Club of St. Philip Neri parish are co-sponsoring a Homecoming Dance in the school auditorium, 545 Eastern, on Saturday, Aug. 14, 9 p.m. to 1 a.m. Ample parking adjacent to the air-conditioned hall is available.

Tickets and reservations may be obtained from Robert Sheehan, ME 8-9139 or Mrs. Don Patterson, ME 9-1231. The public is invited.

Father Hodge conducts chaplain orientation

By CHARLES CREMER
(Special to the Criterion)

TERRE HAUTE, Ind.—Four priests recently assigned to new duties as chaplains at federal prison institutions attended a one-week orientation program at the U.S. Penitentiary south of Terre Haute August 2-6.

The orientation and training sessions were conducted by Father James Hodge, associate supervising chaplain for the Federal Bureau of Prisons, Washington, D.C. Father Hodge, a priest of the Indianapolis Archdiocese, assumed his duties in Washington about a month ago after having served four years as chaplain at the Terre Haute prison.

FATHER HODGE said the Terre Haute prison was chosen as the site for the orientation program because it is centrally located and because he is familiar with the facilities and personnel at the prison. Staff members at the institution assisted Father Hodge in conducting the lectures and seminars.

Attending the program were Father Matthew Heymann, O.S.B., from Springfield, Mo.; Father Daniel Deehan of Danbury, Conn.; Father Raymond Klaoke of Milan, Mich.; and Father Hugh Dewig, O.S.B., who succeeded Father Hodge at the Terre Haute prison.

One of the highlights of the week-long activities for the priests was the daily concelebration of Mass. Father Hodge said permission for the five priests to concelebrate Mass was given by Archbishop Schulte.

AMONG THE topics on the agenda were the relationship of chaplains to prison officials, record-keeping, the relationship of Protestant and Catholic chaplains, casework and the chaplain, parole, sickness and death, ecclesiastical contact and community involvement.

The training and orientation program for priests who become prison chaplains was the first of its kind, and was conducted by Father Hodge as part of his new duties. He said the plan is to hold similar meetings whenever new priests are assigned to federal prisons.

Benefit dance set for August 27th

INDIANAPOLIS — The Russ Carlyle Orchestra will play for a benefit dance August 27 sponsored by the Latin School Foundation. Proceeds of the evening will help finance student residence halls at the Latin School of Indianapolis.

Robert Bonke and Hugh G. Baker are co-chairmen of the dance, to be held in the auditorium of Msgr. Downey Council 3660, Knights of Columbus, 511 E. Thompson Road.

Reservations will be limited to 250 couples. Individual tickets and table reservations may be obtained from the K of C Council or from Phil Caito and S. M. LaRosa, ticket chairmen.

President of the Latin School Foundation is Charles E. Stimming, Sr.

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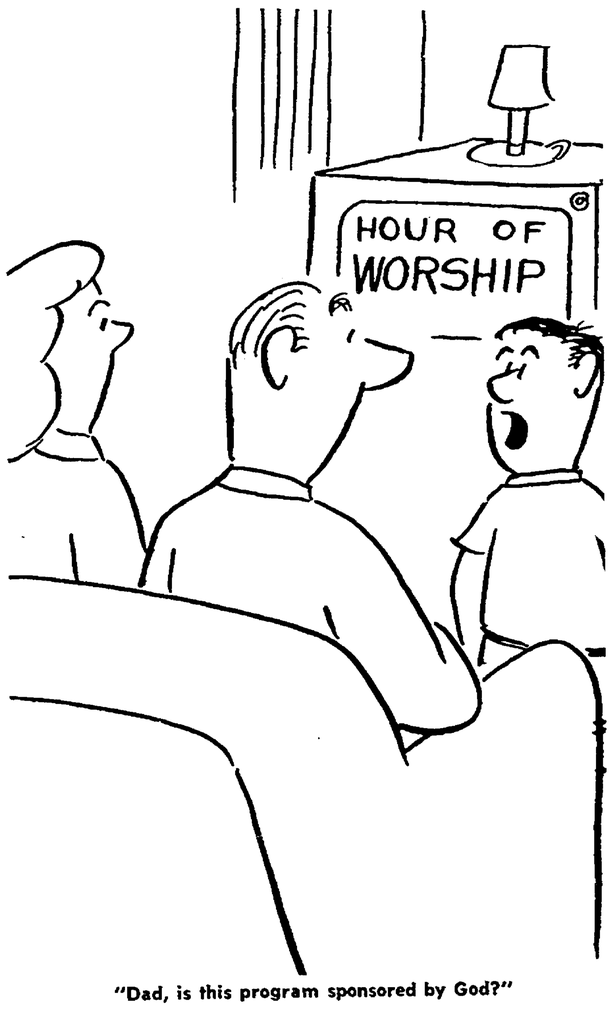

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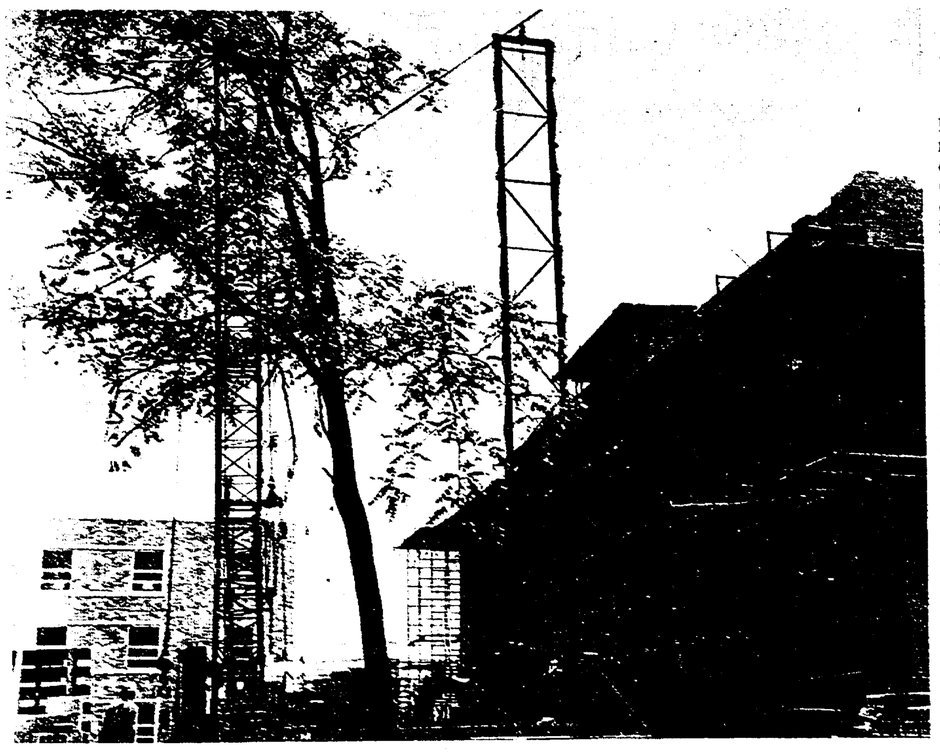


GROUND LEVEL VIEW—Above is a ground level photo of the construction work on the new men's dormitory wing at Marian College. F. A. Wilhelm Construction Co. is handling the general contract. Bohlen and Burns designed the housing unit, which will cost $750,000 when completed in the spring of 1966. Aerial photo on Page 1. (Staff photo)

Property ownership by Church defended

BOGOTA, Colombia—Cardinal Luis Concha of Bogota told newsmen at the press conference here that the Catholic Church in Colombia owns property only to carry out its spiritual work of charity.

The question that prompted the cardinal's reply apparently referred to charges made by some priests and lay persons that the Church here does not practice charity at home. One critical priest, Father Camilo Torres, has been reduced to the lay state at his own request to pursue social "revolution" in Colombia.

Asked about the accusations, Cardinal Concha said he did not wish to discuss the subject, and that "each person has a way of thinking and feeling which induces him to carry out certain actions."

But then he added: "The Church is contributing to the solution to the problem in Colombia through its spiritual work. The work of Catholic Charities is extremely vast. To understand it, one must read the parable of the Good Samaritan. In Colombia, the Church has possessions for the purpose of carrying out its work. One can say that the Church is poor. It owns some assets donated by its members, and it used them in its spiritual work."

The cardinal emphasized that charity is something more than material assistance. He warned against creating hate and scandal, which he said are mortal sins.

Asked whether he would give up his possessions for charity, the cardinal said he has no possessions.

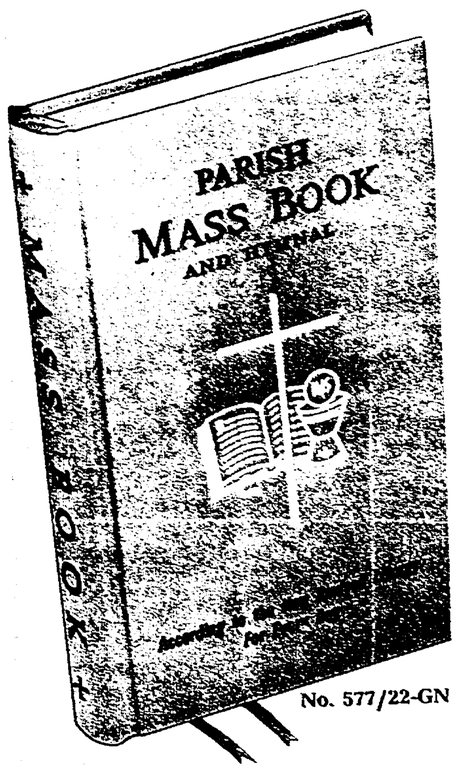
Papal Volunteers to North America?

DUBUQUE, Iowa — Latin America could be sending Papal Volunteers to North America within 50 years instead of vice versa, the administrative director of the National Catholic Welfare Conference's Latin America Bureau said here.

"Despite its great poverty," said Father Louis Colonnese, the Church in Latin America has "challenged its past, realistically accepted its present condition, and is courageously planning the tomorrow. It is becoming a Church of poverty. . . . It is a Church which is beginning to be understood by the masses."

Father Colonnese, speaking at Clarke College, said the future of Latin America will determine the future of the United States and will have major impact on the entire Church, particularly the Church in North America.

According to the New Revised Liturgy For Every Day



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BISHOP SHEEN:

Catholics seen more 'mission-minded'

NEW YORK — In commending the generosity of Protestant Churches to the missions, Auxiliary Bishop Fulton J. Sheen of New York noted here that Catholics are becoming more "mission-minded."

Writing in his weekly column, God Love You, which appears in many U.S. Catholic newspapers, the famed "television priest" stressed that Vatican II has stirred great mission interest and greater giving by the American laity.

"The laity perhaps are doing more than anyone, and for a reason becoming critical of excessive expenditures for local churches, schools and social centers which remind them that they are neglecting the rest of the world.

"THE LAITY used to be proud of an ornate, two-towered church or school with a gymnasium costing half a million dollars. Now they are ashamed of it.

"How many letters come to our desk expressing alarm at the concentration of wealth on the local, diocesan level. The Holy Spirit is awakening the Church from two sides.

"The bishops at the council now remember they are not only administrators of diocesan funds but shepherds of the slums. The laity are acting as a brake on parish expenditures and at the same time spurring pastors to share with the world."

In his column Bishop Sheen applauded Protestant Churches of the U.S. which, according to a recent survey, give "13 cents of every budget dollar" to works outside the parish.

"SOME Protestant churches gave 50 cents out of every dollar," he noted. "An Anglican bishop told me that he stopped all building in his diocese for one year and sent the entire building budget to the missions. One very large Protestant denomination gives a third of its national income to the missions."

"One can admire Protestant missionary spirit and their sense of stewardship," Bishop Sheen said in noting that one body had given $33 per capita to missions each year.

He also noted the fact that the "per capita amount given to the Holy Father for all the missions throughout the world was 31 cents."

In this announcement, the prelate corrected the impression that American Catholics give only "31 cents" per person for foreign missions. This figure covers only the collection in U.S. parishes for the Pope's annual call for mission help. It does not cover donations to mission orders.

REFERRING to the "31 cent" per capita average, Bishop Sheen said: "That is not all that Catholics gave to the missions, but it is all that was given to the Holy Father's Society for the Propagation of the Faith."

Bishop Sheen is national director of the Society for the Propagation of the Faith.

Seeks new Indian Mass rite

CALCUTTA, India—A Jesuit priest has suggested the creation of an "Indian rite" for the Mass, perhaps with the celebrant sitting cross-legged and bare-footed behind a low altar.

Father R. Antoine, S.J., said a new rite should give "full scope" to the country's native languages, declaring that neither the Syro-Malankara nor the Syro-Malabar rites now permitted are "specifically Indian."

Visualizing Mass in the new rite, Father Antoine said the celebrant might vest in saffron robes similar to those worn by Buddhist monks. The congregation would sit cross-legged on the other side of the altar and answer the greetings of the priest by folding their hands in the Indian "namaste" gesture.

Father Antoine said, however, that any major liturgical change should be discussed by a conference of clergy and laity and introduced only gradually, after a long period of transition.

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Christians in Action!
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John W. Gerlach
of Christ The King Parish and St. Pius X Council, K of C, recipient of this year's Catholic Lay Award.

Feeney-Kirby Mortuary

Catechists need knowledge, virtue, Pontiff stresses

CASTEL GANDOLFO, Italy—Pope Paul VI warned a group of visiting catechists that the teaching of religion could be harmful, if teachers are not properly prepared for their task.

At an audience here, Pope Paul told religion teachers from a summer school at nearby Rocca Di Papa that teaching religion is an art "for which it is not enough to have the ordinary knowledge, often approximate and empirical, which any priest, religious or layman instructed in religion can have.'

"There are too many cultural, didactic and, above all, moral elements that are necessary to give the teacher of religion the prestige and efficacy necessary if the teaching of religion is not to be unfruitful or even, at times, harmful," he added.

"The religion teacher is a witness. Woe to him if he does not show charisms of knowledge, virtue and didactic ability. These must confer persuasive power on his words, and on his very presence in the school."

ARCHDIOCESAN Bulletin
OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

FIRST FRIDAY NOCTURNAL ADORATION
Blessed Sacrament Chapel — 14th and Meridian St.

CLASS OF '53 — REUNION
Cathedral High School
Friday, Aug. 6 — 8 P.M.
K of C No. 437 — 13th and Delaware
Casual Dress — No Admission — Stag
Bar Service — No Food Served

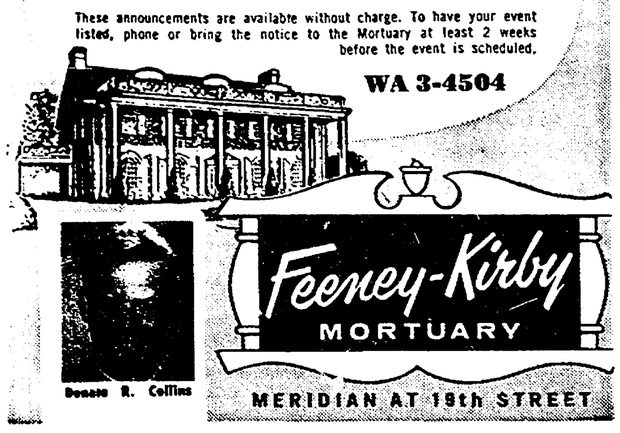
RECITAL — SACRED MUSIC
Public Invited
Our Lady of Grace Convent — Beech Grove
Monday, Aug. 9 — 7:30 P.M.

CARD PARTY
St. Francis De Sales — 2191 Avondale Place
Sunday, Aug. 8 — 7:30 P.M.

ACCW 1st QUARTERLY BOARD MEETING
Tuesday, Aug. 10 — 11 A.M.
Warren Hotel
Luncheon Reservations by August 6 — WA 6-2974

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.

WA 3-4504



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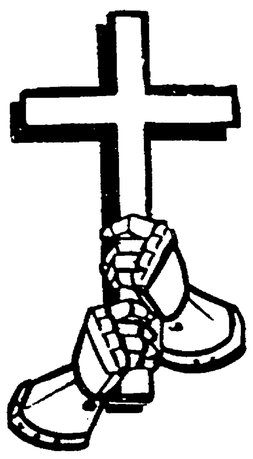

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