

One issues replacement for ancient Roman missal

VATICAN CITY — Pope Paul VI has issued a new Missal as the definitive replacement of the Roman Missal in use in the Western Church for four centuries.

This new Missal, Pope Paul said in an apostolic constitution promulgating it, fulfills the wish of the Second Vatican Council about the revision of the Roman Missal: that "both texts and rites should be so drawn up that they express more clearly the holy things they signify" (Continued on page 12)

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stitution on the Liturgy, No. 21. Hardly any part of the Mass remains exactly as it was a decade ago.

The prayers at the foot of the altar are suppressed.

The Offertory—untouched in the preceding intermediary reforms—now is simplified and reshaped to bring out the meaning of that offering more clearly and to avoid confusing it with the sacrificial offering which is the heart of the Mass and it is reserved for the Canon.

Formulas for the pouring of water in wine and washing the hands have been altered.

Names of some saints have been omitted.

The words of Consecration have been made uniform with the reading adopted in the anaphora of Eucharistic prayers—recently issued by the Holy See as optional for use in Mass.

The new Missal and all prescriptions of the constitution promulgating it go into effect November 30, the first Sunday of Advent.

AT A PRESS conference introducing the new Ordo Missae, Father Joseph Lecky said that it "marks the goal of the reform of the Mass" after various intermediary and tentative stages. Pope Paul's apostolic constitution recalled that Pope Pius XII began this renewal with the restoration of the paschal vigil and of the Holy Week rite.

Asked about head coverings for women in Church, Father Lecky replied that there is nothing in the new regulations about that.

Pope Paul also wrote in that constitution: "We wish to give the force of law to all that we have set forth concerning the new Roman Missal."

Pope Paul pointed out that when St. Pius VI promulgated the Roman Missal four centuries ago, he "presented it as an instrument of liturgical unity and as a witness to the purity of worship in the Church."

Pope Paul continued: "While leaving room in the new missal, according to the order of the Second Vatican Council, for legitimate variations and adaptations, we hope nevertheless that the Missal will be received by the faithful as an instrument which bears witness to and affirms the common unity of all."

All variations and adaptations must be submitted by the local episcopal conferences to the Holy See for approval.

Father Lecky, a theologian who is superior general of the Congregation of the Holy Ghost, said that there had been "differences of opinion even among those who worked for months and years" on the new Roman Missal. He urged all to remember, however, "the selfless work and theological depth" that it represents.

POPE PAUL said the new Missal's changes in the Eucharistic Prayer constitute "the major innovation." He pointed out that the so-called "canon" (Continued on page 8)



VOL. IX, NO. 31 INDIANAPOLIS, INDIANA, MAY 9, 1969

CARDINAL VILLOT

New papal Secretary devoted to peace, work for the poor

ROME—A Frenchman born in humble circumstances, who years ago earned the reputation of being a champion of "the Church and the poor," has become Catholicism's second most influential figure in his new capacity as Papal Secretary of State.

Chosen by Pope Paul VI to succeed 86-year-old Cardinal Amleto Cicognani as his right hand man in the government of the Church, Cardinal Jean Villot is a former Archbishop of Lyons. He has been a member of the Sacred College since 1963.



CARDINAL VILLOT

Humility, deep concern for the poor, dedication to the cause of world peace and diplomatic finesse are prominent qualities of the peasant's son, who, at 83, faces new and challenging responsibilities.

It was said of Cardinal Villot, who was appointed Prefect of the Sacred Congregation after being named a Prince of the Church, that he was one of the few cardinals who had his home number listed in Rome's telephone book. Moreover, those who knew him attest he often answered the phone himself.

THE SAME acquaintances have described Cardinal Villot—the first non-Italian Secretary of State since Cardinal Rafael Merry del Val, who served under Pope St. Pius X—as an outgoing individual, definitely not a pompous stuff-shirt, but a man of easy and gracious manners. One priest who was associated with him during the Second Vatican Council testified that he had found him "easy and profitable" to deal with when controversial issues arose.

Pope Paul, in naming his new secretary, made it clear that he had the deepest admiration for him, saying he had "the virtues of wisdom and of a true man of the Church."

An eloquent (in Italian) speaker and long used to the Roman way of life, Cardinal Villot, unlike his predecessor, Cardinal Cicognani, is not familiar with the United States, but he is a student of European affairs.

Tall and bespectacled, he earned his reputation as a friend of the poor and dispossessed during the six years from 1959 to 1965 when he served as Coadjutor to the late Cardinal Pierre Gerlier, Archbishop of Lyons, whom he eventually succeeded.

NAMED TO the post by Pope John XXIII, who had held him in high personal esteem and had seen in him an active and progressive member of the French hierarchy, the then Coadjutor Archbishop joined Cardinal Gerlier in supporting efforts to harmonize the priest movement with the dictates of the strongly conservative Holy Office.

Lyons, to which Cardinal Villot was sent after having served for five years as an Auxiliary in Paris, was a city where widespread poverty of the workers was matched by the deprived conditions under which the local clergy lived.

In an appeal (1964) for more generous church contributions, Cardinal Gerlier disclosed that parish priests in his diocese received less than \$50 a month during 1963.

The Archdiocese of Lyons not only experienced in the evangelization of the workers, it also provided a test area for the re-

action of the Catholic to matters on which the hierarchy was called upon to make decisions.

IN HIS additional capacity of secretary of the National Conference of Bishops—work that often involved delicate problems of church-state relations—Cardinal Villot gathered experience that is expected to serve him well on the new international stage in which he finds himself in a starring role.

He has a background of scholarship and teaching experience which should prove valuable as he helps guide the Church in this period of crisis and dissent in many areas of the world.

Born October 11, 1905, in Saint-Amant-Tallende, a town in what is now Puy-de-Dome Province in central France, Cardinal Villot was ordained in 1929. After graduating from the Catholic Institute of Paris, four more years of study at the Vatican Library and what is now the Pontifical University of St. Thomas Aquinas earned him an advanced degree in theology and Canon Law.

Before assuming his post with the French Bishops' Conference, the future cardinal spent 15 years as teacher and guide to Catholic youth movements, as a professor of moral theology at the Catholic University of Lyons, as deputy rector of that school, and as chaplain of the French Christian Student Movement and of the youth section of French Catholic Action.

Cardinal Villot had occupied the Lyons See only two years when Pope Paul brought him to Rome as head of the Congregation of the Clergy and member of various other Curia bodies.

In October, 1966, he made headlines with a statement in which he called for an "immediate" halt to hostilities in Vietnam.

2,000 take part in Evansville Synod parley

EVANSVILLE, Ind. — Two thousand delegates attending an Evansville diocesan convention here last Sunday ratified 10 documents of their Diocesan Synod. The documents covered such areas as education, church organization, life of religious, worship, missions, ecumenicity, finance, communications, clergy and seminarians.

The delegates rejected an 11th document on social action. Apparent reasons for rejection of this document were statements regarding conscientious objection and the limitations of priests in social action projects.

The historic convention marked a departure from the past synods of the diocese which were limited to clergy. Each parish was allotted voting delegates according to its size.

Convention procedure allowed for delegates to express their approval, disapproval or qualified approval of the previously prepared document drafts. In addition to the rejected document on social action, all others received extensive votes of reservations.

The final document on church organization calls for an executive council composed predominantly of laymen to serve as the major advisory body for the bishop. It would replace the traditional clerical consultants.

Cemetery Mass set for May 31

INDIANAPOLIS—An outdoor Memorial Mass will be celebrated in Calvary Cemetery on Saturday, May 31, according to an announcement this week by the general manager of the Catholic Cemeteries Association.

Msgr. Cornelius B. Sweeney, V.G., said that the Mass would be offered annually on the Saturday closest to Memorial Day to pay tribute to "the faithful buried in our cemeteries." He will preach the sermon on that day during the 3 p.m. Mass.

The Memorial Mass was recommended by the Catholic Cemeteries board of directors, which is also finalizing a new brochure designed for mailing to area residents in the near future. The brochure will contain the philosophy for Catholic cemeteries and the availability of Catholic burial space.

Msgr. Sweeney said that responsibility for the annual Memorial Mass would be shared on a rotation system by Marian County pastors.

Members of the Catholic Cemeteries board include: Archbishop Schulte, Coadjutor Archbishop George J. Bishop, Msgr. Sweeney, Robert Biehl, W. A. Brennan, Jr., Leonard Benedetto and John Huser.

American named to Rome post

VATICAN CITY — Cardinal John Wright, former bishop of Pittsburgh, has been named prefect of the Congregation for the Clergy less than a week after his promotion to the College of Cardinals.

He replaces Cardinal Jean Villot, the Frenchman who was named papal Secretary of State only two days previously (April 30).

The resignation of Cardinal Amleto Cicognani from the post of Secretary of State, the shifting of Cardinal Villot, and the appointment of Cardinal Wright reduces to three the number of Italians heading top offices of the Roman Curia, as the complex of offices and tribunals of the Church's central administration is known.

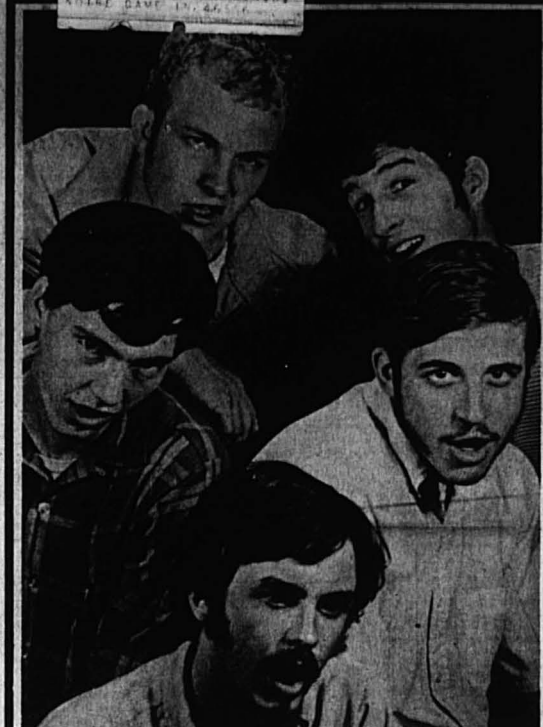
CARDINAL Carlo Confalonieri is prefect of the Congregation for Bishops, Cardinal Antonio Samore is prefect of the Congregation for the Sacraments, and Cardinal Ilderbrando Antonutti is prefect of the Congregation for Religious.

Now Pope Paul VI has lifted the other top posts with non-Italians: in the State secretariat, the Doctrine Congregation, the Congregation for Eastern-rite churches, the Congregation for the Clergy, and the congregation for the Evangelization of Peoples (although Cardinal Gregory Agagianian, an Armenian, has headed that congregation since before Pope Paul's pontificate).

CARDINAL Wright's nomination to the clergy congregation, which fosters the spiritual and intellectual well-being of priests and their pastoral work—comes at a moment in history when many priests are puzzled about their role in the Church and in society. Cardinal Wright must face not only the bewilderment of many, but the open revolt of an articulate minority, against the so-called clerical status, that is, the priesthood as a profession and a way of life.



CARDINAL WRIGHT



MIDSUMMER NIGHT DREAMERS—The five Marian College students above have comeled roles in the college production of "Midsummer Nights' Dream," to be given this week-end by the Marian College Theatre. Performances are scheduled at 8 p.m. Friday, Saturday and Sunday in the college auditorium. Shown above, clockwise from the top, are: Herbe Finks, Dayton (O.) freshman; Tom Martin, Dayton freshman; John Kitchner, Tiffin (O.) junior; Mike Smith, Brookville junior; and Pat Oliver, Milford (Conn.) freshman. Lead roles will be portrayed by: Barb Bates, Beech Grove junior; Roger Newman, Indianapolis freshman; Jack Lane, Haddonfield (N.J.) sophomore; and Sheila Farrell, Fort Wayne freshman. Directing the production is Sister M. Francesca Thompson, O.S.F. Ticket, available at the door, are \$1.50 for adults and \$1 for students.

HEADED BY CARDINAL SEPER

30 theologians named to new commission

By PATRICK RILEY

VATICAN CITY — The long-awaited Central Theological Commission of the Church has been named, almost a year and a half after the Church's first Synod of Bishops called for its creation.

Among its 30 members are representatives of various currents of theological thought, as the Synod of Bishops had envisioned. Most are dogmatic theologians, but there is a substantial representation of Scripture scholars and some from the fields of moral theology and the liturgy.

Cardinal Franjo Seper is president of the commission by virtue of his past as prefect of the Doctrinal Congregation. The Doctrinal Congregation also proposes candidates for membership to the Pope, who does the actual appointing.

This appears to resolve the long-standing question of the commission's position in relation to the Doctrinal Congregation by placing the commission firmly within the ambit of that congregation. When the commission was proposed in the Bishops' Synod, some of the opposition to it was grounded on the presumption that its function — and therefore its competency and its juridical authority—would overlap that of the Doctrinal Congregation.

Other participants in the synod saw it as a buffer between less conventional theologians and the predominantly conservative Doctrinal Congregation, which had tended to judge theological research

according to standards set by classical schools of theology.

The Synod of Bishops had asked that members of the commission be chosen from theologians proposed by national bishops' conferences. Under the system actually adopted, bishops' conferences are to be consulted before members are appointed.

Membership of the commission, by statute, may not exceed 30.

Some of the world's most celebrated theologians have been named: Fathers Henri de Lubac, S.J., of France; Karl Rahner, S.J., of Germany; Yves Congar, O.P., of France; Josef Ratzinger and Hans Urs von Balthasar of Germany. All these are most active in the field of dogma.

Another celebrated member is Father Bernard Lonergan, a

Canadian Jesuit who has devoted years to the study of ideogony—the philosophical enquiry into the way ideas come into being.

Among the Scripture scholars is Father Barnabas Aberra, an American Passionist who helped draft the Second Vatican Council's documents on revelation, religious liberty and ecumenism. He was formerly on the faculty of St. Meinrad Seminary.

In the field of liturgy there is Father Cipriano Vagaggini, an Italian Benedictine, and in the field of moral theology Father Stanislaus Olejnik, a Polish specialist on marriage.

Many of the members are active in ecumenical affairs. Several are consultants of the Vatican Secretariat for Promoting Christian Unity and some (Continued on page 7)

Nativity dedication set Sunday, May 11

INDIANAPOLIS — Archbishop Schulte will officiate at the blessing of the new Nativity Church at 4 p.m. Sunday, May 11. A Mass of Thanksgiving will follow, to be celebrated by Father Louis Goette, pastor.

The 600-seat circular church replaces the parish's temporary church which was completely destroyed by fire two years ago. Since that time the parish has worshipped in the school cafeteria.

Design for the new edifice was executed by Fran E. Schroeder and Associates, while the construction contract was held by the Adrian Construction Company. Both are Indianapolis firms.

OTHER FACILITIES include a large parish fellowship hall at the rear of the church, a multi-use room for parish council meetings and doubling as a bride's room, and a mother's room.

The building is faced with rubble sandstone inside and out. Heavy wood timbers are used to support the low pitch roof.

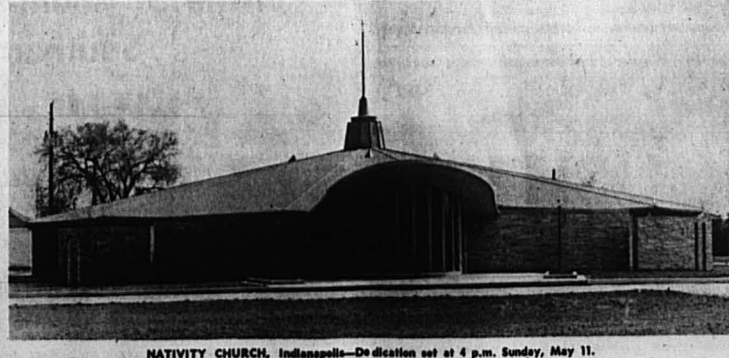
KC names class for Archbishop

FRENCH LICK, Ind.—Archbishop Schulte will be the class honoree at the biennial exemplification of the Fourth Degree Knights of Columbus here June 28-29.

Announcement of the class was made by Alvin B. Holland, of Logansport, master of the K of C's southern Indiana district. Fourth degree units in the district are formed in Indianapolis, New Albany, Terre Haute, Jasper, Aurora, Vincennes, Rushville, Columbus, Batesville, Richmond, Washington, Evansville and New Castle.

ACCORDING to the architect, the salient features of the church emphasize the new liturgical reforms with proper articulation of the altar of sacrifice, the ambo of the spoken word, and the baptistry.

The baptismal font is located at the main entrance, surrounded by a huge laminated art glass window depicting the symbolic waters of purification. A unique feature is an outdoor meditation garden of the stations of the cross which is visible from within the church.



NATIVITY CHURCH, Indianapolis—Dedication set at 4 p.m. Sunday, May 11.

Guernavaca center a den of guerrillas? Try again

By JOHN HORGAN
(Copyright, 1969)

CUERNAVACA—The obvious tranquility of the CIDOC center here is almost a slap in the face for eager visitors who turn up expecting to uncover a nest of fiery revolutionaries.

Basking in the intense spring sunlight in one of the town's high-rent areas (a villa Halie Selasie built for himself when the Germans invaded Ethiopia is only a stone's throw away), it looks like one villa among others, a sleepy, whitewashed building in which nothing ever really happens.

Granted, this is during the traditionally slack months of April and May, when there are only a handful of students attending the CIDOC courses. Later on in the year, with the advent of teachers like Michael Novak, Joseph Fitzpatrick, Harvey Cox, Carlos Russell and Pierre Teilhard de Chardin, comes livelier and busier. But at no time does it really resemble the guerrilla camp it is sometimes assumed to be, even in Mexico.

ONE PARISH priest living less than 30 kilometers from here actually believed that explosives were being manufactured at CIDOC for dispatch to Latin-American trouble spots. And, if the haze can be as impenetrable as this at such a short distance, it is surprising that so much distortion should have occurred 600 miles away on the other side of the Atlantic, in a devious, political city called Rome.

Some of the suspicions may be due to the historical significance of Cuernavaca itself. It was here that the very first modern guerrilla movement in Latin America originated, in 1911, when Emiliano Zapata began a career that was to win him widespread adoration from the rural peasantry—and, ultimately, a brutal, treacherous death.

His name still lives in the mountains. There are even some people who believe that he has not died. And on the anniversary of his birthday is celebrated, on April 10th each year, with a sham-faced obsequy, by the political heirs of the men who killed him.

The Catholic people of Cuernavaca, too, have a bishop, Sergio Mendez Arceo, who makes no secret of his Zapatista sympathies: he believes that although

Mexico is technically a post-revolutionary state, the existing disparities in living standards and the lack of social justice may be more long-requip it with all the characteristics of a pre-revolutionary society.

"I FEEL an unqualified link with Zapata," he says, "because he was the only leader of the 1910 Revolution who had coherent social ideas. He had, too, deep-rooted popular support which brought him into confrontation with the rulers and which forced them, in order to do away with him, to devastate the province of Morelos and to have recourse to the technique of assassination."

In mid-April 1969, as the town of Cuernavaca and all the surrounding villages celebrated the centenary of the foundation of the state of Morelos, the shadow of Zapata and his unfinished revolution hung over the festivities. It would be strange if a little of this did not rub off on CIDOC: to accuse the center of subversive activity, however, is as naive as to expect that it is from here that the Great Revolution will ultimately be launched.

There are, of course, people who will read bias into everything, even into the language courses which provide CIDOC with its bread and butter (the other two main areas of activity are the center proper, with courses in Latin American affairs, and a documentation section which is unequalled anywhere else in the world).

Here, however, they will baffle in vain to find evi-

dence to justify their suspicions, especially if they should decide to study the textbooks used in order to discover their ideological slant. Ideological bias there is in plenty, but not of the kind you might expect.

The first lesson in the book gets off to an intriguing, ambiguous start. There are a great many phrases such as "Where is the American Embassy?" and "How much does it cost to take a taxi to the American Embassy?"

It is not too difficult for a superheated imagination to visualize these and similar phrases being muttered surreptitiously in some steamy Latin American capital as the Communist infiltrators, bombs aboard, set out on their perilous mission.

SUBSEQUENT lessons, however, make the whole picture much clearer. The chief character in the book is a Mr. White, an American consul official on a job to some unnamed Latin American city (one can discern the bias already—why is he not called Mr. Black?). In any case, his relationships with the local population are characterized above all by an innate sense of superiority and by the belief, adopted almost as an article of faith, that the natives are out to swindle him at every turn.

"Me dijeron que serian dos," he says at one point to an important taxi-driver who has incautiously asked him for four pesos (about 32 cents). Señor White, who has already staked out the ground by researching the subject with the hotel cash-

ier, gives him two, graciously adding a third as a tip and thus bringing his investment in this undeveloped economy perilously close to the half-dollar mark. Estate agents and other menials come in for the same treatment: in the second book, their greatest pleasure is apparently visiting American Air Force bases and watching the bombers taking off; touchingly, they ask for permission to come back again soon.

And when Señor Molina ("call me Jose"), his local co-worker at the Embassy, compliments him on his excellent Spanish and asks him where he learned it, White replies modestly: "En una escuela de lenguas en los Estados Unidos." Not in a scary old language school like CIDOC, wherever else he might have studied.

Faced with evidence like this—and reminding himself of the ominous fact that the villa which houses the CIDOC administrative headquarters is called the "Casa Blanca," the concerned investigator might well assume that the whole CIDOC operation was a CIA front. Or, if he was a man whose suspicions were not casually stilled, he might put the whole thing down to a cunning Communist operation designed to discredit the U.S. Foreign Service.

IF MUD is being thrown, however, it is the U.S. Foreign Service itself which is being thrown. The State Department produced these books and CIDOC used them for the best of all possible reasons: they're just good language textbooks. The ideological content doesn't count for much.

More, in fact, can be learned about the center from a short paragraph in its general "Guide for Students" which makes the wearing of shoes obligatory, pointing out that not to wear them is a serious insult to Mexican families who may never be able to afford them.

The common sense, anti-romantic and tough logic behind these words neatly expresses the atmosphere of a center which was founded and designed, as Illich himself puts it, to "train persons to feel with others what change means to their hearts."

"We have witnessed," he says, "the initial shock to many Americans dedicated to the war against poverty, when they observed and studied Latin America and realized for the first time that there is a link between minor marginality at home and major marginalization overseas. . . . For any good man it means pain and panic to realize that he is seen by 80 per cent of mankind as the exploiting outsider who shores up his privilege by promoting a delusive belief in the ideas of democracy, equal opportunity and free enterprise among people who haven't a remote possibility of profiting from these."

In an atmosphere like this at CIDOC it is perhaps inevitable that some people change. What is less obvious is the existence of any reason why they should change.

After all, there is enough hunger and want in Latin America, and few enough people to care about it. It is in this context

Seek reform

ROME—The Catholic bishops of Southern Italy issued a statement here asking the Italian government to end violence in their region by correcting longstanding social and economic problems.

"Whatever, then, applies to CU theological faculty should apply to St. John Vianney Seminary," the co-ordinating board said.

Father Thomas G. Dailey, one of the transferred St. John Vianney teachers, is a member of the co-ordinating board.

In Washington, a member of the Catholic University school of theology said the school is not a seminary. He noted that its 465 students include, in addition to seminarians, laymen and women who are not preparing for careers in the priesthood.

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Irish girl member sets staid British Parliament 'on its ear'

By JOHN A. GREAVES

LONDON—Miss Bernadette Devlin, 22-year-old slip of an Irish Catholic student, is the youngest woman and one of the youngest half-dozen people of either sex ever to be installed as a member of Britain's Parliament.

The House of Commons was packed to see this historic scene added to the long series of dramatics in this most elderly of national assemblies. It was not disappointed.

Miss Devlin within an hour of taking her seat made a brilliant 40-minute speech, composed, clear and sensible, that won the general acclaim of her colleagues of professional politicians. And the entry of this young girl with her Irish brogue and her clear unabashed competence into the embittered argument over Northern Ireland that has dominated the nation's mass media throughout the week caught the fancy of the public.

A girl who less than a fortnight before was almost completely unknown was suddenly front-page news, photographed, interviewed, televised and, though she had obviously come to London to fight for her people in no uncertain manner, she generally appears to have captivated this country.

Her maiden speech in the Commons was typical of her attitude. She deliberately flaunted two unwritten but precious traditions of the British Parliament by making her first speech on the very day she entered the Commons and by making it on a controversial issue then being debated fiercely in the House about the undemocratic situation in Northern Ireland, an integral part of Britain, and the



powers of the government in London to intervene.

MISS DEVLIN did not mince her words. She attacked the Unionist Party that has run the local government in Belfast since the time almost 50 years ago when Northern Ireland was partitioned from what is now the Irish Republic. She scored Premier, who later resigned, Terence O'Neill, the present British Government of Premier Harold Wilson and the Conservative opposition for allowing blatant discrimination in voting, housing and work to continue there.

This, she said, not only operated against the Catholic minority but against all non-Unionist people in Northern Ireland for the benefit of the Unionist Party and its followers.

The situation in Northern Ireland is social and economic disaster, she said, "because the people of Northern Ireland are being oppressed by the Tory (Unionist) government, the miserable Tory government, the absolutely corrupt, bigoted and self-interested government of whom even Tories in this House ought to be ashamed and disassociate themselves from."

Miss Devlin, who calls herself a "unity" representative in the Commons here and is politically an independent socialist un-

attached to the British Labor party, also implied in her speech and said more directly on television that the so-called religious cold war in Northern Ireland between Protestants and Catholics was encouraged by right-wingers in Belfast to keep the working classes from uniting against them. Her purpose is to persuade the ordinary Catholics and Protestants of the region to unite and throw out the present regime, she said.

Norman St. John Stevas, leading Catholic spokesman in the Commons, and a Tory, gave Miss Devlin some support later in the debate.

Injustice operates a gainst Catholics in Northern Ireland, he said. They are denied equality of franchise in local government, and discriminated against in housing and employment.

"Until now they have been second class citizens in the land of their birth," he added. "That is wrong and should not continue. It should be condemned in unequivocal terms from this side of the House." That is the opposition, Conservative, side which officially supports the Unionist Party in Northern Ireland.

WINDING UP the debate for the British government, James Callaghan, Home Secretary, praised Miss Devlin for her "remarkable speech." There can be no tranquility in Northern Ireland unless there is equality of treatment, peace and prosperity, he said. Britain's role from London is to encourage and support the Northern Irish to achieve these ends, he stated.

He gave a pledge that Britain will never agree to any change in the relations between Northern Ireland and the Irish Republic. (Continued on page 3)

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'MERGER' ANNOUNCED

Co-education mapped at ND and St. Mary's

NOTRE DAME, Ind. — The University of Notre Dame and nearby St. Mary's College have announced they are taking "initial steps" which will eventually make the two schools "substantially co-educational" with each other.

Father Theodore M. Hesburgh, C.S.C., university president, and Msgr. John J. McGrath, president of the college, said plans for expanded co-operative programs giving their campuses "an increasingly co-educational character" have been approved by the trustees of each institution.

THEY announced the appointment of Father Charles E. Sheedy, C.S.C., as special assistant to the presidents of Notre Dame and St. Mary's "with executive authority for establishing both the principles and operational details" of the co-educational program.

According to Father Hesburgh and Msgr. McGrath, Notre Dame and St. Mary's will seek to develop a men-to-women ratio of 3 to 1, eventually in classes on both campuses. They said the co-educational effort will be inaugurated in September, 1969, though on a "necessarily limited" basis.

To make such a ratio attainable, St. Mary's College will expand its freshman class to between 450 and 500 students this fall, anticipating an overall enrollment of 1,700 by 1971. Notre Dame's freshman enrollment will be maintained at its present 1,500 level, they said.

BEGINNING In September, 245 St. Mary's College freshmen and an equal number of first-year Notre Dame students will share classes in four freshman liberal arts courses, it was explained. These are: The Humanities Seminar, World Civilization, Political Science or Government, and Introductory Sociology. The present Co-Exchange Program in which students from both schools have taken classes on the other campus will be expanded at the sophomore, junior and senior levels.

The presidents of Notre Dame and St. Mary's stressed that adjustments must be made on both campuses before the co-educational program can be fully implemented. For example, the schools must develop an identical academic calendar, an integrated class schedule with a greater time interval between classes to provide for travel between the two campuses, a common grading system, and a harmonized examination schedule.

other services at home and abroad. The directory reports a total of 59,620 priests—37,454 diocesan clergy, one more than a year ago, and 22,166 religious communities' priests, a decrease of 184.

The directory also records a total of 17,755 Brothers, a decrease of 506, and a total of 167,167 Sisters, a decrease of 9,174.

A bright spot is noted in the field of education—435,716 students in Catholic universities and colleges, an increase of 1,756 in a year. Enrollment increases in this field have been noted for 16 consecutive years, the directory says. The current total shows a 20-year increase of 81.5—an increase of 195,068 over the 240,048 college students recorded in 1949. But a decrease to 297 from 305 in the number of universities and colleges during the year is noted.

THERE WAS a 221,506 decrease in the number of students in Catholic elementary and high schools, as well as a marked decrease in these schools, the directory reports.

The number of converts who entered the Church in 1968 is recorded at 102,865—a decrease of 7,852 over the previous year and the lowest annual figure recorded since the 115,214 converts in 1947.

Msgr. Lawrence J. Corcoran, secretary of the National Conference of Catholic Charities, testifying (May 1) before the House Committee on Education and Labor, said his organization welcomed President Nixon's statement that "no domestic issue facing this administration is more important than the anomalous problem of poverty in an affluent society."

Msgr. Corcoran also said he was pleased with a statement by Donald Rumsfeld, new director of the Office of Economic Opportunity, who said "we must make progress" in the effort to end poverty.

"In the face of these statements, however," Msgr. Corcoran said, "we were astonished to read that the President has reduced the budget for the Office of Economic Opportunity, directed the closing of 59 Job Corps centers, and cut back on other budgeted items designed to assist the poor."

"This hardly represents the proper approach to the most important domestic issue facing us today," he declared.

Religion texts evoke criticism

PHILADELPHIA — Some 500 persons crowded into St. Martin of Tours school hall here and heard Mrs. Theresa Ickinger of Parents for Orthodoxy in Parochial Education (POPE) present criticism of textbooks currently being used in elementary and secondary religion courses.

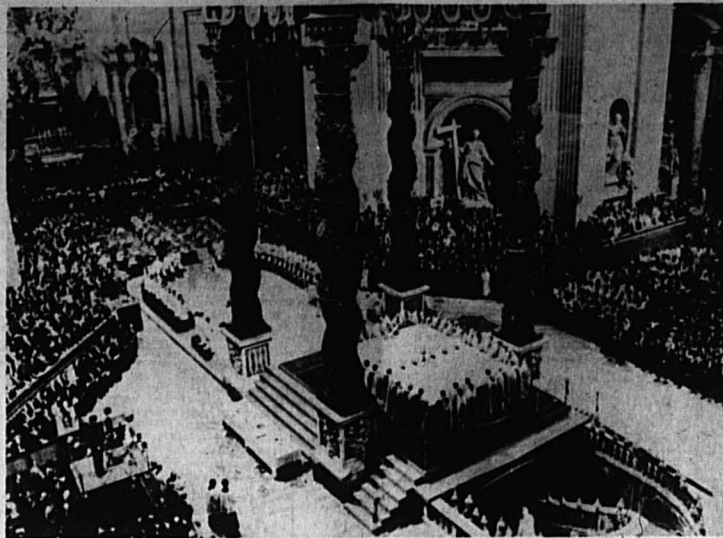
During her speech, which was interrupted several times by shouts from individuals in the audience, Mrs. Ickinger asserted there was material of questionable orthodoxy in several texts currently in use in the Philadelphia archdiocese.

Pope gives nuns word of advice

VATICAN CITY—Pope Paul warned a group of teaching nuns meeting here from all parts of the world not to be led astray by "the deceptive voices of innovation."

The pontiff's admonition followed a similar message to members of the Jesuit order.

Contempt for rules or even a failure to observe them, the Pope told the Sisters, brings about a weakening of discipline and a favoring of willfulness and caprice.



NEW CARDINALS CONCELEBRATE MASS

Pope Paul VI concelebrates Mass with 33 new cardinals in St. Peter's Basilica, ending four days of ceremonies attending the installation of the new Princes of the Church. (RNS photo)

Nixon asks anti-smut legislation

WASHINGTON — Saying "American homes are being bombarded with the largest volume of sex-oriented mail in history," President Nixon has asked Congress for three new laws against the mailing of obscene matter.

Mr. Nixon asked Congress for an outright ban against the mailing of "offensive sex materials" to anyone under 18 and for legislation making it a federal crime to use the mails or other facilities of commerce "for the commercial exploitation of a prurient interest in sex through advertising."

He also proposed an amendment to existing law to enable a post office to "prohibit" mail "from any intrusion of sex-oriented advertising—regardless of whether or not a citizen has ever received such mailings."

Most smut mail is "unsolicited, unwanted and deeply offensive to those who receive it," President Nixon said, adding that complaints to the Post Office have almost doubled in the last five years.

The law the President requested against mailing smut matter to minors resembles a New York law which has been upheld by the U.S. Supreme Court.

Irish

(Continued from page 2) public without the assent of the people of Northern Ireland.

This should assure all Northern Ireland Protestants except the extreme anti-Catholics who, while waving British flags and shouting loyalty to the British crown, condemn the Catholics as traitors ready to hand their country over to the Irish Republic.

Callaghan in his speech pointed out that St. John Stevas had appealed to his fellow Catholics in the province to observe that the apparatus of state was there to be used and that it could be used positively. Some reforms had been made, he noted.

The debate ended without a vote.

OUTSIDE Parliament, Britain's mass media has been totally preoccupied with Northern Ireland and the current moves by the Civil Rights movement there to obtain more general social justice.

Never before have the words Roman Catholic and Protestant been heard or printed so often as at the present time, and never before have they been used so much to denote political loyalties rather than religious convictions.

For Catholics and probably for most other Christians in the rest of Britain, where the general public is usually so tolerant or indifferent to creed, the impression has certainly been given that social justice does not operate on anything like the same scale in Northern Ireland as in this country.

And the villains of the piece appear to be not so much the fanatical mob behind the anti-Catholic clergymen, the Rev. Ian Paisley, as some members of the Unionist Party who have shown themselves opposed to democratic reform. They appear afraid that a more liberal democracy would mean the end of their regime and the end of the privileged status of their followers.



IU STUDENT EXECUTIVE COMMITTEE—Members of the newly-elected student executive committee for St. Paul's Catholic Student Center at Indiana University, Bloomington, are shown above with Father James P. Higgins, director of the Center, and Dr. Paul J. Gordon (second from right), a member of the Center's faculty executive committee. From left are: Roger Ostrowski, of Hudson, Ind.; David Keckley, of Indianapolis; Bonnie Burns, of Indianapolis; Michael Richardson, of Fort Wayne, graduate student; and Don DeSapri, of Cleveland, graduate student. Dr. Gordon has been elected chairman-elect for the Indiana Newman Conference.

Non-public school aid threatened with legal suit

HARRISBURG, Pa. — Fifteen civil rights, religious and educational organizations have announced they will file suit in Federal court challenging the constitutionality of Pennsylvania's non-public school aid program.

A spokesman said the same 15 organizations are opposing a bill in the state Senate which would provide an additional \$40 million in state aid to non-public schools this year.

He said the suit, which will be filed in U.S. Eastern District Court in Philadelphia, will challenge legislation enacted last year to provide \$4.3 million in state funds to purchase educational services from private schools including church-related institutions.

The current legislation under attack by the group is a bill that was passed by the House and sent to the Senate March 25. It would earmark a portion of the state's cigarette tax revenue for non-public school aid.

Critics of Church warned by bishop

REGENSBURG, Germany — A bishop has warned Catholic critics of the Church that "in the future all that is said from pulpits and platforms and in newspapers and periodicals" will be closely scrutinized.

Addressing representatives of Bavarian Catholic laymen's association, Bishop Rudolf Graber of Regensburg appealed for critical vigilance on dangerous tendencies in the Church and for a proper attitude toward the Pope.

Steps are taken on beatification

FATIMA, Portugal — Further steps were taken toward the beatification of Francisco and Jacinta Marto, two of the children associated with the Fatima apparitions, on the 50th anniversary of Francisco's death.

The steps consisted of interviews with several witnesses testifying to the virtues of the two children.

Religious tolerance claimed in Hungary

BONN, Germany — A German-language weekly in Budapest has claimed that the Hungarian communist regime is not only tolerant of religion, but that it also seeks to incorporate the "religious working masses" in the country's efforts to develop its socialist life.

An article on "Marxists and Catholics in the Socialist State" in the Hungarian weekly Budapesti Rendszer said that the government guarantees the free exercise of religion and at the same is "careful" that the freedom of conscience for non-religious citizens is not violated.

Budapest Rendszer criticized the view that relations between the Church and state in Hungary cannot result in peaceful co-existence and it saw the possibility of seven greater developments of such co-existence. It added that the Hungarian government believes in this possibility without presuming, or believing that the principal differences between Marxism and religion will ever be bridged.

The newspaper said that Church-state relations are more than a political matter.

"Just as the churches are permitted to make propaganda in their sphere," the article said, "the socialist state is also solicitous for spreading socialist ideology in schools, universities and in the press. In that way there is no violation of the faithful citizen's freedom of conscience. The state simply does not interfere in this area."

Ask reappraisal

SYDNEY, Australia — The Australian bishops have called on the government to re-examine present laws concerning conscientious objection to military service in the light of new moral and legal studies and "devises ways in which appropriate service to the community may be rendered by anyone whose conscientious objection is upheld."

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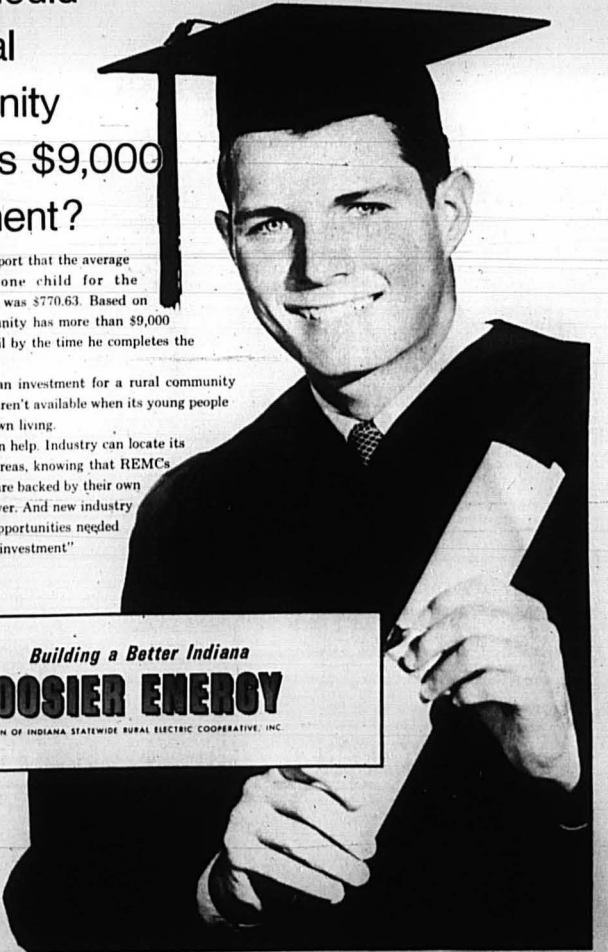
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Comment

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.

Evil and good

Some of the most distressing and heartening news of the Vietnam war has been surfacing lately.

Senator Stephen M. Young (D., O.) has exposed a nasty situation that may well develop into a major scandal. He charged that many of the approximately 6,000 American deaths in Vietnam designated "accident" or "incident" were, in reality, battle fatalities.

Young, a member of the Armed Services Committee, said the false designations were a deliberate deception on the part of the Pentagon. He succeeded in having the death of an Ohio soldier changed from "incident" to "killed in action." At first the Pentagon said the young man died of sun stroke. Later it was acknowledged he lay in the sun three hours waiting for evacuation by helicopter. He had been shot three times in combat.

Any such disgraceful ploy to minimize the terrible toll the war is taking on American manhood must be regarded as contemptuous. Whoever initiated such a policy ought to be made to answer to the survivors of all the "incidentals" and "accidentals."

A happier and certainly more hopeful development is the proliferation of predictions concerning withdrawal of American troops. Weeks ago the first of a series of trial balloons were sent up. When nobody with political firepower tried to shoot them down, the prophets appeared. Significantly they are almost all Republicans. And there have been an air of assurance about them. Obviously the White House has made no attempt to muzzle them.

The numbers vary—anywhere from 50,000 to 100,000 American fighting men out of Vietnam by December. But Senator Robert Packwood (R., Ore.) speculated last week that "most of our troops" will be gone "by the end of the year."

This is heady talk. Pray God it comes true.

There is a discernible relaxing in tensions around the Paris peace talks. The ability of the South Vietnam military is being almost shamefully touted by American commanders. President Nixon clearly wants to get us out of the war and on any kind of half-way acceptable terms. His efforts are reflected, almost without exception, in the ranks of Republicans and even among the majority of the Southern Democrats.

How else explain the cautious reasoning that followed the North Korean attack on an American plane? Such restraint under the circumstances was out of character. Common sense dictates some headway is being made, and there are orders out not to rock the boat.

We wait and hope.

Tax sense

The joint action of the United States Catholic Conference and the National Council of Churches asking Congress for church tax reform would be welcome any time. But now, when tax loopholes are the target of widespread and justified criticism, it is particularly appropriate.

Not that public hullabaloo triggered the move. It has been in the works for some time. The General Board of NCC gave the final go-ahead at its spring business meeting. Since then negotiations have been carried on in consultation with the Synagogue Council of America.

The recommendation to the House Ways and Means Committee asks the elimination of historic exemptions for commercial activities, those unrelated to religious functions and in competition with taxpayer private enterprise. Further, it would eliminate the loophole which allows churches to use debt financing to acquire commercial income property.

The action should ameliorate some of the suspicion and acrimony that comes to life in tall tales about devious networks of economic power and fantastic wealth salted away in diocesan treasuries.

Let's face it. The traditional secrecy that cloaks financial affairs of the Church does not make for a free exchange of facts. The worldwide investments of the Vatican have always been tantalizing game for speculation and headlines. Even James Reston couldn't resist mentioning—gratuitously but pointedly—in a recent syndicated column that the most sumptuous new apartment building in the nation's capital is owned by the Vatican.

Of such bits and pieces are exaggerations born—and reasonable demands generated from taxed business to hold down the advantaged competition.

The Church needs horse sense in its financial affairs and it needs income, lots of it, if it is to do the Lord's work. A much larger share than has already been given or pledged should go toward fighting poverty, racism and other evils in our society. If the American Church truly is the new name of peace, as Pope Paul said last week, then the Universal Church must give new emphasis and energy to achieving the social well-being and economic security of the underprivileged nations. Compassion and expertise must be accompanied by constructive financial help or any semblance of progress will be generations away.

An NCC spokesman has said not even the Treasury Department knows how much tax money will be involved if the recommendations to Congress are enacted. Probably less than most people believe. Nevertheless, the conference and the American bishops are acting in the open spirit of renewal and of justice. The move should create good will even if it doesn't make a mint for Uncle Sam.

THE CRITERION

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Head start

It is foolhardy and sometimes dangerous to put too much stock in quantitative measurements of education. Geniuses flunk out and doers often are repressed by the theory and seeming inertia of classrooms. Nonetheless some yardstick is in order or progress becomes impossible to gauge.

So a certain amount of credibility must be placed in the disarming results of the Head Start survey done for the Office of Economic Opportunity by the Westinghouse Learning Corporation and Ohio University.

The assignment: find out how much Head Start stimulates a child's emotional, social and intellectual development. The findings: it doesn't, not to any significant degree. The survey unfortunately did not try to estimate spin-off benefits from medical attention, free lunches and a variety of cultural activities. These are

considerable and their impact can best be found in the universal enthusiasm among parents. No other educational experiment has so successfully involved parental concern and participation.

In fact, no other program in the war on poverty has enjoyed such a high degree of national popularity. It appeared to be the most logical and promising starting point if the generation-to-generation cycle of poverty is to be broken.

But the OEO study revealed Head Start, as it was appraised, has only short-term results. The compensatory education faded fast as youngsters melded with their peers in the primary grades. According to school standards, Head Starters are no better off than children who do not partake in the program.

The disappointing results have triggered the removal, as of July 1, of Head Start from OEO and its placement in the Department of Health, Education and

Welfare. Secretary Robert Finch already has canceled half of the summer programs, though the number of year-round programs is expected to be increased. But there will be no over-all increase. A lid has been clamped on Head Start spending and some of the budget will be channeled out of regular programs and into experimental ones.

There appears no immediate reason for gloom. The program, at least for the time being, is not being dropped. And administrative tinkering is to be expected with each new occupant of the White House. But there is cause for apprehension. Congress now has some tangible excuse for junking the program at some future date or drastically cutting its funds. Beyond that, the disappointing statistics may be parlayed into hard-nosed resistance to continuing other social legislation or starting new.

Repercussions can be unfortunate for the underprivileged of all ages.

• GEORGE SHUSTER'S VIEW

Let's seek sources of Church power

By DR. GEORGE N. SHUSTER

This week I would like to use a bit of space to comment on my own distress. Of course one thing a man past 70 knows is that he will never again be 40, which is just about the median age of those who are creating the kind of Catholic journalism we may call intellectual, for want of a better term.

Let me say, then, to the whole group of my friends—for many of them are personally so, not because of common literary concerns only—that you have done heroic service. You have helped to make many aspects of life in the Church more human. Largely due to your efforts, the thoughtful American Catholic can get a weight off his chest, pull the settle out of his thumb, stay away from aspirin and Alka Seltzer, when he thinks of goings-on in the Church.

You have provided a platform not only for those who oppose that they consider immoral or crass in our churchly society, but also what they think has been plain stupid. Christ went out in the desert, Chesterton thought, to hide his laughter at the follies of mortal men. But as we all know there were forms of sanctimonious stupidity which he chafed out of the Temple. Surely we can be grateful to all of you for this.

and our own necessarily incomplete awareness of what even our specializations implied—have thought otherwise? Many of us experienced during the First World War an insight into the weakness, the potential degradation, the wickedness of men and women. But then, in the trenches or out of them, I began to realize that if humankind was to have any dignity at all somebody would have to be holy. For this reason I began to reverse the Church, not in any conventional sense but really and truly.

And so I would like to say earnestly to my friends who are serving present-day Catholic journalism in the United States: you seem to have come to the point where you are chroniclers of the life which is ebbing out of the Church. I grant you that we were probably too conscious of the life which was trickling into it. Every priest or nun who jumps over the traces provides you with a story of which you are the mastery exponent. There are other drab and sad cases I know about. I am grateful that you cannot talk about them very well.

But what of the life there still is in the Church? Do we ever feel concern lest your dramatic cataloging of the dissidents might in some way be contagious? I realize that some of

Therefore, why not search for sources of Catholic strength? The expansion of "psychiatric" sang Martin Luther King. I often have the dim feeling that American Catholicism will go down the drain, with its journalists leading the procession, unless we earnestly sing some similar hymn.

(Copyright, 1969)

"TWELVE—HOW MANY PARISH ORGANIZATIONS DOES YOUR MOM BELONG TO?"

• THE BLACK VOICE

A. Philip Randolph—relevant for any time

By REV. LAWRENCE LUCAS

On Sunday afternoon, April 20, there was a parade down Harlem's Seventh Avenue. It went from 150th Street to 120th Street and lasted only a few hours. Nonetheless, it was a very beautiful demonstration.

By present day standards, it was a rather ho-ho parade. Nonetheless, it was in honor of a very big man. You see, we were celebrating the 80th birthday of A. Philip Randolph.

Mr. A. Philip Randolph, president and organizer of the Brotherhood of Sleeping Car Porters, is just about the granddaddy of the black struggle for human rights. Only the passage of time will enable us to appreciate fully the many, many contributions to this cause of this giant of a man.

Way back there when most of our present day activists were only beautiful thoughts in the mind of God, Philip Randolph was editing a "radical" news magazine called *The Messenger*. Even in those days, people were using such adjectives as "radical" with a negative value connotation in order to trick sleeping Negroes into opposing what was beneficial to them.

This was the man who in 1925 began the formation of the Brotherhood of Sleeping Car Porters. Mind you, these were the days when white laborers, you can imagine what it meant for black folks to start talking about rights. Moreover, the latter had not learned the technique of violence which was like butter to the bread of the white movement. I suppose today their descendants would refer to it as "non-violence". Not only did the Brotherhood

defy management's opposition, but it succeeded in negotiating wage increases and better working conditions even before it was formally recognized in 1937. Randolph, meanwhile, was soon to become the voice of the black worker in America.

Then there was the part Mr. Randolph played in getting a fair employment proclamation in 1941. You remember how President Roosevelt and the Congress were pussyfooting about ending the Jim Crow practice that was rampant in those days? It was especially noted in defense plants and jobs precisely at a time when we were preparing to do battle supposedly for democracy. If it

was for freedom, nobody was including the black man on that freedom wagon.

Well, Mr. Randolph threatened to organize a massive march on Washington—something like what he so masterfully helped to accomplish in 1963. When they realized he was serious, the President gave in and on June 25 signed an executive order outlawing discrimination in defense industries and setting up a fair employment practices commission.

That's the trouble with "militant" like Randolph. The man is always ready with such names for the black man who would be grateful to all of you for this.

By MSGR. GEORGE HIGGINS

One of Italy's leading newspapers—*La Stampa* of Turin—recently featured a signed article entitled "Is a Schism Possible?" The article was occasioned by Pope Paul VI's Holy Thursday homily on disunion in the Church. The author of the article, A. C. Jemolo, took note of the fact that the Holy Father, at one point in that widely quoted homily, had used the word "schism" to characterize some of the more worrisome developments in the life of the Church today.

"Did the Pontiff," Mr. Jemolo

asked, "intend to suggest that schism in the technical theological sense of the term is a real possibility at the present time? He replied in the negative to his own question, but hastened to add, unfortunately, that one might be inclined to think that the Pope was in fact raising the spectre of a genuine schism 'if he was referring to the Church in Holland'."

This gratuitous insult to the Dutch Church serves to illustrate a complaint registered by Bishop Hubert Ernst of Breda, The Netherlands, in a new book on the Church in Holland, the French version of which, by the way, is given an exaggerated significance and are taken out of context.

During the course of a recent visit to Holland, I heard a number of other Catholic leaders

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By REV. JOHN DORAN

On April 19 I had a son. He is the second son born (to me), but the first in this parish of which I have been pastor for many, many years.

There was nothing secret about his birth. The whole parish was in on it. The Bishop himself was at hand to mid-wife the young one's transit from the womb of the seminary into the world of the priesthood.

From his birth on, everybody calls him Father, Father Felt. It is a good feeling for a pastor, and a good feeling for a parish, to see one of the lads who attended the parish school move on through the long years of the seminary and come at last to stand at the altar where formerly he knelt as a server. A pastor sees the young man as one who will be at hand to replace him when his years of service in the priesthood are over; a parish sees the young man as the beginning of a giving back to the ranks of the priests some replacement for all those who have served it so long.

And this is as it should be. Some years ago I preached the funeral oration for the priest who led me carefully along in my grammar school days, and I delighted that I was able to stand at the altar toward which he had directed me. I know that he was being extended on beyond his time. When I think of Father Sacerdos now in heaven, and Father Felt now beginning his work in our home diocese, I know that I am being extended.

And the parish, does it not feel the need to replace from its own young blood the priests who have given years of their life to it? I think the parish needs to feel this and does. I know that the very evident delight of the parishioners in this ordination and first Mass has carried with it an element of pride, a secret saying to me: "See, Father, your years have not been unproductive, have not been sterile."

New fathers like to brag, you know. So you will pardon my using this column this way. I don't, however, guarantee cigars to all of you, for you are too many. I just wanted you to join with me for a moment in the fun of spiritual parenthood, for it is a very real thing.

(Continued on page 10)

BISHOP ERNST complains

By MSGR. R. T. BOSLER

Q. When I was in Catholic college we learned the philosophy of St. Thomas Aquinas; we were led to believe that the Thomistic philosophy was the only Catholic philosophy. Now professors ridicule St. Thomas in philosophy classes in Catholic colleges. No wonder the new breed of Catholics, lay and clerical, are uncertain in belief. We had a clear and firm knowledge of God; now the new breed acts as though they can't know anything certain about God. Has the Church changed her mind about St. Thomas? Is Thomistic philosophy and theology no longer obligatory in Catholic colleges and seminaries?

A. Your question reminds me of a dramatic moment in Vatican Council II. The Fathers were discussing the proposed text (or schema) for the Decree

on Priestly Formation. It was one of the few prepared texts that met with almost immediate approval—except for one thing. There was considerable opposition to a paragraph requiring that in the philosophical courses in seminaries the perennial philosophy according to the plan, doctrine and principles of St. Thomas be taught to students so that they might have a complete and coherent synthesis. This reflected a system of teaching that had all but narrowed Catholic philosophy and theology to a mere development of Thomistic doctrine. This exclusive use of Thomism was not an ancient tradition; it began at the end of the last century when Pope Leo XIII called for a return to St. Thomas. Most of the bishops and theologians of the council felt that such a limiting of philosophy to Thomism was cutting the Church off from modern men and was stultifying the growth of the Church's understanding of revelation.

That is why a mighty ovation greeted Cardinal Leger when he pleaded for a change in the text. "I am happy," he said, "that the text does not dwell too pon-

What in world happened to St. Thomas Aquinas?

derously on the teaching of St. Thomas. . . . Woe to the man of one book! Woe to the Church of one teacher." (Applause) The Canadian Cardinal asked that the words which spoke of the authority of the teaching of St. Thomas be deleted. "In their place," he said, "I would propose that the schema include what follows: The Catholic Church proposes St. Thomas as teacher and exemplar for all who study theology. This is the sense of the modification I propose: we do not impose the sys-

tem or teaching of St. Thomas, but rather we propose St. Thomas, by reason of his scientific and spiritual attitude, as an outstanding example of an investigator and creator in theology who converted the knowledge of his time to the service of the Gospel."

The text was indeed changed to recommend the study of theology "under the tutelage of St. Thomas." And about the study of philosophy the final text reads: "Basing themselves on a philosophic heritage which

is perennially valid, students should be conversant with contemporary philosophical investigations, especially those exercising special influence in their own country, and with recent scientific progress."

Some of the new breed may be closer to St. Thomas than you think. Was the professor you read about ridiculing St. Thomas or scholars who called themselves Thomists? St. Thomas had an attitude toward truth and the knowledge of God far humbler than many modern

scholars who claim to be his followers.

In his Commentary on Aristotle, St. Thomas taught: "The study of philosophy does not mean to learn what others have taught but to learn what is the truth of things." He would, therefore, not be happy with those who insist that the study of philosophy means the mastering of Thomistic doctrine.

For St. Thomas there was no end to the quest for truth. Truth, he held, cannot be exhausted by any human knowledge; it re-

mains always open to new formulation. The more we know about the things open to our senses, he taught, the more we realize how little we know about them. Not that man can know nothing, but that the more he attains to the reality of things the better he realizes that they cannot be fathomed. Only when man comes into visual contact with light, he argued, does he realize that the sun's brightness altogether transcends his power of vision.

If this is true of creatures, then what of the knowledge of God? In his "De Potentia" Thomas says: "This is the ultimate in human knowledge of God: to know that we do not know him." He speaks this out elsewhere: "There are three degrees in our knowledge of God: the lowest, the knowledge of God as being; the second, the recognition of God as mirrored in spiritual beings; the third and loftiest, the recognition of God as the Unknown."

However humble he was before truth, St. Thomas did not deny the ability of the human

mind to grasp a part of the truth, and he held that when one was convinced that he had discovered something true he should hold on to it no matter who opposed him. In his Commentary on the Book of Job, St. Thomas asked himself whether Job's bold conversation with the Lord God did not violate reverence and gave the bold answer: truth does not change according to the standing of the person to whom it is addressed; he who speaks truthfully is invulnerable, no matter who may be his adversary.

It should become evident why St. Thomas caused considerable controversy and turmoil within the Church in his own time and why those who follow him and not Thomism are apt to cause a bit of trouble in our day.

Q. On week days one of our priests never reads the Epistles or Gospels that are in my prayer book. He says he has the right to read other Scriptures at Mass.

A. The Church does now offer alternate readings from Scriptures for week days that do not have special readings assigned for them. Most of the saint's day Masses are taken from what is called the common of saints. In the past this meant that the same epistles and gospels were read many times a year. Almost every time we celebrated the feast of a virgin, for example, we heard the gospel about the five foolish and five wise virgins.

The Church wants us to become familiar with all the Bible. That's the reason for the alternate readings. The new missal being prepared will offer still more variety—even on Sundays. (Copyright, 1969)

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SUMMER CREDIT COURSES
Theology, Urban Problems, Biblical Studies, Psychology, Religious Education

Course	Instructor	Credit
BIBLICAL STUDIES		
B-511 Introduction to Old Testament	Mario Shaw, O.S.B. S.T.D. (c)	3 hrs.
B-658 Letters of St. Paul	Brendan McGrath, O.S.B. S.T.D.	2 hrs.
DOCTRINAL THEOLOGY		
DT-501 Divine Revelation	Thomas O'Connor, O.S.B. S.T.L.	3 hrs.
MORAL THEOLOGY		
MT-501 Introduction to Christian Morality	Charles Henry, O.S.B. J.C.D.	3 hrs.
URBAN PROBLEMS		
S-561 History of the Negro in America	Bernardin Patterson, O.S.B. J.C.L., LL.D.	3 hrs.
PSYCHOLOGY		
C-702 Group Dynamics	Dr. Anthony Banet, Ph.D.	3 hrs.
RELIGIOUS EDUCATION		
P-501 Religious Education of Adolescents	Sr. Teresa Aloyse, S.P. M.A.	2 hrs.

Course Dates: Monday, June 23-August 1, 1969 (Monday through Friday)
Registration: Thursday, June 19: 9:00 a.m. - 8:30 p.m.
Friday, June 20: 9:00 a.m. - 1:30 p.m.
Saturday, June 21: 9:00 a.m. - 1:30 p.m.
Pre-registration: call 925-7077. Pre-registration encouraged.
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CATHOLIC SEMINARY FOUNDATION
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YOUR WORLD AND MINE

Can't go home again to certainty's haven

By GARY MacEOIN

Jesuit Theologian Walter Burghardt told a good story at the John Courtney Murray Forum in New York the other evening. An invitation to his lecture, entitled "From Certainty to Understanding," had been returned by one recipient.

"The recipient, a Monsignor, declined the invitation. He further suggested that it would have been more honest to describe the recent changes in Catholic thinking (the subject to be discussed) as 'From Certainty to Confusion.'"

The Monsignor's viewpoint is

understandable. Not a few people are disturbed by the fact that the "certainty" which used to be a characteristic of the Catholic outlook up to a decade ago, has vanished into thin air almost without warning. I find the Monsignor's implied criticism of Father Burghardt less reasonable. It reminds me of a practice that used to be common in societies which we like to think of as less civilized than our own. They put to death the messenger who brought unwelcome news. Does the Monsignor think that by refusing to learn what is happening, he can prevent it happening? Is not such a reaction not rather a major cause of the confusion he deplores?

Having listened to Father Burghardt's exposition, I am per-

fectedly satisfied that the Second Vatican Council and the so-called progressives who dominated it are in no way responsible for the deep changes we are experiencing and many find disturbing. Rather, they had read the signs of the times and were trying to modify Catholic attitudes and structures so as to ease the shock for the individual and maximize the benefit for all.

I was particularly struck by one point which Father Burghardt made. The "certainty" to which many look back nostalgically is something quite recent on the Catholic scene. It was very little in evidence in the early Church. Nor was it a note of Scholasticism which that system was in its prime. Faith, for St. Thomas and his followers, helped in the search for knowledge. It did not guarantee its full possession.

I find it ironic that many of the ideas treasured by today's conservatives in the Church as an integral part of their tradition derive in fact from sources which the Church always regarded with suspicion. As Father Burghardt pointed out, one such is the "certainty" which became an obsession in the 17th century as a reaction against the skepticism of that period.

Although Descartes never made it to the pantheon of orthodox philosophy, because his system rested on methodical doubt, his techniques of mathematical demonstration was gratefully grasped—as were his exalting of the intellect and his stress on the body-soul distinction. And as he provided the base for Locke's positivism, so he also steered Catholic thoughts in the direction of an excess of rationalism.

One of the unhappy consequences of all this obsession with "certainty" was the interesting but ultimately sterile effort to reduce the message of Christ to a set of truths and to enshrine them in unchangeable verbal formulae. This effort was doomed to failure for two principal reasons. The function of words is not to enshrine ideas but to facilitate communication between persons. Besides, the essence of the teaching of Christ is mystery, which by definition exceeds human understanding and can consequently never be exhausted by human definitions. It is sobering to reflect that it was neither man's reasoning nor the teaching authority of the Church that took us out of this blind alley. The decisive factor was the lived experience of our uncertain era, uncertain because of the power which we finally have to destroy ourselves and our accumulated knowledge.

To want to return to certainty is understandable. To think the return is possible is simply naive. What is important is to realize that those who announce the change in direction are merely recording a fact that has occurred. They are not to be blamed for the occurrence. (Copyright, 1969)

Urges prayers for Pope Paul

COLOMBO, Ceylon—Anglican Bishop Harold de Soysa of Colombo has asked Anglicans in Ceylon to pray for Pope Paul VI.

Writing in The Ceylon Churchman, he asked readers to look sympathetically upon the difficulties being experienced by the Catholic Church.

He asked them to pray for their Catholic brethren and especially for Catholic adherence to their Church authorities.

THE GOOD SAMARITAN . . . A certain man was going down from Jerusalem to Jericho, when robbers attacked him, stripped him and beat him up, leaving him half dead. It so happened that a priest was going down the road; when he saw the man he walked on by, on the other side. In the same way a Levite also came there, went over and looked at the man, and then walked on by, on the other side. But a certain Samaritan who was traveling that way came upon him, and when he saw the man his heart was filled with pity. He went over to him, poured oil and wine on his wounds and bandaged them; then he put the man on his own animal and took him to an inn, where he took care of him. The next day he took out two silver coins and gave them to the innkeeper, saying, "Take care of him; he's the innkeeper, and when I come back this way I will pay you back whatever you spend on him." And Jesus concluded, "Which one of these three seems to you to have been a neighbor to the man attacked by the robbers?" The teacher of the law answered, "The one who was kind to him." Jesus replied, "You go, then, and do the same." 10 Luke 30:37

WCC-Catholic group expands membership

VATICAN CITY—Membership in the joint working group of the World Council of Churches (WCC) and the Catholic Church has been raised from 14 to 24 and its composition has been made more representative of the activities of both the Catholic Church and the WCC.

Norway to aid private schools

OSLO, Norway—In an historic decision the Norwegian parliament has approved the provision of state funds for private schools, including Catholic institutions.

Under the new grants the government will provide funds for the private schools to be between 70% and 100% of the schools' operating costs.

Defeatism rapped on school future

DAYTON, O.—Catholic schools are threatened not only by a financial crisis, but by a defeatist attitude and the give-up mentality of many educators, sociologists and "armchair critics," Theodore N. Staadt, executive director of the Ohio Catholic Conference, said here.

"These prophets of gloom and doom have had their day and their say," he declared.

Staadt, speaking at the University of Dayton under the auspices of the Catholic Federation of Parent-Teacher Associations of the Dayton area, indicated the ultimate answer to the school problem lies in the enthusiasm of parents for the Catholic school system. He urged parents to enlist in the "counterattack" against defeatism.

OPINIONS

'Pressure group'

To the Editor:

Well, now another religious pressure group has surfaced in a flurry of windshild flyers. On April 27 the Catholic League of Indiana launched its attack in Indianapolis on current religion textbooks. I heard the leaders of this organization speak at St. Roch's (at the invitation of the pastor) and was appalled at their ignorant fanaticism. The soft-hearted among us will no doubt remark on their sincerity. But the sincere fanatic is a particularly deadly creature—I'm sure Hitler was totally sincere!

Careful examination reveals their flyer as a collection of quotes taken out of context and hemium arguments, and absurd misunderstandings. The back page is blazoned with headlines proclaiming the Pope's disclosure with rebellion in the Church. It is difficult to suggest that our American textbooks were the objects of his concern.

If the Catholic League wants to bar books, it might consider starting with the New Testament. It doesn't list the Ten Commandments, mention indulgences or purgatory. There isn't much emphasis on heaven, hell, angels, and devils in the apostles' sermons. It records the words of Jesus, not the scholastic definitions of soul and grace or technically distinguish mortal and venial sins. Surely it is more important for children to do good and avoid evil than how to measure the size of their transgression down to the last silly millimeter.

These critics falsely assume that the textbooks are a sole source of the students' information. But the books are not used alone. Along with art, music, films, and other aids, they serve as starting points for class discussion. The teacher's contribution is the key factor in producing student response.

The flyer's constant refrain, "This religion" presupposes that "religion" has nothing to do with "real life." Each con- comitant is strictly segregated. Ethical problems must not be discussed only the most abstract and euphemistic way. But evil is evil because it is destructive, not simply because some authorities figure labels it as wrong.

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42 Catholic students among '500' artists

INDIANAPOLIS — Forty-two Marion County Catholic grade school and high school students are featured in the fourth annual exhibition of the "500" Festival of the Arts.

The art exhibit, including all media, will be displayed on Monument Circle during the week of May 10-17. Presentation of ribbons will take place at 10 a.m. Saturday, May 10, in the Circle Theatre.

Camp applications top 1,100 mark

Nearly 1,100 applications have now been received for the two CYO camps in Brown County. The CYO office reported this week. The number represents about 60 per cent of capacity.

For girls, the weeks of June 22 and July 6 are filled at Camp Rancho Framosa, while the weeks of June 22 and August 10 are full at Camp Christina. Filling rapidly are the weeks of July 6 and 13 at Camp Christina.

Fee for one week's camping is \$30, which includes crafts and canteen. A \$10 deposit is required with the application, available from the CYO Office, 1502 W. 16th St., Indianapolis.

Northside CYO sponsors dance

INDIANAPOLIS — A dance for CYO members and their friends will be held from 7:15 until 10:15 p.m. Sunday, May 10, at the K of C ballroom, 2100 E. 71st St. The event is being sponsored by the St. Pius X Council, K of C, for the benefit of the Northside CYO organization.

Music will be furnished by the 1968 Indiana State Champions, "Omar's Soul Rebellion." Admission is \$1.

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CYO NOTES

Entry blanks for the Boys' and Girls' Summer Softball Leagues are due May 15. The seasons will begin June 8 or 15.

Summer Baseball action in "C" and "B" leagues will start in mid-June. "C" eligibility is limited to those under 15, while "B" includes those under 17. Deadline is May 21.

The dates of the Junior Boys' Match Play Golf Tournament were announced this week. The event is slated at South Grove Municipal Course, with the qualifying round scheduled for June 9 and the match play slated June 10 to 12.

Entry deadline for the Cadet Boys' Track City-Wide Meet, to be held at 1 p.m. Sunday, May 10, in Wednesday, May 14. The Cadet Girls' Track Meet, to be held the following Sunday, will have an entry deadline of Wednesday, May 21.

Academy seniors to present play

INDIANAPOLIS — "Jenny Kissed Me," a three-act comedy by Jean Kerr, will be presented by the senior class of St. Mary Academy on Saturday and Sunday, May 10 and 11, at 8 p.m. in the academy auditorium, 429 E. Vermont St.

CHS senior Bill Boehr plays Father Moynihan, a crochety, old-fashioned pastor of St. Matthew's parish and rector of a girls' academy. Renee Conder, senior, plays Jenny, the niece of Mrs. Deazy, the housekeeper, (Mary Jo Mason) who rather reluctantly takes up residence at the rectory.

CHS seniors Mike Weimann and Van Liedorf provide the romantic interest in Father's attempt to play matchmaker.

Admission is \$1.

Holy Name School to give Musicale

BEACH GROVE, Ind. — The music department of Holy Name School will present its Annual Musicale next week-end in the school cafeteria. Performances will be given at 8 p.m. Friday, May 16, and Sunday, May 18.

About 200 seventh and eighth graders will participate in the Musicale, featuring a 45-piece stage band, chorus, combos, dancing and other activities. The entire program is to be directed by Jerry Craney, parish music director.

Tickets are \$1 and are available at the door.



BEECH GROVE HOSPITAL TO HAVE OPEN HOUSE—The 300-bed St. Francis Hospital, conducted by Sisters of St. Francis, Milwaukee, in Beech Grove, will observe National Hospital Week on Wednesday, May 14, with a Community Open House. The public is invited to view important displays in the hospital auditorium throughout the day. Displays will include a hobby and craft exhibit, prepared by employees. Special tours will include the radiation therapy area, diagnostic X-ray, pharmacy, computer center and the hospital's pre-school child care center.

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AIC nun-librarian aids public schools

HOLLAND, Ind.—Book lovers in the public schools at Holland are benefiting from the work of Sister Mary Kenneth, librarian at the Academy of the Immaculate Conception, Ferdinand, in putting into the developing school libraries.

In addition to her work at the academy, Sister Mary Kenneth puts in from eight to 10 hours a week working in Holland and the neighboring St. Henry schools.

And added to this she directs the work of the student assistants working in the Neighborhood Youth Corps project.

SISTER Mary Kenneth does the professional part and the students assist in the clerical and housekeeping tasks, and in the circulation of books.

One big boost to the Holland library collection was a gift of National Geographic Magazines for the years 1924 to 1967 from St. Meinrad Archabbey. The few missing issues were obtained from the Book and Magazine Gift Pool of the Evansville Public Library.

Mrs. Alma Brandt, native of Holland, is the present head of the Pool.

The magazines have been indexed and professionally bound by Heckman Bindery in Manchester and are now available to student and teacher.

When St. Meinrad, phased out its high school two years ago, another gift of 120 books was offered Holland. This included books of science, literature, fine arts, history, biography and fiction.

Certificates of merit and service pins are awarded to the students participating in the program. Teachers also contribute services. Shelves for the library's growing magazine collection were made by Raymond Katter.

The school library has membership with the Indiana Historical Society.



CONVENT HELPS HOLLAND LIBRARY—These librarians at the Academy of the Immaculate Conception at Ferdinand have helped update the Holland Grade School library. Shown here are Sisters Angela and Mary Kenneth, Chris Dickman of Tell City and Marilyn Scheller of Poseyville.



RECEIVE GOVERNOR'S CONFERENCE AWARDS—Shaw Memorial High School junior John Muesel, left above, recently was named top winner in the Indiana "Ability Counts" essay contest sponsored by the President's Commission on the Handicapped. He received a recognition plaque from Dr. A. C. Offutt, State Health Commissioner, at the recent Governor's Conference on the Handicapped held in Indianapolis. He also received \$250 from Jacob Roberts, vice president of the Indiana AFL-CIO for a four-day trip to Washington, D.C., this week as the essay winners from all states will be recognized. Sister Mary Xavier, O.S.U., assistant principal and English department chairman at Shaw, received a special award from Dr. Offutt (second photo) for promoting interest in the essay contest. Her students have placed in the top five positions in the state the past five years.



MSGR. RONALD BASSETT

Annual seminary benefit dinner slated May 19th

INDIANAPOLIS — "Seminary Education for Tomorrow" has been selected as the theme for the third annual fund raising banquet for the Catholic Seminary Foundation of Indianapolis. The event will be held at 6:30 p.m. Monday, May 19, in the Windsor Room of Stouffer's Inn.

Principal speaker for the \$100 per couple benefit will be Msgr. Ronald Bassett, popular retreat master and lecturer.

Proceeds from the dinner will provide about one-tenth of the annual budget for St. Maur's Seminary, conducted by the Benedictine Fathers at 4615 N. Michigan Rd. Reservations may be obtained from the Catholic Seminary Foundation office, 4545 N. Michigan Rd., telephone 925-9695.

Interfaith chapel plans progressing

RICHMOND, Ind.—Final plans and specifications for the Interfaith Chapel at Richmond State Hospital will soon be ready by its architect, according to action taken recently by board members of the Citizens All Faiths Committee.

The building fund for the project, supported by Catholic parishes and individuals, has reached nearly \$70,000. Anticipated costs of the building will be between \$75,000 and \$85,000.

Officers of the board include: Rev. Eldon M. Bryant, president; Mrs. Orville E. Miller, vice-president; Mrs. Kathleen H. Dickinson, secretary; Richard Hudelson, treasurer; and Mrs. Margaret Hudelson, assistant treasurer.

Refuse military service, Puerto Ricans advised

SAN JUAN, Puerto Rico—A Catholic bishop here has called on Puerto Rican youth to refuse service in U.S. armed forces, regardless of the consequences.

Speaking to University of Puerto Rico students, Bishop Antonio Parrilla Bonilla, S.J., said:

"The world is in a serious danger of a nuclear holocaust. Two super-powers fight for imperialist domination and are involved in an arms race of offensive and defensive nuclear and missile weapons which is becoming increasingly expensive in economic and psychological terms."

"ADMONITIONS from the great religious leaders of the world and from the United Nations are in vain. Neither the U.S. nor Russia seem concerned with the real fact that a horrible war beyond our imagination can occur in any moment. Protests of non-nuclear countries are also in vain," he said.

He added: "Because of these considerations it is evident that any use of nuclear arms is immoral and criminal. Moreover, it could be stated that today any international war is immoral because of the risk of... universal nuclear suicide. And it is also immoral because there exists an international organization which could be capable of serving as a policeman and curbing the aggressor."

"IT IS NATURAL, therefore, that an irate protest against the war and compulsory military service, especially among people of conscience, is raised in the world."

or in the armed forces of the United States, regardless of the consequences of humiliation, jail or persecution, is a very efficacious form of protest. Any sacrifice made will not be useless. Public opinion against compulsory military training is being created in Puerto Rico."

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Support efforts to get aid for private schools

CINCINNATI—Public school officials here, acknowledging the contribution made by non-public schools and the financial crisis facing them, pledged support of their efforts to obtain a share of education tax benefits.

At the same time (May 1), Archbishop Karl J. Alter of Cincinnati announced his support of the proposed public schools' tax levy, on which a vote will be taken May 19 in the Cincinnati School District.

Dr. Paul A. Miller, superintendent of Cincinnati public schools, in a letter to Archbishop Alter referred to the "major contribution to this community" made by non-public schools which, he noted, educate "22% of the school children at a saving to the Cincinnati taxpayers of approximately \$15 million per year."

"Many of these non-public schools are in a financial crisis exactly like that of the public schools," Dr. Miller continued. "We recommend that the legislature of the State of Ohio, in considering educational legislation, assure that an appropriate share of all education services be allocated to ALL school children."

"The Cincinnati Board of Education pledges that it will consider the interests of all Cincinnati children in all its legislative financial planning."

Name speakers for Woods rites

ST. MARY-OF-THE-WOODS, Ind.—Commencement and baccalaureate speakers for the 128th annual commencement of St. Mary-of-the-Woods College have been announced.

Giving the principal address at the May 18 commencement will be Bernard Boutin, president of St. Michael's College, Winooski Park, Vt. The baccalaureate sermon, to be given the morning of May 18, will be presented by Father John L. McKenzie, S.J., Biblical scholar now teaching at the University of Notre Dame.

The graduating class includes 106 lay women and 10 Sisters of Providence. Archbishop Schulte will preside during the commencement ceremonies. The degrees will be conferred by Sister Mary Gregory Knozie, S.P., college president.

Haelko is named 'Knight of Year'

HAUBSTADT, Ind.—Joseph Haelko was named Knight of the year at the 66th annual convocation of the Indiana Grand Commandery of the Knights of St. John held here recently. Haelko is a member of the Oldenburg Commandery.

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PLAN D of I CARD PARTY—Our Lady of Everyday Circle, Daughters of Isabella, will sponsor a Card Party on Friday, May 18, at 2 p.m. in the Latin School cafeteria, 520 Stevens St. Proceeds from the event will benefit St. Elizabeth's Home. Chairmen of the card party are Mrs. Louise Wunsch and Mrs. Clara Bauman. Shown above from left are: Mrs. Elaine Turner, special gifts chairman; Mrs. Wunsch; Mrs. Bauman; and Mrs. Irene Davis, D of I regent. Tickets will be available at the door for \$1.25. Door and table prizes will be awarded along with special gifts.



CHORAL GROUP CONCERT AND DANCE—The Msgr. Downey Choral Group from the Msgr. Downey Council Knights of Columbus, Indianapolis, will present its annual concert and dance Saturday, May 10, at 8:30 p.m. in the K of C auditorium, 511 E. Thompson Rd. Assisting in the concert will be the Downey Musicians. The Ted Lang Orchestra will play for dancing. The public is invited. Tickets are available at the door for \$1.25. Director of the Choral Group is Leo Lauck.



LATIN SCHOOL SCHOLARSHIP RECIPIENTS—These five young men, shown above with Father James Wilmetts, are recipients of tuition scholarships to the Latin School of Indianapolis, which they will enter as freshmen next September. From left, front row, are: James Rea, of St. Lawrence School; Joseph Beyer, of St. Vincent School; Shelby County; Will Dewes, of St. Monica School. Second row: Mark Reinking, of St. Lawrence School; and John Leemhuis, of St. Matthew School. Also named for honorary scholarships were five other youths: Gary Crays, of St. Lawrence School; James Mooney, of St. Monica School; Brian Aull, of St. Andrew School; Ron Winger, of St. Lawrence School; and Chris Brandon, of St. Philip Neri School. The Latin School anticipates a freshman class of 80 boys.



CYO CADET WRESTLING TOURNAMENT... **INDIVIDUAL CHAMPIONS**—These 14 young grapplers came out of the recent CYO Cadet Wrestling Tournament at Little Flower with all the individual titles. Front row, left to right: Jerry Kuhn, St. Simon, 49 pounds; Joe Norton, St. Simon, 77 pounds; John McNichols, St. Simon, 85 pounds; Steve Hilbert, St. Simon, 95 pounds; Dan McGinley, St. Simon, 103 pounds; Kevin Norton, St. Simon, 112 pounds. Second row, left to right: Tony Wilson, Little Flower, 120 pounds; Mike Melunier, St. Malachy, 127 pounds; Tim Quesser, St. Joan of Arc, 133 pounds; Luke Schaaf, St. Simon, 138 pounds; Bob Fobes, St. Lawrence, 145 pounds. Back row, left to right: Mark Stevens, St. Simon, 154 pounds. Joe Steinmetz, Immaculate Heart, 165 pounds; Tony Suskevich, St. Lawrence, heavyweight.



PLAN '500' FESTIVAL DANCE—The Women's Club of St. Andrew's parish, Indianapolis, will sponsor a "500 Festival" Dance on Friday, May 16, at St. Plus X Council, Knights of Columbus. Chairman of the event is Mrs. Sharon Shepherd, above left. Also shown are Mrs. Ann Evans, center, decorations; and Mrs. Phyllis Kavanaugh, tickets. Table reservations are available by calling 545-2687 and 545-9059.

Summer program enrollment open

INDIANAPOLIS—Four sites have been announced for the second annual Summer School Enrichment Program, sponsored by the Catholic School Office.

Locations for the five-week summer program, scheduled from June 23 to July 25, will be: St. Matthew School, 4150 E. 56th Street; St. James the Greater School, 1152 E. Cameron Street; Holy Trinity School, 915 N. Holmes Avenue; and Our Lady of Lourdes School, 5333 E. Washington Street.

CLASSES will be conducted by Religious from various communities. The program also

provides opportunity for learning Teaching Internship Program. Summer Program, 131 S. Caping and teaching experience for Applications for the program (101 Ave., Indianapolis, Indiana candidates in the Elementary may be sent to the Archdiocesan 46225. Deadline is May 15.

Rev. R. J. Mueller to observe jubilee

GREENWOOD, Ind.—Father Richard J. Mueller, S.T.L., founding pastor of Our Lady of Greenwood parish here, will observe his 25th Jubilee of ordination with a Mass of Thanksgiving at 12:30 p.m. Sunday, May 11.

The Mass will be celebrated on the parish grounds, followed by a public reception in the school hall until 3:30 p.m.

An Indianapolis native, Father Mueller was named the first resident pastor of the Greenwood parish in 1955. The parish had been founded in 1949 as a mission of St. John's parish, Indianapolis.

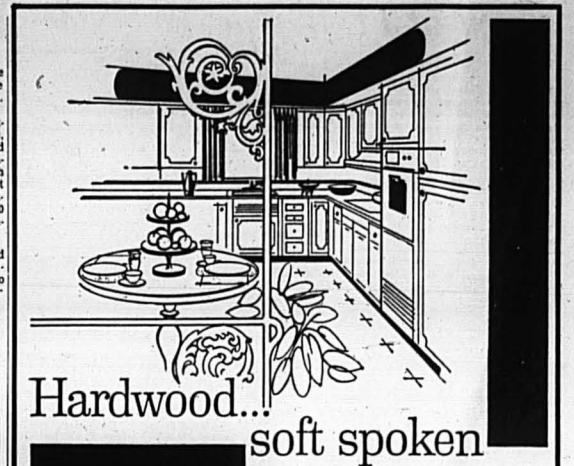
The jubilarian was ordained in 1944 after studies at St. Meinrad Seminary and the Catholic University of America, where he received a licentiate degree in sacred theology.

His only other parochial assignment was as assistant pastor of St. John's parish. In 1945 Father Mueller was appointed a Chancery Office secretary, holding this position for 10 years.



REV. RICHARD J. MUELLER

Other positions held include appointment to the Archdiocesan Music Commission (1917) and pro-synodal judge in the metropolitan tribunal (1967).



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State KC parley
stated at Ft. Wayne

FORT WAYNE, Ind.—The 68th annual state convention of the Knights of Columbus will open Thursday, May 15, at the Sheraton hotel here, which will serve as convention headquarters.

Lucas

(Continued from page 4) is saying and/or doing something worthwhile for black people. Otherwise, he doesn't care.

On April 20, there was a parade in Harlem to say a grateful "Happy Birthday" to Mr. Randolph. There was also a "God Bless Them" for all of the A. Philip Randolphs springing up all over this land.

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Musical night
set at Schulte

TERRE HAUTE, Ind.—The 60 member A Cappella Choir of Schulte High School, directed by Miss Meg DeMougin, will appear in concert Friday, May 9, at 8:15 p.m. in the school auditorium.

Also appearing will be two folk groups and the Schulte Band, directed by Robert Brothers. Members of the Choir this week completed a two-day tour of concerts in Vincennes and Evansville.

The ladies' program includes 2 and 3 p.m. tours of the Lincoln Museum on Friday; a Saturday tea and program at 2 p.m. at St. Leo Council, and a Sunday brunch at 1:30 p.m., also at St. Leo Council.

Remember them in your prayers

- CARL JOSEPH, 79, St. Louis, April 1. Husband of Frances.
LORETTA SPRING, 62, St. Louis, April 2. Wife of Carl H. Spring.
ALICE OVERHAUS, 84, St. Louis, April 11. Sister of Joseph Hubbs.

Higgins

(Continued from page 4) opinion or even to pretend they don't exist.

In any event, the Dutch Catholics whom I was privileged to meet on their home ground a few weeks ago— theologians, parish priests, seminarians and journalists—unanimously scoffed at rumors being circulated by outside observers to the effect that the Church in Holland is in danger of going into schism.

Some of the other contributors to a symposium I had the pleasure of attending in The Netherlands. The moderators of the symposium asked the Bishop if he agreed with those foreign critics who say that the Dutch Catholics are too preoccupied with internal ecclesiastical matters and are not paying enough attention to the social and political problems of their own country.

ONE REASON for this, I suppose, is that, by comparison with the United States, for example, Dutch Catholics are not faced with many life-or-death social problems within their own country.

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are so familiar in our own country. On the other hand, as one of the contributors to the above-mentioned symposium points out rather critically—the Dutch Catholics, like their counterparts in other countries, have yet to face up realistically to all of the social implications of their Faith in the area of world justice and peace.

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TERRE HAUTE, Ind.—The annual Banquet and Silver Memory Ball sponsored by the St. Anthony Hospital Alumnae Association will be held in the Mayflower Room of the Terre Haute Hotel here Saturday, June 14.

St. Anthony's dinner-dance
to benefit fund
TERRE HAUTE, Ind.—The annual Banquet and Silver Memory Ball sponsored by the St. Anthony Hospital Alumnae Association will be held in the Mayflower Room of the Terre Haute Hotel here Saturday, June 14.

Ask blockade ended
HAVANA—Blaming domestic as well as foreign factors for the critical shortage of basic foodstuffs, and other supplies for their people, the Cuban leaders of Cuba are asking leaders of other countries to seek an end to the five-year old blockade of their country.

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EFFECTIVE IN 1970

A look at the new liturgical calendar

VATICAN CITY — Pope Paul VI, by his Motu Proprio Paschalis Mysteriori, has approved the new organization of the Church's liturgical year and its new calendar. The motu proprio is dated February 14, 1969, but was made public on May 9.

The revision of the liturgical year and the norms which follow from this restoration, Pope Paul wrote, "have no other purpose than to permit the faithful to communicate in a more intense way, through faith, hope and love, in the whole mystery of Christ which... unfolds within the cycle of a year."

The new calendar, promulgated by a Decree of the Sacred Congregation of Rites last March, will become effective on January 1, 1970, although with certain modifications in order to permit the continued use of the present liturgical books.

FROM the structural point of view, the general organization of the liturgical year does not undergo radical changes; rather it is the constituting elements of the various seasons which are placed in greater emphasis.

Advent takes on a tone of joyous expectation of the two-fold coming of Christ: His final advent, and the coming at Christmas; of these, the former is emphasized during the first two weeks of Advent, the latter from the 17th to the 24th days of December.

Christmastide ends on the Sunday after the Epiphany and has been altered as follows: The Feast of the Holy Name of Jesus is now suppressed. His Naming being commemorated on the first day of January which becomes the "Solemnity of the Holy Mother of God," the feast of the Holy Family is transferred to the Sunday within the Octave of Christmas, and the feast of the Baptism of Our Lord is observed on the Sunday after the Epiphany.

The period of Septuagesima is suppressed, and the three weeks which formerly constituted it becomes weeks "during the year."

Passiontide is also suppressed insofar as its name is concerned, in order to preserve even the external integrity of Lent; its special elements are, however, preserved both in the Mass and in the Office.

1. The new liturgical calendar is organized on the following principles:

a) the restoration to each saint of his "dies natalis," the day of his death, as his feast day. This is possible because of the general revision of the feast days surviving.

b) the selection of those saints most important to the universal Church, as the council ordered, so that other saints are left to a local cultus, whether national, regional or diocesan.

c) the assurance that the new calendar be an expression of the universality of holiness both in time and in space. Hence, besides the many saints of early times and those who lived in the Mediterranean area, there will be added more recent saints (such as St. Maria Goretti) and saints from other parts of the world (for example, the Martyrs of Nagasaki for the Far East, the Martyrs of Uganda for Central and Southern Africa, St. Pierre Chanel of Oceania, the North American Martyrs for North America, St. Toribio and St. Martin de Porres for South America, St. Columbanus and St. Ansgar for Northern Europe).

d) the accurate historical revision of the foundation of each feast, and the information regarding each saint.

e) The new principle of the optional celebration of many of the saints at present attributed in the calendar, whose feast is indeed an expression of the continual flowering of holiness, and in certain regions have a frequently popular traditional cultus, but are now no longer imposed for commemoration by the whole Church. Among these may be mentioned as example Sts. George, Maria Goretti, Louis of France, Elizabeth of Portugal, Januarius, and Nicholas.

2. AN OVER-ALL view of the new calendar shows the following situation:

a) Feasts of Our Lord: the traditional ones remain, less the Holy Name and the Most Precious Blood.

b) Feasts of Our Lady: the principal feasts (Assumption, Immaculate Conception, Nativity, Annunciation, Divine Maternity, Presentation of Our Lord in the Temple, Visitation) remain obligatory, as do also the Feast of Mary Queen of the World (August 22), the Seven Dolours (September 15), the Rosary (October 7), and the Presentation (November 21). The following feasts are now optional: Our Lady of Lourdes (February 11), Our Lady of Mount Carmel (July 16), the Dedication of St. Mary Major's (August 5) and the Immaculate Heart of Mary (the Saturday after the Feast of the Sacred Heart).

c) Feasts of St. Joseph: the feast of March 19 remains obligatory, but the feast of May 1 becomes optional.

d) Feasts of the Angels: the Angels Michael, Gabriel and Raphael are grouped together in a single celebration (September 29); the feast of the Guardian Angels is preserved (October 2).

e) Feasts of the Apostles: the traditional feast day is preserved except that, besides the feast of June 29, St. Peter has only that

of his Chair (February 22), while St. Paul has only the feast of his Conversion (January 25).

f) Feasts of other saints: apart from those mentioned in these categories, the new Calendar has 58 obligatory and 92 optional feasts.

g) Distribution by period and location gives the following general situation. Sixty-four saints are of the first 10 centuries, 79 of the last 10 centuries. Most represented are the fourth century (25 saints), the twelfth (12), the sixteenth (17) and the seventeenth (17). Geographically there are 126 feasts of European saints, eight of Africans, 14 of Asians, four of Americans and one of a saint of Oceania.



POPE GOING TO AFRICA—Pope Paul VI has announced that he will visit Kampala, Uganda, during July to dedicate an altar to the 22 Martyrs of Uganda and address a meeting of African bishops. It will not be his first visit to Africa, but it will be the first by any reigning Pope. At right, some young children pray at the tomb of St. Andrew Kagwa, one of the Uganda Martyrs. (RNS photo)

of his Chair (February 22), while St. Paul has only the feast of his Conversion (January 25).

IN GENERAL, then, the number of saints inscribed in the

St. Meinrad College will graduate 68

ST. MEINRAD, Ind. — Commencement week for 68 seniors at St. Meinrad College here will begin Sunday, May 11, with Baccalaureate Services in the Archabbey Church.

The baccalaureate address will be given by William Carpe, professor of church history at St. Meinrad School of Theology.

On Tuesday, May 13, the honors banquet will be held for the college seniors at 6:15 p.m. Various student life and academic awards will be presented.

COMMENCEMENT exercises are scheduled at 8:30 p.m. Friday, May 16. The principal address will be given by Rember Stokos, president of Wilberforce (O.) University.

The graduating class includes 20 students from the Indianapolis Archdiocese and six for the Diocese of Evansville.

ARCHDIOCESAN seniors include: John Allen, Indianapolis, French; John Belians, Terre Haute, philosophy; Fred Denison, New Albany, biology; Michael Donlan, Indianapolis, history; Rick Dunn, Indianapolis, philosophy; Donald Feller, Batesville, classics; Michael Finnerty, Indianapolis, English; Charles Gardner, Indianapolis, English; John Hannan, Indianapolis, English; H. Michael

School sold

HELENA, Mont. — Catholic Central High School, soon to close because of continuing deficits, has been sold by the Catholic Diocese of Helena to the Helena Public School Board. The price, \$1,510,000, was described by a public school official as "a bargain to the taxpayers."

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STATE ORATORICAL CONTEST WINNER—Stephen B. Provost, a senior at Magister Noster Seminary, Evansville, last Sunday won the annual state-wide Knights of Columbus Oratorical Contest. Provost, who will attend St. Meinrad College next fall, is shown above receiving his award from Arthur V. Phillips, Milwaukee, K of C state deputy. He also received a \$200 U.S. Savings Bond. Theme of the contest was "Christian Youth and Vatican II" or "What the Vatican Council Will Mean to Me in the Future." Also participating in the contest finals were: Eugene R. Gryniwicz, of Donaldson; Charles N. Braun, Fort Wayne; Harry A. Burkart, Indianapolis; James E. Campbell, Greensburg; Jeff K. Cochran, Bonker Hill, and John A. Sullivan, Jr., Hobart. Serving as state contest chairman was Olin G. Klein, of Indianapolis.

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ARCHDIOCESAN Bulletin

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St. Bernadette SOCIAL
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School Hall — 4830 Fletcher Avenue

RECORD DANCE — "Race to Rhythm"
Saturday, May 17 — 9 P.M. — 12 Midnight
St. Ann's School Hall — 2837 South McClure

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