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Unity 'talks' opened with Presbyterians

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WASHINGTON — Clergy and laity representing the Roman Catholic Church and the United Presbyterian Church in the U.S.A. sought at their initial meeting here to come to grips with the question of how the two communions might better serve God through cooperation in such fields as the conquest of hunger and the promotion of racial justice.

At the same time there was agreement that mutual Christian witness through collaboration in service is not enough. Christian unity must be the ultimate goal, however distant, the participants agreed, and therefore the projected formal contacts between the two groups must include the exploration of each other's doctrinal positions in general and the outstanding theological problems in particular.

The social action thrust of the day-long session held (July 27) at the Georgetown Presbyterian Church here was apparent from the presence among the 10 United Presbyterian and 10 Catholic representatives of eight lay people, including three women.

THE CATHOLIC group was headed by Bishop Ernest L. Unterkoefler of Charleston, S.C., who heads the bishops' subcommission for talks with Presbyterians. The United Presbyterian delegation was led by Richard L. Davies, layman who is chairman of this church's Committee for Ecumenical Relations and also head of a Washington firm of management consultants.

The women participants were Margaret Mealey of Washington, executive director of the National Council of Catholic Women; Mrs. Walter R. Clyde of Pittsburgh, ecumenical relations chairman for the United Presbyterian Women; and Dr. Margaret Shannon, New York, associate general secretary of the United Presbyterian Church's Commission for Ecumenical Mission and Relations.

THE MEETING was preceded by a devotional service in the chapel of the Georgetown church at which William P. Thompson of Wichita, Kan., moderator of the United Presbyterian General Assembly, read a passage from St. Paul's letter to the Philippians, and Bishop Unterkoefler recited a prayer to the Holy Spirit. All then joined in reciting the Lord's Prayer—with the closing doxology commonly used in Protestant worship—and in singing a hymn.

A similar service, with Bishop Unterkoefler giving the final blessing, was held at the close of the meeting.

During a luncheon recess, participants revealed that part of the meeting was taken up by an explanation of the general relationships the two churches have with other Christian communions. On the Presbyterian side, this was given by the Rev. John Coventry Smith of New York, general secretary of his church's Commission on Ecumenical Mission and Relations. The Catholic position was described by Msgr. William W. Baum of Washington, executive director of the Bishops' Commission for Ecumenical Affairs. Msgr. Baum noted that this was the third major meeting for representatives of the bishops'

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FAVORITE SUMMER PASTIME—This scene could be witnessed most anywhere this summer, but it happens to be at Camp Rancho Framasa, one of two camps in Brown County operated by the Archdiocesan Catholic Youth Organization. From left are: Dave Kessler, fifth grader at St. Andrew School; Chris Hagen, fourth grader at Little Flower School; and Dennis Glass, fourth grader at Little Flower School, all in Indianapolis. An entire page of photos can be found on Page Three.

CARDINAL RITTER:

Infallibility doctrine seen in clearer light

LONDON—The ecumenical council's teaching on the collegiality of bishops places papal infallibility in a clearer light, Cardinal Joseph Ritter of St. Louis has stated.

The cardinal spoke on the changes brought about in the Church by the council in a recorded interview broadcast over the national network of the British Broadcasting Corporation (July 17) in which three other cardinals participated.

"The changes are really tremendous," said Cardinal Ritter. "In the eyes of the world, the image of the Church has been changed. The Church has revealed isetlf as being open and in service to the world, that it wants to serve the world."

Also taking part in the discussion were Cardinal Valerian Gracias, Archbishop of Bombay, Cardinal Michael Browne of the Congregation of the Holy Office and Cardinal Leo Suenens, Archbishop of Malines-Brussels, Belgium. Cardinal Browne was interviewed at Vatican City and the other prelates in their home countries. The taped program, in the form of a question-and-answer discussion, was introduced on the British Broadcasting Corporation's Home Radio Network by Norman St. John-Stevas, a Catholic Conservative Member of Parliament and noted writer, who put the questions to the participants.

THE FOUR cardinals discussed a wide range of subjects —from Church union to religious liberty and the doctrine of collegiality—as a kind of prelude to the Vatican Council's fourth session opening September 14.

Will the doctrine of collegiality have important effects on the life of the Church?" Mr. St. John-Stevas asked.

"Collegiality," replied Cardinal Ritter, "helps to put the infallibility of the pope in proper light in relationship with the bishops.

"As it was, with Vatican I (the first Vatican council from 1869 to 1870), infallibility seemed to be a prerogative of the pope independent of the bishops. Basic to the pope's infallibility, as has been evident in all the dogmas that have been promulgated, is the consensus of the bishops. The pope is head of the bishops of the world; he is one of the bishops and enjoys primacy. I think Pope Paul VI himself wanted this declaration of collegiality to show forth better the meaning of infallibility."

"What effect would a senate of bishops have on the existing college of cardinals?"

"There will be much decentralization of authority," Cardinal Ritter said. "The body of bishops will make decisions—some are now being sent to Rome—and their wishes will be confirmed by the Holy Father. This, of course, won't run counter to any of the basic doctrines of the Church.

"In regard to the senate, I think it is in the making. I see in the appointment of the new cardinals from all parts of the world the beginning of a group which the pope can call to Rome more frequently to discuss the problems of the Church.

"In time, I think, there will be a change in the selection of these people. It will be left to the conferences of bishops in the various countries to nominate their representatives, and I think that eventually the office of cardinal will be meaningless."

QUESTIONED on liberty of conscience, Cardinal Ritter said:

"Pope Pius XII gave a lead to this way back in 1953 when he spoke of the toleration of error; that the highest duty was not the elimination of error. Sometimes it would be more proper for a higher good to tolerate error. He indicated that the higher good would be the freedom of conscience of the human person.

"I, in the council, more or less indicated that the council should be satisfied with making a declaration proving the principle of religious freedom and not go into the doctrinal background for it, to show the continuity of the teaching of the Church and the development of the teaching of the Church. Then I was put in my place by your eminent countryman, Cardinal John Heenan of Westminster, who stated that that would be unworthy of the council. I'm sure he was correct. I think it is becoming increasingly clear that the Church does not need the arm of the state; better to be free of it, because the state has no competency in matters of religion."

"What progress is being made towards a union of the Churches?"

"Unless there is charity among us," Cardinal Ritter said, "true love born of Christ, we cannot expect that there will be much working of the Holy Spirit. The chances between the Anglican Church and the Roman Catholic Church are greater than with the Orthodox. But there are many political hurdles, so many deeply imbedded antagonisms that go way back, so many wounds that don't seem to heal."

"With all the present stresses and strains, do you think the Catholic Church is entering a particularly stormy period in its history?"

"Things are happening so rapidly that we ought to have several councils in the next hundred years," said Cardinal Ritter. "After all, this council is simply taking up some of the problems of the Church at this time and is not wanting to give a complete and final dogmatic definition.

"Pope John did not want any dogmatic definitions. He want-

(Continued on page 9)

Lay groups in move for cooperation

NEW YORK—Representatives of Protestant, Catholic and Jewish organizations of layman met here to discuss areas of mutual concern and possible cooperation.

The meeting at the Interchurch Center, headquarters of the National Council of Churches, laid the groundwork for larger meetings in the future.

Participants discussed the possibilities of cooperation by their organizations in social action fields, such as racial justice, and possible collaboration in such projects as joint television programing.

Representing the National Council of Catholic Men at the meeting were John F. Donnelly, president, and Martin H. Work, executive director. The National Federation of Temple Brotherhoods was represented by Seymour M. Liebowitz, president, and Sylvan Lebow, executive director. Jackie Robinson, president of the United Church Men, and Don L. Calame, executive director, represented that Protestant group.

Correction made in clergy shifts

The Chancery Office has announced the following correction on parish assignments published in the last issue of The Criterion.

Father Gabriel Koesters, O.F.M., has succeeded Father Laurian Hallisy, O.F.M., as assistant pastor of St. Roch's parish, Indianapolis. Father Theodosius Schelich, O.F.M., replaces Father Silvin Waterkotte, O.F.M., as assistant pastor of Sacred Heart parish, Indianapolis.

The assignments were reversed in the original story.

Monks to form parish center in Lima, Peru

ST. MEINRAD, Ind. — Two Benedictine monks from St. Meinrad Archabbey have been assigned to Lima, Peru, where they will establish a parish center and schools.

Father David Duesing, O.S.B., and Father Giles Heuer, O.S.B.,

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will leave for Peru on September 8 to begin the parish project on ground donated by the Peru government.

In addition to serving the growing needs of the Lima Archdiocese, the center will also be used as a "climate change" for other St. Meinrad Benedictines now working in mountainous Huaraz, Peru. There are five priests and three Brothers at Huaraz, where St. Meinrad recently started a dependent priory and minor seminary.

A native of St. Philip Neri parish, Indianapolis, Father Giles was ordained in 1954. He has been serving as director of the Oblates and Junior Brothers at St. Meinrad.

Father David, from St. Louis, was ordained in 1936. He served many years as pastor at St. Ferdinand parish, Ferdinand, and superintendent of St. Ferdinand High School. In recent months he has had temporary assignments in several Archdiocesan parishes.

Peru to pay lay staff in parochial schools

LIMA, Peru—President Fernando Balaunde of Peru has signed a decree committing the government to pay the full salaries of lay teachers in private schools.

The aid program is expected to be of enormous benefit to the Catholic Church's small system of 71 parochial schools, which until now have been supported through tuitions and parish fund-raising campaigns.

The government's decision was prompted by the fact that teachers' salaries have been raised 100% in Peru. The new pay scale would have forced parochial schools to increase their tuitions until they are beyond the reach of all but the most wealthy families.

THE AID program will enable private schools to hire the best qualified teachers and permit these teachers to devote their full time to their jobs. Previously, some private schools had to hire less qualified persons to teach, and some teachers worked part time in public schools to become eligible for government pensions and privileges.

There are several conditions tied into the financial assistance program. Schools requesting a subsidy may charge a tuition no higher than $3.70 a month for primary schools and $5.60 a month for secondary schools.

The directive states that parochial schools "will give preference in enrollment to the children of families that live within the jurisdiction of the parish," a rule expected to strengthen parish organization.

The only schools eligible for aid will be those classified as parochial schools by the Ministry of Education after a written

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Educational Conference closes gap

WASHINGTON — Non-public schools emerged as full-fledged partners in the total U.S. educational enterprise during the fifth White House Conference on Education.

Instead of being on the outside looking in, non-public educators were solidly on the inside—and with their sleeves rolled up, working for the general good. They and their schools were firmly accepted at the meeting.

"If there is an ecumenical spirit abroad in the world today," remarked Msgr. Frederick G. Hochwalt, secretary of the National Catholic Educational Association, "it was certainly characteristic of this meeting." His view was shared by other non-public educators.

More than 700 leaders in education, business, labor and other fields attended the two-day meeting (July 20-21), the first White House Conference on Education in 10 years.

THEY MET in general sessions and panels to discuss such topics as "Education and the World of Work," "Improving the Quality of Education," "Education for World Responsibility," "Education and the Special Student" and others.

There was general agreement that the meeting came at a unique moment in the history of American education, when the federal government is beginning to move into the school aid picture in a massive way.

U.S. Commissioner of Education Francis Keppel told the opening session that Federal expenditures for education in the 1966 fiscal year will reach $3.3 billion, twice the figure for the previous year and more than 20 times the total a decade ago.

Health, Education and Welfare Secretary Anthony J. Cele-

(Continued on page 9)

Stress realtors' duty in open housing field

SAGINAW, Mich.—A human relations unit here stressed that "realtors have a duty in conscience to work for open occupancy for the very simple reason that its opposite, segregation in housing, violates dignity and equality and is sinful."

The Bishop's Commission on Human Relations for the Saginaw diocese in its "Moral Appraisal of the Saginaw Real Estate Policy," disputed a 10-point statement of policy adopted by the Saginaw Board of Realtors for the guidance of its members.

Observing that the realtors' statement contains some worthwhile points, the commission said the realtors' policy "violates Christian moral teaching in two specific points and in its general tenor and tone.

The commission challenged the claim that the realtor agent should be "free from penalty or sanction" for carrying out terms of a contract as determined by the property owner.

"SUCH A statement," the commission holds, "can be true only if the terms set by the property owner are reasonable and lawful. Yet Christian moral teaching assures us emphatically that race is not a reasonable or moral basis for depriving people of the right to buy in the open market. The property owner who excludes all members of a race from the opportunity to buy what he offers on the open market has set an immoral condition. The Christian realtor cannot in good conscience accept such an immoral condition as part of his agreement with the property owner."

A claim by the realtors' group that property owners have the right "to freely determine with whom they will deal with respect to their property, irrespective of the reason therefore" was challenged by the commission.

"THE RIGHT to private property has always been strenuously defended by the Church as a basic human right, but not as an absolute right without limitation . . . the owner of one piece of property must respect such elementary rights of his neighbor as drainage, vision, etc.," the diocesan group said.

"It is equally well established in our moral and legal tradition that the use of private property be governed by considerations demanded by the common good of the community," the commission declared.

The social responsibility involved in ownership was cited by the commission. It said: "The property owner who wishes to sell in the open market, and yet wishes to exclude members of a certain race from the chance to buy, is using his property to the detriment of society. Human dignity and equality demand the right to change of residence and opportunity to buy according to the same reasonable standards for all. Race is not a reasonable standard for discrimination or exclusion."

Priests seized

LEOPOLDVILLE — Two missionaries from Italy who have been working at the Nakiliza mission have been seized as hostages by Congolese rebels in southern Kivu (Uvira diocese), it was learned here.

Nun appointed

CHARLESTON, S.C.—Episcopal Bishop Gray Temple of South Carolina has appointed a Catholic Sister of Charity of Our Lady of Mercy to the board of St. John's Episcopal Mission Center here. Named to the post was Sister Mary Anthony, supervisor of Neighborhood House, a mission and welfare center located a few blocks from the Episcopal Mission Center. The Rev. Henry L. Grant, director of St. John's, said he is "delighted to have Sister Anthony on the board. Her membership makes official a cooperation which always has existed."

EYEWITNESS STORY

Tells about KKK rally near Bogalusa

By BERN ROTMAN

NEW ORLEANS, La. — The United Klans of America, Inc., Knights of the Ku Klux Klan, lists as its first principle: "We believe in God and the tenets of the Christian religion, and that a Godless nation cannot long prosper."

And its last principle is: We, the Klan, will never allow our blood-bought liberties to be crucified on a Roman Cross; nor will we yield to the integration of White and Negro races in schools or anywhere else. We will follow the teachings of the Bible and not the unwise and one-sided ruling of the U.S. Supreme Court which is not in keeping with the Constitution of the United States of America."

If there are contradictions apparent, the Ku Klux Klan's criteria for membership make them obvious. "Only native-born, white, Gentile, Protestant, American citizens . . ." are eligible.

ON JULY 17, other newsmen and I attended a Klan meeting near Bogalusa, La., as invited guests.

All the elements were there. The fiery cross — there were three of them. The robed and hooded klansmen — there were at least 50 of them. The speeches of hate — there were a half dozen of them. And an enthusiastic, like-thinking audience. There were easily 10,000 present. The Klan estimated the figure at 20,000.

The Klan picked the place and time purposely. It was a show of strength—and an effective one. For months, there had been a continuing argument over the strength of the Ku Klux Klan in the Bogalusa area.

When a prominent Baptist layman, former U.S. Rep. Brooks Hays, was to have spoken before an integrated audience in January, threats were made against the sponsors of the meeting. Demands were made of the town's council that the meeting be banned. A phone call at night warned that the church in which the meeting was to be held would be burned down.

The sponsors, three businessmen and three ministers,

In the Bogalusa, La., area, current scene of racial strife, Ku Klux Klan activity reportedly has increased while some official efforts have been made toward a peaceful settlement of differences. The author of the following eyewitness report is a newsman for station WDSU-TV in New Orleans, who was invited to attend a KKK rally.

felt it politic to cancel Hays' appearance. In a public statement they charged that "Bogalusa is in the grip of the Ku Klux Klan."

The statement was denied vehemently by a number of public officials. Those that did not deny the existence of the Klan in Bogalusa, denied it could have any real influence in the community.

Gov. John McKeithen said if the Klan exists in Bogalusa, it contains so small a percentage of the population as to render it completely ineffective.

A MONTH later, a Bogalusa radio station owner, one of the sponsors of the proposed Hays meeting, charged that Bogalusa merchants were being intimidated by those be believed were Klan-inspired; told to pull their advertising off the radio station or be boycotted.

Again the reaction was one of official disbelief.

But merchants privately acknowledged receiving intimidating phone calls. One uncowed businessman said: "Sure they threatened me with a boycott, but that didn't scare me. The Klan doesn't have enough buying-power to blow your nose with." But he was an exception.

The radio station owner is still in business but only with outside help. The boycott by local businesses was almost complete.

How powerful is the Klan in Bogalusa?

The first to come up with a figure was an official of the United Klans of America, Lloyd Barnett, a full-time Klan organizer from New Orleans who holds the title Great Titan of South Louisiana.

I QUESTIONED Barnett at the United Klan rally just across the Mississippi state line from Bogalusa.

"How many Klansmen in Bogalusa?"

"Truthfully, I don't know the exact figure, but they've got beaucoup (plenty)!"

"What number would you estimate?"

"At least 4,000."

The entire population of Bogalusa is 26,000.

Barnett explained that the Bogalusa Klansmen are members of the "Original Ku Klux Klans," not the United Klans of America.

The difference between the two Klan groups is mainly that the Originals are more militant, more secretive.

Five black-hooded Originals showed up at the United Klan rally at Crossroads, Miss. Each had a KKK painted on his forehead and cheeks. Each was heavily armed, with gun-belt and two pistols. The five left

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AT BREBEUF SUMMER SCHOOL—Among the special courses offered this summer at Brebeuf Preparatory School, Indianapolis, is the Fundamentals of Science course taught by John Hittle, science instructor. Mr. Hittle is pictured above conducting an experiment in force during the course designed for eighth graders specially selected and recommended by their principals. Over 300 of the 320 students enrolled in Brebeuf's ten summer session courses are taking enrichment courses rather than make-up courses.

IMPROVED SERVICES SEEN

Medicare will help Church institutions

By DONALD BROPHY

WASHINGTON — The newly approved medical aid bill for the elderly will be a great assistance to Catholic institutions that care for aged persons, according to Bishop-elect Raymond J. Gallagher, secretary of the National Conference of Catholic Charities and bishop-elect of Lafayette, Ind.

A House Senate conference committee approved the final form of the historic medicare bill (June 21), and returned it to the two houses for a final vote. Eventual passage of the measure and its signing by President Johnson was expected to follow rapidly.

Bishop-elect Gallagher, named to the Lafayette see last June, said the measure will enable Church-run institutions to offer better and more extensive medical services for the aged.

He said there are 357 Catholic-run residences, convalescent homes or nursing homes for the elderly in the United States. They provide care for about 35,000 persons.

The Cleveland-born prelate said the homes, most of them operated by Sisters, were originally designed to be places of refuge for the poor or for elderly persons who found their pensions could not meet the rising cost of living. In time, many of them began to offer medical as well as custodial services.

At the present time he said there are about 100 genuine nursing homes run by the Church in the U.S. Approximately 125 others have nursing wards staffed by registered nurses and part-time physicians. The rest are custodial homes.

"THIS BILL," he said, "marks another stage in the people's desire to care for their aging. The Sisters have an opportunity to amplify operations in homes providing a moderate degree of medical attention. We are moving from custodial homes to those with moderate medical care and, now, to bona fide nursing homes."

Bishop-elect Gallagher emphasized that Church-run homes have not been "dragging their feet" in comparison with other private or publicly operated homes for the elderly. He said the service to the aged in the Church has been keeping pace with the service offered by other agencies.

"The largest help to our operation will be ability of the person himself (by means of government assistance) to pay a larger share of the operation. This bill will enable the Sisters to continue the Christian receiving of patients who are unable to pay."

Besides enabling the Church-run homes to improve their service and care for more people, Bishop-elect Gallagher said one provision of the medicare bill will reduce the pace in which older people apply for institutional care, since now they will have financial means to pay for medical care at their homes.

He said the post-hospital medical care provided by the bill will make hospitals more willing to accept aged persons in acute need of medical aid. Previously, he said some elderly persons who lacked funds or a place to live could not be discharged easily once their acute need was met.

Once it is signed into law, the medicare bill will provide hospitalization, nursing home care, home nursing service and outpatient diagnostic services for all Americans over 65 through the expansion of the social security insurance program.

AN ADDITIONAL government insurance program will pay for doctor bills and some other health costs for persons who voluntarily pay $3 a month in premiums. The individual contributions will be matched by the federal government at a cost of about $600 million a year from general tax revenues.

The bill will further provide a 7% increase in all cash benefits under the present Old Age, Survivors and Disability Insurance Program and other liberalizing changes in the social security law.

The Senate-House committee turned down a Senate provision that would have allowed persons aged 60 to receive social security benefits at a reduced rate. The present retirement age is 65, and reduced rate payments are available at the age of 62. The committee agreed to permit retired persons to earn as much as $1,500 annually without losing their benefits.

Except for nursing home care, benefits under both the basic and supplementary insurance plans will become available next July 1. The nursing home aid will be effective on January 1, 1967. The 7% increase in social security benefits is retroactive to last January 1.

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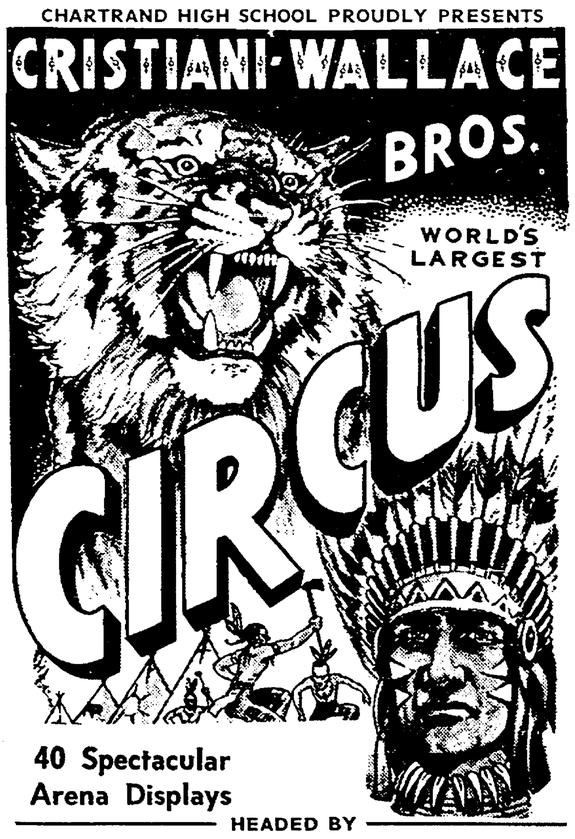

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THE CHURCH AND THE WORLD

Favor death penalty ban—Lauds unity efforts

At home

♦ WASHINGTON — The executive director of the National Catholic Rural Life Conference has thrown his support behind pending federal legislation that would regulate hiring practices, halt the use of child labor and establish a minimum wage for farm workers. In written testimony submitted to the U.S. Senate subcommittee on migratory labor, Msgr. Edward W. O'Rourke noted that federal social legislation has thus far improved the welfare of agricultural workers only slightly.

♦ A liberalized immigration measure which would wipe out the controversial national origins quota system has been approved by a House judiciary subcommittee. The subcommittee vote broke a three-year deadlock in Congress on immigration legislation. Although the measure still must be approved by the full Judiciary Committee before being reported to the House, it has been given a good chance to become law.

♦ The Department of Justice favors the abolition of the death penalty for federal crimes. The department took this position for the first time in a letter to Rep. John L. McMillan of South Carolina, chairman of the House Committee on the District of Columbia, who had requested its views on a pending bill to abolish the death penalty for first degree murder in the District of Columbia. Under current federal law, the capital crimes include treason, kidnaping, murder on a government reservation, and murder of a federal law enforcement officer.

♦ Peru's credit union priest has won approval of a $1.2 million loan by the Inter-American Development Bank to help finance construction of more than 500 homes for low-income families in Peru. The 20-year loan, with an annual interest rate of one and one quarter per cent, was made to Father Daniel McLellan, M.M., from the Social Progress Trust Fund, which the bank administers. The loan will enable the El Pueblo savings and loan association, which Father McLellan founded and still heads, to build over 500 homes, with a maximum value of $5,250, to be assigned to families with incomes less than $130 per month.

♦ DETROIT — A new "watchdog" office to examine the integration and community programs of parishes has been established by the Archdiocese of Detroit. Manned by Father Norman Thomas, a new Urban Parish Apostolate of the Archbishop's Committee on Human Relations has been formed to keep track of local parish progress in meeting needs of their communities.

♦ ROSEBUD, S.D.—The federal government is planning to use Indians as "guinea pigs" for federal birth control programs, an official publication of the Rosebud Sioux tribe has charged. The newspaper commented on a recent announcement by Secretary of the Interior Stewart Udall that the Interior Department will supply birth control information and services in Indian, Alaskan native and U.S. Territorial areas under its administration.

Abroad

♦ GENEVA — Renewed efforts to reunify the Orthodox and other non-Catholic Eastern churches have been lauded by an Orthodox representative at the World Council of Churches headquarters here. Metropolitan Emilianos of Calabria stated that "steps have been taken to initiate formal dialogue and exchange between the Eastern Orthodox churches and the so-called pre Chalcedonian churches." The latter are the Armenian, Coptic, Ethiopian, Syrian Jacobite and Malabar Jacobite churches which separated from the Orthodox churches following the Council of Chalcedon in 451.

♦ VIENNA—A poll of Religious in various Austrian monasteries indicates that 82 per cent favor reduction of the prayer hours of the Divine Office—which priests are obliged to recite daily—from the traditional eight to two or three—morning and evening and perhaps midday. The poll showed that 80 per cent of the monks favor the use of the vernacular instead of Latin in the Office.

♦ MUENSTER, Germany — Prominent German Catholics and Lutherans have joined here in starting a new foundation for New Testament textual research with the ultimate goal of having a common Bible. The foundation will work in collaboration with the University of Muenster's Institute for New Testament Textual Research.

♦ LISBON—Statistics released by Church authorities in connection with Vocation Week here show that Portugal is suffering from the greatest priest shortage in Western Europe. The average is one priest for every 1,773 Catholics, although the percentage varies considerably from one diocese to another.

♦ BERLIN—The official communist radio station in Warsaw has declared it is time for the Holy See to normalize its relations with foreign states in some manner other than a formal concordat. Observers here believe the Polish statement amounts to a concession that negotiations with the Vatican for a concordat recognizing Poland's claim to territories taken from Germany after World War II have failed. Some Vatican officials in Rome have not hidden the fact they are unhappy with the results of an agreement drawn up between the Holy See and communist Hungary last year. Despite written promises to the contrary, Hungary has continued to arrest priests and restrict Church activities.

♦ BRUSSELS—Representatives of several national Catholic relief agencies have ended a meeting here designed to lay the groundwork for the creation of an international office to coordinate and assist their work. Spokesmen said a Geneva office may be established in October, or shortly after another conference of national groups is held in Rome September 11. An international office that would serve as a clearing house for information and a means to coordinate various national relief efforts in developing nations has been discussed for several years.

♦ KAMPALA, Uganda — Government troops have looted and damaged at least five Catholic churches, shot at a bishop and priests and burned seminaries in the neighboring Sudan. Four million southerners in Sudan, who are mainly pagan Negro tribesmen but who include about 400,000 Catholics, are fighting a government dominated by the Arabic-speaking, predominantly Moslem northerners, who make up about two-thirds of the nation's population.

♦ UMTALI, Rhodesia — The bishop of Umtali has categorically denied charges that the Catholic hierarchy of Rhodesia intends to use its multi-racial schools as a "cloak" for the establishment of African nationalist institutions," or of racialist schools of any kind." Bishop Donal R. Lamont said that Catholic schools are open to all because they are "intended to provide a thoroughly Christian education for our boys, irrespective of race."

♦ BOGOTA, Colombia—The national coordinator of Catholic Social Action has sent a circular to labor union organizations criticizing the movement for social revolution started by Camilo Torres, Bogota priest-sociologist who was recently reduced to the lay state at his own request. "One must not let oneself be deceived by false promises of revolutionary changes," said Father Vicente Andrade Valderama, S.J. "Nor should one believe that violence can improve the status of the working class."

♦ LIMA, Peru—Peru, a country sadly lacking in schools, teachers and educational facilities, soon will put into operation a plan under which the government will pay the salaries of all lay teachers of Catholic parochial schools. The subsidy constitutes a recognition, Catholic authorities said, of the caliber of parochial schools, regarded as superior to public schools and and to many of the private schools maintained throughout the country. Less than half of Peruvian children nine to 14 have schools to attend according to a recent study.

♦ BUENOS AIRES — Cardinal Antonio Caggiano of Buenos Aires said that strikes have become "a chronic evil" and represent a problem that "hinders Argentine unity." "Strikes are called for any and all reason," he said. "There is need for reflections. To strike is a right, but it is in itself an act of some violence and is justified only when other means have been exhausted."

Archbishop's Schedule

Thursday, Aug. 12 — Oldenburg, Profession.

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

Cardinal's priest aide fatally shot

LOS ANGELES — A woman shot and killed the acting secretary to Cardinal James Francis McIntyre in the Los Angeles chancery here.

Father John B. Thom, 32, who was serving as secretary to the cardinal during the summer, received last rites from a priest at the chancery and was pronounced dead on arrival at Los Angeles Receiving Hospital.

Police arrested Dorothy M. Bressie, 55, of Los Angeles, who admitted the killing, according to detectives.

Chancery officials said the woman entered the chancery and asked to see the cardinal's secretary. Father Thom escorted her to an adjacent conference room, "from which he emerged in a few minutes exclaiming he was shot, and fell to the floor hemorrhaging and unconscious," said Cardinal McIntyre.

He continued: "The lady offered no explanation or comment except that she had never seen Father Thom before. We can find no record of an appointment. I have never seen the lady before, nor has any of the staff."

Chancery personnel who entered the conference room after the shooting said the woman was holding a small pistol. One report said she became distraught after Father Thom refused to let her see the cardinal, whom she has reportedly been trying to see for several weeks.

Give Communion

GIRADOT, Colombia — Missionary Sisters of Madre Laura who work in remote areas of the Giradot diocese have been given permission by Bishop Ciro Gomez Serrano to carry consecrated Hosts to their mission stations and distribute Communion to the faithful. It is the second authorization of its kind given to nuns in Latin America. A similar experiment is being tried in northern Brazil.

Clerics reported ousted from Sudan

BRUSSELS — Brussels Radio reported what it said was a new wave of expulsions of Catholic priests and seminarians from the southern Sudan.

It said three priests and 50 seminarians had been ordered out of the country during the past week and forced to seek refuge in the Congo. One of the expelled priests was believed to be of French nationality.

The broadcast said that on his arrival in the Congo, the French priest disclosed that a band of Arab soldiers had attacked his mission in the southern Sudan three nights before and expelled him and the two other priests on the ground that they are supporting rebels active in the area.

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Baked Beans.. 10c	Iced Tea 10c	Ham on Bun.. 35c
Cole Slaw 10c	All Other Drinks 10c	Our Own Home-made Chili.. 25c
Sliced Tomatoes ... 10c	Fish Sandwich 35c	Home-made Pie 20c
Pickled Beets. 10c	Coney Sandwich ... 25c	Ice Cream ... 10c
Corn on Cob.. 10c	Hot Dog Sandwich 20c	
Apple Sauce .. 10c		

MENU—Friday

Potato Salad .. 15c	Apple Sauce .. 10c	Hot Dog Sandwich 20c
Baked Beans.. 10c	Coffee 10c	Pork Barbecue 35c
Cole Slaw 10c	Iced Tea 10c	Ham on Bun.. 35c
Sliced Tomatoes ... 10c	All Other Drinks 10c	Our Own Home-made Chili.. 25c
Pickled Beets. 10c	Fish Sandwich 35c	Home-made Pie 20c
Corn on Cob.. 10c	Coney Sandwich ... 25c	Ice Cream ... 10c
Baked Macaroni and Cheese.. 10c	Deviled Eggs.. 10c	

MENU—Saturday

FRIED CHICKEN DINNERS—½ Fried Chicken, Choice of Two Vegetables, Salad, Drink, Butter and Rolls. Adults, $1,25—Child's Serving, 60c—Extra Milk or Soft Drinks, 10c.
Home-Made Pie ..... 20c Ice Cream 10c

Vegetables

Mashed Potatoes and Gravy.. 10c	Green Beans.. 10c	Baked Beans.. 10c
	Corn on Cob.. 10c	

Salads

Sliced Tomatoes ... 10c	Cole Slaw 10c	Apple Sauce .. 10c
	Pickled Beets. 10c	Potato Salad .. 15c

Sandwiches

Fish Sandwich 35c	Hot Dog Sandwich 20c	Pork Barbecue 35c
Coney Sandwich ... 25c	Ham on Bun.. 35c	Our Own Home-made Chili.. 25c

Carry Out Service All Three Nights at 4:30 P.M.

Potato Salad	25c ½ pt. — 50c pt.
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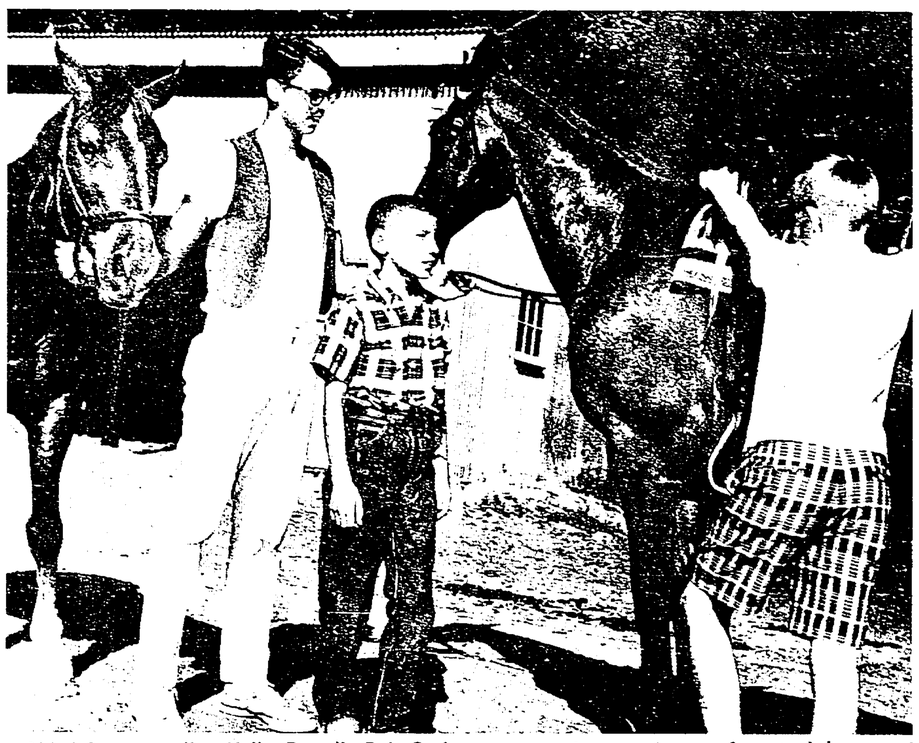
Boys enjoy camp life at Rancho Framasa

You take 120 growing boys (campers) and 20 older growing boys (counsellors), provide a varied schedule of swimming, hiking, crafts and horseback riding—and the end result is 140 hungry people at the end of a day. In the photo above, the campers at Camp Rancho Framasa, operated by the Catholic Youth Organization in scenic Brown County, line up for "chow" at the entrance of "chow hall." The accompanying photos were taken during a recent visit to the popular boys' camp by Criterion News Editor Paul G. Fox. Shown at right above are a group of lads participating in Mass, as they do each morning during their stay, Monday through Saturday. Another CYO camp—Camp Christina—is in operation nearby for girls during the summer months. The majority of the counsellors at Rancho Framasa are seminarians. The one-week camping sessions for boys opened on July 11 and extend through Saturday, Aug. 21.



Aided by counsellor Kelly Powell, Bob Surina prepares to mount one of several horses at Rancho Framasa. Bob will be in the sixth grade at Our Lady of Greenwood School, Greenwood. Looking on is Bob Schleicher, sixth grader at St. Matthew School, Indianapolis. Powell, from South Bend, will be a freshman at Marian College this fall.

A Friday night ritual takes place on the Indian camping grounds. Without disclosing the details of the colorful initiation ceremonies into the tribal society, the photo above shows three counsellors preparing a giant log-pile for the ceremonial bonfire. From left are: Louis DeFusco, John Hannan and Robert Williams, chief counsellor. DeFusco and Hannan are recent graduates of the Latin School of Indianapolis and will enter St. Meinrad Seminary this fall for college studies, while Williams will begin his second year of theology at St. Meinrad. Williams, from Bunker Hill, Ind., is studying for the Lafayette Diocese.

Generous servings are heaped onto the waiting trays of hungry campers by counsellors, who double as food handlers. According to Father John Elford, Archdiocesan CYO Director, the weekly milk consumption of the boys is "fantastic." Outdoor activities put a keen edge on youthful appetites.

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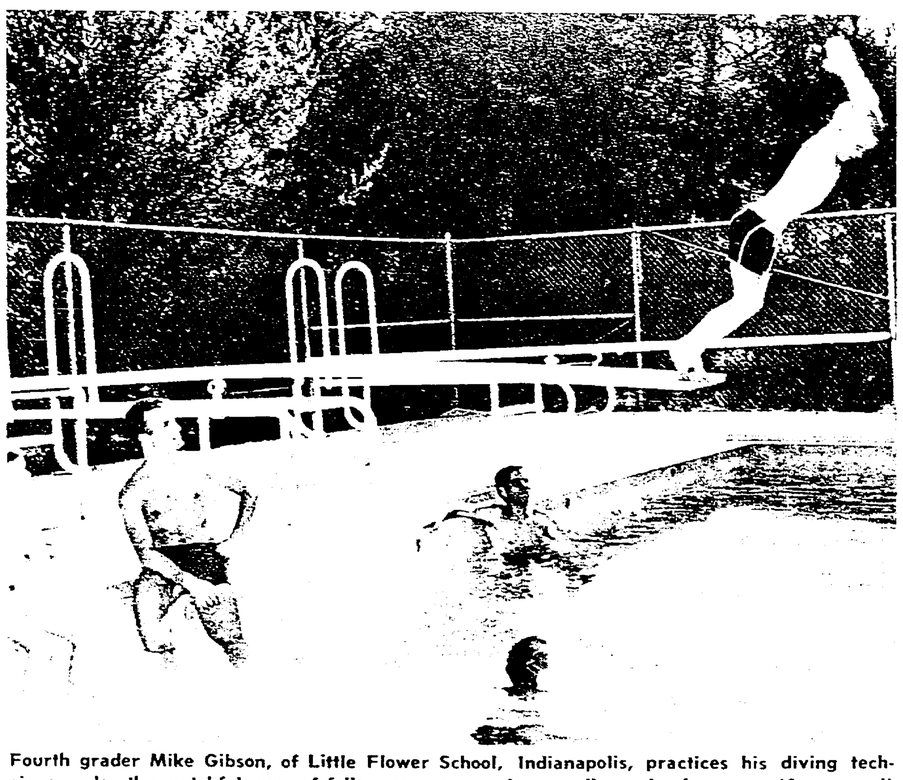
Getting ready to "fire" some clay products made in handicraft class are, from left: Bernard Hilgenberg, fourth grader at Immaculate Heart of Mary School; Paul Hilderbrand, sixth grader at St. Lawrence School; and Mike Batic, fifth grader at St. Michael School, all in Indianapolis.



Fourth grader Mike Gibson, of Little Flower School, Indianapolis, practices his diving technique under the watchful eyes of fellow campers and counsellors. In the water (foreground) is Pat Flynn, fifth grader at St. Joan of Arc School, Indianapolis, and Doug Reese, a counsellor. Sitting on the pool's edge is Dan Muller, sixth grader at Immaculate Heart of Mary School, Indianapolis, and Ron Ashmore, a counsellor. Both Reese and Ashmore are Latin School graduates. Reese will begin his first year of college this fall at St. Meinrad, while Ashmore will enter his fourth year of college.

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10,000 Chinese receive baptism

HONG KONG—Ten thousand Chinese have been baptized at the Bishop Ford Center for refugees here since its establishment four years ago.

The center, established by Father Howard D. Trube, M.M., of New York City, comprises primary schools, libraries, medical and dental clinics and adult education classes. More than 80,000 refugees from communist China have passed through the center.

Lay worship

SEOUL, Korea—Catholics in Korea who are without a priest may participate in a new "Outmission Service" under lay leadership. A revised format for such a service has been approved by the Korean bishops' conference.

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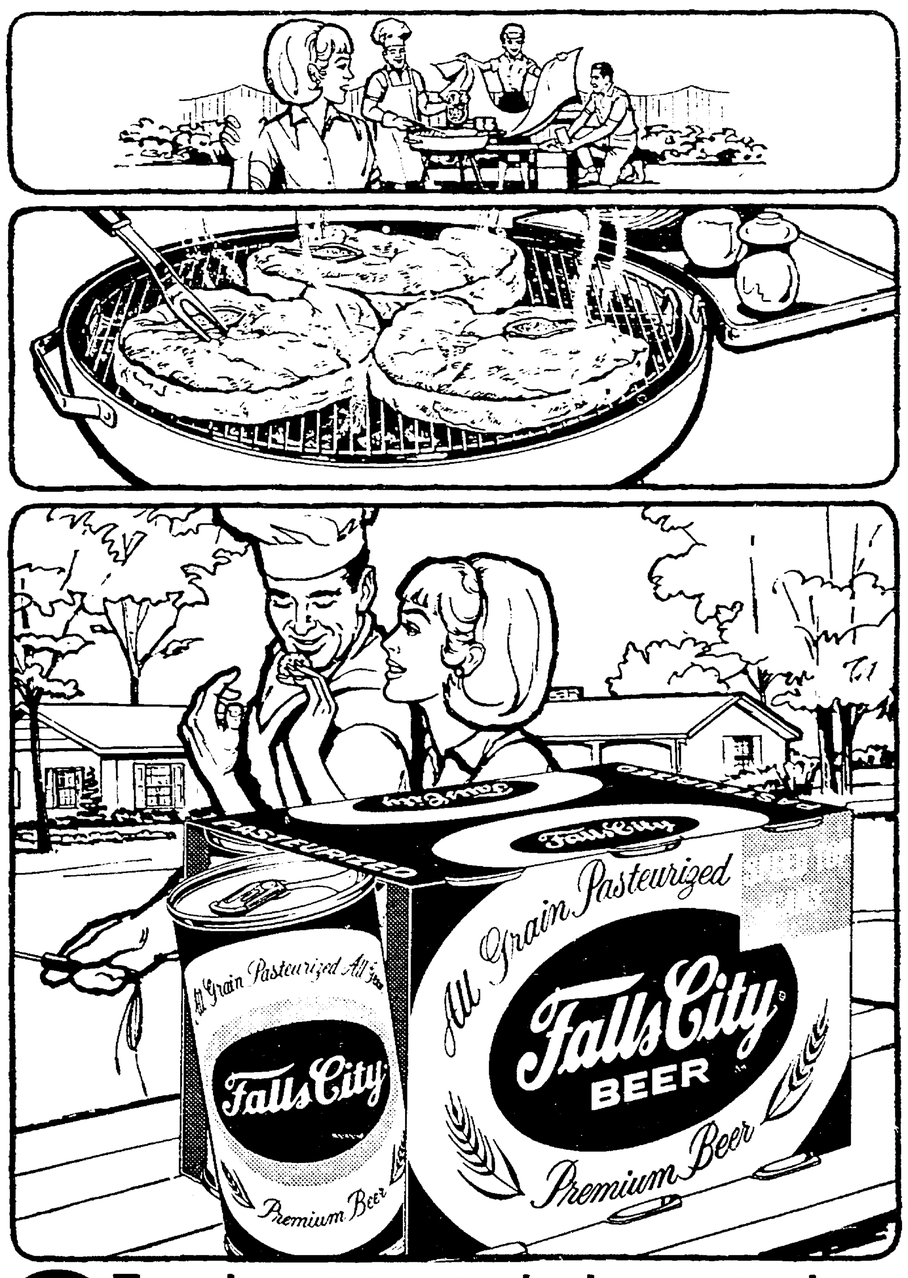

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Comment

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.

Spuds are cheaper

It is a pleasure to take an editorial stand on moral grounds, and to see it turn out satisfactorily on "practical" grounds, too. That, naturally, is not always the case; a moral position does not necessarily guarantee happy mundane results.

When we started campaigning for Secretary of Labor Wirtz's program to ban the exploitation of itinerant, ill-paid Mexican field hands and to force corporate agriculture to recruit its seasonal workers from the domestic labor market with better pay and living conditions, we found we had opened a Pandora's box of criticism, some of it intemperate.

Several readers predicted produce would rot in the fields and orchards for want of stoop labor and that housewives would either have to do without many fruits and vegetables or pay sky-high prices for them.

This has not happened, except in isolated instances. In most cases domestic hand labor has proved adequate. Moreover, the wholesale price of most fresh fruits and vegetables were lower last week than in several years. (Last week's Criterion quoted the figures, as reported in the Packer, national weekly newspaper of the fresh fruit and vegetable industry.)

And in Sunday's Indianapolis Star, Frank H. Crane, chief editorial writer, reported after a trip to the San Jose, Calif., growing area that "lettuce . . . turned up a bonanza for West Coast growers." He said that no more than half a cent a head was added to growers' costs by a 30 per cent increase in wage rates.

We also note that potatoes, which had been running nearly twice as high on the wholesale market as last year, are now down to $3.50 a hundred pounds, more than $1 cheaper than last July. Bad Midwestern weather, not labor costs, had accounted for the high cost of spuds, according to the Associated Press market report.

We don't know how well these lower wholesale prices are reflected at the supermarkets, although most housewives do.

But we do know this: Wholesale prices, which certainly are affected by growers' costs, do not bear out the dire predictions of those who have fought for the continuation of a labor-supply system which has nourished the harshest and most bitter poverty in America.

We also know that the facts about migrant labor will continue to be distorted by new "facts" from ultra-conservative sources.

●

Selfless example

Arthur M. Goldberg has set an unselfish example of devotion to his country in surrendeing a "dream job" as an Associate Justice of the U.S. Supreme Court to become U.S. Ambassador to the United Nations.

Being a Supreme Court Justice had been a life-long dream of Ambassador Goldberg, as it is of many lawyers and jurists. The post is intellectually and morally challenging but is relatively low pressured, without being in any sense a sinecure.

It is a lifetime appointment, and the pay is exceptionally good, as are the "fringe" benefits and the prerogatives.

Being Ambassador to the UN, however, is somewhat akin to being a platoon leader in a rifle company. The pressures are exceptionally heavy, and the life expectancy of the post is uncertain, for it relies upon political whims. Moreover, the UN itself is not in such sturdy shape these days.

When asked to give up his seat on the high tribunal for a very hot seat in the UN, however, Ambassabor Goldberg did not hesitate, even though he did express his grief at having been chosen.

He recognizes, of course, that it is a great honor to fill the shoes of Adlai Stevenson, and he felt duty-bound to accept the challenge.

Ambassador Goldberg has many of the fine qualities of Ambassador Stevenson, and we are certain he will prove himself a worthy successor to one of the world's great statesmen. We wish him well, and we thank him for the selfless example he has set for the rest of us.

●

'Forceouts'

We have heard much about high-school dropouts.

Msgr. William E. McManus, Chicago archdiocesan superintendent of schools, suggests we should look upon many of these youngsters as "forceouts."

At last week's White House Conference on Education, Msgr. McManus said at least half of the dropouts actually "are forced out by report cards run through computers which classify them as failures; by schools which refuse to bother with a 17-year-old who reads at the fourth-grade level, and by social pressure of their companions who convince them they won't get a job even if they do graduate, particularly if they belong to a minority group."

This indictment, by the superintendent of the largest and most troubled archdiocesan school system in the country, rings true.

Pupils in Catholic schools as well as in public schools, in Indianapolis as well as Chicago and most other cities in the nation, are not always receiving enough personal and sympathetc attention.

As Msgr. McManus said, the term dropout too often is used as a convenient excuse for the failure of high schools to provide academic programs for slow learners.

The term also is used to disguise the fact that school integration today—after a decade of political action—remains largely "token" integration, with racial predudices running so strongly in many areas that it often takes unusual determination and strength of character for young Negroes not to surrender to despair.

The Church, along with both private and secular schools, must sustain a genuine commitment to the individual—in the firm belief that disadvantaged youngsters can make progress if given proper help—if the problem of the "forceouts" is to be licked.

And such wholehearted commitment can lick it.

Enemy within

The United States is engaged for the ninth time in its history in counting battle casualties. It is a sorry business for any nation, be it peacekeeper or warmonger. And it is a sorry death for any warrior, be his country's intent honorable or ignoble.

As this country stares into the insatiable jaws of conflict once more, it might be well to survey old griefs, recount the long-lost dead.

If the adult populace were questioned as to what was this nation's bloodiest war, the overwhelming response would be World War II. More than 291,000 battle deaths were recorded. Most adults have an intimate knowledge, personal or familial, of that war. For many the scars still burn.

But the fact is, of the slightly more than 1,000,000 American war dead 618,000—or more than 60 per cent of the total—were killed in the Civil War.

Our most devastating conflict was one of brother against brother, state against state, and section against section.

No foreign marauder, no alien ideology, was needed to spark the holocaust. American slew American, and the nation waded in its own blood on its own soil.

The spectre of internal subversion haunts a large sector of professional patriots today. It should haunt us all.

Not the misdirected fear of Communists in the White House and the State Department, Castroites in the halls of the United Nations, or Polish hams in supermarkets.

Rather, the internal subversion of thought and feeling that sets one man against another, that spawns hate and evil in the body politic, that seeks to overthrow right for wrong.

The venom that infected the national bloodstream at the time of the Civil War—the insistence that race determines the extent of citizenship—has not been washed away. It still festers and erupts in riots, murders, and hate groups like the Ku Klux Klan.

The Klan, once a stronghold of political power in Indiana, is bidding again for membership among Hoosier bigots. A KKK hate sheet has summoned "true patriots" to register with the state headquarters, the only one outside the South.

The enemy truly is within the gates, as he always has been, and he likely wears a bedsheet and a pillow case with eyeholes in it for "formal" occasions.

Smeared

OPINIONS

New Mass music

To the Editor:

About the silliest sticky-season news item I have seen was one in which the far-right Christian Crusade charged that the Beatles are part of a Communist plot to hypnotize and "nerve-jam" American teenagers.

A parallel to this — but, of course, not its equal in outrageous silliness — is the horrified rejection of new musical forms for the Mass, simply because they are new.

Father Frederick R. McManus, secretary of the U.S. Bishops' Commission on the Liturgical Apostolate, was quoted in last week's Criterion as saying there is no need for Catholics to fear startling new Mass music just because of its newness.

Such experimental music, he said, is less to be feared than the "trite. mechanical and uninteresting in sacred music." He also made the point that standard musical settings "once sounded strange and new."

That can be said of all musical experimentation, including that of the Beatles—which is not to be compared with liturgical music and which I never shall learn to like, but which certainly cannot be part of a Communist plot.

Nor is new Mass music part of a plot to alienate Catholics, as some critics have seemed to charge. Let us be patient and sensible. I am sure that, ere long, the new forms will be taken for granted.

(Mrs.) Helene Fairly
Indianapolis

Happy to help

To the Editor:

It is to be assumed, I hope, that pastors of the 43 parishes in Marion County will have no difficulty raising the assessments necessary to wipe out the $356,000 operational deficit of the county's six Archdiocesan high schools.

As I understand it, pastors will have several options in paying their parishes' assigned share, except that it is not to be done by tuition increases.

This makes it likely that quite a few pastors will have to rely upon the generosity of parishioners with special collections and the like. Where that is the case, parishioners should be only too glad to give a helping hand.

We have a Catholic high school system in Marion County that should be the pride and joy of all Catholics. The system has to be kept on a sound financial basis if it is to be fully effective.

One can make no better investment in the future of his community and his nation than to build and maintain good, progressive schools equal to the best that public education has to offer. Such an investment should be considered a privilege rather than a sacrifice or a hardship.

Let us all get behind our Archbishop and do whatever is asked of us to provide for the necessary operating budgets for the high schools.

J. L. T.
Indianapolis

New envoy

To the Editor:

I, for one, was happy to see Gen. Maxwell Taylor succeeded by Henry Cabot Lodge as ambassador to Vietnam. Although retired, Gen. Taylor is imperfectly civilianized; he still thinks like a general.

Georges Clemenceau, World War I premier of France, was eternally right when he said that war is much too important a business to be entrusted to generals.

In the continuing debate on Vietnam, however, too much faith in generals and admirals is in evidence. For instance, President Johnson has give Gen. Westmoreland carte blanche to decide how many troops will be needed there. Has any general ever thought in terms other than the maximum number of troops for which he sees a possible need?

The current myth is that civilians lack the competence to make such decisions and should defer to the judgment of military leaders. But, throughout history, military leaders have not only shown a lack of the knowledge of the politics and diplomacy involved in armed conflict—they also have shown poor judgment in their own specialty, which is making war.

One remembers the poor advice in two world wars. One remembers the disastrous counsel Japanese civilian leaders received from their professional warmakers. One also remembers numerous errors made by American generals and admirals in several wars.

The men who founded the United States were wise enough to provide for civilian supremacy over the military, and that is the way it should remain.

Civilian voters, as well as civilians in leadership of government, have a duty to speak up when they believe military errors are being made.

R. T. Millock
Indianapolis

Li'l Sisters

To the Editor:

I think that you should know that I have made good use of the little "Li'l Sisters" cartoon on your editorial page.

Last week we had a luncheon at Lake Freeman for which I made the place cards. A nun from the St. Joseph Order was our guest of honor. Therefore, the cards were very appropriate. Since there were ten guests one of my friends gave me old copies of the paper so that I had the correct number.

The place cards were attractive. I would gladly send you a sample, but I have none. My guests took all of them (even mine) for souvenirs.

Julie Hitzelberger
New Augusta

● QUESTION BOX

Why stand for Communion?

By MSGR. J. D. CONWAY

Q. At the recent marriage of a dear friend, when Communion time came, everyone just lined up to receive Communion. There was no sign of respect for the Blessed Sacrament, and the most surprising of all was that no one knelt except the wedding party. I had never heard of receiving Communion this way, and am wondering if this is common.

A. This manner of receiving Communion is very common today; many churches have removed their Communion rail entirely, so that there is no separation between the people and the altar of their Sacrifice.

Many people have written me letters objecting to receiving Communion standing. Some who like all other features of the revised liturgy, still object to this. They think it shows lack of reverence, absence of adoration; and they can see no advantages in it either to the priest or the people.

Some find it distracting. But one lady of my parish told me recently that in former days, while she was waiting for a place at the Communion rail, she often found herself looking over the women kneeling in front of her, taking note of their shoes and hose, their dresses and hats. Now she is so busy singing and keeping her place in line that she finds nothing to distract her.

Reverence and adoration are in the mind and heart. Genuflecting, kneeling and bowing the only ways of expressing inner convictions and emotions. Standing is a position of reverence and prayer, fairly equal with kneeling. And standing has been the position in which Christians received the Body and Blood of the Lord through most centuries of Christianity. Catholics of Eastern Rite have never changed this ancient custom, except maybe in some churches in our country.

In the first four centuries, when most Christians received Communion at each Mass they offered, it was customary for them to remain in their places. The clergy brought Communion to them. Then about the 4th century the lay Communicants began to go up to the altar; sanctuary gates were left open, so they could go in and mount the steps to the altar—when there were steps. Then the clergy became scrupulous about allowing women into the sanctuary. By that time most churches had more than one altar; so the lay people received at a side altar, rather than the main altar.

In the 13th century acolytes spread a cloth in front of those receiving at the altar, standing. The cusom of receiving at a rail seems to have developed in Africa—but it was a high rail and the people stood at it. At least one source mentions that they could rest their elbows on it. In the 16th century a table or bench was placed in front of the sanctuary, and the people knelt at it to receive. The general use of the Communion rail seems to date from the 17th century—after the Reformation.

In early centuries the laity received the sacred Host in their cupped hands, ate it, being careful not to drop particles, and then drank from the chalice which a deacon offered to them. Some clerics developed scruples about putting the Host in the bare hand of a woman, and required that a cloth cover the cupped hand.

In those days leavened bread was generally used. It was probably not until unleavened bread was used for the Eucharist that the priest began placing the Host on the recipient's tongue. The sick were probably the first to receive this way.

In some places, while Communion was received standing, it became customary to genuflect or bow before receiving. The priest's use of the words, "The Body of Christ," dates from earliest centuries, and the communicant responded, "Amen," as an affirmation of faith.

At least since the 4th century it was customary to sing while the people were receiving Communion, especially when large numbers received. The short Communion verse of our Mass is all that remains of those early songs and psalms. The shortening process came during the middle ages when laymen seldom received Communion.

For me, at least, distributing Communion to people standing is much easier and more devotional than bending over and going back and forth along the Communion rail. It can be very orderly, it conveys awareness of a religious procession, and it is an encouragement to singing.

●

Q. Question of Social Justice: In the case of Americans living or visiting abroad, in conjunction with "servants" and products purchased, by paying prevailing rates or prices asked, is not one participating in the prevention of social justice?

A. Your question is much better than my answer can be. In the foreign countries I have visited recently I often had the impression I was being gouged. However, I know that in poorer countries the handiwork of the people is often sold at prices which allow them only a miserable income. I don't know what the individual tourist can do about it. A higher price he might pay for the product would hardly be passed on to the poor peasant who made it. An entire social and economic structure is involved; and in many cases a revolution must be the ultimate answer, since evolution is powerfully resisted.

As regards wages paid to servants the process of justice can be more direct. We are never justified in paying a full-time workman anything less than a living wage, even if a glutted labor market makes cheaper services available. The law of supply and demand is not just when we are dealing with human lives.

YOUR WORLD AND MINE

South African whites 'snowing' the West

By GARY MacEOIN

The mass media of the press, radio and television are doing a tremendous technical job of moving the news onto our breakfast tables and our livingroom screens. With the satellite hovering 21,300 miles above the Atlantic, we can now be served sensations in almost any part of the world, live or instant frozen.

But our knowledge of significant events is almost as spotty and inconclusive as in the days of the mule express. The great news-gathering services are unforgivably inadequate in this area. They specialize in trivia and look for slick superficiality as the primary qualification in their fieldmen.

To maintain their absurd claim of total world coverage, they present as fact the managed news of totalitarian governments rather than face expulsion of their correspondents. And since they sell news worldwide, they are subject to official pressures in all countries where national pride can be hurt by the truth.

What all the great commercial agencies of the press, radio and television have failed to do for many years has now been done in the case of South Africa by the National Education Television network. In two one-hour shows, it has offered American viewers a penetrating and balanced picture of the racial issues in South Africa. That situation, as is properly concluded, is of vital importance to us. We must know the facts in order to make a correct moral judgment. We must also know them in order to make the political judgments that are right for the United States and for the free world.

●

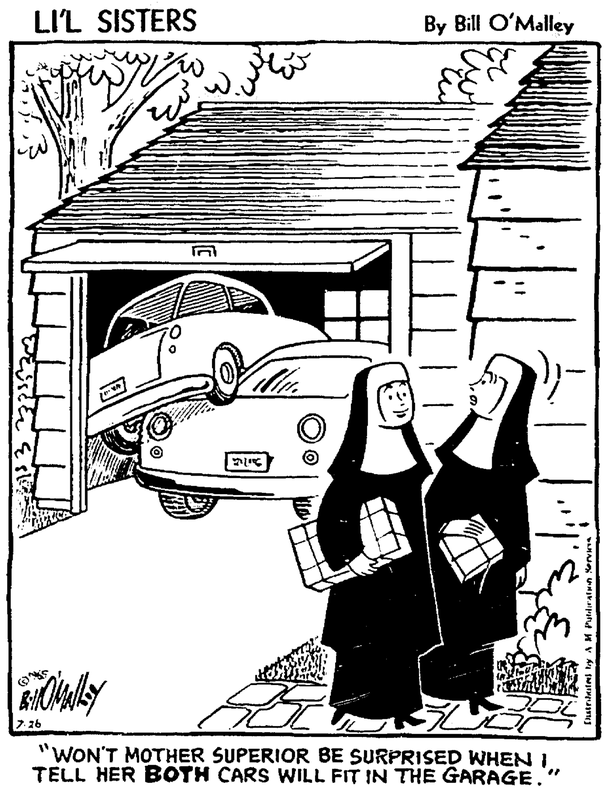
The South African government maintains a well-oiled, well-financed and sophisticated propaganda machine all over the world. It can afford to. Indeed, it cannot afford not to. The 19.3 per cent of South Africans who are white and who alone have a political voice enjoy one of the highest living standards of the world. The Republic has great natural resources, and they monopolize the benefits through a system of terror and repression which enables them to exploit the cheap labor of the 80.7 per cent of the citizens who are non-white.

As the NET program pointed out. United States government and business are making an important contribution to the maintenance of this system. We have a satellite tracking station in South Africa (and, I may add, have yielded to South African government insistence that we send no Negroes to work in it). Our private investors are reaping big profits by their contributions to the growth of an economy founded in and dedicated to the denial of human rights.

The South African propaganda machine works unceasingly to dull our official and business consciences. Already, protests

(Continued from page 4)

LI'L SISTERS By Bill O'Malley



"WON'T MOTHER SUPERIOR BE SURPRISED WHEN I TELL HER **BOTH** CARS WILL FIT IN THE GARAGE."

● *THE YARDSTICK*

Cites 'sinister' move to influence bishops

By MSGR. GEORGE HIGGINS

Father Charles Davis, who was recently appointed to a chair of dogmatic theology in the higher institute of theological studies organized by the English hierarchy at the Jesuits' Heythrop College near Oxford, has an article in the June 26 issue of America defending the practice of "sacred politics" in the Church. "A frank recognition of sacred politics," he writes, "is of some practical moment. Bishops, for example, who want some policy implemented by the council must not sit back and expect it to happen without effort on their part. They have to take steps to communicate their ideas to other bishops and arrange to work in concert with them. Otherwise their efforts will not be achieved."

Father Davis' point is well taken. "Sacred Politics," in this sense of the term, is not only legitimate but necessary, and, de facto, is being practiced all the time, as anyone who has observed the council at close range can readily testify.

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There is another kind of conciliar "politics," however, which is far from being "sacred." I refer to the high-pressure lobbying carried on by a variety of importunate interlopers, often anonymous, whose purpose is not to "communicate ideas" to the bishops, but rather to try to cajole or frighen them into voting for or against a particular declaration or schema. A certain amount of this kind of extra-legal pressure politics is inevitable, I suppose, in any council, and, by and large, is rather inoffensive.

Now and then, however, it takes on a very sinister character, as witness, for example, the distribution to all of the bishops, during the second session of the council, of a pathologically anti-Semitic book of some 617 pages by Maurice Pinay, entitled "Complotto Contro La Chiesa," (The Plot Against the Church). Maurice Pinay is a pen name.

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Nobody knows for certain who actually wrote this sickening diatribe against the Jews or who financed its publication. In any event, the obvious purpose of the anonymous trouble makers who had the gall to send a copy of it to each of the conciliar Fathers was to try to dissuade the council from voting in favor of the Declaration on the Relationship Between Christians and Jews.

To my personal knowledge, many of the bishops were so enraged by the sheer effrontery of this sneaky political ploy that they tore the book up immediately and threw it in the wastebasket.

I had almost completely forgotten that I had managed to retrieve a copy of the Pinay book for my personal files until I learned recently that Gerald L. K. Smith has written to all of the American bishops offering to supply them, free of charge, with a copy of an English translation, which is to be published in this country within the near future. Poor Mr. Smith. He is wasting his time and his (or somebody else's) money.

If I know the American bishops, they will indignantly spurn his insulting offer and will conclude that his four-page letter, which suggests, in passing, that they have been taken in by "a fraternity of deceivers too close to the centers of authority in the affairs of the Church," is just one more convincing proof that the council's proposed Declaration on the Relationship Between Christians and Jews is desperately needed and long overdue.

●

The "fraternity of deceivers" referred to so insolently by Mr. Smith includes, in the first instance, the late Pope John XXIII, who, as the record clearly shows, personally requested the council to take up the Declaration on Christian-Jewish relations. It also includes the venerable Cardinal Bea, whose Secretariat for Christian Unity drafted the declaration, and a host of other cardinals, archbishops and bishops from all parts of the world—and notably from the United States—who have spoken in favor of it.

These "deceivers" — thanks be to God — have done their work very effectively, for, as every newspaper reader knows, the declaration was adopted by the council last fall, in a preliminary but definitive vote, by an overwhelming majority of approximately twenty-to-one.

Mr. Smith, whose anti-Semitic screed alternately flatters and insults the bishops, says that the adoption by the council of the declaration on Christian-Jewish relations "could mean a crippling apostacy (sic) which might bring down upon the world a divine judgment which no man can fully anticipate." Warming to his subject he adds, for good measure, that it "will produce throughout the world an epidemic of cynicism, unbelief, disillusionment and broken hearts."

This isn't "sacred politics;" it is, rather, a classic example of the crudest kind of lobbying by an experienced propagandist whose credentials as a theologian—to say nothing of his public record on the subject of anti-Semitism—leave much to be desired.

This is not to impugn Mr. Smith's personal motives. His motives, for all I know, may be as pure as the driven snow. But, regardless of his motives, his recent letter to the American bishops is, from every point of view, utterly deplorable.

Rules sterilization program is illegal

LANSING, Mich.—Use of public funds for a county sterilization program was termed illegal here by State Atty. Gen. Frank J. Kelley.

In a letter to William L. McManus, prosecutor of St. Joseph county, Kelley said: "Not only is this program illegal, but in its coercive nature it is a shocking violation of the fundamental principles of human dignity and marital privacy."

The program was enacted in St. Joseph county by the county board of supervisors. It allows use of public funds for birth control devices and sterilization operations for welfare recipients and those with "marginal income."

KELLEY SAID he could "find no authority for the expenditure of public funds for a sterilization program" among powers delegated by the state legislature. The only legal authority for sterilization, he added, is in a 1929 law permitting the operations for certain mentally defective persons, but only after court proceedings which are subject to the right of appeal.

The St. Joseph county plan requires written application by both husband and wife on a "purely voluntary basis" to obtain birth control advice and information. But Kelley asserted this does not alter "the obvious fact that in its lack of selectivity and in the mandatory nature of the notice requirements, the program has been cloaked in a mantle of coercion."

KELLEY noted the recent passage by the state legislature of two bills to provide family planning assistance for welfare recipients. Still awaiting signing by Gov. George Romney, the bills emphasize that welfare assistance does not depend on a request or non-request for the services. They also forbid caseworkers to attempt to persuade recipients to participate in the program.

"Under the St. Joseph county plan, however," Kelley added, "all welfare recipients would be notified of these services, including sterilization, and the county would guarantee the payment for the devices and/or the medical and hospital services for sterilization."

URGENT: FOR GOD IN THE BUSH

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

A CHAPEL AND SCHOOL WITHIN THE NEXT FEW MONTHS

From Addis Ababa, Ethiopia, Archbishop Asrate Mariam pleads for help at once to keep the faith intact in Wolkitte, a crucial mission-center 100 miles to the south. Wolkitte is the point of contact for five native priests who care for 5,000 scattered Catholics in the "bush." The Muslim influence is becoming so strong, these priests report, there will be no Catholics left in Wolkitte unless we put a chapel and school there within the next few months. Will you do something to help these priests right now? Name the chapel (cost, only $2,900) or the school (cost, only $3,000) for your favorite saint, in your loved ones' memory, if you build it all by yourself. A three-room house for a full-time priest can be built for only $750. Send at least as much as you can at once ($100, $75, $50, $25, $10, $5, $3, $1) to keep the faith alive. The Archbishop can save Wolkitte if you help.

WHO SAYS TEENAGERS ARE SELFISH?

United Nations Secretary U Thant looks forward to the day when, as part of their education, young people will spend one or two years working for the poor at home or overseas. Even now, some teen-agers send us a share of their "spending-money" once a month. We use it wherever they suggest.

TO JOHN WHO IS FIVE

Dear John,
Because it's your birthday your Grandma and Grandpa sent me $10 to feed hungry refugee boys and girls. Happy Birthday! I'm sending you, as a keepsake, an Olive Wood Rosary from the Holy Land.
—Msgr. Ryan

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BRAZILIANS VISIT CRITERION OFFICES—Last Saturday eight citizens of Recife, Brazil, toured the Criterion offices and the Catholic Information Center during a brief stay in Indianapolis. The group is on an extended bus tour of the U.S. and came to Indianapolis under the auspices of the Christian Family Movement. Bidding farewell to the tour leader, Valdir Coelho, is John McMullen (sixth from right). Next to Coelho is Mrs. McMullen. They are CFM secretary couple for the Indianapolis Region. At the far right are Loretta and Ralph Schafer, regional president couple. Mr. Coelho worked as an exchange journalist on the Criterion staff during the summer of 1962. (Staff photo)

Keating asks federal birth control agency

WASHINGTON—Former U.S. Sen. Kenneth D. Keating of New York has asked a Senate subcommittee to create a Federal bureau of family development and planning services.

Keating, who now heads the newly created Population Crisis Committee, appeared before a government operations subcommittee headed by Sen. Ernest Gruening of Alaska. He said he approved a bill introduced by Gruening to authorize a White House conference on population in 1967 because frank and full discussion is needed "on this so-called politically taboo subject."

IN HIS prepared testimony, Keating suggested that a bureau dealing with population problems be placed in the U.S. Public Health Service. He said he opposed making family planning services compulsory, but said the government should be able to offer advice, training and other services.

"It is not enough," declared Keating, "that a small grant be given here . . . another small grant be given there . . . or that a few dollars be given to investigate the effect of family planning.

"Family planning is a subject in itself, with a direct connection to each and every human being. It deserves to be more than just a Cinderella in the health household. It deserves major attention."

A NEGRO congressman from Michigan told the subcommittee that the lack of a Federal birth control program is directly related to the "breakdown of the Negro family structure" in his state. Rep. John Conyers, Jr., said poverty-stricken families find it impossible to stay together when there are too many children for the parents to support.

He said a year's supply of birth control pills now costs about $25—more than many Negro couples can afford.

The White House conference was also supported by John Martin, Republican national committeeman from Michigan, and by Mrs. Gladys Avery Tillett of Charlotte, N.C., American representative to the United Nations Commission on the Status of Women.

Martin said it is important that the population program be "viewed in a completely non-political framework" and with strong bipartisanship.

Announce topic for radio series

NEW YORK—Vocations will be the general topic of a four-part series in August on the Catholic Hour radio program, produced by the National Council of Catholic Men in cooperation with the National Broadcasting Company.

Dates and topics are: August 1, "Can Nuns Be Relevant?"; August 8, "The Vocation of the Teaching Nun"; August 15, "The Vocation of the Parish Priest"; August 22, "The Religious Order Priest Today."

The topic for the fifth program in August will be "The Witness Only the Layman Can Give." The Catholic Hour is carried each Sunday at 1:05 p.m., EDT, by the NBC network.

Reds honor priest

VIENNA — The communist government of Czechoslovakia has issued a commemorative postage stamp to honor Augustinian Father Gregor Mendel of Brno, who developed the theory of heredity a century ago. It also issued a stamp in honor of John Hus, 15th-century religious reformer condemned to death by the Council of Constance.

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● *WHAT OF THE DAY*

The priestly vocation

By REV. JOHN DORAN

Dear Bill:

In your last letter you said, "The one thing that worries me most in trying to make up my mind as to whether I should go to the seminary or not is the thought: 'Could God really want me?'" That's a pretty good question. Bill, in fact one which almost anyone your age would have to ask himself, or he wouldn't really be fit for the seminary.

In fact, it's a question you will never really get rid of; it will come back to you all through your life, if you do become a priest, in a different way. It will come this way: "Why, when there was so much better material available, did God choose me to be one of his priests?" But that's all right. We who are so very jealous of our own right to choose, had better leave that right to God too. Let Him do His own choosing.

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To get back to you. Your wonderment is probably based on three questions within you: Are you worthy to be a priest? Do you have the ability to be a priest? Will you have the patience to live through the life of a priest? Let's putter through these questions together.

Are you worthy to be a priest? No. Neither was I; neither am I. I guess Christ Himself was the only one worthy of His priesthood, for he alone was by His very natures a Mediator, a "natural" priest. Just as mankind itself in its pristine state of innocence before the fall was still not worthy to be raised by God to sharing His life by grace; so, too, we sinners can never be worthy to participate with the God-Man in His priesthood. We just accept with joy His lifting us up, and try over the years to be a little less unworthy of it. If God waited for worthiness in His priestlings, He would find His altars empty.

Do you have the ability to be a priest? Well, it does take some ability. Most seminaries seem to demand at least a 110 I.Q. This is far below the genius range. Good sense and good judgment, plus a slightly above average intelligence, plus hard work should equal a priest as far as the intellectual side is concerned.

The seminary is designed, or at least should be, to broaden out a man's native ability, and turn out a reasonably educated man, ready to meet on equal footing his educated parishioners. Our old Irish picture of the priest as the best educated man around has had to go by the board.

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Will you have the patience to be a priest? Ah, there's the question. Father Faber says in one of his books that patience is to the parish priest what obedience is to the Religious. He has a point.

Patience is basically the willingness to "suffer" whatever God in His wisdom sends our way, or allows to come upon us. In the priesthood our "sufferings" can come, just as in all life, from those above us, our equals, ourselves, and those over whom we are placed. Authority in the Church, and it must ever be there, will be at times troublesome to us, and will at times thwart our wills. Our fellow priests will at times, but not very often, "bug" us. We, ourselves, will continue to be our own hardest cross, as the great chasm between our ideal and our real selves continues to yawn there in our moments of self-contemplation.

Among the parishioners whom we serve there will always be those who delight us, and those who delight us not. Patience with the troubles which come from these four sources will always be necessary for a priest, and will in all reality mark his willingness to "take up his cross and follow Christ."

So, you see, Bill, the great answer you must come up with is not really based upon your worthiness, for that you do not have. Nor on your ability, for that you seem to have. But on your willingness to face with patience a life of serving God through bringing Him to people and people to Him.

If you find within yourself this willingness, then you have probably found a vocation too.

Diocese will run new FM station

CLEVELAND—The diocese of Cleveland will operate its own educational FM radio station beginning in September.

Auxiliary Bishop Clarence E. Elwell, diocesan superintendent of schools, announced that he has signed a 10-year contract with WCLV radio for the use of one of its subchannels.

Bishop Elwell said the station will be used for in-class teaching with the help of classroom teachers, orientation of new teachers and, it is hoped, for training of student-trainees by having them produce programs.

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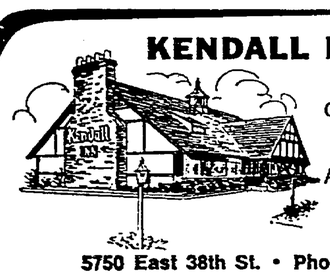
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Tennis tourney ready to lift lid; 700 to compete

More than 700 Junior CYO tennis enthusiasts will converge on three Indianapolis parks tomorrow (Saturday) to open competition in the 12th annual Archdiocesan Junior CYO Tennis Tournament. Play will run from noon until 7 p.m.

CYO officials report that 20 parishes are represented by the entries in the competition which will be played at Garfield, Riverside and Brookside Parks.

The Saturday schedule is as follows:

Open division at Garfield Park courts; Novice girls' singles and doubles at Brookside, and Novice boys' singles and doubles at Riverside.

ON SUNDAY, Aug. 1, Open competition will continue at Garfield and all Novice participants will return to Riverside for the wind-up of the singles and doubles in addition to the mixed doubles play. Players must be at their respective courts by 11:45 each day.

The semi-finals and finals in boys' singles and doubles, girls' singles and doubles, and mixed doubles in both the Novice and Open divisions are scheduled to be held on the Riverside Park courts Saturday, Aug. 7. The following Sunday will be used if necessary.

THE CYO OFFICE reminds the participants that they must furnish their own balls and rackets for the tournament. They are required also to wear smooth-soled tennis shoes.

Novices are restricted to two events, but those in the Open division may compete in three.

The CYO office will furnish balls for all semi-finals and finals for the tournament.

Swim Meet

Below are the results of the Archdiocesan CYO Swim Meet, held at the Broad Ripple Pool on July 19 and 20:

Boys Novice 13-14 50 Meter Backstroke: Tony Hickle, St. Matthew, 39.1; Mike Dennin, St. Lawrence; Danny Potts, St. Francis.

Girls Novice 13-14 Meter Backstroke: Kathy Bowers, Immaculate Heart, 43.1 (new record); Susan Jones, St. Thomas; Judy Daniels, St. Lawrence.

Boys Novice 15 and Over '50 Meter Backstroke: David Breech, St. Joan of Arc, 37.9; Rick Kraus, St. Matthew; Bob Waugh, Holy Name.

Girls Novice 15 and Over Meter Backstroke: Mary Jo Burke, Immaculate Heart, 41.7; Ellen Kibler, Immaculate Heart; Susie Becker, Christ the King.

Boys Open 100 Meter Backstroke: Tom Geiman, St. Gabriel, 1:20; Pat Wolfred, St. Joan of Arc; Joe Henry, Holy Spirit.

Girls Open 100 Meter Backstroke: Mary Dunlevy, St. Gabriel, 1:18.5, (new record); Tracy Overman, St. Thomas; Kay Weber, St. Joan of Arc.

Boys Novice 13 or Over 50 Meter Butterfly: Bob Haskin, Christ the King, 42.5; Bob Evard, Christ the King; David Argus, St. Luke.

Girls Novice 13 and Over 50 Meter Butterfly: Mary Jo Burke, Immaculate Heart, 42.9; Jane Spearing, St. James; Carl Quesser, St. Joan of Arc.

Boys Open 100 Meter Butterfly: Tom Geiman, St. Gabriel, 1:08.6; Mike Kin, St. Joan of Arc; Jim Geiman, St. Gabriel.

Girls Open 100 Meter Butterfly: Joan Weber, St. Joan of Arc, 1:18.7; Patty Krauser, Christ the King; Debbie Sunier, St. Christopher.

Boys Novice 13-14 50 Meter Freestyle: Mark Stonecipher, St. Lawrence, 33.3; Danny Potts, St. Francis; Mike Dennin, St. Lawrence.

Girls 13-14 Novice 50 Meter Freestyle: Susan Jones, St. Thomas; 35.4; Carol Oatis, Christ the King; Joanna Nurnberger, Immaculate Heart.

Boys Novice 15 and Over 50 Meter Freestyle: Rick Kraus, St. Matthew, 30.5; Mike Moran, St. Joan of Arc; Leo Blackwell, Christ the King.

Girls 15 and Over 50 Meter Novice Freestyle: Kathy Griffin, Our Lady of Lourdes, 34.6; Jane Spearing, St. James; Kristy Krachenfels, Christ the King.

Boys Open 100 Meter Freestyle: Joe Henry, Holy Spirit, 1:02.3; Morgan Burke, Immaculate Heart; John Parker, Holy Spirit.

Girls Open 100 Meter Freestyle: Mary Dunlevy, St. Gabriel, 1:06.1 (new record); Deb Park, St. Pius X; Pat Krauser, Christ the King.

Boys Novice 13 and Over 50 Meter Breaststroke: Steve Fulnecky, St. Joan of Arc, 39.5; Dave Breech, St. Joan of Arc; Mike Fisher, St. Joan of Arc.

Girls Novice 13 and Over 50 Meter Breaststroke: Kristy Krachenfels, Christ the King, 43.1 (new record); Sally Baker, Christ the King; Joan Antonsen, St. Lawrence.

Boys Open 100 Meter Breaststroke: John Weinbrecht, Christ the King, 1:19.6 (new record); John Parker, Holy Spirit; Mike Kin, St. Joan of Arc.

Girls Open 100 Meter Breaststroke: Jodie Brafford, St. Joan of Arc, 1:29.6; Mary Fisher, St. Joan of Arc; Angie Audo, Holy Spirit.

Boys Novice 200 Meter Freestyle Relay: St. Joan of Arc (A) (M. Moran, H. Queisser, N. Fulnecky, M. Fisher), 2:09.9; Christ the King (A) (B. Haskin, B. Evard, L. Blackwell, G. Elder); Immaculate Heart (C) (Thurston, Thurston, Fiezel, Horbath).

Girls Novice 200 Meter Freestyle Relay: Christ the King (A) (S. Baker, S. Griggs, K. Krachenfels, C. Oatis), (new record); Immaculate Heart () (M. Murphy, M. Sullivan, K. Bowers, J. Nurnberger); St. Lawrence (A) (M. McDonough, C. Miller, J. Daniels, J. Antonsen).

Boys Open 200 Meter Freestyle Relay: St. Joan of Arc (A) (M. King, J. Kin, B. Beech, P. Wolfred), 2:00.8; Lady of Greenwood (J. Hoffman, A. Hickey, S. Summers, G. Koch); St. Gabriel (J. Geiman, T. Geiman, J. Geiman, S. Sauer).

Girls Open 200 Meter Freestyle Relay: St. Joan of Arc (A) (J. Brafford, K. Weber, J. Weber, P. Lehnert), 2:18.6; St. Gabriel (A) (M. Anderson, M. Dunlevy, A. Beyer, J. Boyer); Christ the King (A) (C. Lawson, S. Becker, S. Oatis, P. Krauser).

Mixed Novice 200 Meter Freestyle Relay: Immaculate Heart (A) (S. Countryman, M. Burke, N. Howard, J. Witchger), 2:16.2; St. Joan of Arc (A) (C. Queisser, Q. Queisser, D. Breech, K. Clifford); St. Lawrence (A) (R. Sherwood, P. Gallagher, M. Gallagher, J. Daniels).

Novice Team Champion: Immaculate Heart of Mary, 76 points; runner-up, St. Joan of Arc, 63 points; third, Christ the King, 58 points.

Open Team Champion: St. Joan of Arc, 74; runner-up, St. Gabriel, 50 points; third, Holy Spirit, 27.

Over-all Team Champion: St. Joan of Arc, 137 points; runner-up, Christ the King, 94; third, Immaculate Heart, 84; fourth, St. Gabriel, 50 points.

Title games set in boys', girls' softball leagues

Championship games in the Indianapolis Deaneries' Boys' and Girls' Junior CYO Softball Leagues will be held on Wednesday evening, Aug. 4, at the Englehardt Stadium.

In the Junior Boys' Softball, the championship game will pit St. Anthony, Division I winners, against the Division II winners, St. Catherine, in an 8:15 p.m. game under the lights. Both Division champs completed the season undefeated; St. Anthony was 9 0, while St. Catherine had an 8-0 record.

St. Anthony has also wrapped up the Division I championship in the girls' league with an 8-0 record. Their opponent in the 7 p.m. contest will be the Division II winner, St. Roch, which posted a 7-0 record.

Admission price for the championship games is 50 cents, with children under 12 admitted free. Trophies will be presented following the games.

Ask permission to doff cassock

MEDELLIN, Colombia — A group of priests of the archdiocese of Medellin sent a petition to Archbishop Tulio Botero Salazar asking permission to replace the cassock with the clerical suit, as is being done in other Latin American countries.

One reason given by the priests, is that a suit "makes it easier for priests to go into certain environments where the cassock would not be favorably received."

"YANKEES" OF CYO SWIMMING—For ten of the twelve years of CYO Swimming competition, St. Joan of Arc's tank team has dominated the annual event. Here they are shown just after winning the parish's sixth consecutive overall team championship at the Broad Ripple Pool on July 20. Shown with the happy swimmers are Coach S. R. Kin (back row, right), and Priest Moderator Father Donald Schneider (back row, left).

NOVICE TEAM CHAMPIONS—Immaculate Heart's swimming team, shown here, won its third straight Novice Division team title at the recent Junior CYO swimming meet. The Northsiders also finished third in the over-all point standings, but were not able to make much of a dent in their neighborhood rivals' dominance of the meet. Coach Ailbe Burke (back row, right) is shown along with Priest Moderator Father John Ryan (back row, left).

Scores

JUNIOR BASEBALL
Class "B"—South League

Games of Thursday, July 22: St. Patrick 3, St. Catherine 1; St. Roch 3, Nativity 2; Holy Name 23, Latin School 2.

Games of Monday, July 26: St. Patrick 4, Latin School 3; St. Bernadette 15, St. Roch 7; Holy Name 10, St. Catherine 1.

North League

Games of Wednesday, July 21: Little Flower 7, Holy Angels 2.

Games of Monday, July 26: St. Gabriel 10, Holy Spirit 3; Holy Angels 7, St. Lawrence 0; St. Michael 8, St. Thomas 0.

Standings

South League: Holy Name 9-0; St. Roch 8-2; St. Bernadette 4-4-1; Latin School 3-5; Nativity 2-6; St. Patrick 2-6-1; St. Catherine 3-8.

North League: Little Flower 10-1; St. Michael 9-1; St. Gabriel 6-4; Holy Spirit 5-4; Holy Angels 5-6; St. Thomas 2-9; St. Lawrence 0-12.

CLASS "CC"
Final Standings

South-East League: Little Flower 8-0; Holy Name 6-2; St. Mark 4-4; St. Catherine 2-6; Lourdes 0-8.

North-West League: St. Pius X 8-0; St. Lawrence 5-2; Immaculate Heart 3-4; St. Gabriel 2-4; St. Michael 0-8.

Scores of reschudeled games of July 13: South-East League: Little Flower 8, Holy Name 1; St. Mark 14, St. Catherine 13. North-West League: St. Pius X 7, St. Michael 0 (forfeit); St. Lawrence 6, Immaculate Heart 3.

July 15: North-West League: St. Pius X 14, Immaculate Heart 6.

Rescheduled games of July 16: South-East League: Little Flower 12, St. Mark 6; Holy Name 17, St. Catherine 1.

North-West League: St. Gabriel 7, St. Michael 0, forfeit.

GIRLS SOFTBALL
Games of Sunday, July 25

Division I: St. Anthony 8, St. Bridget 7; St. Christopher 9, Christ the King 5; St. Ann 24, St. Thomas 1; St. Joan of Arc 2, St. Michael 0, forfeit.

Division II: St. Roch 15, Sacred Heart 6; St. Catherine 2, Holy Spirit 0, forfeit; Little Flower 16, St. Patrick 7.

Final Standings

Division I: St. Anthony 8-0; Holy Trinity 7-1; St. Bridget 6-2; St. Joan of Arc 3-4; Christ the King 3-4; St. Christopher 2-5; St. Ann 2-6; St. Thomas 2-6; St. Michael 1-6.

Division II: St. Roch 7-0; St. Catherine 6-1; Little Flower 4-2; Sacred Heart 4-3; Holy Name 1-4; St. Philip Neri 1-4; St. Patrick 1-4; Holy Spirit 0-6.

BOYS SOFTBALL
Games of Sunday, July 25

Division I: Christ the King 16, St. Malachy 7; St. Joseph 2, St. Matthew 0; St. Michael 8; St. Ann 4; St. Joan of Arc 17, St. Christopher 3; St. Anthony 2, St. Luke 0, forfeit.

Division II: Nativity 2, Sacred Heart 0, forfeit; Holy Cross 13, St. James 1; Little Flower 23, St. Francis 10; St. Catherine 22, St. Philip Neri 2.

Final Standings

Division I: St. Anthony 9-0; St. Joan of Arc 7-2; Christ the King 6-3; St. Michael 4-4; St. Christopher 4-5; St. Ann 4-5; St. Malachy 3-5; St. Joseph 3-6; St. Luke 1-7; St. Matthew 0-8.

Division II: St. Catherine 7-0; Nativity 5-3; Holy Cross 5-3; Sacred Heart 5-3; Little Flower 4-4; St. James 4-4; Latin School 2-6; St. Francis 1-6; St. Philip Neri 1-7.

Cy Cipher

CYO FOOTBALL—Entry date deadline for both cadet and 100-lb. leagues is August 2. A coaches' meeting is scheduled for August 24 or 26.

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COUNCIL MEETING — The Junior CYO Youth Council for the Indianapolis Deaneries will hold its monthly meeting at 7 p.m. Monday, Aug. 2, in the Meeting Room of the CYO office.

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TALENT SHOW—Entries for the annual Archdiocesan CYO Talent Show must be received by August 3. Auditions in the three usual divisions, instrumental, vocal and variety, will be held August 12, with the show itself scheduled for August 22.

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

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JUNIOR BASEBALL — St. Michael meets Little Flower tonight in the first of the games to decide the CYO Junior Baseball championships. The winner of tonight's contest must play Holy Name for the "B" League title. The "C" League championship will be decided Monday in a game between St. Pius X and Little Flower.

Kate Smith joins Catholic Church

LAKE PLACID, N.Y. — Kate Smith, singing star of the movies, theater, radio and TV, has been received into the Catholic Faith.

The 56-year-old songstress was baptized (July 23) and received her first Communion the following day in St. Agnes church here.

She was born in Greenville, Va., the daughter of a Catholic father and a Presbyterian mother, but never was baptized until her conversion.

Sailors paint church, not town

MURORAN, Japan—Sailors aboard the U.S.S. Walke descended on this town but instead of painting it red, they painted its church white.

When the destroyer pulled into port for a week, its crew asked Father Donald C. Walsh, M.M., if there was any work they could do.

It didn't take the Bronx, N.Y., priest long to think of his most pressing job, which the Navy men accomplished with time enough to spare to tackle the church's tall steeple as well.

First Junior CDA convention slated

CHICAGO—The first national convention of the Junior Catholic Daughters of America will be held here August 12 to 15.

The opening Pontifical Mass will be offered by Bishop Vincent S. Waters of Raleigh, N.C., CDA national chaplain. Bishop William G. Connare of Greensburg, Pa., episcopal moderator of the Junior CDA, will preach. Some 600 delegates are expected.

The convention theme "Youth Leavens Society" will be stressed by speakers, including Msgr. Frederick J. Stevenson, director, Youth Department, National Catholic Welfare Conference, who is national director of the Junior CDA; Margaret J. Buckley, CDA supreme regent; Joan Roberts, executive secretary of the Junior CDA, and Mrs. Edward McGirr, Illinois state chairman of Juniors.

French clergy ask for annual salary

PARIS — A conference of French rural Catholic Action chaplains meeting here has suggested that all diocesan priests be paid a basic annual wage to save them from "compromising their dignity and liberty by begging."

The suggestion was one of several approved at the clergy meeting. Another was critical of methods of seminary training, and a third suggested sweeping changes in the structure of the French Church.

In a report on the material life of the priest, the chaplains declared that the Church could no longer consider itself exempt from the rules of proper management. They said payment of a basic salary to all diocesan clergy would be one of the first ways of bringing it into line with the rest of the world.

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Allison Division of General Motors has selected WXLW for the presentation of "Allison on Target"—
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WXLW considers this designation by Allison as recognition of consistent, reliable adult programming for the past seventeen years.
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● *FAMILY CLINIC*

Husband fallen-away; spurns clergy advice

By JOHN J. KANE, Ph.D.

My husband was born and reared a Catholic, but in the last five years has not received the sacraments or attended Mass. We have four young children. One day my husband will ridicule the Church in front of them, the next urge them to go to confession. Two priests have counseled my husband but to no avail. My oldest boy is now becoming a disciplinary problem.

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A great deal has been written on mixed religious marriages involving persons of different faith. But this is not the only type of "mixed religious marriage." Your case, Blanche, is one of the types in which both spouses belong to the same faith, but one is a nominal member or has lapsed. As your letter indicates, it can provoke even more problems than the usual type of mixed marriage.

In the history of the Church, some of her most formidable opponents have been former members. Once having belonged to the family, they are keenly aware of the failing and foibles of the faithful. It would be absurd not to expect such in any organization, even a divine one. Judas was once an apostle.

Furthermore, your husband probably has some insight into Catholic teaching and philosophy. These he can turn to his own ends. Thus he can challenge your statements and overwhelm young children.

The family is the institution which first transmits to the child his social heritage, including his religion. Years before he can read a catechism or be exposed to religious teaching in church or school, mother and father teach him prayers, the meaning of great feasts, and the story of Jesus.

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As children grow up they will encounter some doubts about their faith. In fact, adolescence is a period of life in which this invariably occurs. Some of it is due to the boys and girls with whom they associate, to books, sometimes to teachers in secular schools. But what a pity to suffer such an experience at such an early age!

During these formative years the virtue of faith should be nurtured. But if it is built up on one day, challenged or torn down on the next, children will be bewildered. They cannot understand the subtleties of theological discussion.

It is scarcely surprising that a discipline problem is beginning to develop in the oldest boy. Because of his age, he is the most likely to be affected. If your husband were always attacking the Church it would be serious enough. But the fact that he vacillates in his attitude creates a critical psychological problem.

In trying to provide values for children it is necessary to reenforce them again and again. Any mother is quite aware of how many times she must repeatedly urge a child to behave or not to behave in a certain way before she gets across.

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What happens when a child is told to do something one day, and then ridiculed for doing it the next? This inconsistency will cause acute problems. Your husband should be aware that he is doing more than he knows. He is hurting his children and himself.

When he makes fun of the Church, he is making fun of authority, all authority including his own. He should not be shocked or surprised when the child questions his own father's right to discipline him. At the age of eight, the youngster may allow your husband to impose his will. He will not be able to do so in four or five years.

Your husband should also give some thought to the type of children he will rear if this continues. How can he hope to have these youngsters accept a moral code. When parents fail, the state steps in. Unless he wants to produce amoral, dangerous delinquents, he should keep his doubts about religion to himself.

On the other hand, the best way of altering this situation is to change your husband. My guess is that he an an argumentative person who enjoys taking different sides of a discussion at different times. It is a kind of intellectual game he is playing and it may be more superficial than real. But the results will not be superficial, only too real.

If he feels he must debate the teachings of the Church, surely he can find more worthy opponents than small children or you. Or perhaps he is a bit afraid to take on anyone his own size.

If he were really sincere in his convictions, he would not waver from day to day. He is rather mixed up. He is neither hot nor cold and someone must help him make up his own mind.

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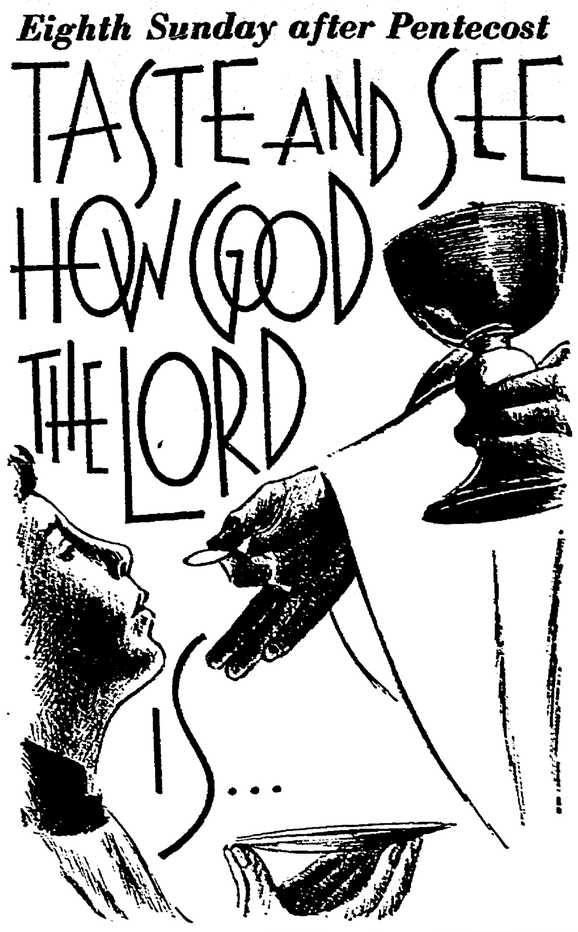
You mention that this has a history of five years. This may be an important clue. What happened to him, to you, or to both of you at that time? Is there any indication of a serious crisis at this time of his life? Sometimes people undergo a severe trial, disappointment, or frustration that temporarily turns them against God.

Obviously this is not rational behavior. It is usually the by-product of severe emotional trauma. Some of the saints have experienced periods of their lives when they feel deserted by God. But remaining away from Mass and the sacraments is just about the most certain method of having this state of mind continue.

No doubt you have prayed and will continue to pray for him. This, of course, is basic. But perhaps you can try to talk matters over with him. One point in his favor is that he apparently hasn't closed his mind yet. If you can possibly uncover the motive for his present attitude, it would be wise to discuss it with one of the parish priests.

If he feels he has true intellectual doubts, suggest he get in touch with a priest whom he admires and whose wisdom and knowledge he respects. I urge you to take such action as quickly as possible. The present situation with the children is critical. Any delay will make it worse.

Eighth Sunday after Pentecost



Racial work is called 'Christian imperative'

CINCINNATI—A bishop said here that involvement in the problems of interracial justice and charity is "a Christian imperative."

In his first public talk since his consecration last month, Auxiliary Bishop Edward A. McCarthy of Cincinnati told the Cincinnati Catholic Interracial Council (July 19) its work is "the noble endeavor of giving forthright witness to the love of Christ and of His Church for every man."

He said this same love "must be the ultimate solution to this grave problem of racial injustice that sears our consciences."

"What a sacrilege," he said, "that those of us who participate as a family in the liturgy together as a sign of unity, who kneel for Communion at the same divine banquet table, should ever refuse to eat at the same restaurant table!"

HE RECALLED that the U.S. bishops' 1958 statement affirmed the problem as a moral and religious one.

"Every man — whatever his color — is created in the image and likeness of God. He has the sublime dignity of intelligence, of free will, of an immortal soul. He is destined to spend eternity in an unsegregated heaven with God and the saints," the bishop said.

Suggesting "guiding principles for action," Bishop McCarthy said: "All your activity should be motivated by one dominant, fixed idea—you are giving witness to the love of Christ which urges you on. This should be the distinctive contribution of the Catholic Interracial Council to the community effort to solve the race problem—love."

Protest demonstrations "held under the proper conditions" are sometimes the "only way a smug society will hear the cry of conscience," Bishop McCarthy said.

He advised that such demonstrations should meet certain conditions. Bishop McCarthy detailed: "They must be in support of some specific, proper, attainable objective—for example, passing of a specific law, repealing of a specific legal disability—not a vague protest against general conditions."

DEMONSTRATIONS must be lawful, he stressed, "under proper auspices and properly directed to their true objectives."

"In other words, you must not permit yourselves to be used for some ulterior motive," the bishop advised. "Just because the purpose is good and right, the demonstration is not necessarily good unless the means used and conditions also are right."

He also cautioned that "no matter how successful the demonstration, the problem is not solved unless positive action is taken to correct the abuses that the demonstrators are protesting . . . to remove discriminatory laws or practices, to create jobs, to provide better educational opportunities, better housing.

"This is the sweat of the movement—not dramatic, not exciting, not perhaps as relieving of a guilty conscience as carrying a sign—but this is the essential solution, the hard, plugging, brain-wracking, everyday follow-up—the positive, constructive approach," the bishop said.

● *GOOD NEWS*

An old Jewish custom

By MARY PERKINS RYAN

Our older sons are home so infrequently, between school and college and jobs, that we feel quite acutely, when we are all present at a meal, that it is an occasion, a celebration. Not only in the sense that we are glad to be together (a gladness well concealed under hot arguments and minor irritations), but also in the sense that we are celebrating how far we have come. In God's Providence, in the long process of helping five persons to grow to mature manhood and of carrying out our own life work.

Of course, every family meal has something of this character of summing up the past and looking forward to the future. It wouldn't be held at all if husband and wife (and their fathers and mothers back through the generations) had not met and married and had children. The food wouldn't be on the table if the father (and often the mother too, today) had not worked at some job or profession and earned this particular form of daily bread. The kind of foods and drinks that are on the table are signs of the family's achievements and perhaps of their racial origins, as well as of the members' likings. And, obviously, eating and drinking under any circumstances is an act ordered to future life and activity.

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Something of this wealth of reference to past and future is brought out, for example, in the toasts and speeches at wedding anniversaries: past events are remembered in their present development and future flowering "to the third and fourth generation" in some way anticipated.

It would certainly be quite natural, on such occasions, for the head of the family to offer, before or after the meal, an extended kind of grace, blessing and praising God for all His goodness in the past which has brought the family to this present occasion, and asking Him trustfully to continue His blessings in the future, to complete the work of His goodness for this family, their society, and all mankind.

This precisely is the pattern of the solemn Jewish grace-after-meals which was the original pattern of the Eucharistic Prayer. It began with praise of God Himself and went on to recall His great deeds for His people, especially their deliverance from slavery in Egypt, His giving them His Law and making them His own People by the Covenant, bringing them to the Promised Land and giving them its fruits, now on the table. It went on to bless and thank Him for life and daily food, represented by the food and drink on the table, and was completed by petitions for the well-being of Jerusalem, for the coming of the Messiah and the final inauguration of God's Reign.

This solemn recalling of God's wonderful works was thought of as in some way making them present. Particularly at the Passover feast, the participants were aware of the present celebration as renewing the past, as uniting them with their forefathers in their deliverance from Egypt. And, equally, they felt themselves in some sense anticipating the future blessings of Messianic times, when the People of God woud share in the great Messianic banquet foretold by the prophets.

●

If you look at our present Roman Eucharistic Prayer, you can see the same pattern, running through the Preface (the Easter or Pentecost Preface is more typical than that of the Holy Trinity) and Sanctus; the Consecration; the prayers that God gave His blessings to those who partake of the holy Food and drink on the altar-table, and that He bring the faithful departed and His servants here present to the fullness of life and joy with His holy ones; and the final petition-praise that, as we receive everything good through Christ, so all honor and glory be given for ever and ever through Christ to the Father in the Spirit.

But, in the Mass, the remembrance of the past and the anticipation of the world to come are real in a sense that only Christ can make them. The whole work of our redemption—past, present and future — is really re-presented in the Mass so that we may rejoice in it, share in it more fully, praise God for it, and commit ourselves to it. All the meaning that is implicit in human meals, and the deeper meaning of their solemn festive meals to God's People in the Old Covenant, are fulfilled and realized in the Eucharist. When we say "Amen" at the end of the Canon, we are saying "Yes" to all this.

Sees strong upsurge in number of converts

By REV. RALPH C. HARTMAN

LEXINGTON, Ky. — The priest-founder of the Guild of St. Paul, national organization of converts to Catholicism, said here he expects the conversion rate to rise again after its decline of recent years.

Msgr. Leonard Nienaber, pastor of Mary, Queen of the Holy Rosary church, said his feeling about the drop-off in converts is "one of concern but not anxiety."

"This is God's work and He can sweep people into the Church when He wants to," Msgr. Nienaber said in an interview. But he added that Catholics in general have not been "putting forth the effort" required for success in convert work.

THE 1965 Official Catholic Directory, published by P. J. Kenedy and Sons, give the number of U.S. converts to Catholicism in the past year as 126,209, an increase of some 2,200 over the previous year. However, in 1955 the number of converts was more than 139,000, even though the total of U.S. Catholics was only 33 million compared with the current 45 million.

Msgr. Nienaber organized the Guild of St. Paul in 1942 and has specialized in convert work. The guild's motto, "Don't just make converts—Keep them!" underlines its function as a follow-up organization to help new Catholics adjust to Catholic life.

He declined to attribute the decline in converts to the growing ecumenical spirit and said there are "many reasons" for the phenomenon. Among those which have been suggested, he said, are "apathy" on the part of Catholics, a contemporary "lack of spirituality" and the failure of the Church to speak "with authority."

MSGR. NIENABER said the Church should be willing to accept a decline in the number of converts if that is in fact to be the price of ecumenism. But he also predicted that there would be a "resurgence of people joining the Church."

"I think this will come before any union of churches," he stated.

He said Catholics are beginning to come into more active contact with their neighbors and predicted that this would "pay off" in the conversion field.

"It takes time," he said. "What we need for a mass convert movement is for Catholics to go out and help the priests."

The monsignor said it would be desirable for Catholics to distinguish between converts from Protestantism and converts from no religion. He said there is some resentment among Protestants to the use of the word "convert" to describe those who become Catholics.

He also rejected the idea that ecumenism is a "gimmick" for Catholic conversion. "It's heaven-sent and God wants it," he said. "I don't see how it can be dangerous if we keep the ballance. And that's sometimes difficult to discover. We get disturbed at times, but I believe the Holy Spirit is going to settle these muddled waters."

Theologian issues challenge to laity

ROME—Pope Paul VI's former personal theologian has challenged the laity to work out a balance between personal responsibility and docility to authority.

In an address to the annual meeting of Catholic Action delegates, Bishop Carlo Colombo, president of the theological faculty of Milan's major seminary, said that the laity must be capable of rejecting the temptation of both absolute independence and servility.

He asked laymen to develop "a profound supernatural sense," added to a sense of concrete human reality.

IN THE ecumenical council's Constitution on the Church, he said, "confirmation of a specific lay spirituality is given in its references to the sacraments, to the personal gifts with which each person is provided, and to the manifold situations of life in which the layman finds himself. The life of a layman has a greater need for the supernatural and the sense of the sacredness of things because, unlike priests and Religious, he is continuously exposed to unforeseen and unforeseeable situations. According to St. Paul he must regard every situation as a gift of God to be used to collaborate in the growth of His kingdom."

To strike the balance between responsibility and authority, the bishop suggested the development of the sense of faithfulness to both "the earthly city" and the Church and simultaneous development of personal initiative and sense of community.

UNLESS A profound spirituality is given, he said, there is a risk of imposing on layman only models of external spirituality.

Bishop Colombo said that the parish community is the most important of all. After this, laymen should be encouraged to participate in the mission of making the world Christian, with an awareness of their rights and duties—within the framework of respect for the hierarchy—of personal thought and intiative, especially in their specific fields of interest.

THE WEEK IN LITURGY

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

Aug. 1 EIGHTH SUNDAY AFTER PENTECOST. Christ related a parable about the dishonesty of a wealthy man's business manager. The business manager was fired for his carelessness in the various transactions he managed for his employer. But before he left his position he feathered a new nest for himself among those who owed money to his employer by writing off large portions of their bills so that he would be given a place to stay in their homes.

The employer praised the prudent ingenuity of the man, not his wrong-doing (Gospel). Christ wants us to realize that sinners often have greater initiative in pursuing evil ways than a Christian has in practicing virtues. He recommends that the good should improve their techniques in achieving spiritual perfection. A good Christian should be an efficient Christian.

Aug. 2 ST. ALPHONSUS LIGOURI. He won his doctor's degree in law in Naples at 16. His resultant success and wealth did not make him happy. He then gave up his legal practice and pursued his studies for the priesthood; he was ordained in 1726 when he was 30. He was the co-founder of the Redemptoristine nuns five years later; and a year later he founded the Redemptorists. His pen was rarely idle. and he ranks among the very great writers and theologians of moral and ascetical theology. He had a great love of the Blessed Virgin Mary and wrote the classic, "The Glories of Mary." In 1871 he was proclaimed a Doctor of the Church. He entrusted what he had learned to trustworthy men who in turn taught others (1st lesson).

Aug. 3 MASS AS ON SUNDAY. A common observation that almost anyone can make is that many people are so concerned about their business affairs, their social status, their health and recreation, and so forth, that their interest in their own spiritual lives, the salvation of their souls, becomes negligible by default. These other interests have exhausted their energy and taken up all their time.

Another observation that can be made, a point Christ made in relating the parable of the dishonest business manager (Gospel), is that many people have developed a keener sense of shrewdness about finances than about gaining spiritual treasures. This is not confined to those that have huge sums of money to invest, but includes a vast number who have little money. There is as much danger to the poor as to the rich in neglecting to accumulate spiritual wealth; to neglect to double, triple, or increase a hundred-fold the graces that we received in Baptism, that have been multiplied by participating at Mass and reception of Holy Communion, or restored by the Sacrament of Penance, is a very great error.

Aug. 4 ST. DOMINIC. This 13th-century Spaniard founded one of the great religious Orders, that of the Friars Preachers, popularly known as the Dominicans. Teaching the truths of the Faith by preaching was the aim of St. Dominic. He himself was an outstanding teacher and preacher. He possessed a great devotion to the Blessed Virgin Mary, and popularized devotion to the Rosary. On his deathbed, at the age of 52, he exhorted his friars to have charity among themselves, to hold to humility, and to live in poverty willingly.

He preached when convenient and inconvenient; he entreated and corrected with wonderful patience and great learning (1st Lesson).

Aug. 5 DEDICATION OF THE BASILICA OF ST. MARY MAJOR. This basilica, one of the four greater ones in Rome, dates back to the fourth century. There is a tradition that the spot was chosen by the Blessed Virgin Mary in a vision connected with a snow out-of-season at this place, and it is also known as Our Lady of the Snow. It is called St. Mary Major because it is the most important edifice dedicated to Our Lady.

Aug. 6 TRANSFIGURATION OF OUR LORD JESUS CHRIST. The miracle of the transfiguration of Christ was another proof to Peter, James, and John that Christ was truly God (Gospel). It also prefigured for them, and for us, the glorious transfiguration that is in store for us after our own resurrection from the dead. This should encourage us to keep our bodies free from all sins and thus insure our own resurrection to a perfect life for all eternity.

Aug. 7 ST. CAJETAN. From time to time it is necessary for a person to assess himself or herself and then stress some remedial action to improve a spiritual situation in one's life. Christian ideals have to be reemphasized in a like manner for everyone. This St. Cajetan did by founding and promoting religious organizations and societies in Italy in the 16th century. He made others holy and became a saint himself. He sought first the kingdom of God (Gospel).

Joining the Papal Volunteers or the Peace Corps, becoming active in the Christian Family Movement, and so forth, would be to follow in the footsteps of St. Cajetan in the 20th century.

● *THRU GOD-COLORED GLASSES*

Arms are to hug with

By GILBERT ROXBURGH, O.P.

What is a "toe"? What is a "dog"? How do you define a "lap"?

I ran across a book the other day, written back in 1952, which answers these questions and more in ways that might surprise you. The book is called "A Hole is to Dig," written by Ruth Krauss.

Authoress Krauss does something a little bit original. She takes her definitions and descriptions from the testimony of children in nursery school and kindergarten.

Of what interest is this? you may ask. The answer is that these responses inspire some serious questions about the way our scientific-orienated education really prepares us to grapple with and understand this universe we live in. These children do not attempt to frame the objective-type definitions our culture would like us to formulate. Their definitions of things are expressed in subjective terms, indicating the children's deep involvement in their world.

●

They have thought deeply in their way, and their speech manifests that things have meaning, and are not merely impersonal entitles such as modern science describes.

Thus you and I might, initially, define "arm" like Merriam-Webster: "a human upper limb, especially the part between the shoulder and the wrist." How dull and uninteresting a thing an arm is up to this point!

One child seems to have gotten a lot closer to reality by saying, "Arms are to hug with."

Granted, this is far from a scientific definition. But it does carry a greater wallop, don't you think? It takes us into the world of a child, which ought to be the world of an adult as well. It sees human arms as appendages which can do many things, but this is the one they are best at; this is the highest function they will ever be called upon to perform.

●

Other examples of a personalized world: A lap is so you don't get crumbs on the floor. A face is to have something on the front of your head. Rugs are so you don't get splinters in you. Dogs are to kiss people. A hole is to dig (also, to sit in). A floor is so you don't fall in the hole your house is in. A hand is to hold up when you want your turn. A package is to look inside. A party is say how-do-you-do and shake hands. (A party is also to make little children happy.)

Toes are to wiggle. Mud is to jump and slide in. The world is so you have something to stand on. The sun is to tell you when it's every day. Children are to love. A brother is to help you. The principal (of a school) is to take out splinters.

●

Is this not a more recognizable world than "An arm is a human upper limb, especially the part between the shoulder and the wrist"?

No, there's no doubt. The children got it right—they're to hug with.

How can modern man think like that and then hate the world he lives in, or the people he sees around him. The answer is, he can't. And that's why children are smarter than people.

Catholics form education post

LANSING, Mich.—The Michigan Catholic Conference has established the post of director of its education department, first such state-wide office for Catholic education in the nation.

Named to the director's post was John L. Gaffney, of the Lansing area, formerly administrative head of the conference's three job training programs.

The education department is a coordinating body for the Catholic school system in Michigan which last year enrolled 310,000 students in 512 elementary and 141 high schools.

Scholarships

CLEVELAND — The Interracial Scholarship Foundation has awarded full one-year scholarships to area Catholic high schools to 16 Negro graduates of Catholic grade schools. The foundation, which was established by a group of Catholic lay persons, said it intends to provide scholarships to the winners throughout high school and to assist them in applying for college scholarships.

The liturgy goes Esperanto

LINZ, Austria—Esperanto, an international language, was used for the first time as a liturgical language at a conference of European Esperanto-speaking people held here July 8 to 11.

Devised in 1887 by Dr. L. Zamenhof, a Russian who adopted the name, "Dr. Esperanto," the artificial language is based on words common to the principal languages of Europe and the spelling is completely phonetic.

Plan new institute for Latin studies in Eternal City

ROME—The Pontifical Institute for Advanced Latin Studies is scheduled to be opened here in October. Its establishment was authorized by Pope Paul VI in February, 1964.

The institute will be located in buildings belonging to the new complex of colleges forming the Pontifical Salesian Athenaeum in Rome. Cardinal Giuseppe Pizzardo, prefect of the Congregation of Seminaries and Universities, has been named grand chancellor of the institute.

The Institute of Advanced Latin Studies will offer a four-year course leading to a doctoral degree. Greek language and literature will be taught as well as Latin.

Clerical and lay professors and students will be selected without regard to nationality.

The curriculum is divided into three main subdivisions: studies relating to the language, studies of authors, and "subsidiary disciplines," which include historical, legal, linguistic and literary courses.

A special one year course will be offered, to enable students to qualify for entrance in the institute in case their prior classical studies are inadequate for matriculation.

● *VIEWING WITH ARNOLD*

Twisted philosophy ruins 'Sandpiper'

By JAMES W. ARNOLD

Religious films, in the old days, could be identified by the last scene. Everybody stood about while some distinguished clergyman, puffing calmly on a meerschaum, provided all the answers to all the questions. The scene began with, "Father, where did we go wrong?" or "Reverend, what does it all mean?" Then he told us.

The last time anybody learned anything from a movie minister was long ago, when it was shocking for a heroine to wear a sweater that fit. Today in films clergymen learn from everyone else. Chiefly they learn from kindly, fun-loving atheists, and what they learn, with stunned surprise, is that God wants us to love one another.

●

This is the main drift of "The Sandpiper," a film which is both so gorgeous and so juvenile that it should be seen with ear-muffs. The minister-who-learns is Richard Burton, who by now has played so many Fallen Away Idealists that he ought to become a film producer. The perceptive atheist is Elizabeth Taylor, a kind of Big Sur bird girl who never read "Lord of the Flies" and who believes, fiercely, in the virtues of doing what comes naturally on the beach.

(Some graduate student somewhere should study the erotic significance of beaches. At first the flesh-and-sand bit, the surfing-bikini-suntan oil syndrome, seemed the peculiar property of Frankie Avalon. But few recent adult movies have been without beach dates, or orgies near the surf. T. S. Eliot suggested that the only lasting remnant of our degraded civilization will be thousands of lost golf balls; there may also be plenty of sandy blankets.)

●

"Sandpiper" is about a conflict in values between the philosophies of bohemian individualism and suburban conformity. This profound struggle has all the inherent interest of a ball game between the New York Mets and the Laguna Beach PTA. The picture wisely concentrates on the glamorously illicit romance between the married minister and the artist colony siren.

Two views of the outcome are possible. One, that Miss Taylor's natural, unspoiled love awakens Burton to his own corruption; he rejects fund-raising and sloganeering and returns to a genuine religious vocation. Two, that Burton is imprisoned by his moral background; ideally, he should settle down on the beach, but since he won't, at least he makes religion useful to somebody by doing social work in the slums.

The point seems to be that if Madalyn Murray looked like Elizabeth Taylor, she would be more helpful in setting young clerics back on the path to a fuller life and making something of Christianity.

The film is on the naive side. Miss Taylor is made to represent all the "in" ideas among Hollywood intellectuals. She is a noble savage, and tan and fit, arrayed in eye-flooding Irene Sharaff costumes, Miss Taylor is an impressive savage. She is fortified by Freud: the only real evil is inhibition, whether it is produced by money-bound society or sin-bound religion. She is the only one smart enough to be against barriers of class and race. In one incredible scene, she is even a spokesman for the unfulfilled woman, and if that doesn't satisfy Friedan and Callahan, nothing will.

Most of all, the film wants us to believe in the creative and purifying power of real love. The joyous frolicking in the surf is contrasted with the teacup-clinking trivialities of married love. The world would change, the film suggests, if only people were free to love like this. The writers don't understand that many people love better than this.

For all we see is the hormone activity between two handsome people, enhanced somewhat by tenderness and respect. Love is defined when Burton suddenly breathes, "I want you," then stalks out to sulk in the night: "Oh God, give me strength. . . . Give me emptiness." If this is the love that will save the world, then I want a ticket on Mariner V.

●

The dialog (by top scenarists Dalton Trumbo and Michael Wilson) tries to be literate, and bats ideas around like ping pong balls. Once Miss Taylor, with real poignance, speaks of her eternal fear of becoming only a thing, handed about by men for their amusement. But for such tidbits one must wade through an endless theological swamp, e.g., the notions, left to float around unmoored, that peace and supernatural belief are incompatible, that the atheist is more innocent than the saint, that it is better to be amoral without guilt than moral with it.

Collectors of camp will enjoy the axe-wielding Miss Taylor, somewhat progressively garbed, defending her virtue against a lively used car salesman, and her son proving his intellectual prowess by reciting Chaucer in Old English (add to Songs We Never Learned at Mother's Knee).

The production, one must concede, literally glows. This is director Vincente Minnelli, the master of the color film ("American in Paris," "Lust for Life"), in top form.

The film glides by like a misty dream, with soft music and silken photography of the Big Sur mountains and coastline by Milton Krasner. The script is dialog-heavy, but Minnelli overcomes it with fluid style, irresistibly interesting interiors and color contrasts that alternately soothe and blaze. **(Legion of Decency: B—objectionable in part for all.)**

He wonders if relief is just swallow away

By PAUL PAGE

BROADUS, Mont.—They may want the swallows back in Capistrano and a Capuchin pastor plus his flock here are in unanimous agreement—they can have them.

Father Patrick Berther, O.F.M. Cap., pastor of St. David's church here these past 30 years, is about at his wits end, trying to bring to a successful conclusion Operation Get - the - Swallows - Back - to - Capistrano - or - Anywhere.

It seems flocks of cliff swallows decided the eaves of St. David's make a dandy rookery. Father Berther agreed this may be so—but added there should be a limit. He bemoaned: "The swallows have built mud nests all around the church. They're getting to be something of a nuisance."

THE CAPUCHIN'S first step toward getting the swallows back to Capistrano was taken personally. In true Franciscan fashion, he directed an investigation which made sure there were no fledglings in the nests—then in un-Franciscan fashion he personally and thoroughly hosed down the nests. For his efforts, he got a soaking from his full beard down to the bottom of his cassock—and before he completely had dried out, the industrious birds had rebuilt their nests. Then the still determined pastor enlisted the services of a group of parish youngsters. They donned bathing suits, more thoroughly hosed down the nests—but the result was the same, another rebuilding project.

NOW FATHER Berther is listening to advice dispensers from all sides. He recounted: "One rancher said to put up chicken wire. Someone else suggested that mothballs in each nest would do the trick. I like the mothball idea, but someone more agile than I will have to climb up the steeple where the nests are most numerous. I'm too old for that and besides that steeple is 50 to 60 feet high."

Father Berther doesn't want the idea to get around that he's vindictive in his battle with the swallows. He said: "We don't have a great variety of birds around here. A few of them would be nice to have. But not all of these!"

The swallows are still at St. David's. Father Berther hasn't decided yet upon his next step in the campaign against the feathered frustration.

Preparations

BOGOTA, Colombia—Cardinal Luis Concha of Bogota has established an organizing committee to prepare for the International Eucharistic Congress to be held here in 1968.

WILL PRESENT RECITAL—A joint recital of sacred music will be given by the two nuns above at 7:30 p.m. Saturday, Aug. 7, at Our Lady of Grace Convent, Beech Grove. Sister Eileen, O.S.B., seated, and Sister Aloysia, C.D.P., of St. Louis, will obtain their master of music degree this summer at the University of Notre Dame. The public is invited to the concert, which will be repeated the following week in St. Louis. (Staff photo)

Radio and Television

INDIANAPOLIS AREA
Sunday Television
8:30 a.m.—Christophers .....(13)
9:00 a.m.—Sacred Heart .....(8)
10:00 a.m.—Challenge .....(6)
10:30 a.m.—Look Up and Live .....(13)
12:30 p.m.—Focus on Faith .....(6)
Monday thru Friday TV
7:30 a.m.—Sister Says .....(8)
Saturday Television
2:00 p.m.—Directions '65 .....(13)
Sunday Radio
6:15 a.m.—Sacred Heart .....WISH
6:30 a.m.—Hour of Crucified .....WIBC
8:30 p.m.—Ave Maria Hour .....WIBC
9:30 p.m.—Catholic Hour .....WIRE
10:45 p.m.—Hour of St. Francis ....WFBM
Friday Radio
6:00 a.m.—Sacred Heart ..... .WFMS

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

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

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

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

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

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

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

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

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

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

ON TV SERIES—Philip Scharper, center, is host to Dutch journalists Herman van Run and Michael van der Plas in the first in a series of four discussions on the modern Catholic Church in Holland and Germany on NBC's Catholic Hour-TV, Sunday, Aug. 1. The series will be seen on the first four Sundays in August. Consult your local paper for time and channel.

● *VARIETY IN BOOKS*

Xavier Rynne's latest

"The Third Session," by Xavier Rynne. Farrar, Straus & Giroux, New York. 399 pp. $4.95.

Pseudonymous Rynne's coverage of the third session of the Second Vatican Council continues the theme of intrigue and of conservative villains and liberal heroes battling on stage and behind the scenes.

But Rynne places a new figure in the villain ranks—Pope Paul VI. The Pope is pictured as timorous and willing to sacrifice the will of the majority to appease the demands of the conservative minority. In Rynne's words, Pope Paul is a man "torn by doubts, tormented by scruples, haunted by thoughts of perfection, and above all dominated by an exaggerated concern—some call it an obsession—about the prestige of his office as pope."

The archvillain of Rynne's first two books, Cardinal Alfredo Ottaviani, secretary of the Congregation of the Holy Office, fades into the background in the third volume. Rynne now sees conservative maneuvering led by such men as Cardinal Ernesto Ruffini of Palermo, Italy; Archbishop Dino Staffa, secretary of the Congregation of Seminaries and Universities; and Archbishop Pericle Felice, general secretary of the Second Vatican Council.

The book is less ponderously written than the volume dealing with the second session, and injects color, both real and imaginary, into its descriptive episodes.

The principal value of the book to scholars is the more than 100 pages of conciliar texts it provides and the very succinct summaries of the daily council sessions.

(Reviewed by Elmer Von Feldt, news editor of the N.C.W.C. News Service and director of the U.S. Bishops' Press Panel during the third session of Vatican II.)

●

"Special Agent," by Frank J. Wilson and Beth Day. Holt, Rinehart and Winston, New York. 250 pp. $4.95.

"My Appointed Round: 929 Days as Postmaster General," by J. Edward Day. Holt, Rinehart and Winston, New York. 152 pp. $3.95.

Here are two reminiscences of government service, each in its own way related to President Kennedy. Wilson, Secret Service chief from 1938 to 1947, proposes tighter Presidential security. Day, a member of the original Kennedy Cabinet, gives a glimpse into the late President's impatience with Cabinet meetings.

Wilson, now in his 70s and living in a Washington suburb where hs is active in the Knights of Columbus, a laymen's retreat league and the Confraternity of Christian Doctrine, is the father of the modern Secret Service.

With Beth Day's assistance, Wilson has written an interesting, but often plodding, report of his days protecting Presidents Franklin D. Roosevelt and Harry S. Truman, and of his role in celebrated episodes such as the Lindbergh baby kidnapping, the conviction of Al Capone and the fight against counterfeiting.

Many of his proposals for stronger security measures to protect the President are already in effect. Others are pending. Wilson's single biggest warning is that the President should never travel in a slow-moving, open car. "President Kennedy might be living today if it had been possible to convince him and his political strategists of the wisdom of a similar procedure at Dallas," he says bluntly.

PROPOSALS he makes which already are in evidence include helicopters over parade routes, thorough checking of public places the President will pass and delayed advance announcement of the President's appearances.

Others are still in the mill, notably firearms control. Wilson thinks all states should control gun sales, that mail order sales should be outlawed, and that reports of all sales should be made to officials who would pass suspicious ones on to the Secret Service. A modest measure along these lines is pending in the Senate.

Former Postmaster General Day's book is in sharp contrast to the seriousness of Chief Wilson. Day relishes the ridiculous aspects of life, even if the joke is on himself.

He makes some controversial proposals in the volume, such as removing the heavy hand of political patronage from appointments of postmasters and rural letter carriers. But one thinks the humor in the book will keep his recommendations from serious study.

DAY WRITES revealingly of his puzzlement over President Kennedy's choice of him as Postmaster General and of the late Chief Executive's aloofness during Day's 38 months in Washington.

Of Cabinet meetings, he said the President's lack of use for them was obvious to the point of discomfort. "One had the distinct impression that the President felt that decisions on major matters were not made—or even influenced—at Cabinet sessions and that discussion there was a waste of time," he writes.

(Reviewed by John J. Daly, Jr., of the staff of N.C.W.C. News Service, Washington, D.C.)

Announce officers for music group

INDIANAPOLIS—Newly elected officers of the National Catholic Music Educators Association Archdiocesan Chapter are planning an early fall meeting to discuss the 1965-66 program.

Sister Marie Celestine, S.P., associate professor of music at St. Mary-of-the-Woods College has been re-elected to head the local unit for the next two years.

Mrs. William E. Matheny, organist at St. Andrew's Church, Indianapolis, is vice president, replacing Sister M. Eileen, O.S.B., of Our Lady of Grace Academy.

Sister Carol, S.P., music instructor at Ladywood School, Indianapolis, will fill the post of secretary.

Sister Mary Leo, O.S.F., music teacher at Little Flower School, Indianapolis, will begin her second term as treasurer.

Donate blood

CHARDON, Ohio—The first "all nun" visit to the Red Cross Bloodmobile in this area brought out 97 Sisters at the Notre Dame Educational Center to donate blood. The project was organized by Sister Mary Wilfred, head nurse at the center, and Mrs. I. F. Weidlein, Geauga County volunteer blood chairman.

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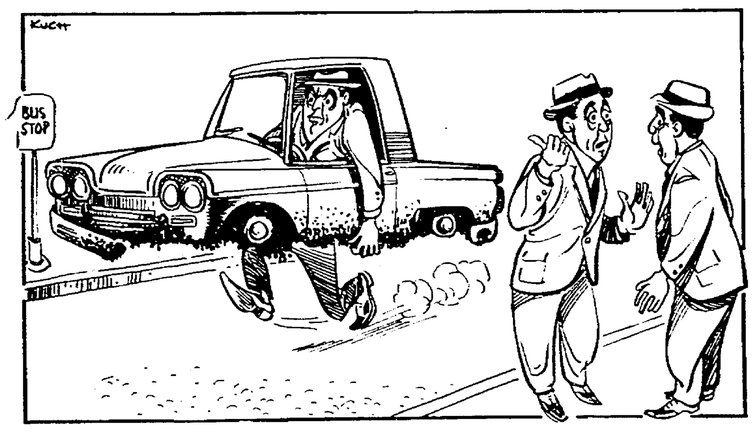

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Tic Tacker

Catholic Social Services is currently in need of new foster homes within a 50-mile radius of Indianapolis. Immediate demands can be fulfilled, according to Children's Department Supervisor **David L. Gerwe,** but the agency requires a small "backlog" of available homes in times of increased need.

"At present the foster homes in use are functioning at near capacity," he stated. "Any substantial increase in children would exceed the agency's limited ability to provide for their needs. We are especially in need of foster homes for boys two to 16 years old and for Negro children, boys and girls, from two to 16.

"Foster parents do not have to own their own home nor does the foster child have to have his own room. Foster parents are not responsible for medical or dental expenses. Basic clothing expenses are also provided. A standard board rate is paid which meets part of the child's care cost."

Mr. Gerwe may be contacted at Catholic Social Services, 623 E. North St., Indianapolis, Ind. 46204.

HERE AND THERE—The new telephone number of **Catholic Social Services** is ME 2-9401. . . . Thirteen residents of **St. Paul's Hermitage,** Beech Grove, spent a day last week at the Senior Citizens Center in downtown Indianapolis. . . . A grant of $1,000 from the Gulf Oil Corporation has been received by **Marian College** for unrestricted use. . . . "To Find a Home," a film on open occupancy, will be the feature attraction at a meeting of the Young Christian Workers at 8:15 p.m. Monday, Aug. 2, at **St. Philip Neri parish,** Indianapolis. The meeting is free and open to the public.

REPORT FROM PERU—Father Paul Evard, priest of the Archdiocese now serving in Peru with the Missionary Society of St. James the Apostle, reports from the Piura Diocese that he is assigned to a town known as Pueblo Nuevo. Located in northwestern Peru, the community of 8,000 has been without priests until three years ago. Father Evard and his pastor, an Irish priest named Father Patrick Lohan, also care for several outstations each week. The two priests preach during daily Masses because many people come to Mass only occasionally when they have a special intention. He adds that the entire town of Pueblo Nuevo is made of mud—houses, roofs, floors and other buildings. (Father Evard sent along several color snapshots, but they were not reproducable.)

LEADERHIP SCHOOL—Father Philip Marquard, O.F.M., former director of **Alverna Retreat House,** Indianapolis, is serving as general director of the Franciscan Third Order Leadership School and Youth Congress to be held at Quincy College, Quincy, Ill., from August 13 to 19. The adult leadership school will discuss such topics as: "Leadership Techniques," "Sacramental Encounter with Christ," and "Making the Third Order More Relevant to the Present Day." The Youth Congress (Aug. 16-19), for high school students, collegians and young working people, will specialize in panel discussions and workshops for smaller groups. Registration for both events may be made with Father Philip at the Third Order Central Office, 10 N. Clark St., **Chicago, Ill.**

NAMES IN THE NEWS—Edmund J. Bradley, past Grand Knight of **St. Pius X Council, Knights of Columbus,** and chairman of last February's successful "Pop" Concert sponsored by the **Indianapolis District Council of Catholic Men,** had his right leg amputated recently. He is the father of **Father Michael Bradley,** assistant pastor of **St. Mary's parish,** Rushville. (Not one to be morose, Ed was last seen making the rounds at **St. Vincent's Hospital,** on crutches, visiting the "sick.") . . . Scholarships to Butler University have been awarded to **Barbara Ann Brown** and **Jean M. Kinney,** of **Chatard High School,** and **Joseph S. Huesing,** of **Scecina.** . . . **Very Rev. George B. Saum, V.F.,** pastor of **St. Michael's parish,** Brookville, and dean of the Lawrenceburg Deanery, has been elected to membership in the National Catholic Cemetery Conference. . . . **Father Brendan Keane, O.S.B.,** an Indianapolis native and former member of **St. Meinrad Archabbey,** will observe his 25th Anniversary of Ordination on August 8. He is now a member of Blue Cloud Abbey, Marvin, S.D., and is assigned to St. Michael's Indian Mission.

Aims to prove some 'retarded' only poor

NEWARK, N.J.—An experimental program designed by a priest which aims to prove that many pre-school youngsters classed as "retarded" are in fact only poor is now under study at headquarters for the war on poverty in Washington, D.C.

Three welfare and anti-poverty groups in this area collaborated in blueprinting the experimental program, which carries a price tag of $855,042.

Spearheading the experiment is Father Francis R. LoBianco, director of a special education program for the Mount Carmel Guild, welfare agency of the Newark archdiocese.

"IN THE GUILD'S special education program and in our training and placement service," Father LoBianco said, "we found many boys and girls who have fairly good social functioning, but just don't make it academically.

"They are classed 'retarded' because of their IQ, but they may not be. It may be simply that they received irreversible damage because of an early childhood that was deprived of cultural and social stimuli," he added.

Even before enactment of the Economic Opportunity Act, he asked the Essex County Association for Retarded Children to help him work out a program for preventing this kind of "retardation."

They came up with PROP—Pre-School Readiness Opportunity Program. When Newark's United Community Corporation—the city's private anti-poverty agency—came into being it sponsored the program and applied for federal funds.

AS ENVISIONED, the program would embrace 640 Newark youngsters aged three and four, plus a staff of 110 people—teachers, teacher aides, research analysts, psychologists social workers and family counselors.

One group of 100 children would be the subject of intensive work at an experimental school, the facilities being provided by St. Stanislaus parish. Their parents would be reached through a program of counseling, employment placement and training.

Another group of 440 children would receive the same training, but without supplemental work with parents. The remaining 100 children would be used to provide a statistical program through the second and third grades.

NAMED TO SOUTH AMERICA—Father David Duesing, O.S.B., (left) and Father Giles Heuer, O.S.B., members of the St. Meinrad community, have been appointed to form a new parish center in Lima, Peru. (Story on Page 1)

Educational

(Continued from page 1)

breeze underlined the legislative picture, saying Congress has enacted "more than a dozen major pieces of legislation" in the area of education in the past two years.

THE PARTICIPATION of non-public educators in the conference was geared to the problems of American education as a whole rather than the special needs of the private sector. Officials of Catholic schools spoke at many of the panels dealing with general educational topics. For example:

- Msgr. William E. McManus, Chicago archdiocesan school superintendent and panelist at a session on "Jobs, Dropouts and Automation," said many so-called dropouts are in fact "forceouts" who have been compelled to leave school. He accused high schools of using the term dropout to cover their own failure to provide meaningful programs for slow learners.
- Sister Clare Marie of the National Catholic Conference for Interracial Justice called the teacher the "key" to successful school integration at a panel on desegregation. She warned that many teachers are undergoing "partial withdrawals" from the problem of integrating the classroom because they lack support from other quarters.
- Sister Jacqueline Grennan, president of Webster College in Webster Groves, Mo., cautioned educators at a session on innovations in elementary and secondary education against a "vested interest" approach that makes them resentful or suspicious of new ideas.
- George Schuster, assistant to the president of Notre Dame University, said at a session on undergraduate education that a revolution is needed in the teaching of the humanities in college. "Student dissatisfaction with the lifelessness of the humanities is universal," he declared.

Non-public educators indicated that they were pleased with the general conference atmosphere and attitude.

Peru

(Continued from page 1)

nomination by the Ordinary of each diocese.

PRIESTS and Religious will not be paid by the state. They may teach or administer schools provided they possess "the requisites the law demands for teaching." However, all teachers or administrative personnel must be approved by the Ministry of Education.

State aid will be provided for salaries only, not for construction or maintenance. But a further provision declares that "in case of necessity" schools may apply for construction subsidies. In the past year, about $1 million was provided to parochial schools for construction costs.

Parochial schools were introduced to Peru 15 years ago by Father John J. Lawler, an American Maryknoll priest from New Bedford, Mass., and have proven to be a great success. Government officials have praised them, especially for their attempts to maintain low tuitions.

Bus pilgrimage reservations due

INDIANAPOLIS — Reservations for the bus pilgrimage and tour to Our Lady of the Snows Shrine, Belleville, Ill., August 20 to 22, must be in no later than Monday, Aug. 2. The pilgrimage, sponsored by Our Lady of Hope Hospital Guild, will leave the War Memorial Plaza in Indianapolis at 6 p.m. on Friday, Aug. 20, and return to the capital city about 8 p.m. on Sunday, Aug. 22.

The fare of $49.95 per person includes hotel accommodations in a downtown St. Louis hotel for two nights, six meals plus all gratuities and a conducted tour of the city of St. Louis. The tour is for adults only and non-Catholics are invited to participate.

Trailways representatives James Gignac, ME 5-4900 or Cloyd Duke, ME 5-8671 are taking reservations.

Elected

BEECH GROVE, Ind.—Edgar C. McNamara was elected chairman of the St. Francis Hospital Advisory Board to succeed Frank E. McKinney. The election took place July 21 during the board's quarterly meeting.

Board to meet

INDIANAPOLIS — The first quarterly board meeting of the Archdiocesan Council of Catholic Women will be held at 11 a.m. (fast time) on Tuesday, Aug. 10, at the Warren Hotel. Mrs. Edgar W. day will preside. Luncheon reservations should be made with Mrs. William Morgan, 3660 N. Meridian St., Indianapolis, WA 6-2974, no later than Friday, Aug. 6.

Infallibility doctrine

(Continued from page 1)

ed the old truths to be presented in the spirit of the Gospels, and I think that is being done, not as perfectly as possible, but attempts are being made towards that end. While there are difficulties at the moment, I think the time is coming, and not in the too distant future, when the climate will be wholesome for religion."

On the topic of unity, Cardinal Suenens saw this as being more easily effected with the Orthodox Church, one of the churches, he said, in which many elements of the traditional truth existed. But he added, "The Church of England is surely different from the other sort of churches, so you cannot give a global answer. You have to make a distinction for every sort of church, but the goodwill is there."

Cardinal Browne agreed with Cardinal Suenens that, doctrinally, union with the Eastern Church should be easier.

When Mr. John-Stevas asked whether there was any likelihood that the Catholic Church would modify, in some way, its doctrines to facilitate reunion, Cardinal Browne replied categorically, "We can't modify doctrine. What has been defined in the councils of the Church and what has been defined by the Popes we can't modify. No chance."

CARDINAL Browne differed with Cardinal Ritter in his prediction that the College of Cardinals will some day be dissolved. Declaring that he would not like to express himself too definitely, he added, "Everything which can be considered as helping the Holy Father in the government of the Church is beneficial. . . . The Holy Father always needs advisers and always needed executants, that's certain. Up to the present his immediate advisers have been the College of Cardinals and . . . the College of Cardinals, I think, will always remain the immediate personal advisers of the Holy Father. If the bishops can help us with their experience and their information, the Holy Father welcomes this and, of course, the cardinals welcome it, too."

The Irish prelate said he did not think the establishment of a Senate would make much difference to the work of the Curia which, he said, "is the Curia of the pope. It must continue, but it could be improved."

Cardinal Suenens thought the story of the Church of the 21st century would be much the same as the story of the Church all through the ages, and he did not see a special reason why there should be problems or difficulty. He added that, "naturally speaking and supernaturally speaking," he was an optimist about the future of the Church.

Earlier in the discussion, Cardinal Gracias was asked whether he thought the Church had been profoundly changed by the council sessions.

"There have been so many discussions," he replied, "so many speeches, so much exchange of heart, but if you go to the pivotal point it is this: that the great achievement of the Vatican Council during three sessions has been to show to the world what the life of one Church is—its inner life and its life exteriorally."

On the doctrine of collegiality, Cardinal Gracias thought that some matters — such as those concerning properties, adaptations in art and architecture — could be left to local councils, but "certain matters which are fundamental certainly must be reserved to the Holy See with all its departments."

AFTERWARDS, Anglican Bishop John Moorman of Ripon and Catholic Bishop George Patrick Dwyer of Leeds, gave their comments on the statements of the cardinals.

"I agree very much with Cardinal Ritter," said Bishop Moorman, who was the senior Anglican observer at the council. "There is no doubt that the image of the Church has changed very considerably. The sort of monolitic feeling that we have had about the Roman Catholic Church, that it was agreed on every single subject, has been completely exploded.

"Cardinal Ritter," added the Anglican prelate, "said that the idea of the college of bishops put the idea of papal infallibility in a proper light in relationship to the rest of the Church. That is a great help to us."

Unity talks opened

(Continued from page 1)

commission in five weeks. Catholic delegations had met in Washington with representatives of the Episcopal Church on June 22, and with a Lutheran delegation in Baltimore July 6-7.

The way for the talks was paved on the Catholic side by the Decree on Ecumenism enacted by the Second Vatican Council last November, and on the Presbyterian side by a policy statement adopted by the General Assembly of the United Presbyterian Church in Columbus, Ohio, last May. The latter called on Presbyterians to enter into closer association with Roman Catholics so "that God's will for His Church may be sought together."

It said also that "the most enduring and meaningful sharing of insight and experience must take place where people meet people, where Roman Catholics and Protestants bound in mutual citizenship and community concerns have too often been strangers to each other's faith."

The United Presbyterian Church appointed 11 representatives for the meeting, among them such prominent ecumenists as the Rev. Roswell P. Barnes of New York, former executive secretary of the U.S. Conference for the World Council of Churches, and the Rev. Robert McAfee Brown, professor of religion at Stanford University, Palo Alto, Calif., who has served as an observer-delegate of the World Presbyterian Alliance at the Vatican council.

Whil Dr. Barnes could not attend the first meeting, he is expected to take part in future sessions, which are expected to be held at least once a year. The Rev. Eugene Carson Blake of Philadelphia, stated clerk of the United Presbyterian Church, is also expected to participate in future meetings of the standing groups.

IN ADDITION to the United Presbyterian representatives, two officials of the two next largest Calvinist bodies in the U.S. attended the meeting as individuals. They are the Rev. James A. Millard, Jr., of Atlanta, Ga., and the Rev. Marion de Velder of New York, the stated clerks (chief executive officers) of the Presbyterian Church in the U.S. and the Reformed Church in America respectively.

Catholic participants in the meeting, in addition to Bishop Unterkoefler and Miss Mealey, were: Father Maurice Schepers, O.P., of the Dominican House of Studies, Washington; Father Kilian McDonnell, O.S.B., of St. John's University, Collegeville, Minn.; Msgr. Henry G. J. Beck, professor of church history at Immaculate Conception Seminary, Darlington, N.J., and pastor of Sacred Heart parish, Lyndhurst, N.J.; Donald A. Farrell, Washington, program director of the National Council of Catholic Men; Leonard Swidler, professor of history at Duquesne University, Pittsburgh, and co-editor of the Journal of Ecumenical Studies; Fathers Christopher Kiesling, O.P., and John V. Thomas, O.P., both professors at the Aquinas Institute of Theology, Dubuque, Ia., which has recently joined in forming an association of Roman Catholic and Protestant faculties; and Msgr. William W. Baum, Washington, executive secretary of the Bishops' Commission for Ecumenical Affairs.

The bishops' commission also appointed Father George Tavard, A.A., chairman of the religion department of Mount Mercy College, Pittsburgh, to the standing group for talks with Presbyterians. Father Tavard was unable to attend the initial meeting.

THE UNITED Presbyterian Church delegation, included, in addition to Davies, Dr. Brown, Mrs. Clyde and Dr. Shannon: the Rev. John T. Middaugh, pastor of Brown Memorial Presbyterian church, Baltimore; Parke A. Dickey, head of the department of earth sciences at Tulsa (Okla.) University; the Rev. Joseph L. Roberts, Jr., pastor of Elmwood Presbyterian church, East Orange, N.J.; William P. Thompson, Wichita, Kan., attorney, who is the new moderator (presiding officer) of the church's General Assembly; the Rev. Norman A. Horner, dean and professor of missions and evangelism at Louisville (Ky.) Theological Seminary; and the Rev. John C. Smith, New York, general secretary of the Commission on Ecumenical Mission and Relations.

Benefit circus performances set

Chartrand High School will sponsor three performances of the famous Christiani-Wallace Bros. Circus on Saturday and Sunday, Aug. 7 and 8, at Southern Plaza shopping center, U.S. 31 South, Indianapolis.

Tickets for the tent performances are available in advance from Chartrand students or the School for $1.50 for adults and $1.00 for children. Proceeds will benefit the school's improvement fund.

The three events, to be presented in popular continental style, are scheduled at 2 and 8 p.m. Saturday, Aug. 7, and 3 p.m. Sunday, Aug. 8.

Priests vote for mission duty

BRIDGEPORT, Conn.—Priests of the Bridgeport diocese have endorsed a proposal that 10% of their number take mission assignments in Latin America.

Bishop Walter W. Curtis of Bridgeport said the estimated target date when the 10% of the clergy will be serving in Latin America is 1975.

Bishop Curtis announced a poll was taken on the proposal among the diocesan priests. He said the results showed 43 voted "yes," 54 voted "yes, with reservations," and 41 voted "no."

Priests will be accepted for the mission assignments strictly on a volunteer basis, the bishop said.

The diocese already has seven priests either working in Latin America or preparing to take up work there.

Visual equipment donated to Marian

INDIANAPOLIS—Visual education equipment valued at $2,000 has been presented to Marian College by the Minnesota Mining and Manufacturing Company, St. Paul, Minn.

Marian was one of nine Indiana accredited teacher education colleges and universities to receive the 3M Assistance Grants to Education.

Tell City to host ACCM session

The third quarterly board meeting of the Archdiocesan Council of Catholic Men will be held Sunday, Aug. 1. in the Lincoln Trail Motel, Highway 66, Tell City, at 1 p.m. A luncheon will precede the meeting.

Hosting the meeting will be Jerry Sabelhaus, Tell City DCCM president. William E. Conner, ACCM president, will preside.

Sister Gertrude on 'Chapel Door'

BEECH GROVE, Ind. — The Chapel Door series entitled "Sister Says" next week on WISH-TV, Channel 8, Indianapolis, will feature Sister M. Gertrude Gettelfinger, O.S.B., of Our Lady of Grace Convent here.

Sister Gertrude, who will leave shortly with three other Benedictine nuns to launch their community's first permanent Latin American mission in Cali, Colombia, will interview several guests on foreign missions of the Church.

The program, produced by the Radio and Television Department of the Catholic Information Center, will be seen Monday through Friday, Aug. 2-6, at 7:30 a.m.

Meat permitted

OTTAWA, Ont. — Catholics traveling on trains in Canada on Fridays and other days of abstinence may eat meat. A dispensation from the laws of abstinence was granted by the Congregation of the Council at the request of the bishops of Canada. A similar dispensation already is in effect in the United States.

Latin School unit schedules party

INDIANAPOLIS—The Alumni Association of the Latin School of Indianapolis will hold a Fun-Time party on Sunday, Aug. 15, from 2 to 8 p.m. in the Holy Rosary Church auditorium, 520 Stevens St.

Your favorite game will be played and food and refreshments will be available.

Proceeds will benefit the Latin School Alumni Association Scholarship Fund to aid needy boys who wish to attend the Latin School.

Calendar

FRIDAY, JULY 30

St. Christopher Summer Festival tonight and tomorrow night on the grounds at 5335 W. 16th St., Speedway. Meals at 5 p.m., festival at 7 p.m.

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

SATURDAY, JULY 31

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

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

SUNDAY, AUG. 1

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

MONDAY, AUG. 2

The Card Party sponsored by the Blue Ladies of Our Lady of Lourdes, at 1:30 p.m. in Union Federal hall, 5646 E. Washington St. Proceeds for the benefit of Veteran Hospital patients.

TUESDAY, AUG. 3

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

Klan

(Continued from page 1)

when they were told they would have to give up their arms.

ONE SPEAKER at the United Klan rally was O. V. Donaway of Bogalusa, dressed in Klan robes.

Another was Saxon Farmer of Bogalusa, who since has been identified by the U.S. Justice Department as one of the three top officials of the Klan in the Bogalusa area. Farmer steadfastly has denied membership in the Klan.

Farmer was dressed in street clothes when he addressed the Klan rally.

In the audience of thousands were women and children as well as men. They'd come from near and far. Many did not have far to come.

Bogalusa officials described the Klan rally as "a Mississippi affair."

But Bogalusa is just five miles from the meeting site, just across the Pearl River, just across the state border.

And a Mississippi highway patrol spokesman said 80% of the cars at the meeting carried Louisiana license plates.

Trappists decide on 'updating'

CITEAUX, France — Twenty-seven Trappist abbots from all parts of the world have taken steps to modify some ways of life in their order which was founded here nine centuries ago.

The principal effect of the decisions appears to give local abbots more authority regarding ways of adapting the severely isolated life of Trappist monks to the demands of modern times.

The abbots also gave more dignity and authority to Brothers. Henceforth, Brothers are to wear the same habit as other monks, will have a vote in the election of abbots and will be able to form their own communities with only a few priest members.

It was decided at the meeting here to ask the Holy See for permission for monks to chant their office in the vernacular.

The abbots met under the leadership of their abbot general, Abbot Ignace Gillet, O.S.C.O.

More properly known as the Order of Cistercians of the Strict Observance, the Trappists were founded at Citeaux in the 11th century to restore observance of the rule of St. Benedict. There are 4,200 Trappists in the world, including 918 in the United States.

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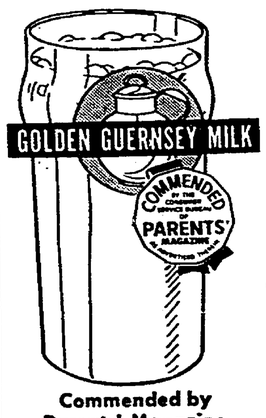

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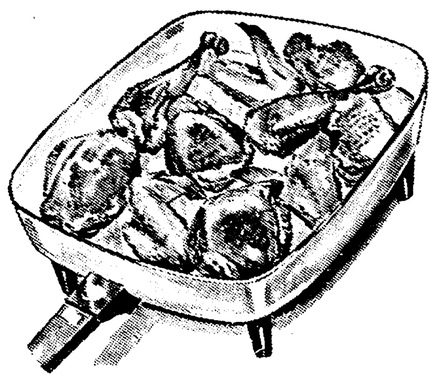

St. Paul's Church — New Alsace
Between Sunman and Harrison
Take I-74 to Penntown Exit; Proceed Thru Sunman East to New Alsace
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(Because of demand, no reservations made without cash accompanying order, please!)

AROUND THE ARCHDIOCESE

Several parishes set early August picnics

OAK FOREST, Ind.—St. Cecilia's annual parish picnic is slated Sunday, Aug. 1, on the church grounds. Chicken dinners will be served from 11 a.m. to 2 p.m., adults $1.50, children 75c. An evening lunch will be available from 5 p.m. to 8 p.m. Amusements have been planned for young and old.

A special Mass will be offered at 11:30 p.m. for the convenience of the picknickers. Father Joseph Klee, pastor of St. Cecelia's, extends a cordial invitation to the public to attend.

DOVER

St. John's parishioners are completing preparations for their annual chicken supper to be held Sunday, Aug. 1, on the parish grounds. Country style serving will be continuous from 3 p.m. to 7 p.m., adults $1.50; children 6 to 12 years old, 75c The public is invited.

NEW ALSACE

Reservations are now being taken for the annual Chicken Dinner and Picnic to be held on the grounds of St. Paul's parish here on Sunday, Aug. 8. Serving will be on the hour from 11 a.m. to 3 p.m., adults $1.50; children 75c. Dinner reservations should be accompanied by cash and sent to St. Paul's Church, Route 1, Guilford.

To reach St. Peter's take I-74 to Penntown Exit; then proceed through Sunman east to New Alsace.

There will be games and amusements for all. The public is cordially invited to attend.

RICHMOND

The 4th annual auction sale sponsored by St. Andrew's CYO is scheduled Wednesday, Aug. 4, on the church parking lot. The sale begins at 5:30 p.m. with Jim Kittyan as auctioneer. Refreshments will be sold. The public is invited.

MADISON

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

JUNIOR CYO BUILDS CLUBROOM—Father William O'Brien, pastor of St. Bernadette's parish, Indianapolis, demonstrates the ability needed for the construction of new CYO facilities at the parish. With volunteer help and donated materials, the school bus garage will be enlarged to accommodate the recreational equipment of the youth group. Looking on are Father Patrick Kelly (white shirt), Mike Hennessey, and Donald Alerding, adult director. (Staff photo)

Clergy changes are announced by St. Meinrad

ST. MEINRAD, Ind.—Several appointments have been announced at St. Meinrad Archabbey here for Benedictine personnel.

Father Herman Romoser, rector of St. Meinrad Seminary High School for 18 years, has been named prior of St. Charles Priory, Oceanside, Calif. Also appointed to the Oceanside dependent priory were Father Jerome Palmer and Father Bartholomew Fuerst, the latter as novice master.

Father Rudolf Siedling, former St. Charles prior, will be engaged in parish work in Louisiana, along with Father Lucien Duesing. Also leaving St. Charles is Father Cornelius Waldo, who was assigned chaplain of St. Bede's Convent, Eau Claire, Wis.

The new rector of the seminary high school is Father Kevin Ryan. Father Dunstan McAndrews, former high school instructor, will teach in Woodside Priory, Calif., next year.

In other appointments, Father Rupert Ostdick was named novive master at St. Meinrad, while the former novice master, Father Damasus Langan, was appointed spiritual director of the seminary college.

MacEoin

(Continued on page 10)

have been published against the NET programs. It has been charged that some of the film is years old and that the shantytowns it portrays no longer exist.

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I have, of course, no way of knowing how old the film is. What I do know is that shantytowns like those portrayed do still exist in South Africa. Last year I visited several and took pictures surreptitiously in one. Incidentally, it is against the law to visit one of these shantytowns. It is a law which I believe the newsman has not only the right but the duty to violate.

As the NET program correctly indicated, these shantytowns are being replaced by drab but materially adequate townships located around the big cities. Some Negroes will benefit from the transfer. But this process of forced movement, bigger in its scope than any hitherto recorded in history, must be condemned for other reasons. The weight and law and administrative discretion is being ruthlessly applied to rob non-whites (Negro, Indian, mixed) of their life savings and force them down again to the level of mere subsistence.

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Yet even this is less basic than the denial of human rights, also well presented on the NET program. The Institute of Race Relations, currently headed by the Archbishop of Durban, has summed up government policy as providing that the great and growing number of Negroes outside the reserves are "to be treated as foreigners and interchangeable pawns, there solely to serve the interests of the white man, instead of human beings with human aspirations."

The progressive farmer today installs electric lighting for his chickens and plays music to his cows. It will take more than elimination of the shantytowns to convince the world that South African whites are treating their fellow citizens as human beings.

AT ST. VINCENT DE PAUL MEETING—More than 100 persons attended the breakfast meeting of the Particular Council of the St. Vincent de Paul Society last Sunday morning at St. Thomas Aquinas parish. Shown above are Dudley L. Baker, of St. Louis, the Society's national executive secretary, guest speaker, and Archbishop Schulte, who also spoke. Efforts are being made to establish additional parish units throughout the Archdiocese. (Staff photo)

Priest 'revolutionist' is reduced to lay state

BOGOTA, Colombia — Father Camilo Torres, 36-year-old Bogota sociologist who requested that he be reduced to the lay state to work for a new social and economic order in Colombia, announced that he had "received the dispensation from the cardinal (Cardinal Lius Concha of Bogota) and it appears to have been confirmed in Rome."

He told newsmen that while no longer subject to clerical discipline, he will "continue to be a Catholic priest and to be united with the Church."

Torres denied that he had ever advocated "violent revolution." He said that while he is beginning at once to organize his movement under the name of the United Front of Revolutionary Forces, he will not be a candidate for public office. "I do not believe in the present electoral system," he said.

On the question of marriage, Torres said:

"I have not asked for a dispensation from celibacy. I do not know if it is included in the rescript from Rome, which I have not been able to get from the curia because of lack of time. But if it were, that does not mean that I intend to marry. If I did, I would have many obstacles to my revolutionary work. Moreover, I hope to return to the exercise of the ministry after the revolution has taken place."

Milestone

TAKARAZUKA, Japan—The 300th laymen's retreat has been held at the retreat house conducted by American Passionist Fathers here. The U.S. priests began conducting retreats in Japan in 1954. They now have retreat houses in several towns attended by about 1,000 retreatants a year.

CONTRIBUTORS

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

MRS. ORSCHELL, Harrison, Ohio
MRS. CHARLES MAURER, Richmond
MISS LUULA EHRINGER, Sellersburg

Vatican postal rates boosted

VATICAN CITY—The Vatican City State postal rates will be increased on August 1 to conform with the new Italian rates which become effective on that date.

By a 1952 agreement between the Vatican and the Italian government, both governments are to keep identical postal rates. Now that the Italian cabinet has decided to approve an increase, Vatican City will gear its rates automatically.

Some items, such as books, will be half again as expensive to mail. Ordinary letters within Italy, however, will be raised by one-third and postcards will go up by one-fifth. Insurance of mail will cost double its former cost, as will certain kinds of telegrams.

FROM BOONVILLE, IND.

Priest, five boys pedal bikes on 2,000-mile junket to Texas

BOONVILLE, Ind.—A priest and five boys are enjoying a well earned rest here after completing a 2,043-mile Indiana to Texas trip the hard way—pedaling.

It took 20 days for them to make the bicycle trip to Galveston, Tex., and back. Now they're loaded with a store of stories about their adventures. The intrepid half dozen are: Father Albertus Lutterback, 32, curate at St. Clement's parish; Joe Resenbeck, 12; Tom Quinlan, Bud Smith, Walter Van Bibber and George Venables, all 16.

IN THE SOUTH there were encounters with segregationists, Father Lutterback related. One night when the six were seeking to bed down, a Hampton, Ark., resident told them: "You can sleep in the front yard if there are no 'niggers' with you."

And in Homar, La., when the priest went into a store to buy some spokes for a wheel because "a lightweight bike can't support a heavyweight very long,' 'the proprietor insisted on being assured Father Lutterback wasn't a civil rights demonstrator before making the sale.

In Galveston, the six went for a swim. Father Lutterback recounted: "The wind whipped across the beach, blowing out our barbecue fire. So I put the barbecue stove in a trash can for protection. You should have seen the looks on some people's faces when they saw me feeding the boys from the trash can."

The six, pedaling single file, averaged 95 miles a day—one day they made 111 miles, four others, 100 miles. To break the monotony, they recited the Rosary; sang songs and pedaled in rhythm; translated road signs into foreign languages, and counted dogs—"Joe Resenbeck counted 1,000 both ways."

THERE WERE narrow escapes with trailer trucks along highways—"several missed us by just inches," Father Lutterback related. The highlight of the trip was a visit to the Houston Astrodome, where they watched the Astros play the New York Mets, he said.

"We had a police escort to the game and during it on the electric message board appeared 'Welcome to 6 fans from Evansville, Ind., who came to the Astrodome in 11 days via bicycles,'" Father Lutterback said.

The top hardship of the trip, he said, was battling mosquitoes and fixing flats.

Annual Picnic
Sunday, August 1
Chicken Dinner served from 11:00 to 2:00
Adults $1.50 Children 75c
Evening Lunch served from 5:00 to 8:00
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†

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INDIANAPOLIS

† **MARIAN M. DAVIDSON**, 49, St. Thomas Aquinas Church, June 22. Holy Cross Cemetery. Daughater of Ida N. Messick; mother of William E., Robert J., and Barbara A. Davidson; sister of Frances Schager.

† **ROBERT E. MONAHAN**, 63, Little Flower Church, July 22. Holy Cross Cemetery. Husband of Sylvia; brother of Frank and Thomas Monahan.

† **CHARLES M. BALL**, 74, St. Joan of Arc Church, July 23. Holy Cross Cemetery. Husband of Mary A.; father of Charles F. and Richard J. Ball, Eileen Welch, Patricia Heinz.

† **CLIFFORD E. HASH**, 49, St. John's Church, July 23. Holy Cross Cemetery. Son of Mary Huber; brother of Erma Tustison, Louise Anderson, Grace McKinney, George and Herschell Parish.

† **WILLIAM J. MEYER**, 73, St. Mary's Church, July 24. St. Joseph Cemetery. Brother of Mary Meyer.

† **ROBERT GARNER, SR.**, 50, Our Lady of Lourdes Church, July 24. Holy Cross Cemetery. Husband of Mary B.; father of Robert Jr.; brother of Andrew, Herman, Charles and Edward Garner, and Anna Dearinger.

† **MARY THOMSON**, 70, St. Mary-of-the-Woods Church, Chicago, Ill., July 24. Calvary Cemetery, Indianapolis. Wife of James Thomson.

† **PASQUALE GAMMIERI**, 76, St. Joan of Arc Church, July 24. Calvary Cemetery. Husband of Flora; father of Dr. Robert L. Gammieri.

† **VALENTINE B. SIMONELIE**, 64, Holy Trinity Church, July 26. St. Joseph Cemetery. Husband of Olga S.; father of Olga J.; brother of John Simonelie.

† **STELLA M. DUNBAR**, 70, SS. Peter and Paul Cathedral, July 26. Holy Cross Cemetery.

† **JOSEPH C. ARMIN**, 82, Holy Trinity Church, July 26. St. Joseph Cemetery. Husband of Victoria; father of Anna Petraits, John and Algerd Armin.

† **ELIZABETH T. HOFMANN**, 75, Assumption Church, July 26. Holy Cross Cemetery. Mother of Ellen Coffman.

† **H. BERNARD HARMON**, 68, Our Lady of Lourdes Church, July 27. Holy Cross Cemetery. Husband of Thelma C.; father of Judith Ann Rathz; brother of Elizabeth Steffey, Margaret Shannahan, Mary Ostenforth, Jo Ann Hull, George W. Harmon.

† **FRANK X. KUHN**, 93, Sacred Heart Church, July 27. St. Joseph Cemetery. Husband of Augusta; father of George Kuhn.

† **MARGARET S. BAHR**, 81, Nativity Church, July 28. Holy Cross Cemetery. Aunt of Herbert Schultz.

† **HENRIETTA S. WATTAM**, 43, St. Ann's Church, July 28. St. Joseph Cemetery. Daughter of Rose Sturm; sister of Lillian Patrick, Almeda Hawkins, Cornelia Lawrence, Leona Burgess, Rita Sturm, Raymond, John and Alois Sturm.

† **CLARA ANN GEYLER**, 60, Our Lady of Lourdes Church, July 29. St. Joseph Cemetery. Sister of Lawrence J. Glassmeyer.

TERRE HAUTE

† **JOHN P. LEUSING**, 46, St. Ann's Church, July 24, Calvary Cemetery. Father of Joan, Mary Ann, Margaret and John P. Jr., all of Terre Haute; brother of Margaret Leusing, Rita Leusing, Mrs. Ruth Rice, all of Terre Haute, and Mrs. Joan Keelor, North Palm Beach, Fla.; son of Mrs. Margaret Leusing of Terre Haute.

† **CLARENCE TERHORST**, 68, St. Benedict's Church, July 26. Calvary Cemetery. Husband of Bellva.

TELL CITY

† **RUSSELL DeVILLEZ**, 68, St. Paul's Church, July 26. St. Mary's Cemetery. Husband of Mary; father of Kenneth DeVillez, of Dyer; Ralph DeVillez, of Evansville; Shirley DeVillez, of Wheaton, Ill.; Mrs. Evelyn Barney, of Springfield, O.; brother of Art DeVillez, of Fulda; Earl DeVillez, of Evanston.

JEFFERSONVILLE

† **MARY C. McAULIFFE**, St. Augustine Church, July 23. St. Anthony Cemetery. Sister of Mrs. Margaret Engelen and Miss Lillian McAuliffe, both of Jeffersonville.

RICHMOND

† **JOSEPH STELLA**, 78, St. Mary's Church, July 21. Church Cemetery. Husband of Rose; father of John and Thomas Stella; Mrs. James Cole and Mrs. Harold Mullin, all of Richmond.

Rummage sale

INDIANAPOLIS—A rummage sale will be held at St. Bridget's parish hall, 813 N. West St., on Saturday, July 31, from 6 a.m. to 1 p.m. The sale is to be sponsored by the Ladies Auxiliary of the Ancient Order of Hibernians for the benefit of the Little Sisters of the Poor. Mary D. Bittle is chairman.

Pontiff's visit commemorated

BOMBAY, India—New buildings for a boys' home are being constructed here to commemorate a visit by Pope Paul VI to the old buildings of the institution during his trip to Bombay last year.

Cardinal Valerian Gracias of Bombay announced that the buildings will probably be inaugurated on December 4, the anniversary of the Pope's visit to the home.

The Pontiff made a donation of over $10,000 to the institution, named Our Lady's Home for Boys. He shared breakfast with the 200 boys.

Guild to meet

INDIANAPOLIS—The St. Pius X, K of C Guild will meet at 8:15 p.m. Wednesday, Aug. 4, in the council clubroom at 2100 E. 71st St. Following the meeting, a representative from the Indianapolis Zoo will speak to the members.

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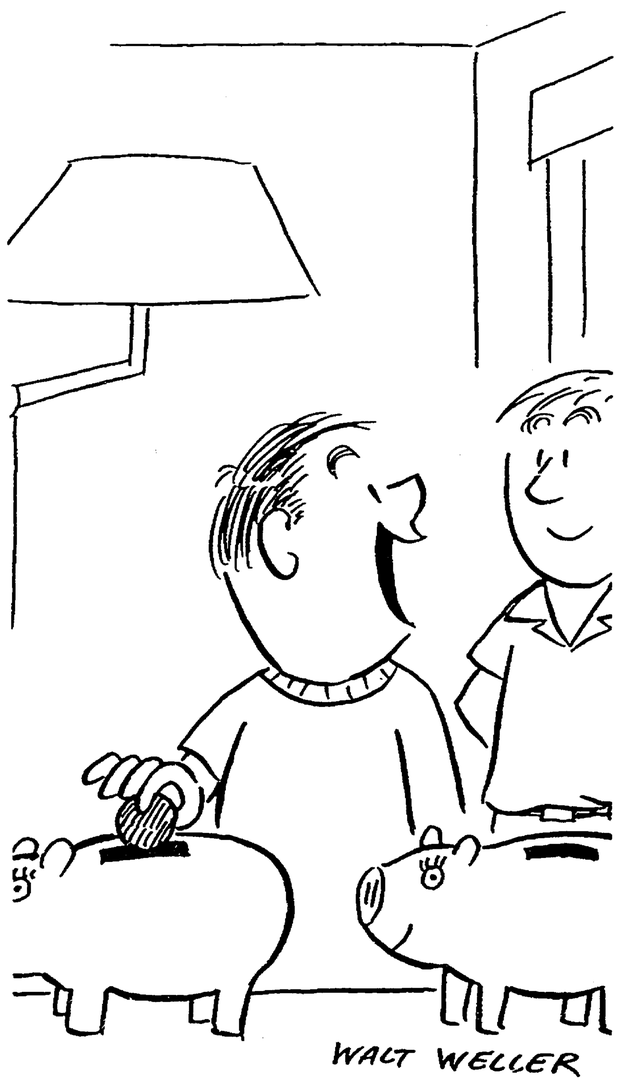

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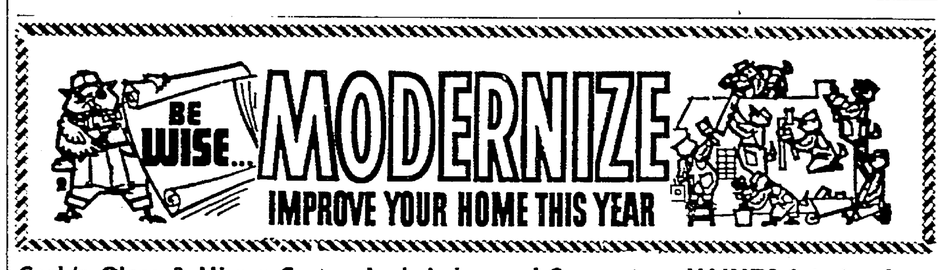

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MOVEMENT LAUNCHED

Anglican nuns work for Christian unity

By BARBARA C. JENCKS

PROVIDENCE, R. I. — Among the leading influences in the movement toward Christian unity in the United States today are groups of Anglican nuns.

Communities of Anglican Sisters have been working in this country for many years almost unknown by Catholics. When seen by Catholics on the street, they would invariably be accepted and greeted as Catholics, since most of them wear religious garb and live lives nearly identical to their Catholic sisters.

Now things are changing. As a result of the ecumenical council, nuns have often taken the initiative in Christian renewal. Anglican Sisters have moved as rapidly as any others, forming new contacts with Catholics and making their presence felt in the world.

There are 16 orders of Episcopalian or Anglican nuns in the United States. A brief survey has revealed that a major concern of all has been Christian unity.

THE SISTERS of St. Anne at Arlington Heights, Mass., for instance, have begun a worldwide chain of prayer among Anglican and Catholic Sisters for church unity. The Massachusetts community has conducted an ecumenical workshop at which representatives of all New England Catholic communities were invited to hear explanations of the Anglican liturgy. A second meeting is being planned for this August.

A year ago, Sister Joel of the Sisters of the Holy Nativity in Providence, R.I., suggested that the local Episcopalian women's group schedule a Catholic nun as their annual luncheon speaker. That first meeting paved the way for further encounters at which Catholic and Anglican nuns would gather to talk about subjects ranging from the liturgy to changing the religious habit.

The Holy Nativity Sisters are not in favor of changing their garb. They wear a black serge habit, a black veil, white wimple and coif and a black cross. They follow the rule of St. Augustine and have discovered their daily life is nearly identical to that of the Catholic nuns.

IN DUBUQUE, Iowa, a group of Transfiguration Episcopal Sisters from Glendale, Ohio, were summer guests this year at a convent of the Sisters of Charity. The Transfiguration Sisters said they noticed more similarities than differences in their ways of life.

The Episcopalian nuns say a longer daily office than the Catholic Sisters. If possible they remain silent each day from noon to 3 p.m.—the hours Christ spent on the Cross—and they observe the same days of fast and abstinence. Before receiving Holy Communion, the Episcopalian Sisters maintain a fast from midnight of the previous day.

Anglican Sisters from a half dozen communities regularly attend the annual Institute for Religious Superiors held at the University of Notre Dame. They report that in many places they are attending Catholic meetings for provincials, novice mistresses and directors of vocations.

Mother Esther Marie of Transfiguration convent in Ohio said members of her community visited many Catholic convents in Belgium and France last summer. For nearly 50 years they have been helping a Russian Orthodox community that has moved from the Holy Land to Santiago, Chile. They have had visits from a group of Syrian Orthodox nuns who work on the Malabar coast of India.

SISTER Elizabeth Marian, assistant superior of the Convent of St. John the Baptist in Mendham, N.J., said her Sisters have for years attended profession and clothing ceremonies at the nearby Catholic convent of the Sisters of Christian Charity. In return, they have entertained the Catholic nuns with a "Roman dinner" at the Anglican convent.

Just as the Catholic communities do, Anglican nuns recite the rosary, begin their day with meditation and Mass and read books by such authors as Father Ronald Knox, Msgr. Romano Guardini and Cardinal Newman. Informal discussions are often centered on the ecumenical council.

Not all their contacts with Catholics have been serious or profound, however. The Transfuguration Sisters were delighted to report they have been invited to use the swimming pool of the nearby Catholic convent.

MR. UNDERHILL

Fatima KC unit installs officers

INDIANAPOLIS—Kenneth W. Underhill was recently installed as grand knight of Our Lady of Fatima Council 3228, Knights of Columbus. Also installed were Francis Gallagher, deputy grand knight; Robert J. Michaelis, chancellor; John R. Kehoe, recorder; John L. Furgason, Sr., financial secretary; and Gerald H. Erlenbaugh, lecturer.

Other new officers installed include Stanley J. Zukowski, advocate; Ralph J. Lark, warden; Francis J. Greeley, inside guard; Thomas E. Collins and Paul E. Ruegamer, outside guards; and Thomas M. Cisco, trustee.

Advances are predicted in training of Jesuits

CINCINNATI—Jesuit seminarians will have more contact with lay teachers and students and fewer years spent in preparation for their ministry if proposed changes are put into effect by the Society of Jesus.

Father Paul L. O'Connor, S.J., president of Xavier University and one of the 33 American delegates at the society's 31st general congregation in Rome, said he is "fairly certain" Jesuit philosophy and theology students would soon begin to take their studies at Jesuit colleges and universities. At the present time they are educated at houses of studies reserved for seminarians.

INTERVIEWED here, Father O'Connor added he is "quite sure" some efforts would be made to shorten the society's 14-year training program, possibly by reducing the five years of pre-philosophy and philosophy studies to three years.

"The real heart of the matter," he said, "is that experimentation is permitted on a national or regional level. The provincials of the 11 U.S. provinces will draw up plans for such experiments in this country."

He said the final shape of the Jesuit training program will be determined by the results of the experiments and by the ecumenical council's declarations on seminaries and on religious orders.

BRINGING Jesuit students onto college and university campuses will help to "get away from the hothouse atmosphere" of the past, said Father O'Connor.

"The seminarians have been too remote from active participation in the life of the people for too many years," he said. "This tended to take the society away from the Ignation ideal and make it too monastic. Ours is supposed to be an active order, and all our training is supposed to be apostolic. It's hard to train young men in a vacuum to be apostolic."

Berlin Catholics provide housing

BERLIN—Petruswerk, Catholic housing agency in Berlin, has finished its 1,000th home, one of a current construction project involving the building of 297 dwellings at a cost of over $2.5 million.

Since 1959, the organization has specialized in the building of homes for families with several children and for young married couples. More than half of the 1,000 homes are large structures. One-third were one-family houses as part of the welfare home-building program.

Consider suppression of boy's veneration

TRENT, Italy—Diocesan officials are considering suppressing the local veneration of Blessed Simon of Trent, a small boy allegedly killed by Jews in 1475.

Suppression is being considered because new historical studies indicate that circumstances surrounding his death are different than those earlier believed and because of the resulting possibility of anti-Semitism.

The chapel housing the remains of the child has been closed to the public for the past several months, and the Mass and procession assigned for his feast day (March 24) were suppressed this year for the first time.

ACCORDING to medieval writers, Simon was kidnaped by a Jewish doctor and killed to obtain Christian blood to be used in the synagogue during the Jewish pasch. Suspects, under torture, admitted their guilt.

Butler's Lives of the Saints, commenting on this account, states flatly: "No scrap of serious evidence has ever been adduced which would show that use of Christian blood formed any part of Jewish ritual."

Father Igino Rogger, Trent diocesan priest charged with studying the case, told the N.C.W.C. News Service that a new scholarly study of the matter has been published by German Father W. P. Eckert, O.P., of the Thomas Institute of Cologne. His article is in a book published in January, 1965, and entitled: "Hatred of the Jews, Fault of the Christians?"

In brief, Father Eckert contends that there is no evidence that Jews murdered the child, but that public hysteria turned on them and groundlessly judged them guilty of the crime.

FATHER ROGGER stated further that because of the research of Father Eckert and others, Archbishop Alessandro Maria Gottardi of Trent has ordered a review of the case of Blessed Simon of Trent and the suppression, for the present, of any veneration of him. Father Rogger also noted that the boy has never been beatified or canonized officially by the Church. Veneration of him has always been a local matter. At the request of the bishop of Trent, Pope Sixtus V permitted veneration only within the Trent area, as was the custom of the time.

The title of "Blessed" attributed to Simon was not conceded by the Holy See but by the bishop of Trent. It was not until 1634 that beatification and canonization processes became the undisputed prerogative of the Holy See.

In Rome, officials of the Congregation of Rites confirmed that the entire matter is under study but refused further comment.

Cooperation

DAR-ES-SALAAM, Tanzania —The regional superiors of all congregations of priests, Brothers and Sisters in Tanzania at a meeting here have formed an association to foster closer mutual cooperation. The constitution of the new association was drafted and sent to the Holy See for approval.

Obtains release of Czech priests

VIENNA, Austria — Bishop Frantisek Tomasek, apostolic administrator of the Prague archdiocese, has negotiated with Czechoslovak government authorities for the return of 10 priests to the active ministry, according to a report reaching here.

There are about 1,000 priests in Czechoslovakia—most of them members of religious orders—who are forbidden to work as priests.

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71st and Keystone — Music by Dave Rathz
Friday, Aug. 6 — 9 P.M. - 12 Midnight
Informal $2.00 Per Couple

5-DAY PILGRIMAGE
To the National Shrine of the Immaculate Conception, Washington, D.C.
August 15 - 20
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St. Christopher — 5337 W. 16th Street, Speedway
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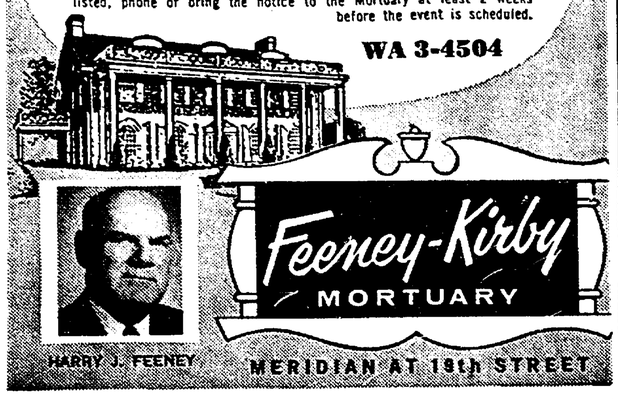
Rides — Games — Prizes

These announcements are available without charge. To have your event listed, phone or bring the notice to the Mortuary at least 2 weeks before the event is scheduled.
WA 3-4504



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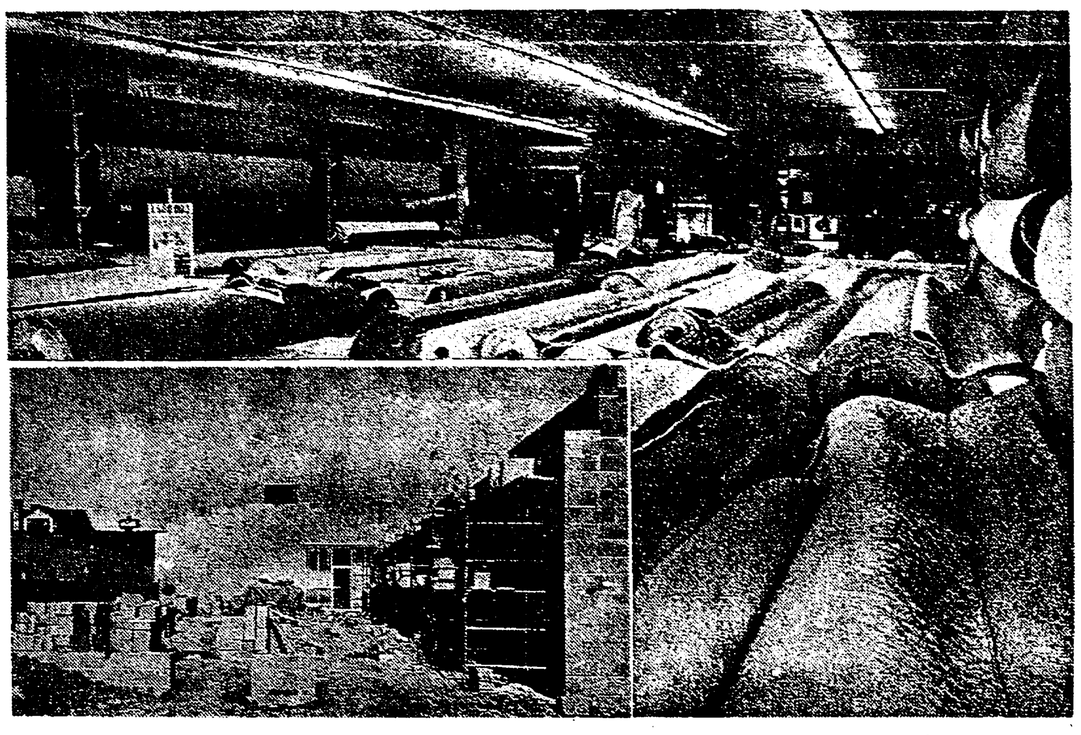

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