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Pontiff deplores lack of respect for authority

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VATICAN CITY — Pope Paul VI lamented the lack of respect for authority in the Church in a speech at his weekly general audience (July 14).

The Pope noted that obedience is constantly being questioned "as being contrary to the development of the human person" and "unworthy of free, mature and adult human beings."

He urged that the idea of authority in the Church be deepened and purified. Experience and history, he said, offer examples of the Church's authority "which are not always faithful and are not always happy ones. It is necessary to deepen the idea of the authority of the Church, to purify it of forms which are not essential to it . . . and to return it to its original and Christian principle."

A VATICAN official explained that the Pope's talk centered on the concept of authority in the Church at all levels of the hierarchy and was not intended as insisting solely on papal authority. He noted that Pope Paul urged those at the audience to have understanding and compassion for everyone who has the office of priest, teacher or shepherd. This, the official added, shows that the Pope was speaking not only of papal authority, but of the authority of the whole Church, centered in the papacy but exercised at various levels by bishops and priests.

One reaction to the Church's authority, the Pope said, is "fear and diffidence, as if this hierarchical and authoritarian order worked toward abasing the personality of the follower, as if it were a human invention contrary to the brotherly equality which is found in the teaching of the Gospel."

Without specifying of whom he was speaking, the Pope noted "there are those who think it worthwhile to run the risk of a liberating disobedience and that it is a praiseworthy trick to confront authority with an accomplished fact. And there is no lack of able persons who, perhaps without saying it openly, delude themselves that they can be excellent or at least sufficiently good Catholics while reserving for themselves an absolute autonomy of thought and action, cutting themselves off from every positive relation-

(Continued on page 9)

Rabbi scores Jewish stand on school aid

NEW YORK—"Official" Jewish opposition to bus rides and other benefits for pupils attending church-related schools is in fact "a secularist opposition to religion," according to a Jewish scholar.

Rabbi Jakob J. Petuchowski, professor of rabbinics at Hebrew Union College, Cincinnati, expresses this opinion in an article, "Jewish Secularism on the March," in the current issue of the quarterly magazine, Conservative Judaism.

Speaking of "official Jewish" opposition to released time programs and to President Johnson's program for aid to education, Rabbi Petuchowski charges that "some Jewish organizations are no longer capable of seeing an American child as a human being with needs and with rights which the state is trying to meet and to uphold."

"THEY CAN ONLY see Catholic, or Protestant, or Jewish children," he says. "And if such a child suffers from economic deprivation, then nothing would please our Jewish organizations more than to have this child forced by economic circumstances to go to public school.

"Somewhere along the line we seem to have lost our sense of compassion, our belief in the right to differ, and our belief in the dignity of man."

Rabbi Petuchowski emphasizes that his chief concern is "with the fears of our Jewish organizations that any aid rendered a child who is enrolled in one of those (religiously affiliated) schools could—indirectly—accrue to the advantage of the school itself. And Jewish organizations do not want to see those schools enjoying any such advantages."

"Jewish organizations," he continues, "seem to feel that that which the religiously affiliated schools offer over and above the regular public school curriculum somehow interferes with the American educational ideal.

"This can only mean . . . that the Jewish organnizations are bothered by the religious orientation to life which is being instilled by such schools in general, and by such Jewish schools in particular."

WHAT THIS amounts to, he says, is that the "official Jewish" opposition is directed as much against Judaism's own basic interests as it is against any other religious interests in the country. "We have, in other words, a 'Jewish' opposition to Judaism," he says.

"But that is a contradiction in terms," he adds. "We must call that opposition by its true name. It is, in fact, nothing more and nothing less, than a secularist opposition to religion."

Rabbi Petuchowski says there "can be, and there must be, legitimate opposition to denominational Bible reading and to denominational prayer in the public school. This is a clear case where Jews, as Jews, are involved in the separation of church and state.

"The case is no longer so clear, however," he adds, "when it comes to non-denominational prayers. It is even less clear in the opposition to 'released time.' It is not clear at all when an offensive is mounted against the provision of meals, bus transportation, and 'secular' textbooks to pupils of religiously affiliated schools.

"That is to say, it is not clear at all if we were to understand it as a 'Jewish' reaction to the 'church and state' issue. It is, of course, perfectly clear, once we understand it as part of the on going secularist fight against religion as such."

WHILE "IN OUR free society there is room for secularists," he says, "whether there should also be room for secularists within the framework of the synagogue is, however, another question entirely."

He adds that "the greatest question of all is whether the secularists should be entrusted —or be allowed to create the impression that they have been entrusted—with the task of representing the synagogue in the contemporary 'dialogue' with those other religious bodies who try to uphold the cause of religion in a godless world."

Jubilee Mass set in Terre Haute

TERRE HAUTE, Ind.—A special Mass of Thanksgiving will be offered at 8:30 a.m., Sunday, July 25, in St. Joseph Church to mark the 125th anniversary of the dedication of the original parish church. The pastor, Father Gregory Kollros, O.F.M. Conv., will be the celebrant.

The Mass Sunday is the first of several special jubilee events being planned during the coming year.

RECEIVE MISSION CROSS—Sister Marintha Huber, above center, a native of Borden, Ind., recently received her mission cross from Bishop John Comber, right, superior general of the Maryknoll Fathers. The daughter of Mr. and Mrs. Joseph H. Huber, Sr., of Borden, Sister Marintha was assigned to Korea. Sister Regina Noel Duane, not shown, daughter of Mrs. Ellard Duane of Bloomington, also received assignment to the California missions of the Maryknoll Sisters. The Sister at the left is not identified.

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HUMANITIES LIBRARY

This striking lithograph of the late Pope John XXIII is the work of Harry McCormick, 23-year-old New Jersey artist. Prints — measuring 21½ by 13 inches and suitable for framing — may be ordered from the new Pacem in Terris Library, 323 E. 47th Street, New York, New York, 10017, at $10 each. Proceeds will benefit the library, which has been established by the New York Archdiocese "to serve the United Nations community as a special reference library of Catholic thought and teaching on peace, international relations and law, and the social and economic questions which are of concern to the UN." Serving as librarian is Thomas Carson, a former member of St. Philip Neri parish, Indianapolis.

Franciscan shifts are announced

The appointment of a new retreat master at Alverna Retreat House and several changes among Franciscan clergy in the Archdiocese were announced this week through the Chancery Office.

Father Ronald Dinn, who has been serving on the Mission Band and residing at Sacred Heart parish, Indianapolis, is the new Alverna retreat master, succeeding Father Jordan Schell.

Other changes, all effective on July 19, are as follows:

Father Elmer Von Hagel, assistant pastor of Holy Family parish, Oldenburg, has been appointed assistant director of St. Joseph Brothers' School at Oldenburg.

Father Adrian Schneider has been appointed assistant pastor at Holy Family parish, Oldenburg.

Father Gabriel Koesters has been named assistant pastor at Sacred Heart parish, Indianapolis, replacing Father Silvin Waterkotte.

Father Theodosius Schelich replaces Father Laurian Hallisy as assistant pastor at St. Roch's parish, Indianapolis.

FEAR SEGREGATION

Catholics won't rent school space to city

ST. LOUIS—The Archdiocese of St. Louis has decided against renting classroom space to the St. Louis Board of Education to alleviate crowding in the city public schools. Some Catholics feared the move would promote "de facto" segregation in some neighborhoods.

The Board of Education began negotiations with the archdiocese for rental of vacant classrooms in Catholic schools in the city's crowded west end. School officials said it would avert a massive program of busing students to less crowded public schools outside the area.

An archdiocesan decision to break off negotiations came after a group of Catholic laymen in the west end circulated petitions declaring that renting the facilities would promote "de facto segregation of Negro and white children."

Dr. William Kottmeyer, superintendent of instruction of the public schools, denied the charge.

THE ARCHDIOCESAN Commission on Human Rights recommended against use of the Catholic classrooms by public school students.

"If parishioners would interpret this as aiding and abetting de facto segregation, it shouldn't be done," said Father Francis M. Doyle, executive secretary of the commission.

"After all," he said, "these people own and pay for the parish buildings that were concerned, and if this was in their minds, it should be considered."

The feeling among many west end residents, and among some parish priests, was that providing classrooms for Negro students in their own neighborhoods rather than having them bussed to schools in predominantly white neighborhoods would contribute to segregation.

Father Doyle said, however, that the decision in the matter did not necessarily mean the archdiocese felt leasing the classrooms would perpetuate segregation.

He said there were also a number of other reasons for the decision.

SOME PRIESTS reportedly held that the classrooms could be used for such things as adult education or activities in connection with the federal government's poverty program or Project Head Start (pre-school training for underprivileged children).

Others thought introduction into their schools of two separate educational systems would create confusion.

Father Doyle pointed out that the classrooms in Catholic elementary schools available for renting next school year would accommodate only 500-600 children. (Superintendent Kottmeyer has said the number of transported students will increase to 2,724.)

Vincent de Paul meeting plans set

Final plans were announced this week for the meeting of the St. Vincent de Paul Society at St. Thomas Aquinas parish, Indianapolis, on Sunday morning, July 25.

Particular Council President Ray Wargel stated that Archbishop Schulte will attend the meeting, which will be held in the parish hall following the 7 a.m. Mass. Inasmuch as it is the Archbishop's desire that additional parish units be organized, Mr. Wargel especially urged those parishes where the Society is not active to be represented at Sunday's session. Any men interested in the work are welcome to attend.

Guest speaker for the meeting will be Dudley L. Baker, national executive secretary of the Holy Name Society.

A light breakfast will be served before the meeting.

Rent boost protest led by religious

VISALIA, Calif.—Mother M. Assumpta and Brother Gilbert, teachers at Garcus High School in Bakersfield, were among those who led a six-mile march here to protest rent increases on the pre-World War II tin shanties used by migratory farm workers as living quarters.

Both have been active among migratory workers, and this summer are conducting an education project among the children of the workers.

Most of the 350 marchers were Mexican-American agricultural workers, backed up by representatives of civil rights and religious groups. They marched (July 16) from Linnell and Woodville, two shanty towns outside Visalia, into the town to Visalia Presbyterian church.

THERE THEY voted to continue to the courthouse to protest to the Tulare County Housing Authority, which raised the rents from $18 to $22 per month. A petition was quickly drawn up, asking the Tulare County supervisors to lower the rent, and 150 signatures were gained on it.

The marchers, shouting "viva liberty" and "viva dignity," charged the shanties are "government-owned money-making slums." Since rents were raised June 1, more than 150 families have refused to pay the rent.

THE MARCH was the second demonstration almed at rent increases. In April a similar group had picketed commission hearings considering the increase.

The shanties, built in 1938 as emergency temporary housing, consist of an 11-by-16 foot room with no sewage facilities, running water, or solid doors or windows.

Even the electricity is bad, said Brother Gilbert. "You can rent a refrigerator or a cooler for $1 extra. But if too many people in one row rent them, it breaks the circuit and there's no electricity. Even in the same house, if you rent both, it may break the circuit and you'll have to choose between them."

Teacher aid bill is sent to Congress

WASHINGTON — President Johnson sent a three-pronged "teachings profession" bill to Congress which embodies proposals he first announced to the National Education Association's convention on July 2.

The legislation proposed by the President would:

- Create a National Teachers Corps to serve in city slums and areas of rural poverty under the direction and control of local school districts.
- Establish a program of fellowships to prepare students for teaching careers and to help experienced teachers become better qualified.
- Allow Federal aid to institutions of higher learning for the betterment of teacher education programs.

One objective of the bill is to assist teachers, especially Negroes, who are displaced by school integration.

DURING THE first of the three years of operation provided for by the bill, the National Teachers Corps would recruit about 6,000 teachers, who would serve in local communities at the request of the local districts. "They will be local, not Federal, employees," Mr. Johnson said.

The bill specifically prohibits any Federal interference in the administration of local school systems.

The fellowships included in the bill would be awarded for up to two years of graduate

(Continued on page 9)

IN MARION COUNTY

High school deficit passes $350,000

The total deficit in the operation of Marion County's six Archdiocesan high schools amounted to $356,976.78 during the last school year, the Office of the Archdiocesan Treasurer, Father John Kahle, reported this week.

The deficit is to be paid on an assessment basis by the 43 parishes in the county. The assessment for each parish is based on the ordinary income for each parish and the number of students each parish has attending the high schools, with allowances made for the parish's debt and overhead.

THE DEFICIT, an increase of $100,000 over that for the previous year, reflects the increased number of lay instructors, and the fact that two schools are operating with enrollments below capacity. Expenses for these schools were about the same, it was pointed out, as the operating cost of schools with full enrollment.

In view of the unusually large deficit, the parishes have the option of paying their assessment in a lump sum or in ten monthly installments, beginning with July.

Individuals deficits for each school are as follows: Cathedral High School, $31,951.82; Chartrand High School, $105,000.00; Chatard High School, $68,092.46; Cardinal Ritter High School, $55,800.00; Sacred Heart Central High School, $48,132.50; and Scecina Memorial High School, $48,000.00.

THE CATHEDRAL deficit comes under a special arrangement between the Archdiocese and the Brothers of the Holy Cross. The school will continue to receive subsidies until members of the incoming junior class, students enrolled before the Brothers took over, have been graduated.

It is expected that the deficit in the coming years will fall below the one for this year as enrollment mounts in the newer schools.

Deficits reported for the two Archdiocesan High Schools outside Marion County were: Shawe Memorial High School, Madison, $19,200; and Schulte High School, Terre Haute, $45,000. The deficits will be covered by parishes in the respective areas, Father Kahle indicated.

'Vidimus'

VATICAN CITY—Recording for history his impression of the first photograph of Mars, Pope Paul VI signed a copy of the U.S. Mariner 4 space achievement and passed it on to the Vatican Observatory for study. On the margin of the photo Pope Paul wrote: "Vidimus et admirati sumus" ("We have seen and are in admiration").

PLEDGE SYSTEM NOW FAVORED

Aussies revise church giving program

By KEN SCULLY

SYDNEY — "Housie," "Art Unions," and the "Provident Fund" are terms that are part of a quiet revolution that has taken place in the Church in Australia in recent years in the matter of financing its activities.

Until the middle '50s Australian Catholics normally made their church contributions at first and second Mass collections taken up by wardens—ushers in the U.S.—with now and then a "leaving collection" for some special project. Direct donations to parish or diocese were another common form of fund-raising.

Some parishes also had an envelope system for weekly donations toward a building fund. At cornerstone-laying time a subscription list was begun. Eventually building costs were paid off.

IN THE '50s some Australian parishes introduced a direct pledging and giving system. It proved so successful that it is now in operation in a majority of parishes throughout the nation. In some dioceses it is managed from the diocesan level.

The new program has its critics—perhaps about 20% still shy from pledging themselves to any set figure. Immigrants generally will not cooperate, particularly those from European countries. This seems to be a hangover from their experience with state subsidization of schools and even churches in the countries they came from. They cannot understand why the Church herself has to pay for the construction and operation of its institutions.

The planned giving program has brought with it a planned approach to parish plant building. Pastors can see ahead to needs and commitments, and, significantly, to their incomes to meet the needs.

Direct giving has brought the gradual disappearance of the old "housie" nights—bingo in the U.S.—and to euchre parties, house parties, raffles and other means to finance the building and maintenance of new schools and other institutions.

In many parishes the income has doubled since the direct giving methods were introduced. Many private schools, including those operated by religious orders, have also used the system, relying mainly on parents and alumni, to facilitate plant expansions.

A major aspect of the financial revolution is another revolution—the movement to the suburbs, where the paddocks — the meadows — have been settled mosity by young couples. This has meant two problems for the Church — new parishes that must start from scratch with the building of a church-school, and the impoverished nature of their parishioners, all trying to pay off new homes and educate young children. In Australia it takes about $200,000 to get a suburban parish moving after its pastor arrives.

In addition, new complications have been added to the problem because of lengthened school term requirements. New South Wales state, for example, has added a whole year to the mandatory secondary school curriculum. This means an enormous capital outlay in new classrooms, and increased need for new teachers. One answer to this, seen in Sydney and Melbourne, is the establishment of regional schools to serve several parishes.

IN MELBOURNE the late Archbishop Daniel Mannix instituted what is called the Provident Fund. Catholics who had money for investment were persuaded to lend it to the Church. Interest equal to or better than bank rates was promised, and the money could be recovered on demand. About $5 million was raised in this way and new parishes were helped. Other dioceses have copied the plan. Now Melbourne is venturing into another system in which older parishes are helping the newer ones with their school problems.

In Sydney a program of regional school promotion has been in effect for 18 months with individual parishes assigned definite quotas. Individual laymen have been invited to make contributions, and the response has come even from pensioners with meager resources.

Also assisting in school projects is the method called "Art Union." The name comes from the fact that it was legal in Australia to offer works of art as prizes in raffles. Today it is autos or houses that are offered as prizes in the raffles, but the name lingers on.

It has been stated that the foreign missions will suffer from the new emphasis on direct giving. Contributions to mission aid societies are not generally included in the plans. Once a family meets its weekly obligation, it is said, it will be reluctant to make further donations.

Mission aid is still raised heavily through special pulpit appeals. However valid this prediction may be, it remains also true that in recent years Australia's mission aid figures have set records.

Archbishop's Schedule

Thursday, Aug. 12 — Oldenburg, Profession.

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

PROTESTANTS COLLABORATED

'Intelligible, modern English' aim of new Bible translation

By STEPHEN HARTDEGEN, O.F.M.

Editor's Note—The Confraternity Version of the Bible—whose New Testament while not yet published has been a source of controversy since some of its passages have become familiar through use of the revised liturgy—is analyzed in the following article by a former president of the Catholic Biblical Association of America who has been one of the key figures in the work of translating the Old Testament.

TWENTY-ONE years ago, the late Archbishop Edwin V. O'Hara of Kansas City, Mo., met with a group of Catholic Biblical Scholars in Washington, D.C. On behalf of the Bishops' Committee of the Confraternity of Christian Doctrine, he invited the scholars to undertake the first Catholic English translation in America of the entire Bible—not from the customary Latin Vulgate—but from the original languages of Hebrew, Aramaic and Greek.

The hierarchy of the United States approved this project. The final volume of the Old Testament is set for publication in 1967, and the New Testament in 1968. This latter will replace the revision based on the Latin Vulgate published in 1941.

The Confraternity Version, a work of Catholic and some Protestant scholars, is above all a faithful translation expressed in simple, intelligible, modern English.

FROM THE VERY beginning the Confraternity of Christian Doctrine sponsored the historic project whose authors, with many other scholars in the U.S. and Canada, formed the Catholic Biblical Association for promoting scientific and popular Biblical studies and publications. The work is entrusted to a commission of editors-in chief for each Testament.

Father Louis Hartmann, C.SS.R., professor of Semitic languages at the Catholic University of America, is chairman of the Old Testament Commission; co-editors are Msgr. Patrick Skehan of the Catholic University's Department of Semitic Languages, and Father Stephen Hartdegen, O.F.M., professor of Scripture at Holy Name College, Washington, D.C.

Msgr. Myles Bourke of St. Joseph's Seminary, Dunwoodie, New York, is chairman of the New Testament commission, assisted by Father Raymond Brown, S.S., of St. Mary's Seminary, Baltimore, Father Joseph Fitzmyer, S.J., of Woodstock (Md.) College, and six asssociate editors.

Translators and associate editors work under the direction of the editors-in-chief. There have been 50 such contributors to the work of the Old Testament and nine to the New Testament—all Catholic Biblical scholars.

In harmony with the ecumenical spirit of Vatican Council II, outstanding non-Catholic scholars are collaborating in some of the Old and New Testament Books still to be published. Professor Frank Cross of Harvard University is editing 1 and 2 Samuel (1 & 2 Kings); Professor J. A. Sanders of Colgate Rochester Divinity School, 2 Kings; David Freedman of San Francisco Theological Seminary is revising Genesis. W. H. Davies and John Knox of Union Theological Seminary, New York, are working with the Catholic scholars in the translation of assigned New Testament Books.

WHY A NEW translation of the Bible? Because in the 19th and 20th centuries Bible manuscripts have been discovered, more ancient than those on which our previous translations were based. The same is true of literatures of related Semitic languages. Their historical and comparative study has enriched the knowledge of Hebrew and Aramaic grammar and usage. Old Testament ideas and practices have become clearer through comparative study of Near Eastern religious texts.

The discovery and study of the acient Greek papyri in the past century established the fact that the language of the Greek New Testament was not a "Holy Ghost Greek," but was the same as that of the papyri. It was the popular uniliterary Greek, the language of the ordinary people of the day, intended, therefore, to make the Gospel preaching and writing as meaningful to the people as possible in a language they well understood.

The Holy Spirit could have inspired the human authors of the New Testament to write the sacred truths in an "exalted style" but He did not do so. Neither did Our Lord use such a style in proclaiming the spoken word.

The Confraternity Version appears in a new and attractive external garb. No more monotonous double columns of unbroken text. Instead, well-divided and attractive paragraphs grace each page. No more interruptions in the text by chapter and verse numbers; they are placed in the margin.

AT THE TIME of completion of the Confraternity Version the spelling of proper names will conform to what is called standard English usage. The purpose of this change is to render collaboration with Protestant scholars more easy, and to facilitate acceptance of our version by those accustomed to this style of spelling, such as Isaiah for Isaias, Elijah for Elias, Haggai for Aggeus, Micah for Micheas, Hosea for Osee and Zion for Sion.

The translators have kept in mind the fact that the Confraternity Version would be used in public worship or liturgy, and they have sought to make it suitable for such use.

The new Confraternity Version may disturb some because it is based on the original languages and is often more precise and delicate in its expression than the Vulgate. They will have to grow accustomed to this. Much has been learned about the New Testament since St. Jerome made his fourth-century Latin translation.

For use in public worship the new Confraternity Version needs to be rehearsed and read with care in order to be appreciated. It will then show its fresh and vital quality.

A new translation must honestly reflect the developments within the New Testament as to the understanding of the person of Jesus, His divinity, His resurrection, the Trinity. It cannot be expected to have imposed on it the formulations of 20 centuries of theology without any regard for the genuine development of Catholic doctrine.

To exalt the divinity of Jesus, you need certainly not gloss over elements of the Gospel which reflect His humanity. Thus, in approximately 20 texts, Jesus as Man is represented in all translations as "raised from the dead" by God or by the Father. "The author of life you killed, whom God raised from the dead" (Acts 4, 10).

On the other hand, when the Greek indicates another aspect of the mystery — namely that Jesus rose by His own divine power — the translators have always made that evident in their rendering, as in Mark 8, 31: "So he started to teach them that the Son of Man . . . must be put to death and rise three days later."

A comparison of the two major English language editions — the Confraternity Bible and the Revised Standard Bible — reveals both likeness and difference. The likeness consists in the fact that in the books common to both editions, the written word of God is found in substantial agreement with the original writings. Both have taken advantage of modern discoveries which have increased our knowledge of the text of the Bible and its meaning.

The differences consist in the fact that the Confraternity Bible is a completely new translation from the original languages into modern English. The Revised Standard Version, on the contarry, is a revision of an existing older translation, the King James Version.

In the spirit of ecumenism the efforts of Bible scholars of several countries in their work of translation are moving in the direction of a common Bible. This is not yet achieved anywhere, and many problems still exist.

The "Catholic Edition of the Revised Standard Version" is essentially the work of Protestant scholars. The addition of explanatory notes and certain variations in translation made by British Catholic scholars does not make it a common Bible. Yet this edition is acceptable to Catholics for private reading because the seven books rejected by Protestants but accepted by Catholics are included.

The much appreciated collaboration of Protestant scholars in translating or editing certain books of the Catholic Confraternity Version — not yet completed — represents an even greater interfaith participation in producing a new version of the Bible. The first step toward a common Bible has been taken.

The only true common Bible would be one produced from the beginning by a group of competent Biblical scholars, from among the Jews for the Old Testament, and from the Christian churches that will use this Bible in common.

Such an undertaking will reflect the Savior's most ardent desire "that they may all be one; as you, Father, are in me and I in you; that they also may be one in us; so that the world may believe that you have sent me."

New deaths bring Congo toll to 171

LEOPOLDVILLE, The Congo —The deaths of three Belgian nuns and a Dutch priest last November have been confirmed by refugees here, bringing the five-year toll of Catholic missionaries in the Congo to 171.

Margaret Hayes, an English Protestant nurse liberated from Congolese rebels by government troops late last month, said she has received eyewitness accounts of the deaths of the missionaries at the mission station of Banalia.

The priest was identified as Father Herman Bisschop, a Dutch Sacred Heart missionary. Besides the priest and the nuns, five Protestant missionaries and two children died at Banalia.

ACCORDING to the Catholic Information Office in Leopoldville, the latest reports bring the death toll of missionaries to 171 during the past five years in the former Belgian territory. This figure does not include Protestant missionaries nor the many Congolese Catholic teachers believed to be killed.

Belgian priests, nuns and Brothers have been the hardest hit, having lost a total of 100. Twenty-seven Dutch missionaries have been killed, and 11 Italians.

Only one American fatality was included among the toll of missionaries. She is Sister Mary Antoinette of the Daughters of Wisdom of Bellemore, N.Y., who was killed last November.

THE TOTAL DEAD among the missionaries includes 106 priests, 37 nuns, 24 Brothers, three European lay missionaries and one Congolese seminarian.

Among the religious orders, the Crosier Fathers and Brothers have lost 23 members, the Holy Ghost Fathers and Brothers 21, as have the Fathers and Brothers of the Sacred Heart. The Dominicans have recorded 13 deaths, and the White Fathers 12.

There are still 12 missionaries whose fate is not known.

Religious freedom still problem in Mexico

MEXICO CITY—When a United Nations subcommission in Geneva last January formulated the first sections of a convention on elimination of religious intolerance, Mexico, Poland and the Soviet Union abstained from voting.

The results may have come as a surprise to some, since this nation is considered progressive on many international issues and in such areas as the freedom of the press. But the truth is that although the Catholic Church is prospering here, and while it faces no serious threat to its growth, there is no freedom of religion in Mexico. There is coexistence, but not freedom.

The UN draft specifically prohibited laws which prevent individuals from practicing religion. Article 30 of Mexico's constitution prohibits the Church or parishes from owning property. Priests and Religious are legal second-class citizens, prohibited from voting or expressing political opinions. Clergymen are not allowed to wear religious garb.

MEXICO'S anti-clerical laws are a holdover from the period earlier in this century when the Catholic Church was rigidly suppressed and persecuted. Some laws now are tacitly ignored, such as the law prohibiting Church-run schools. A large percentage of the Mexican school system is presently made up of parochial schools.

Yet there is still an element of the population that would like the laws enforced. A delegate at the convention of the National Council of Revolutionary Youth (an affiliate of the ruling International Revolutionary Party) suggested in April that all Church-run schools should be closed, even if it meant that 60% of all pupils received no schooling. The suggestion was passed over in silence by the party's national leaders.

The present church-state situation is an anomoly in a nation where most of the government leaders are Catholics. But the bitter experience of past religious strife has built up internal opposition to a change in the status quo.

FOR THE MOST part, government leaders skirt the issue of real religious freedom, e that means following outmoded policies of untruths and suspicions. Some of them maintain that the best way to keep the peace is to live with the situation.

There are some at the other extreme who believe that the time to reform or repeal the anti-clerical laws is now.

Caught by the laws which make it illegal to speak out on political matters, many Church leaders believe that Mexico "has not reached a stage of social development to make reforms possible." Besides, they fear that a reform movement must have adverse affects on the Church's present progress. They know there is a deep-rooted fear of the Church moving into the political arena.

Sees efforts to curb work of the council

BONN, Germany — The ecumenical council's declarations about freedom of religion and the relation of the Church to the Jews and other non-Christians ran into trouble because "too many cooks can spoil a meal."

This was the opinion expressed by Auxiliary Bishop Walter Kampe of Limburg in an editorial written for the German Catholic news agency KNA.

BISHOP KAMPE said it is a well known fact that outside interests sometimes attempt to hamper the work of he council. He gave as an example the efforts of Arab statesmen and Catholic bishops from predominantly Arab nations to block the council's declaration on the Jews. The Arabs fear that the declaration will be politically favorable to Israel, he explained, while the bishops know how dangerous life can be "for a Christian minority in the sea of Islam."

The whole diplomatic effort of the Vatican was put to the task of seeking a solution which would antagonize as few people as possible, he said. But this was made more difficult when the secular press released an "imprudent and unconfirmed report" that the Pope had secretly suppressed the declaration. The report was denied by the Vatican.

IN HIS editorial Bishop Kampe asked whether anti-semitism could be said to exist within the Church. He cited the example of Bishop Luigi Carli of Segni, Italy, who described the Jews as murderers of Christ, and pointed out that even a reference made in a recent sermon by Pope Paul had antagonized the Jewish community of Rome. Bishop Kampe said it was nonsense to say that Jews living in modern times had killed Christ, but that a real tragedy had occurred at the time of Christ out of which the tensions between Jews and Christians had developed.

The prelate expressed the hope that the declaraion on the Jews wil be finally promulgated by the council in early fall.

Monsignors ready to drop titles

QUEBEC, Que.—Priests holding the ranke of right reverend monsignor (domestic prelate) in the Quebec archdiocese are ready to renounce their titles and insignia in keeping with the ideal of poverty proposed at the Second Vatican Council.

In a petition to Cardinal Maurice Roy of Quebec, the priests proposed that the title of monsignor be reserved for bishops while common French titles for father—pere and abbe—be retained by priests. The petition also proposed that garments and insignia be replaced by a simple insignia attached to the cassock.

The petitioners urged that priests holding the title of monsignor with rank of protonotary apostolic, papal chamberlain and canon be notified of the petition for whatever action they may desire.

Loosen inhibitions in singing, priest says

LOVELAND, Ohio—Congregations must learn to relax their inhibitions in order to sing well in church, a priest-musician said.

"We do not tend to worship as whole men," said Father Clarence J. Rivers, Cincinnati teacher and composer of "An American Mass." He told an audience at Grailville, U.S. center of the international Grail movement, that "we must sing with everything that is in us, emotions especially. We must loosen our inhibitions that keep us from entering fully into worship."

SINGING, Father Rivers said, is almost as normal as breathing." He said the human race sings at almost every opportunnty and "when we don't, something is wrong either with us or with the music."

Another cause for poor congregational response to singing in the liturgy, Father Rivers said, is "lack of competent music leadership."

"A good choir," he said, "would be worth its weight in gold—to give backing, set standards, add harmony and variety, and prevent the onslaught of monotony."

Monotony, he added, may be the reason why "hymns are seldom sung with enthusiasm."

"I WOULD BEG our creative musicians to search for new forms," he continued, "in which the human demands for recognizable melody and easily discernible rhythm will be satisfied."

One block to renewal, he said, has been the placing of "too much faith in the cerebral—in giving good reasons for things," when the most effective argument is the "renewed liturgy itself."

"If it can be celebrated in such a way that the people who are present have a real experience of what a renewed liturgy can be, then other arguments are unnecessary. Leaders who provide this experience, give this example, will find it unnecessary to give reasons," he said.

First lay editor

DULUTH, Minn.—Bill Krueger, a news commentator at KDAL radio and television here, has been named first lay editor in the history of the Duluth Register, diocesan newspaper founded in 1937. He succeeds Father Robert Klein, editor since 1956, who has been given a pastoral assignment.

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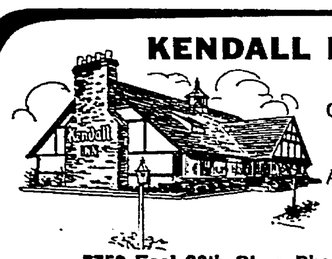
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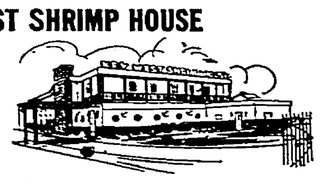
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NEW ACCW DEANERY PRESIDENTS—Mrs. Edgar Day, (front row, center), recently elected president of the Archdiocesan Council of Catholic Women, is shown above with a group of recently installed Deanery presidents. With Mrs. Day are (front row, left) Mrs. W. J. Dammann, Terre Haute Deanery president, and Mrs. Robert Gonder, New Albany Deanery president, the office held by Mrs. Day before she was elected ACCW president. In the back row are (left) Mrs. John Stevens, Indianapolis South Deanery president, and Mrs. Louis Kossmann, Indianapolis North Deanery president.

'NOT RETALIATORY'

Explains termination of Mexico aid plan

WASHINGTON — Cutting off shipments of free surplus foods to Mexico — in which the distribution program organized through the American Catholic relief organization played the largest role — was neither retaliatory nor abrupt, according to government sources here.

A spokesman for the Agency for International Development said the termination of Food for Peace shipments to Mexico was mutually agreed on by the Mexican and American governments because Mexico is now producing grain surpluses at the same time that U.S. surpluses are being depleted. He denied published reports to the effect that the U.S. program was stopped in retaliation against Mexico's selling grain to communist China. Rather, he said, it was in line with procedures being followed in other countries whose production has come into line with domestic needs, such as Italy.

WHILE FOOD shipments were cut off with the start of the new fiscal year on July 1, there are enough American supplies on hand to continue distribution to the needy until early September. The AID official acknowledged that Services of Economic Volunteer Aides (SAVE), the Mexican Catholic organization which has distributed the U.S. foods in behalf of Catholic Relief Services—National Catholic Welfare Conference, will be hardest hit by the cut-off. (SAVE through its 32,000 volunteer workers has been distributing some 110 million pounds of U.S. government foodstuffs annually). He noted that the Mexican government in distributing its own surpluses does not intend to work through church-related voluntary agencies.

(In New York, an official of Catholic Relief Services said his agency still is hoping for government reconsideration, so that the aid program can be "phased out" over a longer period. He said that not only will the CRS programs for supplementing the diets of needy children be hard hit, but so too will economic aid projects such as irrigation programs to make arid valleys productive, in which the workers are paid part of their wages in surplus U.S. foods.)

At the same time, the U.S. official charged that SAVE leaders in Mexico City have seized on the ending of the program to issue exaggerated statements which are nothing less than "malicious anti-U.S. propaganda."

The AID spokesman denied that the Mexican grain surpluses are simply a temporary phenomenon. He said that Mexican wheat production has been rising sharply, and because its granaries are overflowing, Mexico recently concluded a credit agreement to send 400,000 tons to Egypt. Because wheat production is mainly on irrigated land, it is not reliant on the rainfall and the increases promise to continue, he said. He said at the same time, however, that while corn harvests too have resulted in surpluses in the past several years, drought in future years could mean shortages again, as corn is grown on marginal land which depends on rain.

AS FOR powdered milk supplies, which have been stopped, the official said that U.S. surpluses of dairy products are nearing the vanishing point. He noted that Public Law 480, under which the Food for Peace program operates, is restricted to the use of farm surpluses purchased by the government under various price support programs.

The AID spokesman said that the U.S. program for Mexico would actually have been stopped earlier, but that the American government wanted to give the Mexican government which took office last December time to work out its own programs. He said that CRS-NCWC and the other voluntary agencies carrying out the program in Mexico had been notified as long ago as last February that AID was considering termination of the program.

Saw 'flying saucers,' Jesuit scientist says

BUENOS AIRES — A Jesuit priest-astronomer here said he has seen unidentified flying objects—"flying saucers"—in Argentine skies.

Father Benito Reyna, S.J., is professor of mathematics at Salvador University in Buenos Aires and an astronomer with more than 30 years experience.

"The first time I saw UFOs I was in Cordoba," Father Reyna told newsmen. "With the help of my telescope I was able to follow their flight clearly and to note their shape and color, predominantly white, yellow, red and blue hues.

"THEN LAST March I saw them on two successive nights in San Miguel. At that time Echo II was orbiting the earth, and I believe the crew of the flying saucers was closely following the U.S. man-made satellite to study its characteristics.

"We are not certain of the existence of other intelligent beings similar to ourselves, but, on the other hand, we have no evidence to the contrary," said Father Reyna.

THE PRIEST'S statements coincided with the claim of an Argentine professional photographer, Hugo Taboada, of Bahia Blanca, who claims to have obtained a picture of a flying saucer.

Other people in the city of Bahia Blanca say they have seen the UFOs, and the Argentine naval base on the Orkney islands reported "unidentified objects" during the second week of July.

Vestments from wedding dress

MANCHESTER, England—The vestments worn by Father Michael Childs at his ordination in St. John's church here were made from his late wife's wedding dress, and the chalice he used at his first Mass was embossed with a cross made from her wedding ring.

When his wife died, Father Childs resigned as a lecturer at London University to study for the priesthood.

Before her marriage, Mrs. Childs was a teacher at the Loreto Convent School here, and it was the Loreto nuns who made her dress into vestments.

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)

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 ....WEOA
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

THE CHURCH AND THE WORLD

Nautical touch—Interfaith service set

The Vatican

♦ The inauguration of a new tunnel under Mount Blanc, linking Italy with France, prompted Pope Paul VI to a renewed appeal for peace among nations. In telegrams to President Charles de Gaulle of France and President Giuseppe Saragat of Italy, both present at the ceremonies (July 16), the Pope hailed the joint project under the Alps linking the two countries as "a model of common action at the service of concord and peace among peoples . . ."

♦ Pope Paul VI has received in audience a delegation of Italian Merchant Marine officials and gave them a gift with a nautical touch. The delegation called on the Pope in connection with ceremonies marking the first centenary of the institution of Italian Harbor Masters. Congratulating and encouraging them in their work, the Pope gave each a copy of the Acts of the Apostles. So that they might not miss the point of the gift, the Pope called attention to the fact that the Acts contain the account of St. Paul's ship-wreck during his voyage to Rome.

At home

♦ WASHINGTON — Rep. John P. Saylor of Pennsylvania complained in a House speech that "disgustingly vile" obscenity is available to youthful visitors to the nation's capital. Saylor introduced a bill to establish a 15-member Commission on Noxious and Obscene Matters and Materials. Similar legislation is pending in both the House and Senate.

♦ STOWE, Vermont — Bishop Robert F. Joyce of Burlington along with Protestant and Jewish religious leaders will speak at an interfaith service which will highlight the Stowe Festival of Music August 1. The service will be conducted by Stowe clergymen at the Trapp Lodge here.

♦ DAYTON, Ohio—The Kresge Foundation of Detroit has donated $10,000 for a proposed health center at the University of Dayton. A contribution of $128,000 by Mrs. C. H. Gosiger enabled the university to secure the major part of the $325,000 needed, fulfilling the condition for the Kresge gift.

♦ PITTSBURGH, Kansas—The Kansas Knights of Columbus announced a program here against obscene literature and said they will seek assistance from other organizations in the state. Francis Donnelly, chairman of the decent literature committee, said the group would "take an educational program into local communities through our members and seek cooperation of other organizations to awaken communities to this moral cancer."

♦ WEST DE PERE, Wisconsin —Canon laws for religious must allow greater decentralization of authority and more personal initiative, panelists from the Conference of Major Superiors of Men agreed here. Father Paul Boyle, C.P., president of the Canon Law Society of America, said subjects must be free to develop from within, on their own initiative. Centralization of authority, he added, causes poor government by removing decision-making power from local superiors, who can shape decisions according to the human variables.

Abroad

♦ MADRID — The bishops of Spain will open an institute here next October to train priest and lay missionaries for Latin America and the Philippines. The new institute will be under the patronage of the Bishops' Committee for Hispano-American Priestly Cooperation. It is to be guided by recommendations stemming from the Latin American and Philippine pastoral week to be held here September 5-12.

♦ Archbishop Casimiro Morcillo of Madrid announced a plan to more than triple the number of parishes in his archdiocese. The number will be increased from 107 to 360 in an attempt to improve the Church's ministry to the See's population of almost 3 million Catholics. The increase in the number of parishes is part of a plan for pastoral action that Archbishop Morcillo has begun since his transfer here last year. The main difficulty in the creation of new parishes is the acquisition of land.

♦ MUNICH — Cardinal Julius Doepfner of Munich has had distributed throughout his archdiocese more than 120,000 letters to hotels and camping places, urging tourists to fulfill their Sunday Mass duty. For the first time Masses are now allowed in camping sites, and "tourist" priests have been assigned to take care of the spiritual needs of vacationers.

♦ LENINGRAD — A Soviet newspaper reported that only one per cent of marriages in the city of Leningrad take place in church. Leningradskaja Pravda attributed the low percentage of church weddings to the success of the so-called marriage palaces erected by the government. Before the building of these marriage palaces more than 30% of weddings took place in Orthodox churches, the newspaper stated.

♦ NEW DELHI, India—The Indian government has announced plans to spend $200 million a year for the next five years—with the help of the Ford Foundation—to decrease the country's rising birth rate. Prime Minister Lal Bahadur Shastri estimated the present Indian population at 470 million, an increase of 150 million in the past 18 years. Shastri said the increase is "absorbing a great proportion of the economic development which is taking place. Our food problem is also accentuated because of this reason," he added.

♦ DAR ES SALAAM, Tanzania —The arrival of independence in Tanzania has done nothing to slow the growth of the Catholic population, according to figures released by the Tanzania Episcopal Conference. Last year there were more than 2 million Catholics in this East African nation of some 10 million people, compared with 1.7 million Catholics in 1961, the year Tanganyika became independent. The number of diocesan priests has increased during the same period from 290 to 338, and the number of Sisters from 918 to 1,167.

♦ AUGSBURG, Germany — Bishop Josef Stimpfle of Augsburg announced plans to open the minor seminaries of his diocese to boys who do not intend to become priests. Bishop Stimpfle said he would increase the number of such institutions in his diocese in an effort to prepare as many young Catholics as possible for academic professions. Dutch seminaries earlier announced plans to admit such students.

♦ VIENNA, Austria—The Vienna archdiocesan newspaper, Kerusblatt, said that the number of dioceses and bishops should be increased throughout Austria. The article proposed that a "General bishop" be charged with coordinating the work of the other bishops. Each bishop should be relatively free and independent, but must discuss bigger problems with an assembly of bishops headed by the "General Bishop."

Bishops of Colombia lash at divorce bill

BOGOTA, Colombia—The Colombian bishops have condemned the proposed civil divorce law and obligatory civil marriage ceremony before the Colombian congress as contrary to the doctrine of the Church.

In a statement to the press, the bishops declared the proposed law is contrary to the religious beliefs and convictions of the vast majority of the Colombian people. The statement said the proposal is also contrary to the deep-rooted tradition and family customs of Colombia and to the concordat between Colombia and the Holy See.

THE CONCORDAT allows canonical Church weddings to have both ecclesiastical and civil effects. No special civil ceremony is required by the state. The concordat does not recognize divorce as legal either civilly or ecclesiastically. The concordat, signed in 1889, has always been upheld by the government. The proposed law would make civil marriage ceremonies obligatory and civil divorce legal.

The bishops declared it is necessary to "preserve the country free from the harmful germs of dissolution that secularization of marriage and divorce bring with them, not only for the family, but also for society in general and the nation."

"It would be a serious fault," they declared, "for Catholic laymen to be indifferent and inactive faced with these efforts being made against the Church and the vital interests of the country."

THE STATEMENT added: "Although the Second Vatican Council is making many changes and reforms, none of these changes refer to, nor can they refer to, the invariable principles that govern marriage, which is of divine institution."

The bishop pointed out that making marriage simply a civil contract would be a "sacrilegious profanation of a sacrament and a flagrant violation not only of Church law, but also of divine law."

The bishops concluded by saying that the matrimonial legislation of the concordat in force in Colombia is "far from out of date and actually the only sure and effective means of safeguarding the Christian family and the welfare of Colombia."

Ecumenical help for Congo

LEOPOLDVILLE, Congo—Representatives from Catholic Relief Services—National Catholic Welfare Conference and the Protestant Church World Service were present at a Congolese bishops' meeting here.

Father Roland Bordelon of Alexandria, La., CRS-NCWC Congo director, and the Rev. Malcolm McVeich, director of the Church World Service in the Congo, attended the conference which discussed methods of improving the country's economic situation.

Archbishop Nicolas Kinsch of Stanleyville praised the two organizations which send more than 30,000 tons a year in food, clothing and medicine to needy Congolese of all religions.

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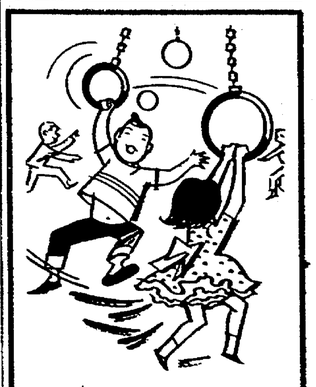

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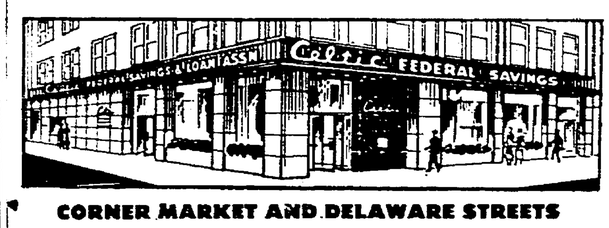

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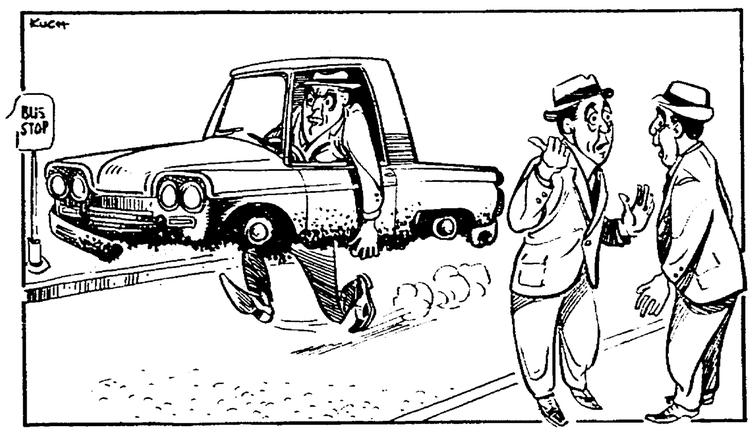

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Comment

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.

Adlai Stevenson

We do not know precisely what political considerations, or even political cynicism, went into the choice of Adlai Stevenson as United States Ambassador to the United Nations.

Whatever the factors of choice were, they served a happy purpose. Mr. Stevenson turned the appointment, too often filled by time-servers, into one of great distinction.

He consistently demonstrated the quick and ready resourcefulness and the imaginative statesmanship which twice had made him his party's nominee for the Presidency.

He never for a moment forgot that he was representing his country in the UN, as the Russians were quick to learn. But he also never forgot that the UN had been created to become an international force for peace, not as an arena of nationalistic contest.

In the last speech he ever made, at Geneva on July 9, he stated the case for the UN better than most men ever have managed to state it:

"This," he said, "must be the context of our thinking—the context of human interdependence in the face of the vast new dimensions of our science and our discovery. Just as Europe could never again be the old closed-in community after the voyages of Columbus, we can never again be a squabbling band of nations before the awful majesty of outer space."

Mr. Stevenson was an eloquent, urbane and witty man—possibly too urbane and too witty for the commonplaces that so well serve those who win grand prizes in the political wars.

But, more than that, he was a keenly intelligent man of abiding faith in manknd and the ultimate triumph of good. Were the majority of nations represented in the UN by men of even half his caliber, the world body would be a much truer instrument for peace than it has lately become.

May the wisdom of this civilized American somehow infuse the UN so that a "squabbling band of nations" can learn to live together before it is too late.

•

Poverty is war

Sargent Shriver, the man in the middle, said recently of the unfavorable news about the War on Poverty:

"Nobody would be yelling if nothing was happening."

We commend this calm perspective to all who have been disturbed about the troubles of the Job Corps in Indiana and elsewhere, and about widespread controversy concerning many aspects of the anti-poverty war.

In eight brief months a congressional mandate to fight poverty has been translated by the Office of Economic Opportunity, which Shriver heads, into a major social revolution.

It is a revolution to which the Church in America is profoundly committed, and which the Church certainly has no intention of abandoning simply because some disarray has attended its birth.

Poverty is and always has been a condition of war. It would have been foolishly optimistic to expect to wage war against it without experiencing the disorder and confusion that are normal in all great battles.

It is well and good to air charges of "giant fiestas of political patronage" and of "bureaucratic boondoggles"—when they are true. And in some aspects of the massive OEO operation, they have been all too true.

But corrective measures are constantly being undertaken in the War on Poverty as the impact of this gigantic, many-sided operation begins to be felt in every city, hamlet and township in the land.

Things are happening—mostly good things, a few bad things. And, as Sargent Shriver said, that is why there is a lot of yelling.

When we hear and read about the bad things, let us remember the obtainable goal of this program: The elimination of poverty in our time.

•

Who's there?

Scientists rightly have been kicking up their heels this past week over the magnificent Mariner-4 flight.

But their enthusiasm has not been fully shared by Joe Doakes. Joe has been heard to complain that he has taken better pictures with a 20-year-old Brownie.

Considering the pre-announced limitations of the flight results and the cogent explanations of esoteric data relayed through millions of miles of space, Joe was impressed—he thinks.

But what he really was yearning for was incontrovertible proof of the little green men on Mars, something to snap him out of the hot-weather doldrums.

Joe listened conscientiously to the television debates and the contradictory interpretations by distinguished scientists and astronomers, although he probably was more interested in the night baseball scores.

After all, to the scientists, evidence of life means many things—microbiology, fungi, vegetation, any sort of growth.

To Joe, it means people—even green ones with antennae in place of ears.

But the week wasn't a total bust for Joe. In the daily newspapers were a rash of stories and pictures about frequent sightings of Unidentified Flying Objects, space saucers with their eerie lights and incredible speeds.

An unusual number of UFOs have been reported seen in recent months by responsible sources. Among these is Father Benito Reyna, S.J., professor of mathematics at Salvador University in Buenos Aires and an astronomer for more than 30 years. He believes the saucers were following the Echo II satellite in earth orbit.

There have been reports of UFOs ever since the first atomic explosion 20 years ago. And it does seem

(Continued on page 9)

One man, one vote

More dramatic news has tended to push the reapportionment struggle into the background this summer. Nonetheless, it is one of the most important issues to come before Congress in a generation. It likely will again make big headlines in the near future.

At stake are the Supreme Court's decisions establishing the "one man, one vote" principle for the House of Representatives and for state legislatures.

The central issue is a constitutional amendment proposed by Sen. Dirksen of Illinois. It would permit one house of a state legislature to be apportioned on "factors other than population."

If Congress were to approve this amendment, it very likely would be approved by the necessary number of state legislatures. Then so-called conservative rural forces and their reactionary urban friends could regain their grip on state lawmaking bodies which they now are in the process of losing.

Indiana well knows the price in social advancement of such a set-up—a state whose urgent urban needs of 70 per cent of its population have been too often ignored by dominant legislative majorities from sparsely settled areas.

In this state and many others, rural legislators—thanks to malapportionment—have been able to kill off measures essential to solving urban problems.

Proponents of the Dirksen amendment cite the United States Congress as justification for one house being chosen on "factors other than population."

The analogy is wholly false. The U.S. Senate was a condition of union among the original states. Counties and other units within a state never were independent and sovereign.

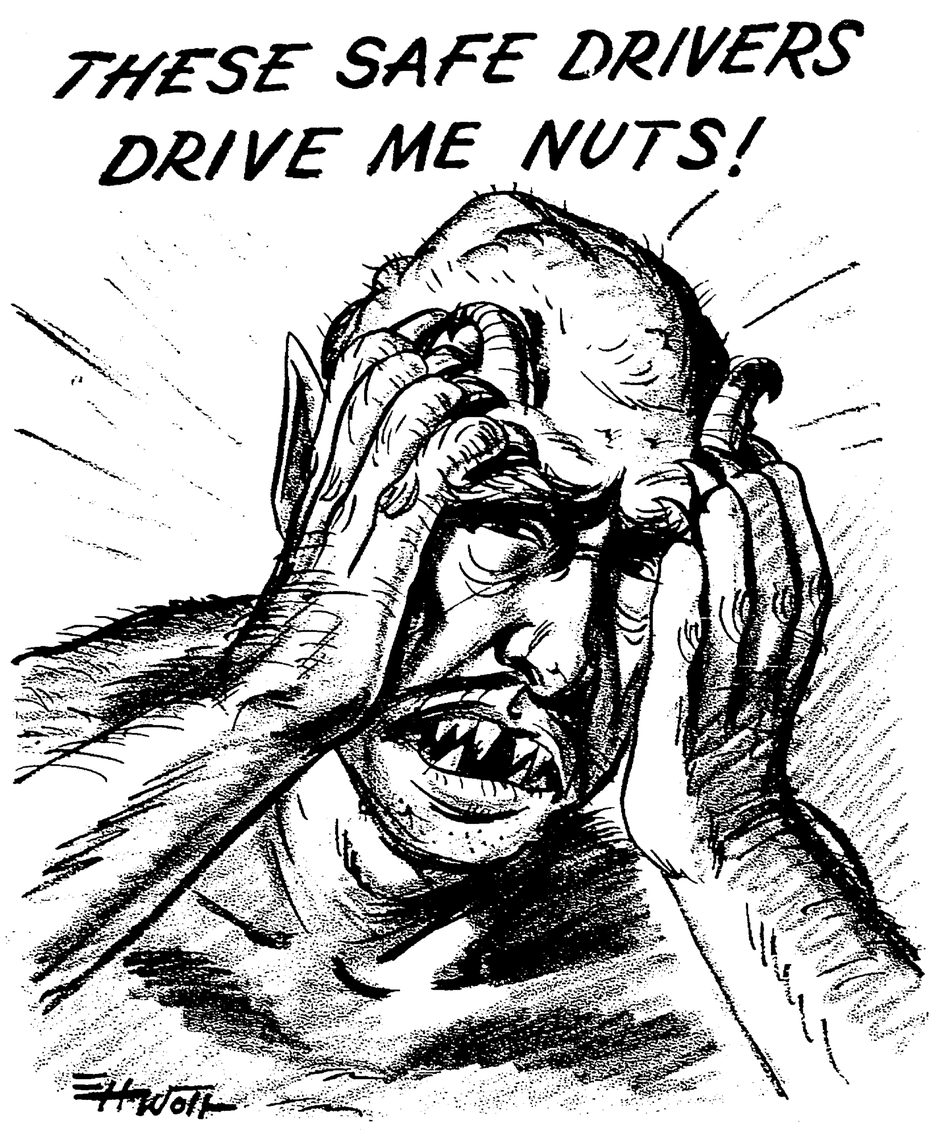
Furthermore, reapportionment on a population basis every six years is provided by the 1851 state Constitution, as amended in 1881. It has a flaw in that only male inhabitants over 21 count in the enumeration. But this does not conflict with the U.S. Constitution, and there is no indication that it conflicts with the Supreme Court's rulings.

And it certainly is preferable to giving an effective veto power over needed legislation to persons representing more cows than people.

Nor is equitable representation the only issue at stake in the Dirksen amendment. Of fundamental consideration is the question of whether the powers assigned to the courts by the Constitution are to be overturned by the powers assigned to Congress.

We hope and trust that Sen. Dirksen's ploy will be defeated in the Senate committee so that the nation can get on with urgent 20th century business.

Devil's-eye View



● QUESTION BOX

Luci's baptism draws query

By MSGR. J. D. CONWAY

Q. What about Bishop Pike's blast at the Washington priest who re-baptized Luci Johnson when he received her into the Church?

A. The indignation of Bishop Pike seems justified. When I read about the manner of Miss Johnson's reception into the Church I knew the lightning of protest would strike from some direction. Certainly no blame should be placed on Luci, and only mild criticism need be directed at Father James Montgomery, who instructed, advised and performed the ceremonies of Baptism for her. The blame is on a great number of us American priests—probably an overwhelming majority, and I have been of their number—who have been careless, not to say impious, in giving conditional Baptism to converts already baptized in Protestant churches, and even in the Episcopal church.

We have simply not been obeying canon law, the directives of our ritual, or advice given us at various times by the Holy See.

Canon 745 tells us that the only subject capable of receiving Baptism is a person who has not been baptized.

The Roman Ritual gives stern warning against conferring Baptism on a person who has already been baptized, and permits conditional Baptism only after diligent investigation has failed to remove doubt about the validity of a previous Baptism.

The Holy See has given instruction about the careful investigation to be made before conditional Baptism is given, and has for several centuries answered questions about Protestant Baptisms with opinions favorable to their validity.

Some moralists have given aid and comfort to our careless American custom of conditional Baptism. My former professor, Felix Cappello, quoted certain authors who teach that in most places, and especially in America, Baptism conferred by non-Catholics was in practice regularly to be repeated, unless you had a reliable witness to testify that all was done properly in conferring the Baptism. Cappello's remark was that this opinion should be taken with due discretion—which I interpret as "with a grain of salt." He insisted that before any conditional Baptism there must be a prudent and reasonable doubt which diligent investigation will not remove. I must confess my own frequent breach of his monition.

The whole question of the reiteration of Baptism conferred by heretics was threshed out heatedly in the third century, Pope St. Stephen gave firm directives that when heretics joined the Church they were not to be re-baptized. St. Cyrian of Carthage disagreed, and he might have led the Church of Africa and Asia Minor into schism, had his tolerance not restrained him from imposing his opinion on others.

In the third century no one suggested the lazy way out of the controversy: the way we have been using in America in recent decades: conditional Baptism. "If you are not baptized, I baptize you, etc." It presumes a doubt in nearly every case, and then obliterates it the easy way: a way approaching sacrilege.

Bishop Pike has merely given voice to resentments long lingering among his confreres, bishops and priests of the Episcopal Church, about our custom of "re-baptizing" converts whom they know they have validly baptized. These resentments were long restrained from public expression. But the declarations of the Second Vatican Council certifying to our respect for Baptism as conferred in any Christian community, the source of our common brotherhood in Jesus Christ, has invited protest when our thoughtless acts deny our sublime words.

Only a fortnight before Luci joined the Church Episcopal and Catholic leaders had met in that same city of Washington and agreed that each should accept the other's Baptisms as valid. We, the confreres of Father Montgomery, conscious of our past guilt, can blame him only for his failure to be alert to the spirit of ecumenism which the Church has formally adopted and loudly proclaimed.

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Q. Will you be so kind as to let me know if the Catholic Church recognizes the Baptism of the Baptist Church?

A. Yes. The latest official statement I know of came from the Holy Office in 1949. The Holy Office was asked whether Baptisms conferred in various Protestant denominations should be presumed valid. Explicitly mentioned were Disciples of Christ, Presbyterians, Congregationalists, Baptists and Methodists, and the question included similar denominations. The answer was that these Baptisms should be presumed valid.

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Q. There are those who do not approve of the "new Mass" and other cermonies. My complaint is the other way around. I am one of the unfortunates whose pastor will not go along with anything more than he can get by with. Occasionally I attend Mass at another church, and it hurts to come back home, because I love the new revised way.

A. Your complaint is a frequent one. I do not believe the answer is the rigidly imposed uniformity which you advocate in your letter; but rather patience, prayer, and suggestions to the pastor in the measure they are acceptable. Maybe parish organizations which desire to participate more fully can make their wishes known.

OPINIONS

She objects

To the Editor:

In regard to the article on the Wanderer Forum by Albert deZutter, the author made it appear as if Clarence E. Manion did not even know enough to quote Matthew 22:14.

Clarence E. Manion received his A.B. from St. Mary's College, his A.M. and Ph.M. from Catholic University of America and his J.D. from the University of Notre Dame. He also holds a J.U.D. from Boston University.

Besides, for more than a quarter of a century Dr. Manion was one of America's most noted professors of constitutional law. He is the distinguished former Dean of the College of Law of Notre Dame University and the founder and builder of the Natural Law Institute. So it's safe to assume he knows how to quote from the Bible.

In the same article, it was obvious also how the 17-year-old boy was belittled for wanting to pay his parents back for enabling him to attend an anti-Communist forum.

Now about your own recent editorial, "Slave Chow." I agree with Mr. Wiggs. For one example, you said CASH receipts will be down only slightly from 1964. Well, naturally if a grower produces only half as much fruit, but charges almost twice as much, of course the cash receipts wouldn't differ too greatly. Tsk. Tsk.

Mrs. Earl P. Reasoner, Jr.
Bedford

Editor's Note: An article by Kenneth Scheibel, chief of the Washington bureau of the Packer, national weekly newspaper of the fresh fruit and vegetable industry, states in the July 17 issue that the following table gives average wholesale prices for the week of July 6 on certain fruits and vegetables compared with a year earlier:

	This Year	Last Year
Cantaloupe (jumbo crate)	$7.92	$8.58
Carrots (48 1-lb. bags)	5.21	3.42
Celery (crate)	4.83	5.88
Lettuce (24 heads)	2.75	3.88
Tomatoes (40 lbs.)	2.46	6.49
Strawberries (quarts)	.85	.80
Oranges (Calif. ½ box carton)	2.83	4.39
Onions (50 lbs.)	3.55	2.00
Corn (crate)	3.13	3.17
Potatoes (Los Angeles 100 lbs.)	8.71	4.75

Scheibel further reports the Labor Department as saying that its latest weekly wholesale price is lower for many commodities than any corresponding week in the past five years, and only in the case of potatoes are they higher than in any of the previous weeks covered.

This table indicates "the limited effect on ultimate prices resulting from field labor costs," the Labor Department comments.

The 'new' Mass

To the Editor:

Thank you for Msgr. J. D. Conway's Question Box column. It is unfailingly instructive and a delight to read. What moved me to write this, however, was the letter in a recent column from the mother of seven small children, and an eighth on the way, who at first was depressed by the loss of her "one hour of solace and meditation" when the "new" Mass came in, but who now finds exultation in being an active participant.

That has been pretty much my own story, although I am unmarried and do not share the daily burdens that are the joy and despair of a mother of several young children.

At first I was resentful of the "intrusions" on my privacy demanded by the Mass changes. I began to spout much foolishness about the old ways being the best ways, after the manner of some of those so-called Traditionalists. Then I made up my mind to adapt myself to the changes, and to participate with all my heart. I soon came to realize that I had been using the Mass as an escape mechanism, substituting day dreams and reveries for honest meditation. Now, like the letter writer, I find that I exult in participation and my whole life has been enriched.

Name withheld
Terre Haute

Ryan column

To the Editor:

The last paragraph of the L. B. Moore letter in your Opinions Column (7/9/65) makes clear the reason for his criticism of Miss Ryan's column.

Perhaps I can help engender an appreciation of the column by showing that there *is* an intimate connection between a festive celebration and receiving the Eucharist. In the words of Vatican II, the Eucharist is ". . . a paschal banquet in which Christ is eaten . . ."

Let me emphasize the word *banquet* meaning a festive meal. This word "banquet" is followed by the phrase "in which Christ is eaten." The very proximity of the wording of the statement indicates the closeness of reality between banquet and reception of Christ. If one accepts the *constitution on the Liturgy*, one will naturally accept the intimate connection between a banquet and receiving the Eucharist.

Miss Ryan is emphasizing the concept of banquet only because it has been de-emphasized in past ages, to the detriment of understanding what the Eucharist is.

This brings me to the second point: I feel positive that Miss Ryan would agree with Reader Moore that Christ is to be received with respect. However, while Reader Moore feels that considering the Eucharist as a banquet is detrimental to the respect people will have when receiving Christ, Miss Ryan feels it is helpful.

It is an old axiom that respect flows from understanding the nature of the person respected. Therefore, respect for Christ in the Eucharist depends on one's understanding of what the Eucharist is. Seeing the Eucharist as a banquet adds to one's understanding and thus enables people to receive with more respect, not less.

Nevertheless, Moore is to be praised for pointing out the possibility that people may see the Eucharist *solely* as a banquet. But this is improbable as long as everybody keeps in mind the full paragraph 47 of the Constitution: The Eucharist is presented as a sacrificial memorial, a sacrament of love, a sign of unity, a bond of clarity, filling the mind with grace.

If we are patient with Miss Ryan, perhaps we will see that these other aspects will be emphasized in her future columns.

Domenic Garino
Clinton, Ind.

YOUR WORLD AND MINE

Politicians behind Colombian crisis

By GARY MacEOIN

Colombia is in the throes of a multiple crisis. The peso has fallen from nine to 20 to the dollar in a few months. Production is stagnant. A third of income from imports must go to repay foreign loans this year.

But there is a deeper crisis, a crisis of institutions. A stalemate exists between President Valencia and the Congress, open conflict between the President and his cabinet, fragmentation of the political parties on the basis of personalities, and widespread lack of public confidence in the entire system.

Six years ago, Colombia's voters overwhelmingly endorsed a pact to end partisan politics for 16 years and form a coalition government to put the country on its feet. But the squabbling, jockeying for position and the personalities continued in Congress.

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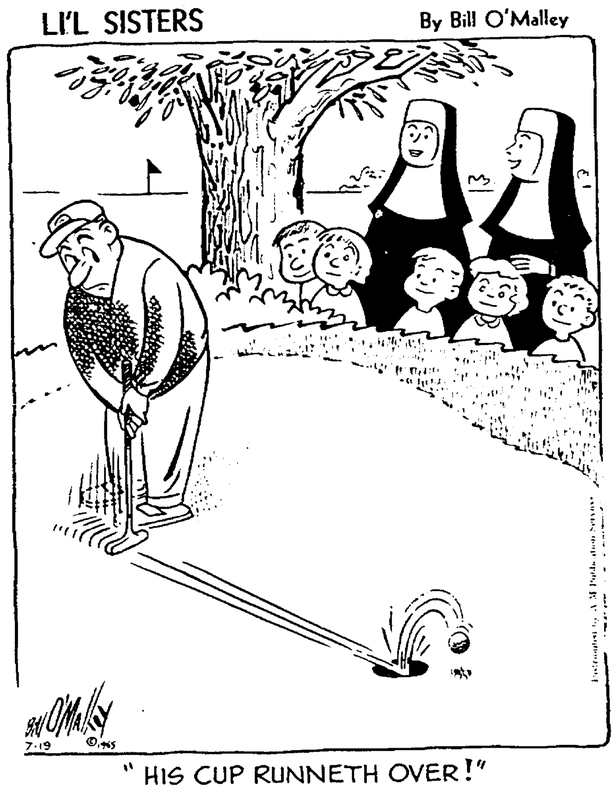
Even the U.S. Aid officials got disgusted. Adept at window-dressing, the Colombian politicians quickly got in line for Alliance for Progress help by turning in the "program of economic and social development" required of each country under the Charter of Punta del Este. But the program remained mostly on paper, and the Aid officials refer less and less to Colombia as the showcase of the Alliance.

Then came elections to Congress last year. The politicians correctly proclaimed that democracy was on trial. They even got the Cardinal Archbishop of Bogota to remind the Catholics of this most Catholic country of their duty to vote. And what happened? Two-thirds of the voters stayed home, finding no choice between the coalition and its opponents. Of those who voted, only 23 percent supported the coalition.

The politicians were set back again last December by industry's pact with organized labor, under threat of a general strike. Industry had first called on the government, as usual, to curb labor's unreasonable demands.

(Continued on page 12)

LI'L SISTERS By Bill O'Malley



" HIS CUP RUNNETH OVER!"

● *THE YARDSTICK*

Old Samuel Gompers' name is used in vain

By MSGR. GEORGE HIGGINS

On June 3 the writer of this column testified before a subcommittee of the House Committee on Education and Labor in favor of repealing Section 14(b) of the National Labor-Management Relations Act, better known as the Taft-Hartley Act. Section 14(b) of the T.H. Act authorizes the several states to enact so-called right-to-work legislation prohibiting labor and management from negotiating a union shop agreement.

●

A surprising number of those who have written in to express disagreement with our testimony against this section of the act cite as their principal argumen a speech which Samuel Gompers, founding father of the contemporary American labor movement, delivered in El Paso, Tex., in 1924, just a few days before his death. The same speech, entitled "The Voluntary Basis of Trade Unionism," has also been cited by a number of columnists and by at least one congressman as an argument against the union shop.

Old Sam Gompers, first president of the original American Federation of Labor, would turn over in his grave if he knew that his farewell presidential address was being so completely misinterpreted. From his earliest days in the labor movement until the day of his death in 1924, Gompers was a strong defender of the union shop. The record is so abundantly clear on this point that it would be foolish to waste any time arguing about it.

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The old AF of L's traditional policy of voluntarism, which has long since been radically revised in the light of changing economic and political conditions in the United States, was based on a fear of governmental intervention in the field of industrial relations.

Gompers in particular was opposed to governmental regulation of and interference with the affairs of organized labor because he was convinced that the government (in his day) was unfriendly, even hostile to labor. He was also convinced that political government is not equipped to deal with industrial relations. The government, he held, should stay out of the picture and permit labor and management to solve their own problems through the slow-but-sure process of free collective bargaining.

Support of the union shop is obviously consistent with voluntarism in this sense of the word. Opponents of the union shop would be well advised, then, to let poor Gompers rest in peace. Rightly or wrongly, old Sam would undoubtedly be leading the fight against 14(b) if he were still alive and kickin'.

Christmas stamp theme religious

WASHINGTON — A religious theme will be prominent on this year's Christmas postage stamp for the first time in the four-year history of the special holiday stamps.

The design for the red, green and yellow stamp is taken from a 1939 watercolor painting by Boston artist Lucille Gloria Chabot, showing a weathervane whose chief feature is the Archangel Gabriel blowing his horn. The painting of the weathervane, which was manufactured in 1840 by a Boston firm, is now in the National Gallery of Art here.

SCIENTIST NUN AT IU—Making a stunning study in black and white as she peers into the world of microbes through a binocular microscope at Indiana University is Sister Jeanne Francis of Incarnate Word Academy, Corpus Christie, Texas. She is a participant in the University's Summer Institute in Microbiology for High School Teachers of Biology, sponsored by the National Science Foundation.

● *WHAT OF THE DAY*

Fears left wing plot

By REV. JOHN DORAN

The liberals who are constantly "viewing with alarm" the radical right should relax their reflexes once in a while by viewing with alarm the radical left.

It is not the rightists who are planning the "August 9th Movement" to try to take over the chamber of the national House of Representatives to publicize around the world their opposition to our government's policy in Vietnam. Yet this, according to Victor Riesel, is what a coalition of left wing leaders are planning under the title "Washington Action Policy."

It appears that they hope to pull on the Congress of the United States the same tactics which they used on the hearings of the House Committee on Un-American Activities in San Francisco. They remember well that many a liberal rose to their defense after their scandalous activities in that city.

It is not the rightists, but the leftists, who are trying to organize a force, reminiscent of the infamous Abraham Lincoln Brigade in Spain, to fight against our own forces in South Vietnam. Indeed, it was announced at the Yale Symposium on Socialism that several of our American leftists had already gone to Vietnam to fight the American GI's. Just listen to an American talking to the students at an American University, California, "Let young American men and women go and actively join (the Viet Cong) as American soldiers for justice in the heroic struggle of the Vietnamese people against their oppressors and invaders," these oppressors and invaders being, of course, the American forces sent there by our government.

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Now, it is not that I object to these leftists thinking as they do, although I, of course, think they are wrong. What I object to is their willingness to try to embarrass our government throughout the world, and their willingness to send American boys into Vietnam to fight American boys already sent there by the government.

These leftists can be pacifistic if they like. "Better red than dead" you know. But when they take arms against their own country, they make the rest of us wonder just there their allegiance really lies.

"Freedom," Father John Courtney Murray reminded us reecntly, "is experienced as duty, as responsibility, as a response to the claims of justice, to the demands of rightful law, to the governance and guidance of legitimate authority."

One might ask whether these leftists are acting within the bounds of legitimate freedom and, if not, where is the outcry against them?

Greene in audience

VATICAN CITY — British Catholic author Graham Greene has had an audience with Pope Paul VI. Last year during an audience with Greene's brother, Sir Hugh Greene, director general of the British Broadcasting Corporation, the Pope spoke of his interest in the novels of Graham Greene, a convert.

Catholics aid Lutheran charity

COPENHAGEN—Bishop Hans Martensen, S.J., of Copenhagen announced that all the money from collections in the Catholic churches of Denmark on Sunday, July 18, were given to the Danish Lutheran charities organization to help send surplus pork products to hungry people abroad.

The bishop's announcement was hailed by the Lutheran daily newspaper Kristeligt Dagblad as "an ecumenical event which will go down in Christian history."

The charities organization of the State Church of Denmark drafted its plan to send pork products overseas after the nation's slaughterhouse operators revealed that because of overproduction, they planned to destroy pork surpluses.

When the program was announced, the World Council of Churches cabled from Geneva that it was sending $10,000 to help pay shipping costs.

ND to host theology conference

NOTRE DAME, Ind.—An international conference of theologians on "The Main Theological Issues of Vatican II" is planned by the University of Notre Dame from March 20 to 26, 1966.

Father Theodore M. Hesburgh, C.S.C., university president, said council Fathers and theologians from this country and abroad, who have been influential in formulation of council documents, will present papers in three major areas—"Religion and Revelation," "The Church," and "The Church in the World Today."

"The purpose of the conference," Father Hesburgh said, "is to explore the implications of the final results of the council and to draw out their influence on Christian faith in the years ahead. The spirit of the sessions will be that of attempting to bring to fuller light and fruition the theological achievements of the council and, in no sense, that of critical re-examination."

Bishop Mark McGrath, C.S.C., of Santiago de Varaguas, Panama, and a member of the council's theological commission, will be general chairman of the conference. Top-ranking Catholic, Protestant, Orthodox and Jewish theologians throughout the United States are being invied to take an active part in the sessions.

Parish in Virginia tithes for missions

ARLINGTON, Va. — Tithing with a new twist has been established in St. Agnes parish here.

Parishioners are asked to tithe—donate 10% of their income to the parish—and the parish sets an example by tithing ieself. Every Sunday 10% (about $500) of the parish's collection is donated to a foreign mission.

"THE IDEA OF tithing started about two years ago," said Father Raymond T. McIntyre. "And we decided that since we were asking the people to tithe, we should tithe too."

The plan, approved by parishioners, Father McIntyre said, calls on parishioners to suggest missions that need money. Every Sunday, along with the regular bulletin, the parish publishes a bulletin telling about the mission to be helped.

The bulletin is published on the letterhead of a fictitious "Brother Dennis and Associates, Public Relations House for Our Lord."

FATHER McIntyre said 17 letters suggesting missions have been received so far. The first tithing was done July 11—and a mission church in Korea received $496.30. The tithing will continue, Father McIntyre said, as long as there are misions to be helped.

The parish has been sending for some time a tithe of money collected in the poor box to Missionary Apostles for Latin America.

Cardinal Shehan given curia post

VATICAN CITY — Cardinal Lawrence Shehan of Baltimore has been appointed a member of the Congregation of the Holy Office by Pope Paul VI.

His appointment to the curial body charged with the defense of faith and morals was revealed just a week after the Pope had named him one of the 12 presidents of the Second Vatican Council.

Cardinal Albert Meyer of Chicago, who died last April less than two months after the Baltimore archbishop was made a cardinal, had also been a member of both the council presidency and the Holy Office. Prior to his appointment to the Holy Office last November—along with Cardinal Joseph Lefebvre of Bourges, France—membership in the congregation had been restricted to cardinals resident in Rome.

The Congregation of the Holy Office is headed by the Pope himself as prefect, and directed by its secretary, Cardinal Alfredo Ottaviani. With the addition of Cardinal Shehan, it now has 13 cardinals as members.

'Rebaptizing' of Eastern Rite Catholics hit

PHILADELPHIA — A Ukrainian Rite Catholic priest has protested what he said is the practice of some Latin Rite priests of "rebaptizing" Eastern Rite Catholics.

Father Basil H. Losten, public relations director of the Ukrainian Catholic Archeparchy of Philadelphia, said "rebaptism" in such cases is "sheer nonsense and a sacrilege."

Father Losten, writing in the Way, the archeparchy's weekly newspaper, said the objections raised by Episcopal Bishop James A. Pike to the conditional baptism administered to Luci Johnson, the President's younger daughter who recently became a Catholic, have "won our sympathies."

Father Losten said he had been "greatly disheartened many times: to find Eastern Rite Catholics who have been "rebapized" by local Latin Rite priests.

The "fear that they would have to submit themselves to rebaptism" has also kept many Orthodox from seeking union with Rome, he added.

Don't fear new Mass music, expert advises

CAMBRIDGE, Mass — The secretary of the U.S. Bishops' Commission on the Liturgical Apostolate said here there is no need for Catholics to fear "startling" new musical forms for Mass.

Father Frederick R. McManus said that in the Church's liturgical life this is a period of "transition and growth" and standard musical settings, such as polyphony, "once sounded new and strange."

He cautioned participants in the Liturgical Music Study Week sponsored by St. John's Seminary, Brighton, to find a middle ground between "horrified rejection of anything new because it is new and the wholesale acceptance of music merely because it is new."

"ONE PRINCIPLE, already accepted in some places, is to judge the new forms calmly according to circumstances and occasion, the nature of the congregation—small or large, young or old, its background and capacity, and so," he said.

Experimental music, he said, should not be feared "so much as we should fear the trite, mechanical and uninteresting in sacred music."

Father McManus, who is president of the national Liturgical Conference, also said there can be a place for Latin in sung Masses which need not be sung entirely in English.

"THE USE OF THE language of the people is somehow supposed to be a prohibition of Latin," he said. "Obviously, with the recent concessions, Latin texts are not likely to be the usual thing for parish congregations.

"Yet in the future the use of Latin for one or other of the parts of the parish Mass is more than possible, once the sense of the texts is understood.

"For example, a Latin Agnus Dei may well be chosen on occasion—provided always that the musical setting is in harmony with the liturgical context as is so often not the case."

INDIA: NEW SISTERS IN TOWN

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

TO GIVE POOR CHILDREN A CHANCE — Wonderful things will happen in Karuvatta, southern India, if the Poor Clare Sisters have their way. "We're here to give poor children a chance," says Sister Superior. "Of such is the Kingdom of Heaven." . . . The Poor Clares began last year to build a Catholic school. With their own calloused hands they helped dig a foundation, lug stones, mix cement. The building now stands unfinished because the money for supplies is gone. . . . "We can complete the building before school opens this fall for only $980," Sister says. "Do you think someone will give us a hand?" . . . Meanwhile, the Sisters sleep at night on the hard mud floor in a noxious mud hut. A convent for them will cost $1,750. The chapel they need will cost $375 more. . . . Help the Sisters make things happen in Karuvatta? Name the school, convent, or chapel for your favorite saint, in your loved ones' memory, if you give the full amount. Give at least as much as you can ($100, $75, $50, $25, $10, $5, $2, $1). Wonderful things will happen if you help! Please send something now.

SHE SAW THE POPE — Thanks to a grafted cornea, a girl blind since childhood saw Pope Paul at the Eucharistic Congress in Bombay. . . . $25 will provide one month's training for a blind youngster in the Gaza Strip. $5 will give her clothes, $3 new shoes.

INDIA'S IMAGE — "If you X-ray the heart of His Holiness, Pope Paul VI, you will discover the image of India; when he talked to me of India and her people, some kind of deep, spiritual radiance lighted his gentle and noble face."—R. K. Karanjia, Bombay editor.

HOW THE POPE HELPS INDIA — Lepers, the blind, the homeless in anguished Kerala State, south India, and in 17 other countries—can be helped by Pope Paul when you send your gifts to this Association. He uses your "stringless" gifts where they're needed most. Tell your lawyer, when you make a will, that our legal title is CATHOLIC NEAR EAST WELFARE ASSOCIATION.

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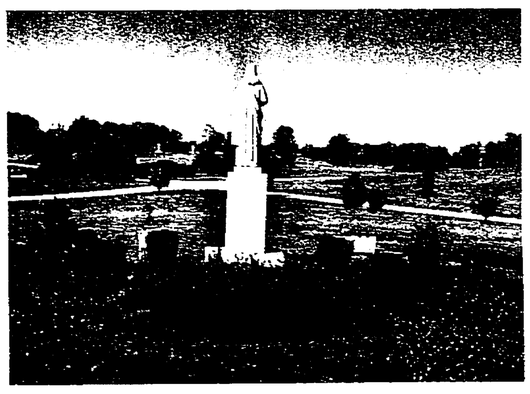

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St. Joan of Arc swimmers win 6th title in row

By DENNIS HOFFMAN

The swimming team from St. Joan of Arc, Indianapolis, swept to its sixth consecutive over-all championship in the 12th annual Archdiocesan Junior CYO Swim Meet, which ended Tuesday, July 20, at the Broad Ripple Pool, Indianapolis.

Despite predictions that this was to be the end of the Northsiders' domination of the meet, the perennial victors ran up 137 points out-classing runner-up Immaculate Heart with 84 points. Christ the King was third with 83, and St. Gabriel took fourth with 50.

St. Joan of Arc also repeated as title winners in the Open Division collecting 74 points in that category. St. Gabriel came in for second place honors with 50 tallies.

Immaculate Heart captured the Novice Division Crown with 76 points. St. Joan of Arc was runner-up with 63.

THREE SWIMMERS won more than one event including a pair of record breakers. Tom Geiman, St. Gabriel, won the Boys' Open 100-meter backstroke and 100-meter butterfly. Mary Jo Burke Immaculate Heart, took the gold medals in the Girls' Novice (15 and over) 50-meter backstroke and the Girls' Novice (13 and over) butterfly.

Mary Dunlevy, St. Gabriel, set new times in both her wins: 1:18.5 in the Girls' Open 100-Meter backstroke and 1:6.1 in the 100-meter freestyle for girls. The new mark in the backstroke event cracked by 1/10 of a second the oldest record in the book recorded in 1956 by Mary Ann Marchino, who later competed on the U.S. Olympic team.

Besides the backstroke record, four additional marks were set. They are as follows: Kristy Krachenfels, Christ the King, Girls' Novice (13 and over) 50-meter breast stroke, 43.1; John Weinbercht, Christ the King, Boys' Open 100-meter breast stroke, 1:19.6 (bettered his own record by 4/10 of a second); Kathy Bowers, Immaculate Heart, Girls' Novice (13 and 14) 50-meter backstroke, 43.1; and Christ the King A team, Girls' Novice 200-meter freestyle relay, 2:29.2.

FOR THE 12th YEAR Hoosier Athletics, Inc., co-sponsored the giant meet and provided a prize fund.

A large number of adults gave up their evenings to help as timers and officials in the events. Jake Seyfried acted as meet director assisted by Mrs. Ailbe Burke in scoring and Paul Boyer as head timer. Starters were Carlisle Henry and Ailbe Burke. Art Pretti was clerk of the course.

Team winners received trophies, and individuals were presented medals or ribbons. Awards were presented by Boyer, Burke and Seyfried in addition to Father John Elford, Archdiocesan CYO Director and Elmer Marchino, president of Hoosier Athletics.

Detailed results of the meet will be listed in next week's Criterion.

CYO SUB-NOVICE SWIM MEET CHAMPS—The CYO sponsored its First Annual Sub-Novice Swimming Meet at Brookside Park, Indianapolis, on July 12, and Holy Name, Beech Grove, shown here, edged Immaculate Heart of Indianapolis in over-all scoring, 91-89, to take the major team championship. The win, by the way, marked the first time in the eleven year history of CYO swimming meets that the Northside's domination of team titles was broken. Pictured with the happy Holy Name swimmers are Priest Moderator Father William Pappano (back row, left), and Coach Gordon Ransdell (standing next to Father Pappano). The Beech Grovers won the meet, which attracted a field of 552 individual entries, by taking second place in the final event of the evening while Immaculate Heart failed to score.

SUB-NOVICE RUNNERS-UP—Over the years, Immaculate Heart has been one of the most consistent participants in CYO swimming competition. This was borne out again at the First Junior CYO Sub-Novice Swimming Meet at Brookside Park, where Immaculate Heart won the Boys' Team title with 61 points and narrowly lost to Holy Name 91-89, in the over-all team race. Father John Ryan, Immaculate Heart Priest Moderator, is standing with the boys at the left end of the back row. At the far right is Coach Ailbe Burke, who also served as one of the judges for the finals at the meet, and who has been an official and coach at every CYO swimming meet since the program was inaugurated in 1954.

Tennis tourney plans drafted

Entry deadline for the annual Archdiocesan Junior CYO Tennis Tournament is Wednesday, July 28. A large number of entries are expected. St. Catherine parish, Indianapolis, has won the last two tourneys.

Competition will be held at three Indianapolis parks featuring excellent tennis facilities: Riverside, Garfield, and Brookside.

Open Division competition will begin Saturday, July 31, at Garfield and continue on Sunday, Aug. 1. Novice girls' eliminations are scheduled Saturday at Brookside, with the novice boys competing at Riverside on the same day.

All novices will continue at Riverside Sunday, Aug. 1.

Competition will run from noon to about 7 p.m. on each day of the tournament.

Scores

"C" BASEBALL
South-East League

Games of Tuesday, July 13: St. Mark 14, St. Catherine 13; Holy Name-Little Flower, postponed.

Games of Friday, July 16: Little Flower 12, St. Mark 6; St. Catherine-Holy Name, postponed.

League Standings

Little Flower 6-0; Holy Name 4-1; St. Mark 4-2; St. Catherine 2-4; Our Lady of Lourdes 0-7.

North-West League

Games of Tuesday, July 13: St. Pius X 7, St. Michael 0; St. Lawrence 6, Immaculate Heart 3; St. Gabriel, bye.

Games of Friday, July 16: St. Pius X 14, Immaculate Heart 6; St. Gabriel 7, St. Michael 0; St. Lawrence, bye.

League Standings

St. Pius X 7-0; St. Lawrence 5-2; Immaculate Heart 3-3; St. Gabriel 2-4; St. Michael 0-8.

"B" BASEBALL
South League

Games of Thursday July 15: Holy Name 7, St. Patrick 0; St. Catherine 7, Nativity 4; Latin School 10, St. Bernadette 7; St. Roch, bye.

Games of Monday, July 19: St. Catherine 8, Latin School 7; St. Patrick-St. Roch, postponed; Nativity-St. Bernadette, postponed.

League Standings

Holy Name 7-0; St. Roch 4-1; Latin School 3-3; St. Bernadette 3-3-1; St. Catherine 3-5; Nativity 2-4; St. Patrick 0-6-1.

NORTH LEAGUE

Games of Wednesday, July 14: St. Michael 16, St. Gabriel 0; Little Flower 10, St. Thomas 0; Holy Spirit 7, St. Lawrence 0; Holy Angels, bye.

Games of Monday, July 19: St. Gabriel 9, Holy Angels 5; Little Flower 7, St. Lawrence 0; Holy Spirit 11, St. Thomas 9; St. Michael, bye.

League Standings

Little Flower 8-0; St. Michael 7-1; Holy Spirit 5-2; St. Gabriel 5-4; Holy Angels 4-5; St. Thomas 1-8; St. Lawrence 0-10.

GIRLS SOFTBALL
Sunday, July 18

Division I: Holy Trinity 26, St. Thomas 8; St. Ann 16, St. Michael 11; St. Anthony 22, St. Christopher 0; Christ the King, St. Joan of Arc, postponed.

Division II: St. Roch 4, St. Catherine 1; Little Flower 11 Sacred Heart 6; St. Patrick 22, Holy Name 15; St. Philip Neri 2, Holy Spirit 0, forfeit.

League Standings

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

Division II: St. Roch 6-0; St. Catherine 5-1; Sacred Heart 4-2; Little Flower 3-2; St. Patrick 1-3; Holy Name 1-4; St. Philip Neri 1-4; Holy Spirit 0-5.

BOYS SOFTBALL
Sunday, July 18

Division I: St. Anthony 18, St. Ann 5; St. Joan of Arc 7, St. Matthew 1; St. Michael 18, St. Christopher 3; Christ the King 2, St. Joseph 0, forfeit; St. Malachy, St. Luke, postponed.

Division II: St. Francis 18, St. Philip Neri 17; Holy Cross 4, Nativity 2; Latin School, Little Flower, postponed; St. Catherine 18, St. James 4.

League Standings

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

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

Camp openings still available

Space is limited, but there are still openings at both CYO camps, located in the beautiful Brown County Hills. Girls may find openings at Camp Christina for the weeks of August 8, and August 15.

Openings for boys at Camp Rancho Framasa include all the weeks until August 15, inclusive. Anyone interested should contact the CYO office, 1502 W. 16th, Me 2-9311, immediately.

Coaches, note

The next seven days should see the end of regular season activity in the CYO baseball and softball leagues. Bill Kuntz, CYO athletic director, has advised coaches to play their make-up games during this time in order that the playoffs may be scheduled. Playoffs in softball will begin during the first week of August, and the baseball playoffs will be held the following week.

Vatican weekly lauds Pat Boone as 'gentleman'

VATICAN CITY — Vatican City's weekly newspaper found much to praise—morally and culturally—in American singer Pat Boone, a Protestant.

"It doesn't often happen to us, unfortunately, to speak well of an actor or a singer of popular music," said Osservatore Della Domenica in an "open letter" to Mr. Boone.

"We are happy therefore to speak today of you, Mr. Pat Boone. . . . We have nothing to complain about toward you. No exhibitionism. No scandals, no 'loves.' Just one love: a serious matrimony, children, an honest family life.

"They tell us you are very religious although not of our faith. But God accepts the faith of all if it is honest and sincere.

"It even pleased us the way you sing. . . . No shouting. No facial gestures. No contortions . . . a gentleman."

Osservatore Della Domenica customarily publishes an apex letter each week, addressed to a public figure. Generally the letters are critical, without specifically naming the person to whom they are addressed.

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, but no major rule changes are contemplated.

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, at the Garfield Park Amphitheatre.

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

Movie List

CLASS A—Section I—Morally Unobjectionable for General Patronage

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

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

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

CLASS A—Section III—Morally Unobjectionable for Adults

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

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

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

CLASS B—Morally Objectionable in Part for All

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

Breakfast slated for Richmond CYO

RICHMOND, Ind. — Junior CYO members from the three parishes here will attend a Communion Breakfast at Holy Family parish on Sunday, July 25, following the 11 a.m. Mass.

The Richmond Deanery CYO organization will sponsor a picnic at Whitewater State Park on Sunday, August 1.

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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.
Baked Beans	20c ½ pt. — 40c pt.
Cole Slaw	20c ½ pt. — 40c pt.
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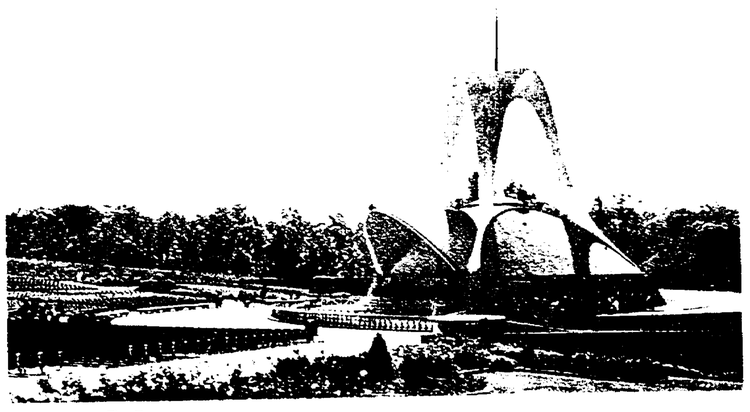

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FOURTH SESSION OUTLOOK

Religious unity: is it an empty hope?

(Second in a series)

By JAMES M. JOHNSON

Copyright, 1965

ROME—A few years ago, ecumenism was so new to most Catholics that they didn't know the meaning of the word. Today, the movement has matured. What was thought undesirable now represents a major goal of the Church.

But this maturation, which has seen concern about Christian disunity and a desire for unity invade all levels of life in the Church, also has produced some disillusionment, at least here in Europe.

Like a desert mirage, which seems further away the closer you approach it, unity today seems somehow much less attainable the more deeply involved and more honest the dialogue among separated Christians becomes. A young theological student in Paris observed recently that the theological issues were too great.

"The Church simply will have to live with disunity," he said. "There has been division since the very earliest days of the Church. We can only conclude that there always will be disunity. Unity is an eschatological hope; it cannot be realized on earth."

IN GERMANY Cardinal Lorenz Jaeger, while not going so far, maintaining a more optimistic view of ecumenism, observed:

"In the theological dialogue, we have become aware of the deep-rooted differences which exist. No serious-minded ecumenist is interested in darkening the contrasts or in keeping them secret.

"An apparent good understanding alone will not lead to true unity. The way to unity is long and still knows many difficulties, even if we do have confidence in God's help.

"Nobody will be surprised that in the home country of the Reformation, the theory of distinctions is particularly deeply felt."

A feeling, then, is growing that the Church cannot really hope for unity on doctrinal grounds, at least under the present aspect and understanding of doctrine in the Church. When Pope Paul speaks of the possibility of modifications in non-essentials or practices, re-interpretation of doctrine where possible but no compromise or change on essentials, he is speaking the mind of most bishops and probably of most theologians and clergy.

And so the continued growth of unity seems doomed. It has been this rather rude awakening after the great promise of the initial phases of the dialogue, that has produced what seems to be a lull in ecumenical activity in Europe. Father Hans Kueng indicated recently that he thought there might be a beneficial aspect to the lull.

"The advance in Europe is perhaps less sensational than it was and this is good, because it is giving countries like England and the U.S. a chance to catch up," he said. "Indeed, in some respects America is now ahead of Europe ecumenically and progress is faster. I think they have passed us, especially in common prayer and common worship. And they have much more theological dialogue than we have today."

But it seems that ecumenical progress in America and other countries inevitably will come up against the same seemingly immovable conclusion — that unity cannot be achieved since the differences are too great.

The will to unify is great. The world today manifests on various levels a tendency toward cohesion, co-operation or union. The pressure may be so great that the Church will be forced into taking steps now regarded as unthinkable or impossible.

A DUTCH ecumenist recently asked:

"Do all Catholics who receive Communion together have the same idea about the Eucharist? I do not think so. I do not think we should demand that they do so. Is it not much more important that they receive Communion together, that they are being united by the Lord in love, although they may not think exactly the same way?"

Such speculation, which ignores many of the theological distinctions developed over centuries, naturally arouses the wrath of the professional theologian.

Father Jean Danielou, S. J., said recently in Paris that metaphysics was being threatened and theology as a science may be in danger. An American **peritus** in Rome observed that in some seminaries, discipline was being lost. "Love cannot teach theology nor provide theological competence," he added.

As ecumenical pressures increase, there will be a greater demand, particularly from the younger ecumenists, for a greater degree of theological variation than the Church has been disposed to tolerate in the past. It is difficult now to see how, without that increased tolerance of differentiation, theological unity is possible.

Despite that central obstacle, there has been increasing dialogue and much more co-operation with other churches. Ecumenical commissions have been appointed at diocesan level in England and Germany; there is a national commission in France.

The life expectancy of the Secretariat of Christian Unity in Rome can now be considered as likely to be quite long. The secretariat recently moved into new quarters and, considering the fiscal prudence of ecclesiastical authority, that is an important sign.

THE ORTHODOX churches generally seem disposed to begin dialogue in serious fashion as soon as the Second Vatican council is over. All of them had been invited to send observers to the fourth and final session but there had been no response early this summer.

It must be admitted that the Orthodox generally were displeased by the Constitution on the Eastern Churches promulgated at the third session last year. They particularly were offended, an American ecumenist assigned to Rome observed, by that section which permits Catholics under certain circumstances to receive Communion in Orthodox Churches.

"They object because they were not consulted on what they regard as an extremely important step," this ecumenist said. He indicated that schism has meant the interruption of communion. The conciliar document suggests that the Great Schism has ended. Mut it was ended by a unilateral action.

The Orthodox reception of this document may mean, he said, that the Uniate rites no longer are serving a unifying purpose. In the East, the Orthodox remain suspicious of them, often with good reason. In the West, the adaptation of the Latin liturgy—and the Uniate liturgies—to the modes and temperaments of the nations in which they find themselves also may mean the demise of the Uniate rites, he suggested.

The time may be near when the Uniates, who always have insisted that they were prepared to sacrifice themselves for union with the Eastern Churches, may be asked to keep their promise.

The most promising area of discussion with the Orthodox and even with the Protestants, according to Cardinal Jaeger, will be the nature of the Church, especially in view of the direction given Catholic ecclesiology by the conciliar Constitution, **De Ecclesia.**

"Though the remaining ecclesiological differences have been pointed out," the cardinal said, alluding to an Evangelical statement, "it was generally admitted that a real dialogue on ecclesiological problems has become possible."

THE CARDINAL also said he felt that the forthcoming document, "The Church and the Modern World," will have considerable significance since all churches face similar problems today.

Surprisingly, a Greek Orthodox theologian referred to the same document in discussing possibilities of an East-West dialogue earlier this year.

Generally, the forecast for ecumenical activity in the post-conciliar age is this: greater co-operation on practical matters, further growth in mutual understanding and exploration, at least, of major theological issues.

It is in the third phase of this forecast—with the end of what American Methodist theologian, Dr. Albert Outler, has called the "hand-holding stage," that the major problem will develop.

At the fourth council session, the declarations on Religious Liberty and on the Jews are the only remaining items of basic ecumenical interest.

Religious liberty must be debated anew, while the Jewish statement will require voting and, through submission of **modi,** perhaps some slight modifications. According to the council rules, last year's vote to accept the statement bars any modifications that would fundamentally alter its meaning.

Since Father Yves Congar assisted the Christian Unity Secretariat in re-drafting the Religious Liberty statement, the differences between the more theoretical French and the more pragmatic American positions seem to have been settled.

Still, the burden of pushing the **schema** through to final conciliar action rests primarily upon the American or English-speaking bishops. No other group is terribly interested in the document and there are some who would like to see the statement blocked. They have had their moments of success in other sessions.

CARDINAL Jaeger summed up the general view here of the failure to obtain a vote on the

(Continued on page 10)

• FAMILY CLINIC

Disgruntled bachelor lets off some steam

By JOHN J. KANE, Ph.D.

Commencement season is now over. I don't want to appear cynical, but as a bachelor of 50 some years, I can only sympathize with many of my friends who are fathers and whose sons and daughters graduated this year or last. some of these men not only paid their children's tuition in the regular school year, but also for summers because they flunked. The kids paid nothing, did next to nothing in college and now they are loaded with gifts and congratulations. For what?

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If you seriously tried not to be cynical, you failed miserably. But I am not going to pretend there is no truth in what you say. I assume you think that Commencement Day ought to be "Father's Day" rather than the "graduate's day." To some extent, of course, you are right.

American parents especially in the middle class do a great deal for their children. They also feel a sense of satisfaction when they are graduated from high school or college even though the financial cost, not to mention the psychic cost, may both have been terrific.

But if you look at it objectively, I think two facts emerge. First, formal education to the high school level, and for many even to the college level is absolutely essential today. Second, parents do want to give their children the best opportunities they can afford.

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Automation is just about upon us. In a recent book, "The Dropout, Causes and Cures" by Rev. Lucius Cervantes, S.J., he quotes the manager of the Missouri Division of Employment Security.

"It is harder to climb out of poverty today than any time in the nation's history. In the modern labor market, an unskilled worker is almost as obsolete as the dinosaur."

He also cites a young laborer with a pregnant wife in the heart of the poverty area of downtown St. Louis. Pathetically this young man remarks, while staring at an eviction notice, that he has looked for work, any kind of work, for months. No one, he claims, wants a man without a high school diploma. He has no idea where he will get a place to live and adds bitterly that no one wants an unemployed father with four children under school age.

There is no need to belabor this point. It has been made many times and will be made thousands of times again. It is simply the plain, unvarnished and caustic truth.

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No parent wants to see his children, especially a son who may ultimately have to support a family, live in dire poverty. The poverty I refer to is not the poverty of detachment from worldly goods. It is the poverty of slum areas, chronic illness, lack of education for children, indeed even lack of food, clothing and shelter for a family.

Even when a child fails a course or more in school, the parent, while upset, is eager to provide another chance, if possible. Some children mature slowly, i.e. they are late "bloomers." Given another opportunity, they frequently make it.

Our school systems, especially in college, are highly competitive, and the answer is not to throw them out immediately. We need a great deal more and better counseling for these youngsters. Some are placed in the wrong courses, some do waste their time and in their immaturity, they do not realize what they are doing to their futures.

Furthermore, most of us have had our second chance in one way or another. It may not have been in the school. It may have been on the job, it may have been in marriage. Only the most brazenly rash would refuse this second chance when there is any hope of rehabilitation. Would you?

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Most children are not geniuses, but I would not want to base this exclusively on school grades. The late Sir Winston Churchill, reputedly, had a poor school record. Yet England today owes her survival in no small measure to this great man.

This is no argument that all children should attend college. They shouldn't. Perhaps no one knows this better than any col-

(Continued on page 10)

Seventh Sunday after Pentecost

• GOOD NEWS

The fraternal meal

By MARY PERKINS RYAN

Many years ago, a priest was telling us about a play he was writing to help high-school students to understand the Mass. He was planning to begin with a scene representing the Last Supper. "And then," he said, "I think I'll have the Apostles meeting together after the Ascension and saying to each other, "The Lord said to do what He did at the Last Supper, but how are we going to go about it?"

That priest's idea of starting with the Last Supper in order to understand the Mass was certainly a sound one. But, by now at least, biblical and liturgical scholarship has traced fairly clearly the major stages by which our present Mass rite developed through the centuries from the Last Supper. It is safe to say, anyhow, that the Apostles never had the problem which this play attributed to them.

Solemn festive meals, above all the yearly Paschal meal and the weekly Sabbath meals, were a regular feature of Jewish life when our Lord lived on earth, as they are today. And at that time it was also usual for a group of disciples to have such meals with their teacher. The Apostles must have taken many such meals with our Lord before the Last Supper, and the Gospels record also that they ate with Him after His resurrection. They didn't have to invent a ritual for celebrating the Lord's Supper after the Ascension; they had one already.

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The Last Supper, scholars tell us, like all such solemn meals had three main features: the introductory prayer and distribution of bread, the meal itself, and the solemn blessing over the last cup of wine. It was at the beginning of the meal, then, that our Lord took the bread and blessed and broke it and gave it to His disciples, saying: "This is My Body . . .". And it was at the end that He said the solemn blessing over the cup of wine and said, "This is My Blood . . ."

The first Christian communities celebrated what is called in the Acts "the breaking of bread" in the same way, with a meal coming between the consecration of the bread and that of the wine. But very early, even before the year 40 it is thought, the two consecrations were placed together at the end of the meal in the context of one solemn blessing still modelled on the traditional Jewish grace-after-meals.

Later on, and apparently sooner in some communities than in others, the Eucharistic celebration was completely separated from a fraternal meal, and usually preceded by a service of reading and prayers like the Jewish synagogue service. It is conjectured that this major change came about mainly as a result of the growth of Christian communities — it simply wasn't practical to serve complete meals to so many participants. This change, in turn, led to a change in the setting for the Eucharist: only a table for the celebrant was needed. The way was opened up for the later development of altars and churches bearing no resemblance to tables and dining-rooms.

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But the main lines of the Eucharistic Prayer remained the same (up until the fourth century, the celebrant improvised the exact wording). One can trace them now, in the liturgies of East and West, beneath the complex developments and formalizations of later centuries. Presumably the experts who are revising our Roman Mass rites are working to bring these main lines out more clearly once again. A beginning has already been made: the celebrant now says or sings the wonderful final summary of the whole prayer, "By Him, with Him. . ." aloud at the end of the Canon.

The purpose of all this isn't archeologising. It is, as the Constitution on the Liturgy says, to enable the texts and rites to "express more clearly the holy things which they signify." Obviously, serving a whole meal in connection with the Eucharist is not one of the "immutable elements divinely instituted" or the Church would not have done away with it centuries ago. But the meaning of the Eucharist, as sacrifice and sacrament, is bound up with its being the celebration of the Lord's Supper. We cannot understand and take our part in the Eucharistic Prayer unless we realize its character as a meal-prayer, the supreme meal-prayer of Christians gathered together to meet with their risen Lord and eat at His table.

(To be continued)

Library ban on POAU magazine draws protest

BELLEVILLE, Ill.—The Belleville public library board is considering censorship charges against a Catholic librarian by a Protestant organization.

Protestants and other Americans United for Separation of Church and State charged librarian Robert B. Kirchgraber with banning its periodical Church and State.

Kirchgraber said at a hearing before the library board that the magazine was banned because it is "not a sound factual authority."

Eugene Seubert of Lebanon, Mo., a POAU board member, challenged this claim and said banning the magazine violated the American Library Association bill of rights.

Harlin H. Schwengels, library board chairman, appointed a four-man committee to study the Protestant group's complaint and draw up policies.

Recipient named for Newman Award

WASHINGTON—The 1965 Cardinal Newman Award has been awarded to Chauncey Stillman, founder of the Chair of Roman Catholic Studies at Harvard University, it was announced here.

Father George Garrelts, chairman of the awards committee, praised Stillman for "one of the most important and significant projects for the work of the Church in higher education" in establishing the chair. Father Garrelts said the action "made it clear that Catholics are indeed interested in the welfare of higher education and they are interested in providing theological learning to the university."

Stillman will receive the award in New York on September 4 at the closing banquet of the golden jubilee congress of the National Newman Apostolate.

THE WEEK IN LITURGY

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

July 25 SEVENTH SUNDAY AFTER PENTECOST. Christ used metaphors that the people of his day could understand. They were people who raised sheep and cultivated orchards. He compared men who attempted to explain away the Ten Commandments and who watered-down religious duties as wolves disguised as sheep; and as trees whose fruit is blighted or rotten. Christ's warning is about such persons so that we would not be misled by error, whether well-intentioned or malicious (Gospel).

A person might unknowingly become a spiritual wolf, being well-intentioned, but determined that his own ideas are correct and thus mislead those who are easily led like sheep. Pope Paul VI is the true shepherd. Those who twist his teaching or pronouncements have become as wolves among the sheep.

A man who owns an orchard should be an expert in judging trees. He will know which trees bear the best fruit and those that bear the worst. So men are to be evaluated. A man whose actions produce good, is a good man; one whose actions are productive of evil, is bad. Men who keep the Ten Commandments, who abide by the teaching of the Church, are good men; those that do not, are not the ones that we should look to for advice or guidance.

The feast of St. James the Greater (that is, the older of the two Apostles by that name) is commemorated today.

July 26 ST. ANNE. Many Christians have a special devotion to St. Anne, the mother of the Blessed Virgin Mary and the maternal grandmother of Jesus. Tradition relates that Anne and Joachim were childless, and in their old age they became the parents of Mary. They had longed and prayed for a child for many years and had promised to dedicate it to God. When their prayers were heard they fulfilled their promise and presented Mary when a small girl to God in the Temple at Jerusalem.

July 27 ST. PANTALEON. He was a martyr in Nicomedia in the early part of the fourth century. He is reputed to have been a doctor and as a "Holy Moneyless One," he took care of the sick without taking any payment.

July 28 SS. NAZARIUS AND CELSUS; VICTOR I; INNOCENT I. Nazarius, an adult convert, was baptized by Pope St. Linus, St. Peter's successor. Celsus, a youth, was baptized by Nazarius. Both were beheaded for the Faith in Milan about 68 A.D.

Pope Victor I was an African and was martyred about 202. He is the pope who made the decision for the whole Church that the feast of Easter should be celebrated on the first Sunday after the Vernal Equinox (that is, after the first full moon of Spring).

Pope Innocent I was pope for 16 years and died in 417.

It can be said of these four saints honored today, "God rendered to the righteous men the reward of their labors and guided them along a wonderful way" (1st Lesson).

July 29 ST. MARTHA. This saint should be the patroness of hostesses, especially those women who are so active in parish social affairs. Christ did not condemn house-work and cooking, but emphasized the importance of prayer. One should never be too busy to pray. One should not worry unduly about one's work, "O Martha, Martha, you worry and fret about many things" (Gospel).

July 30 SS. ABDON AND SENNEN. Little is known of these two martyrs of the third century. It is thought that they were born in Persia and came to Rome where they died for the Faith.

July 31 ST. IGNATIUS LOYOLA. This wealthy, noble, and handsome Spanish soldier of the 16th century had his life changed by leisure which gave him time for reading. This led to meditation and prayer. The leisure wos forced upon him by an injury in battle that took almost a year to heal. A book about Christ and one about saints were the two books that contributed to his new outlook on life. He then initiated a program of self-discipline and spiritual exercises to make this new outlook a reality. He perpetuated his formula for victory over self and total commitment to Christ in the congregation that he founded, the Society of Jesus. His "Spiritual Exercises" has become one of the classics of spiritual theology.

Take a cue from St. Ignatius and use some of your summer leisure for reading Holy Scripture and the biographies of great Christians, the Saints. Also, use a week-end for a retreat.

Galway Cathedral to be dedicated

GALWAY, Ireland—Two cardinals will officiate at the dedication of the new $1.8 million cathedral built on the site of a former jail here.

Acting as papal legate, Cardinal Richard Cushing of Boston, who contributed $180,000 to the cathedral building fund, will bless the new church (Aug. 15). Following this ceremony, Cardinal William Conway of Armagh will offer Mass.

• THRU GOD-COLORED GLASSES

The good (?) old days

By GILBERT ROXBURGH, O.P.

We hear so much today about how the world is going to the dogs, morally speaking, and how temperate and chaste were the folks of other days, that I thought we might pause for a moment and ask just how moral was the outlook of former days, and are we really so badly off after all?

A hundred years ago, or more, the waltz threatened disaster to the moral life of the world. Two people swinging out there across the ballroom together to that sensuous three-four time.

In the written musings of the time you can find a yearning for the good old days of the minuet and polonaise. One American dowager went on record to say that the waltz was suitable only for married persons. Our attitude toward the waltz today—how does it go again?

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Of course, that aura of immorality didn't prevent it from taking the world by storm.

And then there was the fox trot. Rather time-sounding today fit only for oldsters. But not always so, according to Cleveland Armory in his book, "What Killed Society?" For one social season, he records, Social Leader Hooper S. Hooper kept it out of Boston till it had proved itself, morally and otherwise.

This is not to deny the increasing problem of youth's sexual attitudes, of the rise in pregnancy outside of marriage, of those less obvious moral disorders in thought and desire. But former eras had their problems too. If they seem not to have had our chaotic sexual behavior, is this because their motives were stronger, their goals higher? Or is it that fear and misunderstanding and a certain puritanism pervaded their thinking?

Perhaps our standards of purity today are becoming a little more genuine, and our crop of disasters, while sad and depressing, represents real growth.

Perhaps that sounds horrifying, but were the standards of sexual love in yesteryear so penetrating in insight? Was there not a good deal of overemphesis in Victorian times on "ins," meaning "lust?" Could it not be that yesterday's fear of the body has provoked today's excessive carnal indulgence?

When we read, for instance, in an etiquette pamphlet published in 1863 about some of the proprieties concerning sex, do we not shiver a little: "The perfect hostess will see to it that the works of male and female authors be properly separated on her bookshelves. Their proximity, unless they happen to be married, should not be tolerated."

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Likewise, we might note that it was customary at certain Boston social affairs for a gentleman in full dress, including gloves, to bring with him a fine linen handkerchief "to be delicately placed twixt his gloved hand and his partner's back."

Is this the kind of sexual morality we want to go back to?

Let us root out unchastity, by all means (though let us not forget the good many other more important sins). But let us not fall into that puritanical hatred of the body, the scarred beneficiaries of which are still among us, which was expressed by Boston Society Matron Sarah Palfrey when she gave her observations on wedlock: "Marriage breaks down the natural barrier between the sexes."

● *VIEWING WITH ARNOLD*

'The Train' is a film that may 'bug' you

By JAMES W. ARNOLD

"The Train" is another action-suspense film (like "Von Ryan's Express") about good guys vs. Nazis on a moving train in occupied Europe during World War II. This time the Nazis are trying to escape (with a cargo of priceless art) and the heroes (French partisans led by Burt Lancaster) are trying to stop them.

Both in its conflicts and cinema style, however, "The Train" is more complex. It alternately drags and moves like a whiplash; motives are often puzzling. Lack of simplicity and clarity may blunt some of its immediate impact but leaves the mind more to chew on. "Von Ryan" is a thrill to be enjoyed and forgotten; "The Train" may bug you for days.

There are two main threads of irony. One, that the chief Nazi villain (Paul Scofield, in his first film since his stage success as St. Thomas More) is the art-lover, whereas Lancaster is a tough activist who thinks Picasso is a kind of cheese. Two, the suggestion, first rejected then apparently accepted, that the art is not worth all the lives spent for it.

●

In a brilliant final scene, director John Frankenheimer cuts repeatedly from the grotesque forms of the dead to the crated paintings, as if to imply a contrast in values. In this setting, Scofield and Lancaster face each other, degraded and brutalized, and victory seems pointless. It is a bitter moral for the end of a thriller: the appeal to excitement is suddenly turned to horror.

Frankenheimer tries hard for realism. There is contrasty black-and-white photography in normal screen size ("Von Ryan," the glossy adventure, was in wide-screen color), meticulous detail in grimy railyard scenes, careful reconstruction of the looks and moods of 1944, and generous use of extras that helps the backgrounds throb with life. The women (including glamorous Jeanne Moreau) look as if they've been scrubbing floors and overeating, and the closest thing to a romantic gesture is a hand on the shoulder.

Some of this painfully built credibility is lost when Lancaster becomes an indestructible one-man army. The suspense dwindles with Burt's aura of omnipotence and the other odds against Scofield: his own skeptical comrades, Allied planes and approaching armies, and the Resistance, which seems to include everyone in France except Scofield. The only doubt is in how the Nazi will react to mounting disaster: it is like watching Annette Funicello bat against Sandy Koufax.

●

Frankenheimer (last film: "Seven Days in May") is one of the better U.S. directors, and half the fun is observing his style. He is especially fond of deep-focus effects, in which foreground action, huge because close to the camera, serves as a frame or filter for the real drama in the background. It is a pictorial kind of understatement. Odd but smoothly integrated camera angles are everywhere.

Perhaps most striking is the magnificent use of natural sound: the hissing of steam, the screech of locked wheels, the scraping fall of a running man on a wooden bridge, the steady beat-beat of a standing engine that serves almost as a musical motif. **(Legion of Decency: A-1)**

* * *

Catholics now have another chance to see "He Who Must Die," one of the most bitterly powerful films about religion in movie history. The 1957 drama, an allegory of Christ's passion set in the Turkish-occupied Greece of 1920, is being reissued, probably to exploit Americans' increased fondness for Jules Dassin and Melina Mercouri, the director-actress team who went on to such non-religious films as "Phaedra" and "Never on Sunday."

The "He Who" idea, from Nikos Kabantzakis' novel, suggests that if Christ lived today, Christians would crucify Him. This is precisely what happens in a small village when a shepherd, appointed to act the Christus in a passion play, begins to take his part seriously. There is a similar effort on other villager-actors; the point is that a man is as good or bad as we expect him to be.

●

Dassin carves this film with a chisel and sledgehammer, filling it with rage and conviction, a sense of the universal and concrete (sun, rocks, dust, awesomely real peasants and poverty). Miss Mercouri, as the village Magdalene, is just window dressing. Since 1957 interesting things have happened to affect audience reaction to it.

Aggiornamento, for one. Some key points—that the saint inevitably conflicts with the institutions of his time, including organized religion, and that the Church, enmeshed in superficial pieties, can become irrelevant to the real needs of the people—certainly do not shock as they once might have.

On the other hand, the heavy-handed plea for violence—the implication that force is a preferred Christian means for loosening the stranglehold of military, economic and allied religious power—seems strangely embarrassing in this era of non-violence. When the world hangs by a thread, it is hard to feel that Jesus wants everyone to start swinging swords.

●

Dassin also seems to do more than put true religion on the side of social reform and charity, where it clearly should be. He seems to make it entirely a man-to-man thing, and leave out man's relation to God. And in stressing the symbolic immortality of his Christ figure ("He is the best in all of us, and that will never die"), he neglects, and perhaps rejects, actual immortality. Without **that**, religion becomes merely politics and philosophy.

In sum: a juggernaut of a film that will leave no sensitive viewer unmoved. More than the pretty commercial movies about Christ, it grapples with upsetting issues. But the sweeping answers deserve careful analysis and perhaps a touch of cool James Bond-ian cynicism.

TEEN TALENT WINNER—Miss Joanne Rinne, a recent graduate of Chatard High School and a member of the women's choir of St. Luke's parish, Indianapolis, was named vocal winner of a teen talent contest. The daughter of Mrs. Edith Rinne, of Immaculate Heart of Mary parish, she will participate in a three-week tour of Europe in August to perform with other young people in seven countries.

Farm labor bill backed

WASHINGTON—A spokesman for the Catholic bishops' Committee for the Spanish Speaking endorsed a legislative package extending minimum wage and other benefits to farm workers.

In testimony before the Senate Labor and Public Welfare Committee, Msgr. William J. Quinn, director of the Chicago office of the bishops' committee, said no other country in the Americas deliberately excludes farm workers from social legislation as is done in the United States.

"We cannot let any geographic area in our country or any phase of American endeavor remain outside the mainstream of American freedom of opportunity," he declared.

He urged passage of the bill giving minimum wage coverage to agricultural workers (S. 1864), as well as four other bills exetnding child labor provisions to farm work, authorizing collective bargaining by workers under the National Labor Relations Act, establishing recruitment safeguards and creating a national advisory committee on farm labor.

Family limitations upheld by priest

MEXICO CITY — A priest studying population problems in Mexico has declared that married couples have a "right and duty" to limit the number of their children to raise and educate them properly.

However Father Alfonso Orozco, a moral theologian, said birth control "can employ only proper methods" and must be for "justifiable motives."

He said the Church opposes "an irrational fecundity which is incompatible with the dignity of man," and added that there should be no thought of "having the highest number of children possible."

● *VARIETY IN BOOKS*

Book is all about women

"Why Young Mothers Feel Trapped," edited by Robert Stein. Trident Press, New York, 270 pp. $4.95.

If you haven't had your fill of Phyllis McGinley, the homemaker vs. the career wife, and the feminine mystique, here's a chance to read 32 articles all about women.

In 1960 Redbook, a monthly woman's magazine aimed at married women in their 30s, published an article entitled "Why Young Mothers Feel Trapped" and invited its readers to submit articles describing "some experience in your family, social and marital life that you feel may be interesting or helpful to others." The result was approximately a thousand replies a month, a new magazine policy shaped on the response, and a study made by the Harvard School of Public Health after four years and 50,000 manuscripts.

ALL OF THESE facts and some extremely revealing commentary are offered by sociologist Margaret Mead in her short introduction to "Why Young Mothers Feel Trapped." She sees in these collected articles dealing with personal development, child care, motherhood, husband-wife relationships a constant "thread of drama as a woman recognized what she was doing and, through insight, improved . . . to make better sense of her life as a wife, a mother, and an individual human being."

The editor, Robert Stein, is also thoughtful. He discusses the overabundance of "experts" on women and their search for self-knowledge and fulfillment in his preface, which ends on the sad note that many of these thousands of women who wrote to him (to Redbook) were lonely and isolated. Researchers noted a "tone of loneliness and . . . gratitude" women expressed for being able to "tell someone about it."

HAPPILY ENOUGH this melancholy does not pervade the book. Some of it is terribly trite; most of it is unnecessary. A few pieces are rewarding: one in particular is a Negro mother's description of that special day when she realized the joy she feared with her husband in their children and the goodness of their life.

(Reviewed by Marie Dale, Washington, D.C., critic and commentator).

* * *

"Witness in the Desert," by Jean-Francois Six. Macmillian. New York. 276 pp. $5.00.

While subtitled "The Life of Charles de Foucauld," this book is more a partisan paean than a definitive biography, and it cannot be acclaimed either for the writing, translation or editing.

Father Six relies heavily, however, on Foucauld's correspondence to delineate his restless, forceful hero, and while the culling of reptitive letters could have gotten the point across more quickly, the letters do make the book worth the reading.

Charles de Foucauld is one of the captivating Christian heroes of this century, and the basics of his life are well known: the French nobleman-soldier who on conversion from a dissolute life first became a Trapist in the Middle East, then a priest, and finally a "hermit-missionary" among the Tuareg nomads in the Sahara.

HIS MISSION as Brother Charles of Jesus, as Foucauld himself saw it, was not to preach, but simply to give witness to the love of Christ. This he did magnificently until his murder by dissident Tuareg tribesmen in 1916.

The Foucauld letters used here show the desert priest as a complex and warmly human Christian who was no recluse. He also emerges as ever the Frenchman, and as a man of the 19th century who saw colonialism as a vehicle for the spread of Christianity. But at the same time he saw that colonialism was to fail unless the French colonials and military had as their goal the uplifting of the social, economic and spiritual life of the North African peoples.

THE UNEXPECTED in the book is the insight it gives into Foucauld's sympathetic and understanding bishop, Msgr. Guerin, vicar apostolic of the Sahara. When the priest wrote him in 1905 to ask his opinion of Foucauld's escorting a friendly Tuareg chieftain on a visit to France, Bishop Guerin left it up to Brother Charles to decide. His reply demonstrates his sensitivity to the Tuareg mentality and to Foucauld as well:

"I have put my confidence in the Divine Traveling Companion to Whom you have entruusted yourself . . . Perhaps as a good nomad who loves travel and change (if, in all respect, we can so speak of Him) in the spring or summer He will wish to put His encampment in another place. I don't know—certainly when He feels that the time is right, He will show His wishes. But all my soul, I ask of Him but one thing, and that is, remaining true to His daily blessing, that you will be able to spread around you His presence and His name."

(Reviewed by Paul W. McCloskey, of the NCWC News Service staff, Washington, D.C.)

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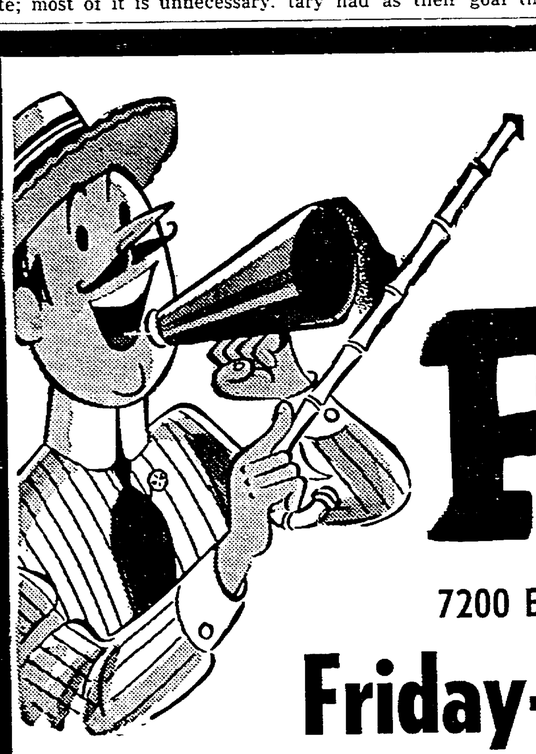

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1965 White Cadillac

Tic Tacker

VISITING JOURNALISTS—A visit to the Criterion Press will be included in the itinerary of a group of eight Catholic journalists and students of journalism from the Catholic University of Pernambuco, Brazil, arriving in Indianapolis tomorrow (Saturday). The group, guests of the Indianapolis Federation of The Christian Family Movement, will also tour the facilities of the Catholic Information Bureau as part of their study of communications media. Mr. and Mrs. Ralph Schafer, and Mr. and Mrs. John McMullen, president and secretary couples respectively of the local CFM, have arranged a number of other activities during the group's three-day stay, including tours of Radio Station WIFE and Western Electric Company. They will also attend the annual CFM picnic to be held at Broad Ripple Park July 25

NAMES IN THE NEWS—**Miss Mary Early, of Holy Spirit parish, Indianapolis,** long identified with the **Catholic Theatre Guild** as director and performer, has one of the top supporting roles in "Jenny Kissed Me," the current offering at Avondale Playhouse. . . . **Father James Hoffman,** assistant pastor of **St. Mary's Church, Richmond,** was one of three clergymen who participated in interdenominational memorial services for Adlai Stevenson on July 18 at Richmond. . . . **Dennis Risk,** son of **Mr. and Mrs. Joseph Risk, of St. Andrew's parish, Richmond,** won the grand championship in the Richmond Soap Box Derby on July 11. . . . **Brother Roy E. Smith, C.S.C.,** a **Cathedral High School** graduate and a member of **Holy Angels parish, Indianapolis,** will receive a degree in Social Sciences at the summer commencement of St. Edward's University, Austin, Texas, on August 4. . . . **Mr. and Mrs. Donn Rieger, of Little Flower parish, Indianapolis,** recently observed their 25th wedding anniversary. Best wishes! . . . **Charles E. Stimming,** a member of **St. Joan of Arc parish, Indianapolis,** was recently named to a four-year term on the Indiana Department of Commerce Advisory Commission on Economic and Industrial Development. . . . **Michael Merrill** has left the **Brebeuf** coaching staff to join the coaching staff at West Vigo High School near his home town of Terre Haute.

OPEN HOUSE AT VINCENNES—Friends, benefactors and the general public are invited to the second annual Open House at St. Vincent's School, Vincennes, on Sunday, July 25. Although conducted by the Diocese of Evansville, the children's home is staffed by **Sisters of St. Francis, Oldenburg,** and lay persons. **Sister Mary Sharon, O.S.F.,** is principal. Down through the years, many dependent children from the Archdiocese have been cared for at St. Vincent's School. Sunday's Open House will feature guided tours, inspection of the youngsters' crafts and entertainment by the children's musical organizations.

ANNUAL OUTING—Men residents at the Little Sisters of the Poor home for the aged in Indianapolis will be entertained by the St. Pius X Council Knights of Columbus on Saturday, Aug. 7, with an outing and luncheon on the council grounds at 71st and Keystone. Fishing and other entertainment will be provided by the Knights as well as the necessary transportation. A tip of the hat to the St. Pius X Council!

DELEGATE—Father Boniface Fielding, C.P., a native of Indianapolis, is a delegate to the Triennial Chapter of the Holy Cross Province of the Passionist Fathers currently being held at Warrenton, Mo. He is presently serving as retreat master at Mater Dolorosa Monastery, Sierra Madre, Calif.

Festival opens at Holy Spirit

By CORDELIA HINES

INDIANAPOLIS — The gala fiesta at Holy Spirit begins a three-day stand today, July 23, on the parish grounds at 7200 E. 10th St.

The usual carnival attractions and booths will provide entertainment for young and old.

In the food department, fish will be served on Friday, beginning at 4 p.m.; chicken and ham dinners will be featured on Saturday, starting at 2 p.m. Chicken and beef dinners will be the menu highlight on Sunday with serving at 12 noon.

An elegant Cadillac, 1965 model, portable TV and a stereophonic console with AM-FM radio, top the impressive list of more than $6500 in prizes to be given away.

Everyone is welcome.

St. Christopher's gala festival gets underway Thursday, July 29, on the parish grounds at 5301 West 16th St., Speedway. The festivities continue Friday and Saturday, July 30 and 31.

The extensive menu supports the claim that this is the festival that's always "tops in food." The bill of fare includes, fish, cold turkey, barbecue, ham and a long list of a la carte items too numerous to mention. Fried chicken dinners will be featured Saturday. Serving begins daily at 5 p.m., with carry-out service available at 4:30 p.m.

Cash awards of $100 will be given each night to lucky dining patrons. Prizes of $1,000, $500 and five $100 awards, will be given away at the close of the event on Saturday night. The public is invited.

Books are 'trash,' but not illegal

WICHITA, Kansas — District Court Judge Tom Raum, dismissing a case involving 11 books, described them as "trash" but said they are not legally "obscene, immoral, lewd or lascivious."

The books, with such titles as "Lust Hungry" and "Shame Market," were bought last year at a drug store here by representatives of the then State Atty. Gen. William Ferguson.

In July, 1964, Ferguson went to court to have the books declared obscene. Judge Raum declined to find them in violation of the law, although he conceded that they "are not what the court would choose for its own reading or for reading by its family."

Sr. Providentia dies at the Woods

ST. MARY-OF-THE-WOODS, Ind. — Funeral services were held here Tuesday, July 20, for Sister Providentia (Cahill) who died Saturday, July 17, following a long illness. Burial was in the convent cemetery.

Born in Evansville, Sister Providentia entered the Sisters of Providence in 1910. During her career, she taught at St. Mel, St. Agnes and Our Lady of Mercy schools, all in the Chicago area. Her last appointment was at St. Angela School, Chicago, where she taught for 19 years.

She is survived by two brothers, Wilmer and Roy Cahill, both of Lafayette.

New unity center

LEEDS, England—A new Ecumenical Christian Center will open at Leeds University this fall. It is designed as a common meeting place for students of all faiths, and is the result of an increasing friendship between the university's six chaplains. The student body will assist in its planning and financing.

Pontiff

(Continued from page 1)

ship, not only of subordination, but also of respect and connection, with whoever in the Church has the offices of responsibility and direction."

THE POPE NOTED that authority in the Church is to be exercised in the service of the faithful, but warned that this service must be understood properly.

"Is it a service which must be subordinated to those being served so that he must be responsible to them? No, it is a service to which Christ entrusted the keys, not a servile instrument but a sign of ruling, that is the power of the kingdom of heaven."

Pope Paul insisted, however, that authority in the Church must be pastoral, and that it does not mean rigid conformity. Then speaking specifically of himself, the Pope told his listeners that the keys of Peter are heavy and said: "How serious it is to carry them and how more serious it is to use them."

The Pope closed his speech asking all to "have compassion and understanding for those who fulfill the office of priest, teacher and shepherd."

U.S. missionary is named bishop

VATICAN CITY—Father Firmin Schmidt, O.F.M. Cap., American apostolic prefect of Mendi, New Guinea, has been named a bishop and his See has been raised to the rank of an apostolic vicariate.

Bishop-elect Schmidt, a native of Catherine, Kan., taught theology at the Capuchin College in Washington, D.C., for 12 years before being named to his present post in 1959. He will be titular bishop of Conana.

Mendi, in the mountainous southern region of the huge south Pacific island of New Guinea, is entrusted to the Capuchin Fathers' St. Augustine province whose headquarters are in Pittsburgh. Three educational mission-centers in the Mendi vicariate are staffed by Sisters of St. Francis, Oldenburg, Ind.

Consecration rite scheduled

CHICAGO—A missionary bishop whose cathedral stands on ground higher than 14,110-foot Pike's Peak and was built 100 years before the American Revolution will be consecrated August 5 in Holy Name cathedral here.

He is Bishop-designate Nevin W. Hayes, O. Carm., the first American Carmelite ever named a bishop.

A native of Chicago, Bishop-designate Hayes has been in charge of the mission territory of Sicuani, Peru, since 1959. He will remain there as a bishop. He has been a missionary in Peru since 1951.

Bishop Cletus F. O'Donnell, administrator of the Chicago archdiocese, will perform the consecration.

It depends on whose foot the shoe is on

CLEVELAND—A Lutheran pastor in nearby North Royalton backed himself into a have-cake-eat-it-too corner.

The Rev. R. Richard Marcis of Royal Redeemer Lutheran church, issued a public statement, which he also read at three Sunday services in his church, attacking a stand taken by Catholic Coadjutor Bishop Clarence G. Issenmann of Cleveland on the proposed Ohio "fair bus" bill.

Noting that Bishop Issenmann had urged Catholics to call on Gov. James A. Rhodes and state representatives to secure passage of the measure now tied up in committee, the Lutheran pastor asserted:

"I object and seriously question the right of any clergyman of any rank to use the prestige of his office to influence voters of a given community or area to support a piece of legislation which counters the time-honored and time-tested principle of separation of church and state."

The Rev. Mr. Marcis concluded his statement with these words: "Therefore the wisest procedure to follow from this point, in my opinion, would be to wire the governor and state officials constraining them to maintain and uphold support of the constitutional principle of separation of church and state, and if need be, urge them to allow the present mandatory bill to die in committee."

WHAT IS LITURGICAL?

Convention tackles church design issues

By WILLIAM LADYKA

DETROIT — Article 124 of the Second Vatican Council's Constitution on the liturgy puts it nicely.

It goes like this: "And when churches are to be built, let great care be taken that they be suitable for the celebration of the liturgical services and for the active participation of the faithful."

But a convention here of some 350 architects, priests, liturgists and Religious decided the most obvious and troublesome question is how to do it.

The delegates from the Midwest and Canada, interested in planning new churches and remodeling present ones to fit liturgical standards, met at Sacred Heart Seminary here. They sought specific answers to the council's broad mandate at the sessions sponsored by the University of Detroit school of architecture and the Detroit Archdiocesan Liturgical and Building Commissions.

"BEFORE considering the kind of building in which the liturgy is to be celebrated, the liturgy itself must be studied," cautioned lead-off speaker, Father William J. Leonard, S.J., of Boston College, a member of the National Liturgical Conference's Advisory Council, and author of two books on the liturgy.

"Unless we understand the theology of the liturgy," he said, "the changes will only irritate us."

He said that in calling for changes in the liturgy, the council is trying to integrate worship with man's daily life.

In specific recommendations to architects, Father Leonard advocated "zoned interiors for church buildings in which the sanctuary is given prominence. The nave should be designed with wide aisles and in such a manner as to promote a oneness among worshipers, he said. Galleries should be eliminated and the choir area placed near or among the congregation itself, he added.

Father Leonard also recommended that more attention be given to location and design of the baptistry, which should be spacious enough for large groups, and confessionals, which should be "welcoming instead of dark and forbidding."

The tabernacle should be located outside the sanctuary, he said, preferably in a small chapel to the side where it would neither obstruct the view nor distract the attention of worshipers.

FATHER GODFREY Diekmann, O.S.B., asked the conference "to eliminate all pre-conceived notions of what churches should look like." He echoed Father Leonard's appeal for a thorough study of the principles of worship.

"We are entering what appears to be a completely new era in the approach to church building and our first obligation is to become thoroughly familiar with the principles of worship," said the editor of Worship magazine.

An expert at the Vatican council and a consultor to the post-conciliar Liturgical Commission, Father Diekmann cited four "basic" theological considerations.

- The Church is the worshiping people of God. Consequently, church design should stress and promote the unity of the congregation with the celebrant and the community itself. "A sense of intimacy must be maintained," he said.
- It is by divine institution that the people of God are "structured" — hierarchy and laity. "The idea of headship must be maintained," he said.
- The Church is realized locally at the diocesan and parish level as specified in Articles 41 and 42 in the Constitution on the Church. "Parish churches should reflect the spirit of humility. . . . Whom are we trying to kid by erecting rich and sumptuous buildings?" asked Father Diekmann. All resources of art and architecture should collaborate in expressing the genius of man and should be reflected in its proper place, the cathedral church, he said.
- The Church is constituted by the Eucharist (Constitution on the Sacred Liturgy, Article 10). "The primary function of the church is the place where the Eucharistic banquet is celebrated. . . . This relationship between the Eucharist and the other sacraments must be evident (in church design)," Father Diekmann said.

FOR THIS reason, he said, the present style of long, narrow churches is least suited since such an arrangement does not readily foster the participation of the congregation in the Mass.

John Lawrence, dean of Tulane University's school of architecture, predicted that any new styled church undertaken today "will be more failure than success."

The kind of church needed today has never existed, he said.

"Today we can build a church solely for worship," said Lawrence, declaring that the huge churches erected during the Middle Ages were for reasons other than religious.

One way of getting new and refreshing concepts in church design is to select architects who have become noted for their "secular" building work, even if they've never designed a church building before, Lawrence said.

Mrs. Countryman will be speaker

INDIANAPOLIS—Mrs. Frank W. Countryman, executive secretary of the La Leche League, will be the guest speaker at the first quarterly meeting of the Indianapolis South Deanery Council of Catholic Women.

The meeting will be held on Wednesday evening, July 28, at 7:30 p.m. in St. Catherine's school hall, 1109 E. Tabor St. The ladies of St. Catherine's parish will serve as hostesses.

Mrs. Countryman will speak on the work of the La Leche League. Mrs. George Barnhill and Mrs. Kenneth Partridge of the Southside La Leche League, will assist her in the discussion panel.

Teacher

(Continued from page 1)

study with major emphasis on the fields of elementary and secondary education. In addition to the fellowships, an allowance of $2,500 would be paid to the institution at which each fellowship holder is studying.

The U.S. Commissioner of Education would also be permitted to pay part of the cost of improving graduate and undergraduate teacher training programs.

Calendar

FRIDAY, JULY 23

Holy Spirit Fiesta begins a three-day run on the church grounds at 7200 E. 10th St.

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

SATURDAY, JULY 24

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, JULY 25

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

TUESDAY, JULY 27

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

WEDNESDAY, JULY 28

The Card Party in St. Philip Neri school hall, 550 N. Rural St., begins at 8 p.m.

Pope Paul goes to summer villa

VATICAN CITY—Pope Paul VI left Vatican City for Castel Gandolfo, 15 miles southeast of Rome, to begin his summer vacation.

The Pope left about 6 p.m. (July 19) for the drive to the papal summer residence in the Alban Hills where he will rest up for the forthcoming session of the ecumenical council. With one exception, a general audience on July 21, the Pope was not scheduled to hold audiences until the end of July.

The Pope did make his usual appearance at noon (July 18) at his window overlooking St. Peter's square and expressed best wishes for wholesome vacations for the thousands of tourists, visitors and pilgrims gathered there. He said he hoped the physical relaxation would be matched by a spiritual improvement.

Oh, brother!

LINCOLN, Neb. — Father Rawley Myers, editor of the Southern Nebraska Register, has been telling the tale. It concerns his Protestant friend, Danny, aged 4, who was being conditioned that it would be nice to have a baby sister. One day Danny and his mother went to St. Elizabeth's Hospital here. Danny spied a nun coming along a hallway. He asked: "What's that?" His mother answered: "That's a Sister." Danny came right back: "Mother, I'll take a brother."

U.S. diocese is created

WASHINGTON—Pope Paul VI has created the new diocese of Brownsville, in the State of Texas, and has made the following appointments:

Bishop Adolph Marx, former Auxiliary of Corpus Christi, has been named the first bishop of the new Brownsville diocese.

Bishop Thomas J. Drury, former bishop of San Angelo, has been named bishop of Corpus Christi.

These actions of the Holy Father were announced here by Archbishop Egidio Vagnozzi, apostolic delegate in the United States.

The diocese of Brownsville has been created in the Lower Rio Grande Valley by detaching the four counties of Starr, Hidalgo, Willacy and Camerin from the diocese of Corpus Christi. These counties comprise an area of 4,226 square miles with a total population of 371,348 of whom 234,700 are Catholics. The principal cities in the new jurisdiction are Brownsville (48,050), Harlingen (41,195) and McAllen (34,500).

Dante stamp

SAN FRANCISCO — A commemorative stamp honoring Dante Alighieri went on sale here to mark the 700th anniversary of the Italian poet's birth.

Who's there?

(Continued from page 4)

that a statistically improbable profusion of them have been seen near nuclear test sites and space centers.

Just as though those "other people" might be worried about what we're up to, eh? Well, anyway it is comforting that they have been flying around all this time and haven't done us any harm.

Maybe our next space vehicle can get a little closer with a better camera.

Anybody for Venus?

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AROUND THE ARCHDIOCESE

Picnic, chicken dinner slated at Sellersburg

SELLERSBURG, Ind. — St. Paul's Church will sponsor its annual picnic and chicken dinner on Sunday, July 25, at Rock Lake Park on Hamburg Pike, located about midway between Sellersburg and Jeffersonville.

Country-style dinners will be served in the screened dining room on the lake front beginning at 11 a.m.

Booths featuring hand-made quilts, linens, cakes, candy, dolls, etc., will be in operation all day long. There will be pony rides and special entertainment for all age groups. Proceeds will go to the St. Paul's new church fund. Masses at St. Paul's on July 25 are at 6, 7:30 and 9:30 a.m.

NEW ALBANY

The annual Ice Cream Social, sponsored by the Daughters of Isabella, will be held Tuesday, July 27, in St. Mary's school hall, 8th and Elm Streets. Home-baked cakes and ice cream will be served from 7 to 9 p.m.

Five blankets will be given away as well as a large assortment of door prizes.

The Daughters of Isabella will use the proceeds to help finance the Providence High School scholarship awarded annually to students from each of the four New Albany parishes. A cordial invitation is extended to the public to attend.

The Third Order of St. Francis will hold its regular meeting at 2:30 p.m., July 25, in St. Mary's Church. Visitors are welcomed.

OSGOOD

A smorgasbord will be served at St. John's parish here on Sunday, July 25. The menu will include ham, turkey, meat loaf, chicken and homemade noodles. Serving will be from 3 until 7 p.m.

DIAMOND

Chicken and beef dinners, with all the trimmings, will be served from 12 noon to 4 p.m. at the 68th annual homecoming celebration sponsored by St. Mary's parish. Entertainment plans promise something for everyone. The public is welcome to this annual event.

TERRE HAUTE

The Single Catholic Adult Club will hold a picnic at Hulman Beach on Sunday, July 25. Those attending are to meet at Schulte High School at 12 noon.

Hospital pledges exceed $94,000

The staff and employees of St. Vincent's Hospital, Indianapolis, have completed a successful campaign to raise $94,050.00 in the city-wide effort of the United Hospital Campaign for $15,500,000.

Sister Mary Helen, D.C., announced that the total pledged was $94,523—exceeding the goal by five per cent.

PRONOUNCES VOWS—Friar Michael Christiani, of St. Mary's parish, Navilleton, Ind., pronounced his temporary vows as a Conventual Franciscan at a concelebrated Mass on July 15 at the St. Anthony Novitiate, Auburn, Ind. Principal concelebrant was Very Rev. Albert M. Leis, O.F.M. Conv., Minister Provincial of the Province of Our Lady of Consolation. Nine other young men pronounced their simple vows and one was admitted to solemn profession.

Kane

(Continued from page 7)

lege professor with some years of experience.

A college degree today is about as much a social achievement as an intellectual one, and sorry to say, not infrequently more of the former than the latter.

Some parents push their sons and daughters into college somewhere and somehow regardless of their limited ability and sometimes in spite of an almost complete lack of it. Some colleges are bursting at the seams. Others aren't and one can always find some that aren't if he looks long enough, hard enough and far enough.

How much disservice they do their children is difficult to calculate. Those who do not make it feel a sense of shame and inferiority. They think they are beginning their lives as failures, whereas in reality, dropping out of college may be the best thing in the world for them. Here again, an adequate counseling program for such youngsters is needed.

●

Then there are those who for economic reasons never went to college. Recently I was introduced to a young girlfriend of one of my students. Naturally, I began to ask the usual questions: where are you from and such. She immediately blurted out "I didn't go to college." And she said this as though it were some kind of stigma.

Finally, you ought to realize that while some parents pick up the entire tab for college, including extra summer schools for flunks, others don't. I know boy and girls too who have worked during the summers, had part time jobs during the school year and have paid all of their tuition, living expenses and even bought their own clothing.

There are others who have helped with expenses and borrowed money through government loans which they are repaying or have repaid out of later earnings. Please don't cherish the illusion that all students, college or high school, are a group of lazy, ungrateful slobs whose philosophy of life is to take Dad over. Some are. But most that I have known and, I have literally known thousands, are not.

But suppose a father does have such a son or daughter. What has he lost in his sincere efforts to provide an education? Unless he is extravagantly indulgent and encourages such attitudes, he has lost nothing. He had the satisfaction of doing what he bargained to do when he married: "rear children." The reward of doing one's duty is sufficient in itself.

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. CLAY TURNER, New Albany
MRS. HERMAN LONG, Columbus
MISS LULA EHRINGER, Sellersburg
ANNA WHITHAM, Osgood

FARMER'S VIEW

Time to hitch up

By DANA C. JENNINGS

One successful man said that his parents raised and educated six children on a 160-acre farm.

"But I was 21 years old before I knew that after-meal prayers ended with just 'amen' instead of amen hitch up, boys.'"

As this is written, the Wisconsin snow stands high by the door and the thermometer has dropped to zero three nights in a row. But every day the sun rides higher in the sky. Every thawing spell lasts a little longer and the snowmelt runs a little deeper. One of these days, surely, the last snowbank will vanish and the first green spears will pop up. Then it will be time to hitch up again and the rich smell of new-turned earth will follow the tractor.

Which of us thinks a fine big tractor, tons of machinery, high-priced seed, powerful fertilizers and deadly chemicals will, alone make a crop? Without the land, God's greatest material gift to man, there would be no hitching-up. Without the sun and the rain, all the costly equipment and supplies in creation would avail us nothing.

Without God's power and help there would be no crop. Perhaps now is the time to do a little spiritual hitching-up, to hitch ourselves in harmony with the will and power of the Creator, for without Him our work is naught. We sow in vain without Him; unless He wills it, we shall not reap.

How better to "hitch up" to the divine will than by prayer, and perhaps observing the age-old spring rite of Rogation Days, when we implore God's blessing for a bounteous harvest? St. Isidore's day has been switched to the Fall, but we can still pray to the Patron Saint of Farmers to intercede in our behalf. We don't try to plow without hitching up to the tractor. Let's hitch up to the power that wheels the universe, too.

Unity

(Continued from page 7)

liberty document at the last session when he said:

"It would have been disastrous if the vote on this very important question had, nevertheless, been extorted against the protest by the minority on the basis of the council regulations.

"The text has been carefully dealt with another time and gained in clearness."

And Cardinal Leo Suenens of Belgium was confident that both the statements of Religious Liberty and the Jews would be approved without major difficulty.

Others are not so confident. While the Church has recognized religious liberty in practice, it has refused to sanction it in principle. Its whole previous conception of truth runs counter to such an acceptance.

Generally, however, the progressives do not fear any overwhelming difficulty on either document. But some of them expressed apprehension that the papal intervention in the closing days of the last session might be a precedent rather than something unique. In such a case, nothing can be done.

THE BROADER dialogue with other religions and non-believers, which has been initiated as a result of Christian ecumenism, is expected to be even more difficult than Christian unity. The separated Christian, although separated, is still a Christian. Ignorance hampers dialogue with other religions and ignorance and some antipathy make dialogue with non-believers extremely difficult.

Cardinal Paolo Marella, head of the new Secretariat for non-Christian Religions seems unsure of what needs to be done. Since leadership at the center presently seems unlikely, some interested bishops and religious orders have been discussing the setting up of dialogue units at diocesan and episcopal conference levels.

Meanwhile, Pope Paul's call to the Jesuits to fight atheism hardly seems an auspicious invitation to dialogue with non-believers. But Cardinal Franziskus Konig of Vienna, who heads the new secretariat in this field, said recently that he had great hopes for dialogue but that it would be difficult and delicate.

"Who is the non-believer who wants to talk to the Church?" he asked. "We can show them that we want to live in peace; that we don't want to fight. We want to show them our good will. For what we have in common and can seek together, we can say, 'Let us co-operate.' But it will be slow and tedious to win trust and enter a real dialogue."

The cardinal, however, seems more interested in dialogue with non-believers in the satellite countries of Eastern Europe than with those in private life in the West.

Late vocations' house for nuns founded in East

FAIRFIELD, Conn.—The Sisters of Notre Dame de Namur will establish a house for delayed vocations to the Sisterhood at their provincial house and novitiate here.

The new foundation, to be known as "Caritas," will be established in a wing of the novitiate.

Candidates for the delayed vocations program from all five U.S. provinces of the Sisters of Notre Dame de Namur will come here to begin their training. Candidates will undergo a postulancy of three months before entering the two-year novitiate period, after which they will profess final vows.

The first year of novitiate will be spent at another convent of the community.

Dallas University will establish seminary course

DALLAS — A department of seminary education has been established at the University of Dallas to provide four years of college training for seminarians.

Students will receive a bachelor of arts degree and be ready for a four-year course in theology which is the final phase of priestly studies. The seminarians may major in any of the 15 degree plans offered by the university, which is a diocesan institution, and will fulfill all university requirements, Bishop Thomas K. Gorman of Dallas-Fort Worth said.

They will be housed in a university dormitory this fall. Plans call for construction of a seminary complex on the campus in the near future.

The university's seminary course will be open to candidates for the priesthood from any diocese. It will begin this fall, offering three years of courses, and will add the fourth in September, 1966.

Pope tells actors of responsibility

VATICAN CITY—Pope Paul VI told actors they have moral responsibilities which must "never be forgotten or neglected."

The proper role of the stage, he said, was to elevate people morally and spiritually to the highest expression of the human spirit.

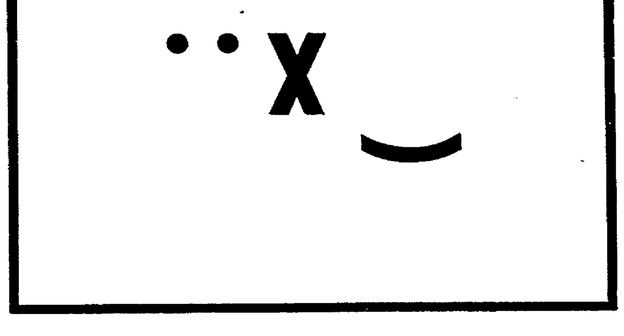
The Pope spoke during an audience to members of the Italian Theater Center.

Speaking of the great responsibility of actors to their audiences, he said his appeal to "the noble elements of your profession" was "all the more imperative when there is a tendency in the world of entertainment toward what is most misleading and cheap."

The Pope concluded by voicing hope that actors would "always keep to the highest ideals, never give in to the temptation of easy going but to serve nobly whatever is morally sound."

Bishop honored

ESSEN, Germany—The Catholic University of Mexico City has given its award for the promotion of international social communities to Bishop Franz Hengsbach of Essen. Bishop Hengsbach is head of the German bishops' fund for Latin America.



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Annual Picnic
Sunday, August 1

Chicken Dinner served from 11:00 to 2:00
Adults $1.50 Children 75c
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Two Lutherans become Benedictine novices

STOCKHOLM—Two Swedish Lutherans have become novices at the Catholic Benedictine monastery of Kloster Erlach near Linz, Austria.

They have not been received into the Church but intend to remain Lutherans. When they finish their novitiates they plan to return to Sweden and start a Lutheran religious community that will follow the Benedictine rule.

The two were received at the monastery following an agreement between Bishop Franz Zauner of Linz and Lutheran Bishop Olof Herrlin of Visby, Sweden, who blessed the Benedictine habits the novices were given on their reception at Kloster Erlach.

BISHOP HERRLIN is trying to build up a religious community life in the Church of Sweden (Lutheran) on an ecumenical basis.

The two novices are Ove Lindell, a theologian, and Bengt Olof Kalde, an artist and art historian. They are members of the Brotherhood of the Holy Cross, an organization of high church Lutherans in Sweden. ("High church" is a term applied to certain members of the Anglican and Lutheran Churches whose beliefs approximate in varying degrees the teaching of the Catholic Church.) The aim of the brotherhood is to help young men find out if they have a vocation to monastic life. Its leader is a young Lutheran clergyman, the Rev. Hans Cavallin of the Nar parish in the Visby diocese.

THE ECUMENICAL initiative of Lindell and Kalde is expected to have far-reaching consequences for the high church movement and the Lutheran Church as a whole in Sweden. But it is not the first effort to found monastic life on an ecumenical basis in the state Church of Sweden.

In 1948, Marianne Nordstrom, an artist from Uppsala, a novice at St. Hilda's priory of the Anglican Order of the Holy Paraclete. In 1954 a Lutheran branch of the order was founded in Sweden and Sister Marianne was received as its first member by the Rev. Gunnar Rosendal, theologian and high church leader in the Lund diocese. Sister Marianne later built up the Swedish branch in the Uppsala archdiocese where she and other Sisters run a boarding house for women students and a retreat house.

Group in Britain pledges campaign for all-Latin Mass

LONDON — The Latin Mass Society of Great Britain opposes a suggested compromise that the Mass be partly in Latin and partly in the vernacular.

A statement issued by the society states that it has decided to go ahead with its aim of seeking an all-Latin Mass "as an alternative to the vernacular Mass on all days on which there is more than one Mass."

Sir Arnold Lunn, society president and a convert, said: "Both the Latin Mass and the vernacular Mass meet real needs, and we, who do not seek to deprive the vernacularists of the type of Mass which they prefer, are perplexed by the ungenerous attitude of those who hope the Latin Mass will soon disappear.

"The Latin Mass is a precious link with home for the exile working in a foreign country. . . . The intrusion of nationalism into our devotions is effectively prevented by the use of Latin. Many like to hear Mass in the language in which it was said and heard by martyrs, past and present."

Nun appointed

HARRISBURG, Pa. — Gov. William W. Scranton has appointed Sister M. Lawrence McKenna of the Medical Mission Sisters to the Governor's Commission on the Status of Women. Sister Lawrence is stationed at her order's headquarters in Philadelphia.

Convention kit

WASHINGTON—The National Council of Catholic Men has published a kit containing the principal proceedings of its 1965 convention, held in Dallas, Tex., April 28 to May 1.

Swahili Bible

AACHEN, Germany—The sum of $12,000 collected by Catholic youth of the archdiocese of Paderborn will be used for printing a Bible in Swahili, a major language in East Africa.

† Remember them in your prayers

INDIANAPOLIS

† **ANNA WYSS**, 79, Sacred Heart Church, July 16. St. Joseph Cemetery. Mother of William V., Victor H. and John E. Wyss, Dorothea McCardle; sister of Alphonse Derleth and Frieda Hegner.

† **ROBERT J. HIATT**, 49, Immaculate Heart of Mary Church, July 16. Holy Cross Cemetery. Husband of Ruth; father of Robert L., Thomas E., John R., Susan E., Nancy J., and Mary Ann; father of Jack, Lawrence and Raymond Hiatt and Naomi Sutherland.

† **MARY C. CARPENTER**, 77, St. Patrick's Church, July 17. Holy Cross Cemetery. Mother of Charles, Edward and Francis Carpenter, Lucille Carmichael, Mary Hicks, and Dorothy Riggs.

† **MARGARET T. HILL**, 85, St. Patrick's Church, July 19. Holy Cross Cemetery. Sister of Nicholas, Jacob and William Nauert.

† **ANNA A. OKEY**, 64, Holy Name Church, July 19. Holy Cross Cemetery. Wife of George B.; mother of Anthony, Joseph, Paul, William, Robert, James and George Okey, Mrs. Robert Biehl, Mrs. John Logan, Mrs. Howard Heath and Mrs. Thomas Lanagan; sister of Mrs. John Fahle, Jewell and Kathryn Small.

† **CHARLES W. DAY**, 43, St. Jude's Church, July 20. Calvary Cemetery. Husband of Theresa H.; father of Danny, Jerry, Ronnie Joe, Susan, Glenda, and Charlotte; son of Mrs. Frances L. Day; brother of Helen Coffman, Juanita Friedrich, Frances Stacy and Paul and Thomas Day.

† **MICHAEL W. MORGAN**, 22, SS. Peter and Paul Cathedral, July 20. Calvary Cemetery. Son of Mr. and Mrs. Ralph Morgan; brother of Linda Louise Gibbs.

† **CATHERINE KELLY**, 38, Our Lady of Greenwood Church, July 20. Holy Cross Cemetery. Wife of Meredith W.; mother of Donald, Gary, Kevin, Timothy, Mary Jane and Kathleen Kelly; daughter of Mrs. Pearl Carrico; sister of Martin, Robert, Thomas, Gary, James, Hubert and Ronald Carrico, Dorothy Sommer, Gayle Greve, Mary Quillen, Vivian Danford and Phyllis Quillen.

† **UDELL L. KOCH**, 45, Holy Name Church, July 21. St. Joseph Cemetery. Wife of Robert J.; daugther of Sam Cox; sister of Opal Cox.

† **CLIFFORD C. HARMENING**, 60, St. Lawrence Church, July 21. St. Joseph Cemetery. Husband of Florence I.; father of Margo Harmening; brother of Mildred Felton and Maurice Harmening.

† **EDWARD F. HUMMEL**, 66, Little Flower Church, July 22. St. Joseph Cemetery. Brother of Clara Hummel, Mary C. Shaver and Lucille Yelton.

† **MILA K. WOLF**, 65, Our Lady of Lourdes Church, July 22. Calvary Cemetery. Mother of George W.; sister of Irene Cannaday, and Isabella Maxey.

RICHMOND

† **MARY BAKER**, 74, St. Andrew's Church, July 19. Church Cemetery. Mother of Mrs. James Daughtery and Mrs. Charles Hartman, both of Richmond; Mrs. Bernard Driver of St. Joseph, Mich.; and Mrs. Leonard Krowonowski, of Tinley Park, Ill; Warran, Kenneth and Richard Bawer, all of Richmond; sister of Mrs. Hilda Koorsen, of Ft. Wayne.

ST. MEINRAD

† **MARGARET DICK**, 43, St. Meinrad Church, July 19. Church Cemetery. Daughter of Mr. and Mrs. John H. Dick, of St. Meinrad; sister of Sylvester, of St. Petersburg, Fla.; John A. Dick, of Evansville; Mrs. Ed LaGrange of Tell City, and Mrs. Leo Sprinkle, of St. Croix.

NEW ALBANY

† **MARY B. RUSK**, 59, of St. Mary Church, July 16. Church Cemetery. Two brothers and a sister survive.

† **CAROL ANN LILLY**, 22, St. Mary Church, July 20. St. Mary Cemetery. Wife of David C.; mother of Pamela Jean and Cynthia Marie; daughter of Mrs. Joyce Kerstings, all of New Albany. Also surviving are a sister and three brothers.

COLUMBUS

† **MARCELLA STIER**, 49, St. Bartholomew's Church, July 8. St. Louis Cemetery, Batesville. Daughter of Mrs. Rose M. Firsich, of Batesville; wife of William; mother of Sandra Kay, Diane Lucille and Donald J. Stier. Three brothers and a sister also survive.

TERRE HAUTE

† **SARAH J. COAKLEY**, 74, St. Ann's Church, July 15. Calvary Cemetery. Wife of Thomas; mother of Mrs. Robert Torrence, Thomas Coakley and Edward Coakley, all of Terre Haute; sister of Josie McQuade, Mrs. Max Scully and Tom McQuade, all of Linton, Ind.

SIBERIA

† **JOHN ENGLERT**, 93, St. Martin's Church, July 16. Church Cemetery. Father of Othmar Englert, of Adyesville; Robert Englert, of Louisville; Mrs. Lorena Klem, of Louisville; Mrs. Ted Welp and Miss Olivia Englert, both of Siberia.

Visual equipment grant given Woods

ST. MARY-OF-THE-WOODS, Ind.—St. Mary-of-the-Woods College has received a $2,000 award of visual communications equipment from the 3M Company, according to Sister Marie Perpetua, S.P., college president.

Formal presentation of the equipment will be made Monday, Sept. 20, at a reception to which faculty, local members of the college's board of lay trustees and alumnae will be invited. Following the presentation, a demonstration of the equipment will be given by company representatives.

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FRANK LAUCK

FIRST SESSION REPORT

Jesuits back fight for racial justice

By PATRICK RILEY

ROME — Representatives of the world's 36,000 Jesuits, taking a year-long breather from their policy meetings in Rome, announced that they had committed the Society of Jesus to the struggle for racial justice.

Other decisions taken by this 31st general meeting of the Society of Jesus bear on the government of the society, the education of its members and the practice of religious poverty. In all three fields, decentralization and modernization were keynotes.

The society also formally responded to the mandate given it by Pope Paul VI when the general congregation convened early in May: to undertake a determined and thoroughly planned struggle against atheism in all its forms.

"To the Society of Jesus," the Pope said at that time, "whose distinguishing mark is the defense of the Church and of holy religion in moments of greatest danger, we entrust the task of resisting atheism with all its strength."

THE BULLETIN issued by the general meeting at the end of its first session (July 15) was the first of its kind in history. Also, for the first time in the four-and-a-quarter centuries of the society's existence, bulletins on the progress of the meeting were sent regularly to Jesuits everywhere.

In this and in other matters, the Jesuits assembly was following the lead of the Second Vatican council," and in fact its history has followed roughly the same path. At the outset most issues facing it were susceptible, broadly speaking, to two solutions: conservative or liberal. As at the Vatican council, debate at the Jesuit general congregation was long (660 speeches in all) and spirited. The decrees adopted by the Jesuits have all had a markedly liberal thrust.

The decree on the social apostolate pledges them to struggle against racial injustice. It also insists on attention to the problems of the underdeveloped nations, and in participation in the activities of the great international organizations.

One American Jesuit said that in many parts of the world the society long has been involved in the struggle for racial justice. He said that in the New York province Jesuits "have stopped waiting for Negroes to come to their schools" and have actively sought to bring Negroes into Jesuit high schools. He said that Jesuit seminarians play an important role in this activity, spending much of their summer vacations as youth counselors among the Negroes.

THE GOVERNMENT of the society has returned to the original ideal of its founder, St. Ignatius Loyola, giving newly elected superior general, Father Pedro Arrupe, only four "general assistants" who serve as his counselors. At the same time the society has retained regional assistants (now II in number), but solely as specialists in the problems of the society in various geographical areas. These regional assistants now are nominated by the superior general rather than elected by the general congregation as previously was the case.

Prompted by the serious illness and virtual incapacity of the late superior general, Father John Baptist Janssens, the society has made provisions for the retirement of the general, who is, however, elected for life as under former regulations.

The general is now authorized to give broader powers to provincial superiors.

Another step toward decentralization of the society, long a prototype of a highly centralized organization, was made in the decree on the education of young Jesuits. This decree allows experimentation on a national or regional level. The final legislation on the education of Jesuits awaits the outcome of such experimentation and the word of the Second Vatican Council on the education of priests and Religious.

(One Jesuit, describing this forthcoming decree as "a real Magna Carta," said it will leave room for Jesuits to take their philosophical and theological studies at Catholic universities or even, in some cases, at non-Catholic universities, instead of at exclusively Jesuit institutions.)

THE DECREE on poverty removes the need for obtaining special permission to ask fees in certain Jesuit institutions. The former system presupposed a world in which wealthy patrons—usually rulers — founded such institutions and endowed them with funds for maintenance.

It renews the emphasis on the common use of the society's goods, and submission to the universal law of work.

Remaining on the agenda for next year's session, slated to begin around the middle of September, is a re-examination of the spiritual formation of modern Jesuits.

47 Oldenburg nuns to observe jubilees

OLDENBURG, Ind.—Observance of the Diamond, Golden, and Silver Jubilees of 47 Sisters of St. Francis, here on July 26 will center around a Solemn Mass of Thanksgiving at 10 a.m., at which the jubilarians will publicly renew their vows.

Celebrant of the Mass, to be offered in the presence of Archbishop Schulte, wil be Father Bertus Grassmann, O.F.M., assistant pastor of Holy Family parish Albuquerque, New Mex.

Other ministers include: Father Stanislaus Maudlin, O.S.B., Pierre, S.D., deacon; Father Roy Effler, O.F.M., Southfield, Mich., subdeacon; Father Joseph C. Heskamp, Hamilton, O., and Father Charles A. Hescamp, S.V.D., Perrysburg, O., masters of ceremony.

The sermon will be preached by the Very Rev. Vincent Kroger, O.F.M., motherhouse chaplain.

MARKING the completion of 60 years of religious life are: Sister M. Gonsalva, Sister Herman Joseph, Sister M. Isabelle, Sister Mary Lawrence, Sister M. Majella, and Sister Rose Angela.

Fifty-year celebrants include: Sister M. Adelma, Sister Mary Alice, Sister Anna Paulette, Sister M. Bernardine, Sister M. Blanche, Sister Cecilia Marie, Sister Mary Charles, Sister M. Colette, Sister Emma Marie, Sister M. Florentine, Sister M. Genevieve, Sister Henry Marie, Sister M. Huberta, Sister Jane Louise, Sister Mary John, Sister M. Justitia, Sister Margaret Clare, Sister M. Melchoir, Sister Mary Norbert, Sister Mary Paschal, Sister Mary Philip, Sister Mary Pius, Sister M. Romaine, Sister M. Teresita, Sister M. Theophane, and Sister M. Vitalis.

In the silver jubilee class are: Sister Damian Marie, Sister Francis Ellen, Sister Francis Joseph, Sister Mary Gilbert, Sister Jean Clare, Sister Jean Gabriel, Sister Judith Ann, Sister Marie Kathleen, Sister Mary Luke, Sister Margaret Ann, Sister Margaret George, Sister Miriam Clare, Sister Marie Padua, Sister Mary Patrick, and Sister Mary Thomas.

JUBILEE observances will begin with a community program of music and drama, July 25. Included will be: an address of appreciation to the jubilarians; choruses, including "This Is My Prayer" by Newman and "This Train" by Ehret; and a three-act play, "Haloes and Spotlights," by Father John O'Donnell, S.J.

Director of the play is Sister M. Francesca, of the English department of Immaculate Conception Academy, Oldenburg; in charge of the choral work is Sister M. Carolyn, aspirants' mistress.

THIRD ORDER SPEAKER—Father Stephen Hay, assistant pastor of Our Lady of Greenwood Church, Greenwood, Ind., will be the guest speaker at the meeting of the Sacred Heart Fraternity, Third Order of St. Francis, on Sunday, July 25. His topic will be "Love of Neighbor." The meeting will begin at 3 p.m. in Sacred Heart Church, Indianapolis.

MacEoin

(Continued from page 4)

At the last moment, it saw the red light and decided to negotiate. The labor leaders proved eminently reasonable if determined. They agreed to suspend their demands until a commission established the extent to which industry is capable of meeting them economically.

The agreement avoided a strike by bypassing the politicians. But they remain in the driver's seat. The findings of the mixed commission require legislative implementation, and this is currently being held up while Congress squabbles with itself and with the President.

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Why, everyone asks, do Colombia's politicians behave in this irrational and obviously suicidal way? Anyone who has lived and worked with them, as I have, known that they are not stupid. Rather, they are intelligent, educated and sophisticated, but victims of their experience and their pride.

Their experience is that a small self-perpetuating group has always run the country according to its whims and for its own benefit. For 150 years since Independence, it has been able to afford the luxury of stylized internal conflict for which the country—not the contenders—pays, a conflict which in modern times has taken on the appearances though not the reality of democracy.

Economic pressures alone will not change this situation This group's tight control of the entire economy has always enabled it to pass on hardships. Even when the price of coffee collapses, for example, the middleman retains his profits. The small grower suffers, but he must market his crop, no matter how low the price. The socio-economic system thus works well economically for the ruling groups. They have no inducement to seek change.

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Money, nevertheless, is not the primary motivation of the behavior of the politicians. I reserve that place for pride. They would accept economic progress if possible without a levelling of class boundaries. What they fight is the threat to their status, to their arbitrary authority over their fellow citizens. They do not want economic progress if the price is an egalitarian society, as it inevitably is.

Colombia's tragedy is that a ruling class blinded by past success does not see that old techniques, geared to a static society, no longer work. Since World War II, major dynamic factors have been injected. One is a population explosion which has already increased the population to twice the level that the present economy can efficiently absorb. Another is the revelation of rising expectations, the awareness among the poor that a better life is possible.

I have given Castro and the Communists no credit for Colombia's crisis. They, of course, wait impatiently in the wings to be summoned onstage. But they have played very minor roles in developing what promises to be high tragedy.

Their contribution even to the "violence" that has taken 300,000 lives since 1948 has been marginal, as the authors of the definitive "La Violencia en Colombia" demonstrate. That was the protest of the desperate against the conditions which the oligarchy still seek to perpetuate through its control of government.

Author of "Latin America: the Eleventh Hour," Gary MacEoin has just completed the volume on Colombia, Venezuela and Guianas in the Life World Library.

Gov. Rockefeller honored by CEF

NEW YORK—Gov. Nelson A. Rockefeller of New York has received the top national award of Citizens for Educational Freedom.

The governor, who received the award (July 16) at his office here, was cited for a pioneering approach which has done much to enhance freedom of choice and equality in education for all students, according to CEF executive director J. D. Buckley.

Buckley said Rockefeller's support of measures to increase state scholarships and to provide textbooks and bus transportation to students in both public and nonpublic schools have had a marked influence in the country.

The CEF award is presented annually to a public figure "who has courageously defended and promoted the rights of every American child in the field of education."

New department

NOTRE DAME, Ind. — The University of Notre Dame will inaugurate a department of psychology in September. Father Theodore M. Hesburgh, C.S.C., university president, named Dr. John Santos, co-director of the Program in Reality Testing at the Menninger Foundation, Topeka, Kan., as acting department head.

Bishop repeats 'apparitions' warning

SANTANDER, Spain — The apostolic administrator of the Santander diocese has reiterated earlier appeals asking "all the Christian faithful" not to visit a village in the diocese which has allegedly been the scene of supernatural apparitions.

Bishop Eugenio Beitia Aldazabal at the same time "explicitly and formally," forbade priests to go to the scene without express and individual permission of the diocesan authority.

In his official statement, Bishop Beitia revealed that the Congregation of the Holy Office in Rome has requested information about the apparitions, which are said to have taken place in the mountain hamlet of Garabandal, about 50 miles from here. Four Garabandal girls claimed to have had visions of the Blessed Virgin Mary at various intervals since 1961. One of them, Concepcion Gonzalez, 16, has said that she received an "important message" from St. Michael the Archangel on June 18.

BISHOP BEITIA said that as a result of prior publicity, about 1,000 persons — most of them from France — traveled to Garabandal hoping to witness the June 18 happening.

A spokesman for the Santander diocese, in a statement issued less than a fortnight before the bishop's, had recalled that the diocese had issued warnings about the Garabandal affair twice in 1961 and again in 1962.

Bishop Beitia in his new statement said, "We beg all the Christian faithful to refrain from fostering through their presence in San Sebastian de Garabandal the environment which has sprung up around these apparitions and spiritual communications."

THE BISHOP did not, however, deny that the alleged visions might have taken place. But he said that after intense investigation, the diocese cannot declare that the phenomena are "supernatural" in character. He did say, however, that the diocese has "not discovered cause for condemnatory ecclesiastical censorship" either in the teaching or the spiritual recommendations said to have been made, "since they contain exhortations to prayer and sacrifice to eucharistic devotion, to devotion to Our Lady in forms traditionally praiseworthy, and to a holy fear of God who is offended by our sins."

Bishop Beitia acknowledged "the good faith and religious fervor" of those who have gone to Garabandal, asked that they follow his request to stay away "trusting the hierarchical Church and its teaching authority."

Priests and nuns at hootenanny

WASHINGTON — They staged a hootenanny on the mall in front of the National Shrine of the Immaculate Conception here —and the principal participants were priests and nuns.

The event (July 17) has grown into an annual program for summer students at nearby Catholic University of America, plus residents of religious houses in the neighborhood.

Nuns in brown, black, gray and white habits, seated on the grass in front of the shrine building, led neighborhood residents and tourists in handclapping accompaniment to the singing and guitar-playing.

Card. McGuigan reported critical

TORONTO — Cardinal James McGuigan of Toronto was in "critical" condition after suffering a "severe" stroke, spokesmen for the Toronto chancery said.

The 70-year-old cardinal was battling for his life after being stricken on July 17 at his residence. His condition was too critical for him to be moved at once to a hospital, the chancery reported.

A spokesman said Cardinal McGuigan had been in poor health for some time. He was hospitalized earlier this year but returned home several weeks ago.

Cardinal McGuigan, first representative of English-speaking Canada and the fifth Canadian in history to be named to the College of Cardinals, has been archbishop of Toronto since 1934. In that position he is spiritual leader of more than half-a-million Catholics.

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ARCHDIOCESAN Bulletin
OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

ST. BRIGID AUXILIARY A.O.H. PICNIC
Sunday, July 28 — 4 P.M.
58 North Irvington (Rear)

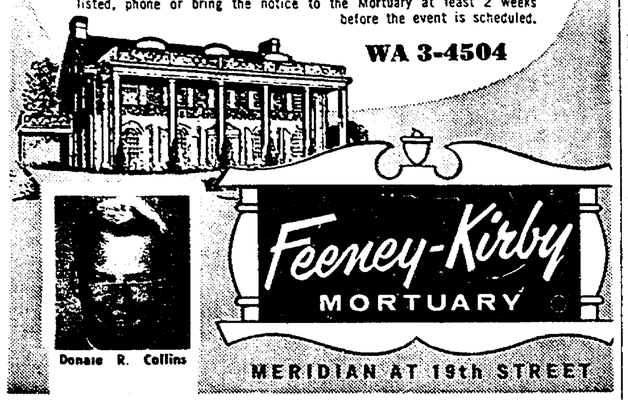
"TOPS IN FOOD" — SUMMER FESTIVAL
St. Christopher — 5337 W. 16th St., Speedway
Thursday, Friday, Saturday — July 29, 30, 31
Carry Out—4:30 P.M. Dinner — 5:00 P.M.
Rides — Games — Prizes

Indianapolis South Deanery Council
1ST QUARTERLY MEETING
St. Catherine's School Hall — 1109 E. Tabor
Wednesday July 28 — 7:30 P.M.

St. Pius X K of C Guild PATIO DANCE
71st and Keystone — Music by Dave Rathz
Friday, Aug. 6 — 9 P.M. - 12 Midnight
Informal $3.00 Per Couple

These announcements are availabre 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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