

Pope Paul VI voices warning on Marxism

VATICAN CITY — Pope Paul VI has reminded Christian workers that the Church has not and cannot adhere to "the false conception of man, history and the world which is typical of radical Marxism."

"The atheism it professes and promotes," he said, "is a blindness which man and society will have to pay for in the end with the gravest consequences. The materialism which derives from it... extinguishes man's true spirituality and his transcendent hope."

"The class struggle raised to a system harnes and impedes social peace and inevitably ends in violence and oppression, leading to the abolition of liberty and the establishment of a ponderously authoritarian system naturally inclined toward totalitarianism."

Nevertheless, he told 15,000 representatives of Christian labor, the lay apostolate and social action movements in 35 nations, "the Church does not bypass any of the claims for justice and progress of laborers. Let it be once more affirmed that the Church by rectifying errors and deviations does not exclude from its love any man—any worker."

THE POPE'S address (May 22) followed a consecrated Mass in St. Peter's basilica commemorating the 75th anniversary of the publication of Pope Leo XIII's famous encyclical on the condition of the workingman, *Rerum Novarum*, which has served as a blueprint for the Church's subsequent social teaching. Among the

concelebrants from six continents was Bishop John J. Wright of Pittsburgh, representing North America.

Pope Paul reduced the message of *Rerum Novarum* to seven "elementary propositions," which he called fundamental axioms.

"First, the Church has been thoroughly interested in the social question. Nobody can reproach it for its absences from the problem, for its timidity, superficiality or inconsistency. The Church has heard the cry of anguish of the working proletariat and even made it its own, not as a tinder of hatred and revenge, but as a demand for love and justice. Even before concerning itself with the needs and rights of others, it frankly recognized its own new duty which the history

of human vicissitudes placed before it—to concern itself with the working world, to place itself at the side of the defenseless and to seek with them and for them better living conditions."

The second axiom founded on Leo's encyclical, Pope Paul said, is that "the Church has proclaimed the dignity of labor of whatever kind so long as it is honest, and supported it with wonderful argumentation. There has even been talk of a 'theology of labor' and in the thought of the Church human activity, including that which is manual or executive, has been recognized in its most human and most mysterious implications..."

"THE THIRD axiom is that the Church has made its own the principle of the progress of social justice, that is to say, of

the necessity of promoting and implementing the common good, not only by its speculative doctrine which it has maintained ever since the evangelized message proclaiming blessed all who hunger and thirst after justice) but also by its practical teaching. This promotion of the common good involves reforming existing legal norms whenever they do not take into account a just distribution of the advantages and burdens of life in society..."

"The fourth axiom," he said, is that "the Church has never been afraid to descend from the lofty sphere proper to it to the sphere of the concrete conditions of social life. Like the Samaritan in the Gospel parable, the Church has descended from its purely religious concern with the cult of worship and become a minister of charity—not only individual charity, but social charity. It has shown its concern in the economic field. It has spoken on the relationship between capital and labor, on the right of the labor contract, on wages, assistance, family allowances, private property and savings—on a hundred practical questions essentially connected with the honest and legitimate necessities of life."

"His charity armed itself with progressive demands which it described as human and Christian and therefore right. It assessed the aspirations and interests of the poorer classes and did not hesitate to search among them with wisdom and prudence and a far-reaching courage to find new rights to be satisfied. It aspired and still aspires to obtain legislation contrary to privilege and selfishness which

will protect the weak, humble and disinherited. Indeed, it has demanded that the state intervene, not in order to take over rights and functions which belong in a free society to citizens, whether individual or associated, but to protect the freedom and equality of citizens themselves and to assume the exercise of those activities which only the public authority can pursue if the common good is to be completely guaranteed."

"THE FIFTH axiom (is that the Church has recognized the right to form trade unions. It has defended and promoted it, overcoming a certain theoretical and historical preference for corporative forms (guilds and mixed associations). It took cognizance not only of the strength of numbers which the exercise of unionizing was bound to exert upon a society oriented

toward democracy, but also of the fruitfulness of the new order which could spring from workers' unions—at awareness on the part of the worker of his dignity and his position in the social framework, a sense of discipline and solidarity, a spur to professional and cultural advancement, a capacity to participate in the productive cycle no longer as a mere executive instrument, but to some extent at least as a sharer in responsibility and an interested participant as well."

The Pope's sixth axiom included his condemnation of the theories of Marxism, perhaps the strongest statement of discipline and solidarity, a spur to professional and cultural advancement, a capacity to participate in the productive cycle no longer as a mere executive instrument, but to some extent at least as a sharer in responsibility and an interested participant as well."

The fact that it was made on the eve of the Italian national (Continued on page 9)



Hallmark of Spring

Novitiate State Knights to push returning to 'fair bus' laws Oldenburg

OLDENBURG, Ind.—St. Joseph's Brothers School, which has occupied the former theology school facilities of the Franciscan Fathers here since 1958, will be moved to Mt. Airy (Cincinnati), O., in late summer.

According to an announcement by Very Rev. Sylvan R. Becker, O.F.M., provincial of the Franciscans, Cincinnati province, the buildings will house the Order's novitiate, now at Mt. Airy.

About 29 seminarians and 14 brother-candidates are expected to move into the new novitiate in August when the transfer takes place.

FATHER BECKER, who headed the training school before his election as provincial, cited the Brothers' need to be located closer to specialized and technical schools and universities.

"They train to become teachers, carpenters, electricians, cooks, automobile mechanics and printers," the provincial stated in his announcement.

THE NOVITIATE is a year of intensive spiritual preparation for candidates to the Franciscan Order. Seminarians begin their year as novices following P. McAdams, Jeffersonville, while brother-candidates enter after the third year in a seven-year training program.

The Indiana State Council of the Knights of Columbus has resolved to support "fair bus" legislation in the Indiana State Legislature. The action took place at the 65th annual state meeting of the Knights here, Sunday, May 22.

Adopted at the final convention session, the resolution states: "Whereas the primary and secondary parochial school students in the state of Indiana are the children of tax-paying citizens; and whereas these children attend state accredited schools under parochial auspices; and whereas these parochial and private schools are operated with a considerable savings for the taxpayers of the state of Indiana; and whereas the Indiana State Legislature may consider a bill to bus all children to the accredited schools of free parental choice, we, the Knights of Columbus of the State of Indiana in State convention do hereby resolve to give complete support to a fair bus bill if it gives equal and fair consideration to all of the citizens of this state."

IN OTHER actions, the Knights elected Robert S. Magg, Gary, state deputy, succeeding Alvin B. Holland, Logansport, Ind. Arthur V. Phillon, Mishawaka, was named secretary; Lawrence J. McAdams, Jeffersonville, Indiana, state treasurer; John W. Gerlach, Indianapolis, advocate; and John W. Plummer, Lafayette, warden.

Our Lady of Fatima Council 3228, Indianapolis, and St. Joseph's Council 3229, Indianapolis, will be merged into the Holy Family parishioners. Two years later, they established their house of theology studies which continued until 1958 when St. Leonard's College was built by Joliet, Ill., died May in Centerville, O. The novitiate 23 at St. Mary's Hospital, which is located in Oldenburg from Rochester, Minn. He was 68 years old on May 12.

AMONG individuals receiving certificates of appreciation was Edward J. Dowd, of Indianapolis, for "ten years of loyal and dedicated service to Columbianism as Master of the Southern District of Indiana." Maurice Koehert, of Laneville District 21, was named "outstanding District Deputy."

Dr. Lawrence J. Scheidler, of Muncie, received the annual Catholic Lay Action Award, and Michael McCafferty, of Crawfordsville, was named for the Catholic Youth Leadership Award.



The southern boundary of St. James the Greater parish, Indianapolis, and the northern boundary of St. Jude parish, Indianapolis, is hereby changed to Interstate 465, from the middle of Madison Avenue (Highway 431) eastward to the middle of Rural Avenue (extended).

THE CHANCERY OFFICE, By Order of the Most Reverend Archbishop

Bp. Kurz supports Fr. DePauw

GARDEN CITY, L.I., N.Y.—The controversial Catholic Traditionalist Movement headed by Father Gorman A. DePauw now has the active support and approbation of a "bishop-moderator." Bishop of Blaise S. Kurz, exiled Prefect Apostolic of Yungchong and Titular Bishop of Termini

Seventy-two years old, exiled 17 years ago from China by the Mao government, Bishop Kurz is now a U.S. citizen, a prelate who is a "guest" of the New York archdiocese headed by Cardinal Francis Spellman.

Bishop Kurz insists that canon law experts of the Roman Catholic Church will confirm that the founder of the movement, Father DePauw, is legally a priest of the Tivoli (Italy) diocese, assigned to him as secretary.

THIS VIEW clashes with the pronouncements of Cardinal Lawrence Shehan, Archbishop of Baltimore, who, holding that Father DePauw is still an archdiocesan priest, has told him to sever his associations with the CTM and, until he does, take no part in priestly functions; and Archbishop Edgardo Vagnaro, Apostolic Delegate to the U.S., and Cardinal Amleto Cicognani, the Vatican Secretary of State.

It also clashes with the announcements of Cardinal Spellman, who has stated that Father DePauw does not have his permission to operate within the New York archdiocese, and Bishop Aloisio Favara, of Tivoli, who agrees that the Belgian-born priest was never legally incardinated (transferred) to his See.

BISHOP KURZ said: "Documents of unquestionable canonical authenticity and validity clearly proved that Father DePauw is no longer under the jurisdiction of the Cardinal Archbishop of Baltimore, but is a duly incardinated priest of the Diocese of Tivoli-Rome serving my personal secretary under my direct episcopal authority."

He said that Cardinal Shehan's suspension of Father DePauw (Continued on page 9)

88 teachers are needed for grades

Openings for 88 elementary teachers in Indianapolis-area parochial schools were announced this week by the Archdiocesan School Office, as schools filed their enrollment reports and teacher needs for the fall semester.

Sister Mary Dennis, O.S.F., School Office Supervisor in charge of the Placement Bureau, told the Criterion that applications for positions are now being accepted. Interviews will be conducted at the Archdiocesan School Office, 131 S. Capitol Ave., Indianapolis.

Needs include replacements for 40 primary teachers, 31 intermediate teachers, 10 junior high teachers and seven part-time positions. A few openings remain in diocesan high schools, in mathematics, sewing and business.

According to the current wage scale for elementary teachers, first-year teachers with a degree and elementary license will be paid \$4,000, while those with a first-year license or with a college degree and no license is \$3,600.

There are 315 teachers now serving on the faculties of the Indianapolis-area parish schools. Less than half are nuns.

THE BIBLE

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AT ST. SIMON'S, INDIANAPOLIS

Saturday religion classes 'booming'

On Saturday morning the sight of several hundred children with books in hand alighting from buses and station wagons at school is likely to surprise the passerby. Can it be a pep rally, school play, or graduation party?

At St. Simon's School on the far northeast side of Indianapolis, the children—412 of them—are arriving for Saturday religion classes. The parish, under the direction of its pastor, Father Earl Feltman, has organized one of the largest and smoothest running religious instruction programs for public school children in the archdiocese.

Religion classes occupy 14 rooms in St. Simon's School and meet each Saturday morning from 9:30 to 11. Because St. Simon's is one of the largest in the archdiocese to drop first grade last fall, about half of the children enrolled in the Saturday school are first graders. The remaining 200 are Catholic children in Grades 2 through 8 who are attending public schools.

SEVERAL reasons explain the large public school enrollment of parish children in the upper grades, Father Feltman told this reporter. One of these reasons is the very size of the parish itself, extending from Arlington Avenue on the west to County Line Road (edge of Marion County) on the east, and from 21st Street on the south to 38th Street and on Road 67 to 68th Street on the north.

"We have families moving in all year long," Father Feltman said, "and their children must be put on a waiting list to enter St. Simon's. In the meantime, they attend public schools."

Children of seismic families from Fort Harrison also account for some of the overflow.

A sizable group of newcomers, arrive from sections of the United States where parochial schools are scarce. These parents are public school minded. They have

into a new community and register their children in the nearest public school almost as a matter of course.

With its high enrollment and age levels represented, the religion school at St. Simon's is regarded as a model of efficient organization. Parents pay \$3 per year to cover books and material. Attendance records are carefully kept, homework is assigned, examinations are regularly held, and report cards are issued.

The principal of the parish religion school is Richard Nuttall, an experienced public school teacher and administrator. Mr. Nuttall is an eighth grade teacher at Public School 82 and is enthusiastic about the layman's potential as a religious educator. His assistant principal at St. Simon's are Gerald Burford, an Air Force recruiting officer, and Mrs. Mary Jones.

TEACHERS in the Saturday school are parish women who have volunteered their services. Father Feltman recalls that when the call went out last fall for teaching volunteers, the response was so great that a corps of substitutes can fill in when regular teachers must be absent.

"We could not exist without the dedication of our teachers," the pastor says. "They are all young mothers, some with five or six children, who give their Saturday mornings to the school

and also spend four or five hours during the week getting the lesson prepared."

Lay teachers attended a special series of conferences on religious instruction led by Father George Eloff this spring. Another orientation series will be held during the summer for those who have signed up for next year's instruction classes.

The adult Catholic who learned his catechism by rote and recitation needs time to get his bearing today, Father Feltman stated. In place of sterile drill and letter-perfect answers, religious education now emphasizes the right attitude toward all things spiritual.

Confraternity of Christian Doctrine text-books such as the "On Our Way" series used at St. Simon's introduce God as a loving Father and Christ as our Divine Brother and Teacher. Christian doctrine is "the good news" rather than a long list of do's and don'ts, and doctrinal truths are presented gradually in keeping with a child's growth and development.

THE BIBLE plays an important role in religion classes at St. Simon's. Bible stories are used extensively in the primary grades, and the Bible itself is used frequently in the upper elementary level.

The parish's School of Religion (Continued on page 9)

File draft on justice secretariat

ROME — Detailed, concrete plans for getting the Holy See's proposed secretariat for international justice off the drawing board and into action have been placed before Pope Paul VI.

The experts he summoned to Rome to make these recommendations finished their four-day meeting in an atmosphere of buoyant optimism. They abstained from any statement on the proposals they had made, but have made it seem to be forcing the Pope's hand.

But the secretariat, as conceived by those who proposed it at the Second Vatican Council, would be an educational and moral influence to help achieve international justice and development for the conquest of poverty in the world. It would not direct concrete projects like those already carried on by the Church and its agencies at various national and international levels.

AS ONE MEMBER of the Holy See's working group put it, the new agency's primary concern would be to spur the realization of the Church's social teaching as expressed in encyclicals and the council's Constitution on the Church in the Modern World.

It would promote educational programs to be carried out through Catholic institutions from bishops' conferences down through parishes. These programs would bring home to everyone the disparity between the wealth of some and the hunger, disease and illiteracy of more than half of mankind. These educational programs would also emphasize the new international interdependence stemming from technological and social changes. They would emphasize the relevance of the spirit of Christian poverty to today's world, and the relation of world peace to justice and economic development.

THE SECRETARIAT would put itself at the service of the existing program of social and technical assistance carried on by the Church in various nations, such as Catholic Relief Services, National Catholic Welfare Conference and the German bishops' relief agency, Misereor.

While the new secretariat would seek to be of service to existing programs and offer help to strengthen and expand them, it would not replace them or control them.

Jubilee Mass

A Solemn Mass of Thanksgiving will be celebrated at 11 a.m. Sunday, May 27, in St. Vincent's Church, Indianapolis, to commemorate the 50th Sacramental Jubilee of Mrs. E. P. Sheridan, Indianapolis, P.A., V.G. The many friends of Mrs. Sheridan, pastor of St. John's since 1948 and Vicar of St. Vincent's since 1957, are invited to the Mass. He has been in St. Vincent's Hospital since January, 1966.

ST. VINCENT'S VOLUNTEERS—Bringing reading material to patients is just one of the charitable acts performed by the teen-age "volunteers" at St. Vincent's Hospital in Indianapolis. Shown above from the left are Eva Kish and Cathy Ittenbach, both from Chelard High School, and Rosemary Johnson, Sheridan. The patient is Harry Geerth. Additional photos on page three. (Staff photo by Dennis Hoffman)