

Trujillo maps ruthless plan to seize churches, schools



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CAMPAIGN IN PRESS

Castro makes new move for schismatic church

The "socialist" regime of Cuba's Premier Fidel Castro shows signs of taking a new tack toward establishing a Cuban national church separated from the Holy See.

El Mundo and Combate, government-controlled Havana dailies, have been printing front page interviews and reports on a plea by pro-government priests for "Christian revolutionaries" to support the regime.

El Mundo reported the formation of a new organization called the "Christian Radical Advance." It replaces the old "With Cross

and Country" organization, whose "spiritual adviser" was Father German Lence, Father Lence, already under suspension by the Havana archdiocese, late last year established ties with the schismatic "Mexican Apostolic Catholic Church."

The Cuban press has been playing up the pro-regime statements of three Cuban priests—Father Lence; militia chaplain Father Guillermo Sardinas, and Father Ignacio Blain, O.F.M., former director of La Quincena, fortnightly published by the Franciscans in Havana.

At the same time, the press maintains a steady pitch its campaign to discredit the hierarchy and clergy as a whole. A major propaganda campaign has been under way to convey the impression that the hundreds of priests and nuns being expelled from the country have chosen to quit their posts because they lack "dollars."

Robert Berrellez, Associated Press correspondent in Havana, who was jailed during the Cuban invasion fiasco in mid-April, reported on arriving in Miami (May 19) that even the Apostolic Nuncio to Cuba, Archbishop Luigi Centoz, had been subjected to a rude treatment. Mr. Berrellez cited the treatment of the 78-year-old prelate who is dean of the schismatic corps in Havana's back up his suggestion that Premier Fidel Castro may have lost control of his own revolution.

The American reported that when he was being held with nearly 2,000 Cubans in Havana's La Cabana seminary, he most cordially with Archbishop Centoz in a corridor.

"He apparently had come in an effort to obtain the release of the Auxiliary Bishop of Havana, Msgr. Eduardo Bora Masvidal, and other priests detained with him," Mr. Berrellez said.

"The armed guard, barely in his twenties, was poking a finger into the chest of the auxiliary nuncio, who wore a look of utter consternation on his face.

"You," he spoke harshly, (using the informal Spanish "tu" instead of the more respectful "usted") "You must remember there are no special privileges granted, not even with Fidel's intervention. Fidel has nothing to do with these matters."

Bishop Bora Masvidal was subsequently released from prison. Both he and Coadjutor Archbishop Evelio Diaz y Cia of Havana were held in jail for three days immediately following the April 17th invasion attempt. Both have been kept under close surveillance by the militia since their release.

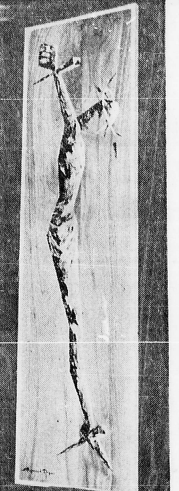
Say Cuban militia invaded churches

NEW ORLEANS—A priest and a brother belonging to the same order arrived here with vivid details of persecution at the hands of militia in Cuba.

The religious, both Italian nationals, declined to give their names for fear of reprisals. They left Cuba on an Italian freighter.

The brother said he was arrested in a roundup of about 200,000 people during the recent invasion of Cuba.

"Castro ran out of jails," he said, "and started using schools and even churches for prisons. The militia broke into the tabernacles of the churches, desecrated the Blessed Sacrament, crushed under foot the consecrated Hosts, made mockery of the Mass and kept church people prisoners in the houses of God."



ART EXHIBIT FEATURE — "The Crucifixion," an oil on walnut panel with maple trim, is the central work of senior art major Raymond Day of Marian College. Twenty-nine original works and 20 photographs done by the New Albany student are currently on exhibition at the college in fulfillment of degree requirements until June 4. The exhibit, reflecting four years' effort, includes oils, watercolors, pastels, wood engravings and lettering. (Staff photo)

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President honors 3 blind students, one from N. D.

WASHINGTON — President Kennedy presented awards of \$500 each for "outstanding scholastic achievements" to three blind students, including one from Notre Dame University.

The awards went to Daniel R. Webber, 24, of Saginaw, Mich., who will be graduated from Notre Dame's law school this (Friday) June 2. He is the son of Helen V. Aareskjold, 22, of Brooklyn, N.Y., a senior at Clark University, Worcester, Mass.; and Cheryl M. Marjan, 22, a senior at Wittenberg University, Springfield, Ohio.

Mr. Webber ranks in the top third of his class at Notre Dame. He was graduated from Michigan State University magna cum laude in 1958.

Mr. Kennedy referred to the three blind students as "outstanding" in a speech from the White House in which he had done extraordinary work."

The awards were presented on behalf of Recording for the Blind, Inc., of New York City, which provides textbooks and provides them free to about 2,200 blind students.

Plainfield drive goal announced

PLAINFIELD, Ind.—A goal of \$39,000 has been established in the debt reduction campaign being organized by members of St. Susanna's parish according to the pastor, Father Donald Coakley.

All 70 members of the campaign organization will meet in the parish school this (Friday) evening at 7:30 p.m. to make final preparations for the solicitation. A dinner-meeting will be held for the campaign workers on Thursday, June 1. Chairman of the drive is John Wubbolding.

SEMINARY CLASSES
BRUSSELS—Cardinal Josef van Roey, Archbishop of Malines, has started evening seminary classes to permit young men with vocations to start their training for the priesthood without at once giving up their earlier careers.

By "popular forces" and "justice of the people." These terms have come to mean that the Trujillo regime will send more goon squads under the command of the military or secret police to commit further acts of violence against the bishops.

WHILE THE outcry is usually against the "foreign bishops" and "foreign" clergy — the braver Dominican priests are not spared. Witness the destruction of the house of Msgr. Luis Henriquez (of Dominican birth and nationality). Three bombs were placed before the business establishments of the brothers of Bishop Hugo Polanco of Santiago. Vicious verbal attacks have been made since 1954 against Dominican citizen priests of the dioceses of La Vega, Santiago, and the capital.

Through the machinery of the Dominican party, Generalissimo Trujillo has been obliging every town and hamlet to hold meetings "reputating" Bishops Panal and Reilly and calling for their immediate expulsion. In these meetings it is the Bishops who are denounced as terrorists.

By threats of cancellation of all employment and threats of physical harm to the men, women and their families, forced Catholicism are forced to speak against their bishops. Neither the bishops nor the laity are permitted under the Trujillo dictatorship.

With it all the Trujillo propaganda machine is still trying to make the man who has ruled the country since 1930 appear as the respected and loved leader of the Dominican people. The Generalissimo announces visits to a couple of towns each week. All the machinery of his government goes into action to assure that the Generalissimo appears in grand parades before him in an act of homage and loyalty and praise.

ON SUCH VISITS Gen. Trujillo long insisted that the parish priests await him at the church door, escort him to the sanctuary, pronounce words of welcome and then sing a Salve Regina or a Te Deum for the "conservation of the General's most precious health."

When such a reception has not been accorded to the General by the parish priests, his displeasure is soon made evident—usually by the harassment of the secret police.

The General recently found no priests present in his visits to two small towns of the frontier and heeded the pleas of the townspeople for his "precious health." Upon returning to their parishes a few days later, the priests found their own homes and rectories destroyed. One rectory had been converted into a maternity hospital and the other into a residence for the local governor. The priests took up residence together in another house and a week later they were expelled.

(Continued on page 12)

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Memorial service set for war dead

Father Charles Ross, pastor of St. Pius X parish, will participate with representatives of other faiths in a general memorial service on Monument Circle, Indianapolis, at 4 p.m., Sunday, May 28. He is a former U.S. Army chaplain.

Clergy participants in addition to Father Ross include: Rev. G. Ernest Lynch, rector of Trinity Episcopal Church; Rev. R. H. Second, Christian Church; Dr. Stewart Hart-feller, pastor of Prentice Presbyterian Church; and Rev. Dr. W. C. Wootman, of the Indianapolis Hebrew Congregation. All are former chaplains.

In connection with the observance, the Chambers office reminded the faithful to remember in their prayers and Masses the souls of those who have paid the supreme sacrifice in defense of their country and its ideals.

Protestants aid Welsh convent

HOLYWELL, Wales—Two prominent Holywell Protestants presented the final installment of a \$14,000 fund they launched to help local Little Sisters of the Assumption clear the debt on their convent.

Impressed by the nuns' work for the sick poor they decided that Nonconformists in the town were not going to be outdone in Christian charity.

The drive was begun eight years ago by T. N. Griffiths, then chairman of the Holywell Urban District Council, and Albert S. Jones, director of a transportation firm. They presented the final installment of \$14,000 to TV star Eamonn Andrews, who is a cousin of the Sister superior at Holywell, Mother St. John.



MOMENTS TO REMEMBER—High school and college seniors throughout the archdiocese are counting the hours until graduation. The three young people above are seniors at Marian College, Indianapolis, where a class of 72 will be graduated on Sunday, June 4. Seated is Miss Mary Ehringer of Jeffersonville. Standing are Miss Clara Ann DeBece of Lawrenceburg and Raymond Day of New Albany. (Staff photo)

School aid amendment is rejected

WASHINGTON — The Senate rejected an amendment to the distribution formula of the administration Federal aid to education bill, despite a warning that the formula as it stands is "rubbing salt into the wounds" of parents of private school children.

The amendment, defeated (May 19) by a vote of 50 to 35, provided for a state's share in the Federal aid money.

Under the aid distribution formula in the bill reported by the Senate Labor and Public Welfare Committee, a state's total school enrollment would be the basis for determining its share of the aid. But the money allotted under this formula would be used for public schools only.

THE BILL (S. 1021) came to the floor as a proposal to grant \$2.5 billion to public schools for salaries, or both.

However, in the sixth day of debate (May 23), its purposes were broadened by an amendment that would permit Federal funds to be used for auxiliary public school services such as assistance for transportation costs, libraries, textbook purchases, fuel and salaries of non-teaching personnel, and other non-personnel grants was not increased.

Sen. Winston L. Prouty of Vermont offered the amendment, which the Senate approved by a 51 to 39 vote.

Sen. Wayne Morse of Oregon, floor manager of the bill, secured a change in the amendment to deny use of any U.S. funds for auxiliary aids to private or parochial schools.

Sen. Moise got a clarification from Sen. Prouty that even in states which pay for auxiliary services, such as bus rides and textbooks, Federal money could not be put into such programs.

THE CHANGE in the distribution formula of the bill prompted a debate.

Sen. John Sherman Cooper of Kentucky, co-sponsor of the defeated amendment, said the bill's formula "is almost like rubbing salt into the wounds of the parents of children who attend private schools."

Sen. Jacob K. Javits of New York, sponsor of the amendment with Sen. Cooper, told the Senate that the amendment would deny good faith our obligation to parents whose children go to parochial private schools.

The original version of the administration aid bill did not count parochial private schools.

(Continued on page 12)

High school graduates total a record 1,267

By PAUL G. FOX

The 12 Catholic high schools in the archdiocese will graduate a record 1,267 seniors during commencement ceremonies within the next few days.

Marian College (Indianapolis) graduates total 896 young men and women while the four other high schools will graduate 371.

Archbishop Schulte will award the diplomas at the various commencement rites.

Secunia Memorial, Indianapolis, again has the largest class with 275 seniors. Father Robert Minter, pastor of Holy Family parish, Richmond, will deliver the commencement address in the school auditorium Thursday, June 8, at 8 p.m.

The Baccalaureate Mass will be offered on Thursday morning at the school. Father William D. Cleary, Secunia guidance director, will preach the sermon.

A CLASS OF 704 seniors will be graduated from Cathedral, Indianapolis, Monday, June 5, at 7:30 p.m. The commencement address will be given by James A. Eldridge, editor of The Carpenter.

Joseph Hoffmann and Gary Donna have been named valedictorian and salutatorian, respectively.

Our Lady of Providence, Clarksville, will graduate 187 seniors Monday, May 29, at 8 p.m. in the school auditorium. Commencement speaker will be Father Robert Ph.D., of St. Mary-of-the-Woods College. Baccalaureate Mass will be celebrated Sunday, May 28, at 9:30 a.m., by Father Robert Kitchin. Speaker will be Father Raymond Treese, vice president of Bellarmine College, Louisville.

One hundred and twenty-five seniors will be graduated from Sacred Heart Central, Indianapolis, Wednesday, May 31 at 8 p.m. The ceremony will take place in Sacred Heart Church. Father Roland Averbeck, O.F.M., former Episcopal rector, will deliver the commencement address.

FATHER WILLIAM J. SCHULTE, S.J., director of Brebeuf Prep School, will give the commencement address for 111 seniors of St. Agnes Academy, Indianapolis. The ceremony will be held in St. Peter and Paul Cathedral Tuesday, June 6, at 8 p.m.

St. Elizabeth's High School, Terre Haute, will graduate 83 seniors Sunday, June 4, at 8 p.m. in the school auditorium. Father John E. Frisk, newly-appointed principal of Chatham High School, Indianapolis, will deliver the commencement address. Class valedictorian and salutatorian will be Mary Ann Tribble and Michael Williams, respectively.

Eighty-one seniors will be graduated from St. Mary's Academy, Dr. Thomas Dowley, famed the jungle doctor of Laos, who died of cancer last January. Dr. Dowley was an alumnus of Notre Dame and St. Louis universities.

Mass in English planned at parley

CINCINNATI—Solemn Pontifical Mass in the English language—a unique event in local church history—will be offered here May 25, in St. Peter in Chains cathedral.

Celebrant will be Bishop Nicholas P. Elko, of the Byzantine Greek Rite diocese of Pittsburgh.

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The occasion will be the 62nd annual convention of the Ohio State Council, Knights of Columbus.

A group of 36 seminarians from the Byzantine Catholic Seminary of St. Cyril and Methodius, Pittsburgh, will sing in English and in Old Slavonic during Bishop Elko's Mass in the cathedral.

Father John Martin, vice chancellor of the Byzantine Greek Rite diocese of Pittsburgh, will explain the Mass in a simultaneous commentary. The Mass will be in English except the Canon, which will be in Old Slavonic. Holy Communion will be distributed under both species—bread and wine—with the Bishop and three assisting priests.

The position of Catholics on church unity

In the preceding considerations we have justified the attitude of charity which we must have toward our separated brothers, but obviously we have not yet given the deeper explanation. Why do we call these Christians, separated from the Church, "brothers," "sons of the Church?" We are seeking to give a precise answer, although we realize that not everything in that question is fully clear. So we are establishing the points so that they may be understood with sufficient clarity.

As the beginning let us take the doctrine of the encyclical "Mediator Dei" of Pius XII. That unforgettable pontiff, speaking of the effect of Baptism, says that the baptized become by "common fate members of the Mystical Body of Christ."

This teaching reinforces with few words that which St. Paul teaches us, according to whom Christ, while having many members, is a "single body," by reason of Baptism. The Apostle says in fact: "For in one Spirit we were all baptized into one body, whether slave or free" (1 Cor. 12, 12).

WITH BAPTISM, he writes to the Galatians (3, 27) we have "put on Christ," we are all "one in Christ Jesus." The Code of Canon Law (Canon 87) outlines this teaching in juridical terms. "By Baptism a person becomes a subject of the Church of Christ with all the rights and duties, unless insofar as rights are concerned, there is some obstacle impeding the use thereof."

One notes that the teaching of "Mediator Dei" and of St. Paul is universal. It speaks of the effect of Baptism as such, on an obvious condition that it be valid. It must, therefore, apply to all our separated brothers.

also, even though they are separated from the Apostolic See as a result of heresy or schism, inherited from their ancestors.

It remains to be seen in what manner this takes place, and whether they are following heresy or schism, to what holy Baptism does by itself. The encyclical "Mystici Corporis" of the same Pius XII answers explicitly, affirming that "schism, heresy or apostasy, by their very nature, separate one from the body of the body of the Church."

It states precisely: "In reality, one needs only count those, among the members of the Church, who have received the regenerating Baptism and, professing the true faith, neither separated themselves by mistake from the company of this Body, nor were separated from it by legitimate authority for having committed serious faults. . . . Therefore, those who are divided for reasons of faith or government, cannot live in unity with such body, and consequently cannot live in its divine Spirit either."

These are, as we said, declarations inspired completely by that severity which, in the first part of our study, we noted in the founding of the Church in the New Testament, stressing again how terrible is the break because of heresy or schism.

NOW COMES the question: Do these declarations apply as a whole to all the separated brothers, that is, those who are separated from the Catholic Church, whether as a result of an individual act or of a general one?

Pontiff is pleased with progress in plans for Council

VATICAN CITY—His Holiness Pope John XXIII has declared that the preparatory commissions' work in reading an agenda for the position of the Council has exceeded all expectations.

The Pope made the statement during a visit to a session of the preparatory commission for the discipline of the clergy and of Christian people, accompanied by Archbishop Pericle Felici, secretary-general of the central preparatory commission. The Pope was welcomed by Pietro Cardinal Ciriaci, president of the commission, and by Father Cristoforo Benetti, O.P., its secretary.

After telling the 45 members and consultants present that the work of preparations for the council has surpassed all his expectations, he addressed them on the importance of the role of the parish priest. The parish priest's mission is twofold, he said: He must be father and a teacher.

United States' members of the commission present were Bishops Ernest J. Primeaux of Manchester, N.H., and Charles P. Greco of Alexandria, La., and Father Herbert Liebenberg, superior general of the Precious Blood Fathers.

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and voluntary separation from her, or as a result of heresy and schism into which they were born and which they have inherited from their ancestors.

He who knows the language of the Church, of the holy fathers and of Canon Law, knows very well that the Church, in using the terms "heretic" and "schismatic" means those who are so formally and knowingly, therefore, with full consciousness of what they do and full freedom of decision that they are such or that they may be supposed to be such.

Now who would dare to affirm at once that all separated brothers find themselves in the same conditions? Certainly better corresponds to justice and Christian charity, and more in line with the reality of facts, to admit, as we have seen earlier, their good faith, leaving, in particular cases, to the Holy See, alone, without wishing therefore to specify and give statistics.

But even leaving this question aside, though so important to good faith, it must be made clear that the encyclical "Mystici Corporis" denied that heretics and schismatics belong to the Mystical Body, which is the Church, only in the full sense which is applied to Catholics. That is to say, it denied the full participation in the life which Christ communicates to His Church and to the divine Spirit of Christ which animates and gives life to the Church.

Separated brothers are certainly deprived of the enjoyment of such privileges and graces proper to the members visibly united to the Catholic Church. However, the encyclical does not exclude in any way all forms of membership in the Church and every influence of the grace of Christ. This is an important conclusion dictated by the text itself, which we shall make clear later.

GATHERING together, therefore, all the elements of the teaching outlined up to now, we can describe the position of separated brothers in the only true Church of Christ as follows:

a) It is of fundamental importance to consider the conclusion which we have just stated: separated brothers in the only true Church of Christ as follows:

Non-Catholic Christians are not to be placed in any way, therefore, on the same plane as the non-baptized. Not only do they not destroy completely that belonging to the Church which is created by holy Baptism as taught by the encyclical "Mediator Dei" and by St. Paul.

b) They are, to state in a more positive way, subjects and members of the Church by virtue of Baptism itself. Even this effect of Baptism is not taken away by heresy and by schism. This state of belonging is the minimum required by the language used by the Church with respect to them. Otherwise how could it call them "brothers," invite them to "return" to it, they who have never belonged visibly to the Church?

How could it say that for them it is not a strange house, but their own, showing that it considers the man object of its affection? How could the Holy Father call them his "sons"? Moreover, this membership in the Church is confirmed by the jurisdiction

Council planners state first meeting

VATICAN CITY—The Central Preparatory Commission for the Second Vatican Council will meet for the first time June 12 to 22, it was announced here.

The first convening of the Central Commission is taken by other observers of Vatican affairs as an indication that the work of the 21 other preparatory commissions and three secretariats has already reached an advanced stage.

The Central Commission has the Pope himself as its president. Its membership, representing 51 countries, is composed of 51 cardinals; five patriarchs, 32 archbishops and bishops, and the superiors general of four religious orders.

The American members are Cardinal Francis Spellman, Archbishop of New York; Cardinal James Francis McIntyre, Archbishop of Los Angeles; Cardinal Aloisius Muench, former Bishop of Fargo, N.D., who is now assigned to the Roman Curia; and Archbishop Karl J. Alter of Cincinnati, chairman of the National Catholic Welfare Conference.

The June meeting will deal with procedures to be followed in continuing the preparations for the ecumenical council.

exercised by the Church in different cases regarding them.

ONE MUST also note in this respect the Holy Father's manner of speech in the recent discourse for the opening of the preparatory commissions. He said that "it is an important point to be held firmly by every baptized person" that "the Church remains forever His one Mystical Body, in which He is the head, to which each of its believers is related, to which we belong." My should this point be held firmly by every baptized person, and also, therefore, by separated brothers, if they did not belong to it in any way?

c) On their part also the separated brothers, according to the teaching of the encyclical "Mystici Corporis," are explained in the Mystical Body of the Saviour by a certain unconscious desire and longing.

d) As a consequence of their fundamental, though not full, belonging to the Church, they also enjoy the influence of the grace of Christ. How could one understand, in fact, and reconcile with the merciful goodness of Christ and His love for souls, that He could completely abandon those souls, who also carry His image carved in them, or that He would not treat them differently from those who are united with that special relation to Him?

This is still less understandable, if one considers that for the greater part of it is the case of souls in good faith, as has been said before. And considering the facts, how can one otherwise explain all that we have just noted of good in separated brothers and which we have already explained?

Moreover, the Instruction of the Holy Office, already quoted, states explicitly that the ever-memorable mystagogy for unity, observed, as in one's separated brothers, is the work of the Holy Spirit. The Holy Spirit operates, lives in the separated and abundantly, even in them, though as we have said, not in so full a way as in the members visibly united with the Catholic Church.

In this respect Pius XII also noted, in the encyclical "Mystici Corporis," that they "with the intention and help of divine grace, are attracted toward partaking in the unity and in the charity" of the Church. He addressed to them "with a positive reality, unity is not yet complete, not perfect, but needs our work to make it ever more fully the unity, sincerely all obstacles and difficulties.

THIS IS NOT just any kind of unity, but, according to the will of its Divine Founder, it is a unity in the faith, in government and in the means of salvation (Sacraments), and is founded on the Rock chosen by Christ Himself, as St. Peter and his successors.

The preceding points have shown the precise meaning of the intention or estimation of unity of the Catholic Church. It can be described briefly as three proposals.

The first is the affirmation of the essential unity existing al-

members of his Church to pray that "God will make use of the Second Vatican Council to promote the cause of Christian unity."

"Dr. Fisher," the station said, "having noted that Pope John had asked the Catholics to offer between Accetion and Whatsums their prayers for the Vatican Council, declared: "These days are often a time of prayer especially reserved for Christian unity and I hope that many faithful of the Church of England will pray with the Catholics and the members of the Roman Church so that God makes use of this Council to enhance spiritual unity among all Churches."

The broadcast also stressed Catholic efforts for Christian unity, was headed in the world's major languages.

INTERFAITH MEETING

CAIRO—Catholic, Orthodox and Protestant laymen have held a two-day series of panel discussions on interfaith relations here before an audience of about a thousand. Officials of all three groups gave prior approval to the discussions.

ready in the Catholic Church. It is the unity which Jesus Christ wanted and realized in Peter and his successors, the Roman Pontiffs; unity of doctrine, of sacraments and of government.

The second proposal is the affirmation that there is also a unity still to be achieved, that is to say, the unity of the members narrowly separated from the Apostolic See.

The third is that this union of separated members must not be achieved with force, but with the free acceptance of union with the Catholic Church, it being "absolutely necessary that it be carried out with a free and spontaneous will, since only those people who wish to believe can believe." ("Mystici Corporis" of Pius XII)

IT MUST BE prepared, therefore, the patient work, full of understanding and charity, according to the possibilities of every son of the Church. In the final analysis, it will be the work of the Holy Spirit, which alone can give to the separated brothers the light and strength to overcome all difficulties opposing their final step.

e) Prayer, therefore, will be the means of collaboration for all the faithful. Pius XII has a striking phrase for this necessity in the encyclical "Mystici Corporis": "The fact that many people still err far from the Catholic truth and do not bend the knee to the inspiration of living grace is inspiring because neither they nor the faithful raised their most fervent prayers to God for this purpose. We therefore, strongly and insistently exhort all those people who feel love for the Church, that following the example of the Divine Redeemer, they may not cease to raise similar prayers."

Editor's Note—This is the second of a two-part article by Cardinal Augustin Bea, S.J., chairman of the Ecumenical Council's Secretariat for Promoting Christian Unity. It appeared originally in the Jesuit fortnightly "Civitas Catholica," and is being published as another step in providing Christian readers with background material on the purposes and functions of the Council. Readers are invited to express their opinions on what they hope the Council will achieve and send them to The Criterion on the basis for a series of future articles. Letters should be addressed to: Council Survey, c/o The Criterion, P.O. Box 174, Indianapolis 6, Ind. No names will be used. Those who write in, however, are asked to indicate their profession or station in life, e.g., housewife, teacher, banker, nurse, businessman, etc.

grace. But probably precisely because of this, it is more profound and ardent love, referred to by God in the Scripture: "Can a woman forget her infant, so as not to have pity on the son of her womb? And if she should forget, will I not I forget thee? (Isaiah 49, 15).

VERY IMPORTANT conclusions are drawn from what we have outlined.

a) The Church can never fail to take interest in the separated brothers, the fathers of life and engaged in the full sense; they are its sons, and, therefore, necessarily the object of its maternal care. It has, therefore, the strict duty to do everything to lead them back within its bosom, that they may be the fathers of life and enjoy fully all the rights and privileges of sons.

The method and rhythm of the ecumenical activity of the Church will be naturally different in different ages, depending on the state of the Church itself and on the religious situation in general. Today, the activity is particularly timely and urgent. Today the Church of Christ finds itself before a secularized, technologically advanced and materialistic world. And after the council in so many works of controversy, for example, of St. Peter Causius, St. Hubert, Bellarmine of Baromo and others.

b) This is also applies in due proportions to all the sons of the Church, whether members of the hierarchy or laymen. It is the urgent duty of all of them to work for the unity of Christians.

c) The unity of the Church, willed by its Divine Founder, is like sanctity, like catholicity, an essential and inseparable part of positive reality, unity is not yet complete, not perfect, but needs our work to make it ever more fully the unity, sincerely all obstacles and difficulties.

THE LIFE OF the Church in the last 50 years has been characterized in a special way by the fact that the Lord should gather together all its dispersed members, like the grain which forms the eucharistic bread is gathered, acquires in this perspective all its very deep significance.

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three great movements: the eucharistic-liturgical movement, that of Catholic Action and that of the missions.

Together with them, the movement in favor of the separated brothers has developed ever more strongly, today assuming grandiose proportions. In a certain sense one can speak almost of a general mobilization of all the categories of the Catholic Church in favor of these brothers.

At the outset, we say, in fact, that the Holy Father gave, though only indirectly, a distinctly unambiguous goal to the council and he invited the whole Church to collaborate in a collective effort of sanctification for its preparation. The council cannot be, however, a destination but a forward step. It will be a question of establishing ever more frequent contacts with separated brothers, inspired by maximum sincerity and charity.

Only in this way will we be able to achieve, with slow hard work, a gradual drawing closer of mentalities, the elimination of prejudices, the thorough knowledge of faith and charity and ever closer collaboration in fields not connected directly with faith.

Let us unite, therefore, in that prayer which priests of the Church have repeated every day in the Holy Mass, that we offer (these gifts) for the holy Catholic Church, that Thou may deign . . . to unite her . . . throughout the whole world."

"Lord regard not my sins, but the faith of Thy Church; deign to give her peace and unite her according to Thy will."

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The Pope himself, speaking of union with brothers of the east, described this patient work as step closer, then a step still closer, and finally the perfect result. It is evident therefore that it is not a question at the present time of spectacular results nor of short term successes, but of a long, patient and persevering preparation, to which can be applied the proverb quoted by the Lord Himself: "One sows, another reaps" (John 4, 37).

This preparatory work obviously requires of those people performing it a solid preparation in knowledge of their own faith, of clarity of ideas, of sound adherence to their own faith and above all of sanctity, consisting of humility, charity, prayer and sacrifice and exemplary Catholic life. If one asks to this preparatory work the grace of the Holy Spirit which the Lord implored on the night before His death and which He implores again in every Holy Mass through the mouth of the priest, we can hope with confidence that the day is drawing constantly nearer when there will be "one fold and one Shepherd" (John 10, 16) for all those people who carry on their forehead the name of Jesus.

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THE CHURCH AND THE WORLD

Blesses polio victims - Bogus oath - Polish crackdown

THE VATICAN

About 70 victims of polio from Brooklyn received the special blessing of Pope John XXIII during a general audience in St. Peter's basilica.

The Holy Father received Father Peter Schweizer, C.M.F., superior general, and other newly-elected superiors of the Claretian Fathers here.

AT HOME

NEW YORK - Closer cooperation between American Catholic and Ecuadorian Catholic charities overseas relief arm of the American Catholic Bishops and Caritas Ecuador, Catholic charities organization in that country.

EDMONTON, Canada - Pope John XXIII knows far more English than people give him credit for, according to his Irish teacher, Migr. Thomas Ryan, now visiting here.

OTTAWA - Catholic theologians of the United States and Canada will meet here June 19-20 for the convention of the Catholic Theological Society of America.

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3 Lourdes cases ruled by doctors as unexplainable

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approval of a simple majority of a community's electorate. Such a service, however, will not be eligible for state school subsidy.

RALEIGH, N.C. - Two persons, one a chaplain minister and the other a Eureka, N.C., woman, sued by the Knights of Columbus during last year's Presidential campaign, testified in pre-trial depositions here that they were unaware that the purported oath during last year's Presidential campaign, testified in pre-trial depositions here that they were unaware that the purported oath was false.

DETROIT - Ray G. Meek, director of placement at the College of St. Thomas, St. Paul, Minn., was elected president of the Midwest College Placement Association at its meeting here.

TUTICORIN, South India - The right of a Catholic bishop to excommunicate a Communist from the Church was upheld here by the Hindu judge of a local court.

HONG KONG - Word was received here of the death of a Chinese priest in a Red China prison labor camp.

HOBART, Australia - Father J. McInerney, S.J., director of Catholic Action, has called on Catholics in Tasmania state to sign a petition asking for laws to prevent movies for children containing horror films and adult shows in general.

SYDNEY - Cardinal Norman Gilroy, Archbishop of Sydney, has criticized politicians here who are urged to have legislation passed which will ensure that on Saturday afternoons, at least, excommunicated persons who have been refused to cooperate in establishing a schismatic church in the Kaye diocese.

DUBLIN - Preparations have been made here to welcome Cardinal Gregory Peter XV Agagianian, Prefect of the Sacred Congregation for the Propagation of the Faith, when he arrives from Rome June 17 as Papal Legate to the Dublin Patrician Congress.

WARSAW - As a further step in its drive against religion, the Polish Communist government has directed the teaching of "Marxist-Leninist morals" in all of Poland's schools.

GENOA, Italy - The court of appeals here has confirmed sentences here for three months and 18 days of imprisonment passed by a Genoa court in 1949 for public offense against the Pope.

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many's Order of Merit to Bishop Matthias Wehr of Trier. The occasion was the 40th anniversary of his ordination and his 10-year jubilee as Bishop of Trier.

Mrs. Albert R. Spillman of Hempstead, N.Y., a leader in national and world-wide affairs of Catholic women, has been named the outstanding woman of 1960 in religious and civic activities by the editors of "Who's Who of the American Woman" for achievements in professional, social and cultural fields.

Father John T. Fitzsimmons has become the seventh priest of the Archdiocese of St. Louis to volunteer as a missionary in the South American. St. Louis archdiocesan priests staff two missions in the vicinity of La Paz, Bolivia.

Father John F. Murphy, C.S.C., 48, former vice president

of the University of Notre Dame, died there May 19. Since 1953 he had served as chaplain of St. Joseph's Hospital in South Bend.

Edward (Ted) Kennedy, youngest brother of President Kennedy, was received in private audience by Pope John XXIII. He has been on a personal good-will tour of Italy occasioned by the centenary of Italian unification.

Queen Elizabeth II, titular head of the Church of England, paid a precedent-setting social call to Beaumont College, a Jesuit boarding school for boys near the royal estate of Windsor Castle.

Father Daniel J. Linehan, S.J., noted scientist and director of the Boston College Observatory at Weston, Mass., has been named the U.S. representative for the United Nations' study of earthquakes and seismic seawaves.

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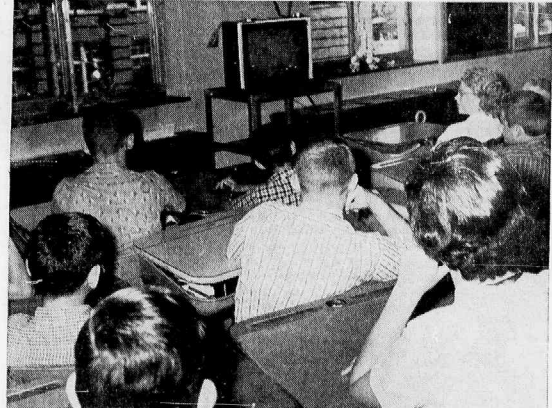
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TV IN THE CLASSROOM—These seventh grade youngsters at Immaculate Heart of Mary School, Indianapolis, are taking a critical look at the educational offerings of the Midwest Program on Airborne Television Instruction, currently being tested in a six-state area until June 1. In September a full schedule of classes will be available four days a week for elementary, secondary and college-level students. More than 20 archdiocesan schools will participate in the program during the coming year. (Staff photo)

GOOD RESPONSE

Educational TV makes its debut

Educational TV is here to stay. That is the conclusion of many archdiocesan teachers, school administrators and parents who have witnessed the experimental version of the Midwest Program on Airborne Television Instruction during the past two weeks.

will be transmitted into Indiana, Illinois, Kentucky, Michigan, Ohio and Wisconsin. The tapes will be telecast from an airplane circling an area of north-central Indiana at 23,000 feet.

On the secondary level, some principals are concerned about the extensive amount of schedule-juggling necessary to accommodate the TV instruction.

Southern Rhodesia race bias deplored

SALISBURY, Southern Rhodesia—Southern Rhodesia's Bishops have called for an end to racial discrimination in this British African territory.

Following installation of permanent antenna and electrical wiring this summer," she said, "we will install at least three 23-inch specially constructed receivers with detachable speakers in September."

Close examination will be given the project next fall when it moves into high gear. The TV-equipped schools are sure to have many visitors—some with a critical eye, others with an admiring and perhaps envious glance.

14 missionary bishops consecrated by Pontiff

By MSGR. JAMES TUCEK VATICAN CITY — Fourteen more intimate ties between the Holy See and the African continent were created when the Pontiff personally consecrated 14 missionary bishops in St. Peter's basilica here.

Of the 14 bishops consecrated, three were Chinese, two Indian, two Italian, and one American, Bishop Thomas A. Newman, M.S., of Phoenix, Burma, a native of Waterbury, Conn., one of the French, one Irish, three African.

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Advertisement for Mike Kuhn's Drive-In Drugs, featuring graduation gifts and cards.

Advertisement for Home Beverage Store, featuring spring parties and various beverages.

Advertisement for W. O. Jones Rug Cleaners, located at 4440 N. Keystone.

Large advertisement for Wiedemann Fine Beer, featuring a bottle of beer and promotional text.

Advertisement for The New Pearson Music Co., featuring pianos and sheet music.

Advertisement for Marrott Hotel, featuring a cartoon character and promotional text.

Small advertisement for Celtic Savings, located at the bottom left corner.

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.

The race problem II

The race question may very well be the last test God is willing to give the white race. At this decisive moment in history the white man, and only the white man, has within his hands the power to destroy himself utterly.

One thinks at this hour of Abraham Lincoln's reflections on the meaning of the Civil War:

"Inasmuch as we know that by His Divine law nations, like individuals, are subjected to punishments and chastisements in this world, may not a justly fear that the awful calamity of civil war which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people?"

If we had grown in numbers, wealth and power as no nation had ever grown, before the Civil War, what must we say of ourselves now?

Should we not look upon Communism itself as a punishment for our sins? For our rugged individualism, for our selfishness of the brotherhood of man, for our failure to recognize the unity of the human race, for our ignorance of the social obligations of our religion, God seems to have fashioned a punishment to fit the crime.

Into the vacuum created by our refusal to live the full Christian life, God permits the enemy to rush in with an imitation of the truth, a travesty of the Mystical Body. The attraction of Communism is God's plan. It appeals to man's desire for brotherhood; it offers a plan for uniting the human race; it asks sacrifices from the individual for the common good of the whole human race.

"To throw a firebrand upon the earth—that is my mission," said the Master, Jesus Christ, "and oh, how I wish it already in a blaze." (Lk. 12:49)

What a pity that He must say it again today.

And while the enemy's fire blazes, what are we doing? We Catholics in the United States are frustrated. We argue bitterly among ourselves over whether the principal Communist threat is from subversion within or from outside attack.

Our future is totally in God's hands. We are helpless now to avoid nuclear suicide. Only God can save us. And He will save us, if we are worth saving.

The way to overcome Communism is to learn the lesson God is teaching us by permitting Communism. We are being punished for our failure to live the revolutionary social teachings of the Gospel; we are being punished for our failure to recognize the brotherhood of man and the unity of the human race.

Our only successful defense against Communism, therefore, will be to put into practice the lesson God is teaching us. And is there less to be learned now? Communism exists: 1) because Christians have not recognized the social implications of the Gospel; 2) because Christians have been nationalistic instead of internationally minded; 3) because the wealthy Christians states have not shared their riches and know-how with the less fortunate nations; 4) because the wealthy landowners of the Catholic countries have refused to recognize the obligation in social justice to share their wealth with the poor living all around them; 5) because those who bear the name of Christ have failed to see Christ in the Negro, the Chinese, the Mexican. Those are some of the reasons why there is Communism in the world.

God's punishment is already having some effect. We Americans are awakening to the plight of the have-not nations. We have been generous in recent years. Now at last we are ready to do something for South America.

We must confess that our motives are showing and that they are not always as clean as they ought to be, but the Communists are forcing us to accept at last our social obligations to our fellowmen in all parts of the world.

We have only begun. We have not yet shown the change of heart that God expects of us. The race problem exists in us what we are all looking for: the chance to strike our blow against Communism.

We are all of us frustrated today because we feel so helpless before the menace of Communism. We can't bluff Mr. Khrushchev on the nose as we'd like; we can't even speak the Spanish language. So some of us join extremist anti-Communist organizations and blow off steam by slugging away at the reputations of fellow Americans who disagree with us in political or social thinking.

If you are tempted to join one of these anti-Communist organizations resist the temptation. Turn your zeal and your energy into positive action against Communism. Get rid of your frustrations by attacking the evils of segregation (Continued on page 5)

Symptoms and causes

"The tragedy of our day," as Father Theodore M. Hesburgh, president of Notre Dame University, said in Boston last week, "is that we constantly combat symptoms without coming to grips with the underlying cause of infection and disease."

We hope we may not be suspected of crypto-Communism or something like it if we suggest that many vociferous, enthusiastic joiners of well-meaning anti-Communist societies ought to think about Father Hesburgh's words.

They might remind themselves that Communism is a virus which takes both non-Christian and Christian alike by surprise and fatal infection. They might remind themselves that Communism got its first real hold in the world in the Russia of 1917, then a very sick society indeed.

They might remind themselves that it took the effects of two world wars to give Communism an effective hold

outside Russia; in European countries which had been weakened by, perhaps, a decline in religious and moral values, or a rise in administrative crookedness, or the horrible mess of destruction which comes in war; or a combination of these.

The fluctuating menace of Communism in Africa and Asia and South America may not be altogether a mark of Russian success or Western failure in political maneuvering. It may also mark the varying stages of social debility in these areas, caused by past and present misconceptions and mismanagement.

Is this country in danger of being infected by Communism? The answer to this question does not lie in economic, political and military comparisons between the U.S.A. and the U.S.S.R. After all, we can conceivably surpass the Russian nation in every one of these fields and still fall victim to the social disease of Communism.

The answer lies in another question: just how healthy is our society? Give or take a recession or two, we are in

fine shape economically but wealth is no more a guarantee of health in a society than it is in an individual. How much, as a society of human beings, are we weakened by interracial tensions; by the denial of basic human rights in too many regions; by the example of inordinate greed in business and the abuse of power in labor-management relations; by the frequent betrayals of trust in the public administration at all levels; by our generally lazy willingness to receive thoughts by infection rather than by individual conviction?

Written 25 years ago, Pope Pius XI's encyclical on Atheistic Communism is still good reading for those who would work seriously against the virus of Communism, who seek to use our existing institutions to strengthen the general health of our society and who are not satisfied with the feverish excitement of ferreting out and chasing superficial symptoms.

Raising a dust may be a mark of energy and enthusiasm but it does not necessarily make for a satisfactory house-cleaning.

QUESTION BOX

Explain different rites in Church

By MSGR. J. D. CONWAY

Q. Will you please tell me how many rites there are in the Roman Catholic Church? How is it that there are so many different rites in our one true Church? I think a rite is a type of ceremonial service, but why is there not one universal rule for the whole Church? I am a convert with no formal Catholic education. I think my question may be of interest to many other converts and to many "cradle Catholics" as well.

A. The number of rites depends on your method of counting. There are four basic ones: Latin, Byzantine, Alexandrian, and Antiochian. And this basic division indicates the reason for the diversity of rites. The Church was not dictatorial; did not insist upon complete uniformity in unessential features of the Mass or Sacred Liturgy. Each section of the Christian world developed its own customs; and each section was under the influence and guidance of its respective metropolitan center—the four patriarchs of Rome, Antioch, Alexandria, and Constantinople.

Rome guided the formation of the Latin rite, which prevailed all through the western part of the Roman Empire; and here there was greater uniformity than in the east. We might distinguish a half dozen minor variations: for instance the Ambrosian rite at Milan in Italy; the Mozarabic, which was once common in Spain and now survives principally in the Cathedral at Toledo; the Dominican rite used by the Order of Preachers, etc. But most of these variations are minor and in all the Latin language is almost exclusive.

Alexandria dominated everything in the ancient Roman province of Egypt which was then vast and wealthy. Today, unfortunately, there are not many Catholics using the Alexandrian rites, which have two main branches: the Egyptian or Coptic, and the Ethiopian. The Copts have a patriarch, who lives at Cairo. Neither branch of the Alexandrian rite has a Catholic Church in the United States.

Antioch exercised predominant influence in those areas known as "Asia" and "the East": Asia Minor and Syria. There are three groups of rites which developed under Antiochian influence:

The West Syrian and Maronite rites are still classified as Antiochian and there another branch of this rite in India, called Malankarese. Most West Syrian Catholics are converts from the Jacobite Church and are scattered through Syria, Lebanon, Palestine, Iraq and India. Their Patriarch is Cardinal Tappin, who lives at Beirut. We have several thousand West Syrian Catholics in the United States, but they have no church of their own here.

The Maronites are the largest Catholic group in Syria and are widely represented in the United States at Chicago and Detroit. They have a patriarch of Antioch too; he also lives in Lebanon, where the Maronites originate.

The East Syrian rite began under Antiochian influence, extended through Mesopotamia, Turkey, but its development was in the Persian Empire, cut off from outside control, and further separated by the Nestorian heresy which became prevalent in Persia late in the Fifth Century.

There are two branches of this rite: the Chaldean, whose members are centered in Iraq, and the Malabarase in India. The Chaldeans have a patriarch of Babylon, whose address is Baghdad, Iraq. There are two Chaldean churches in the United States at Chicago and Detroit. Both of their churches in Detroit proof of their complete conversion from Nestorianism. It is "Mother of God," a title which traditional Nestorians denied to the Blessed Virgin.

The Armenian rite also began under Antiochian influence, exerted through Caesarea in Cappadocia, now Kaisariye in Turkey—but its later formation was definitely Byzantine. For a few years after 370, St. Basil the Great, Bishop of Caesarea, exercised great influence on Armenian Christianity—Arabic and Syrian rites began to form. The Armenian liturgy is named for St. Basil. However, the Armenians were too independent to suffer outside pressures; they insisted on their own church, with their own customs. For this reason their rite is considered separate and distinct from those which gave it origin. The number of Armenian Catholics is not large, but they have six churches in the United States; and their patriarch is one of the most important men in the entire Church: Cardinal Agagianian, Prefect of the Congregation for the Propagation of the Faith.

After the Fourth Century the influence of Constantinople asserted itself in the area once dominated by Antioch, and as a result we have many Arabic and Syrian Catholics today who belong to the Byzantine rite. We call them Melkites. They have a patriarch of Antioch, who lives at Cairo during the winter and at Damascus in summer. They have twenty-six parishes in the United States, and one seminary at Marquette, Michigan.

Constantinople dominated the rest of the east; the vast Slavonic nations became Christian under its influence. So we have Catholics of Byzantine rite among the Ruthenians, Ukrainians, Russians, Hungarians, Rumanians and the Slavonic peoples, as well as a few of Greek rite in Greece, Turkey, Cyprus and Southern Italy.

If we were to count each branch of the Byzantine rite separately our number would be large. Some (Continued on page 3)

Don't forget the fuel!



OPINIONS

Says race bias lowers U. S. prestige

To the Editor:

Re: The Race Problem (editorial) and Catholic Moral Influence (cartoon) in a recent issue of The Criterion. Little Book, Arkansas; Tallahassee, Florida; New Orleans, Louisiana; Athens, Georgia; and this week, Montgomery, Alabama.

These are the names that identify the United States to the people of the world, the three-fourths who are brown, yellow, black, and red.

It would be in vain to try to tell the world that these disgraceful race relations are conducted in the Deep South by a fanatic minority. The world learned that the United States was for freedom, equality before the law, and justice; therefore it has the right to expect the U.S. to live up to its ideals.

What impresses the ordinary uneducated non-American is not the fantastic accomplishments that little influence his marginal existence, but the way American treat Americans, on the basis of skin pigmentation. If the value of the human person is based on his epidemic coloration, then how much lower can any people descend in materialism.

Yet, this nation time and again proclaims itself to be a religious people, a nation predominantly Christian, in which almost one out of four is a Catholic. Sometimes, I wish that you who are reading this would stop and ponder whether you have ever tried to gain friendship for your country by upholding your moral and spiritual convictions as a follower of Christ. For Christ belongs to all, the Christian and the pagan, the rich and the poor, the intellectual and the uneducated, to everyone belonging to the family of man.

If you cannot christianize society when you are one in four, would it be likely that you will keep it from rotting when you number nine-tenths of its population? Or endure when your religious liberty is curtailed?

Phan Thien L. Chau Vietnamese Student Marian College

No conspiracy

To the Editor:

Visiting at the home of friends in Indianapolis, I have had an opportunity to read your May 19 editorial "No conspiracy."

Avoiding all consideration of these details, you have gone to the very heart of the matter—the question of the motivating purpose of the article.

From where I view the scene, the Look article is the matter which should be viewed as a "conspiracy" to sow discord not between the Hierarchy and the President, but among Catholics laymen in the nation.

I am confident that Catholics across the nation — clergy and laity—will confound those "responsible" for such irresponsible journalism. My most sincere congratulations on the quality of "No conspiracy."

M. B. McCaffrey Morris Plains, N.J.

Secular institutes

To the Editor:

I have given up being surprised that so many Catholics have never

even heard of our secular institutes, but I wonder if the Catholic press has done its full job on this. Just recently I have met several Catholics who were looking for such a life, and I am sure there are many more, if only this were more publicized.

A secular institute, of course, is a society in the church with the three vows of poverty, chastity, and obedience, but without a religious habit and without convent or monastery walls. The members hold ordinary jobs in offices and shops, as teachers, nurses, or in any normal walk of life.

This is of interest to many people who are prevented by circumstances from joining a religious order (perhaps care for aged parents) but it is also of interest for many who simply feel this is their vocation.

Mrs. Robert Perkins Indianapolis

SERMONETTE

Thy kingdom come; Thy will be done

By REV. RICHARD MADDEN, O.C.D.

We say it in the Our Father, but we don't always mean it. You see, we do not like authority. Nor do we always like the way God runs the world.

We look around, see the injustices, the cruelties, the starvation; and we wonder if perhaps God isn't neglecting things down here just a trifle. Is He too occupied with the joys of reveling in heaven to concern Himself with the burdens of us travelers? We see evil men prosper; the good men fail. The rich get richer and the poor get poorer. We might really wonder, at times, if we want God's will done here or not.

Well, we might have our doubts but they shouldn't mean much. After all, God knows what He's doing. He knows what He's about. He creates each one of us for a definite purpose. He commits to each one of us some work that He does not commit to anyone else. Each one of us has our mission in life, although it might take eternity to reveal it to us.

Each one of us is a link in the chain. Therefore, we must trust Him. If we are sick, our sickness will serve Him. If sorrowful, our sorrow will serve Him. He does nothing in vain. He knows His business. He might take away our friends and cast us among cold strangers; He might create within us a mountain of desolation; He might cause our spirits to sink, hide our future, confuse us with His perfection; but He still knows what He is doing.

Mankind has a long inglorious history of failure. Time after time, man has built his Tower of Babel. And time after time, because God was left out of the planning, the Tower made a gigantic roar when it toppled to the ground.

STRAY LEAVES

Needed: Catholics with civic pride

By MICHAEL BOWLES

Still reading Father John LaFarge's autobiography, The Manner is Ordinary. In its account of the life of one Catholic, who brought highly developed intellectual and cultural qualities to his work as a priest and to his labors for civic betterment, it is an example to all American Catholics.

The example is very much needed. The faithful performance of religious duties is the basic structure of the good Catholic life. This thought is, very rightly, frequently emphasized. What is not emphasized—at least, not often enough—is the fact that the basic structure is exposed and subjected to continually testing attacks if it is not supported by activities of, as may be, lesser importance.

The times are gone by when Catholics could not hope to contribute very much to public life at the civic, intellectual and cultural levels; when they were for the most part poor immigrants or the children of poor immigrants, here with almost no financial or intellectual resources to command and no established Anglo-Saxon civilization. Catholics have now, as an Anglo-American, all the resources they need.

Well, now, we may as well take a deep breath and draw out a few questions.

Of the 200-plus Catholic newspapers in the country, there are none which, for its general technical excellence as a piece of journalism—in news-coverage, writing, layout, printing—is equal to the Christian Science Monitor?

Do Catholics make an acceptably large effort to support cultural activities within the communities they live in, to support symphony orchestras, civic museums, civic collections of painting and sculpture?

In proportion to their numbers, do Catholics compare adequately with the Society of Friends, the Jews, the Methodists and others, in the works of civic betterment; the development of needed welfare legislation; of low-cost housing projects; of interracial harmony, of prison reform and the like?

These are not accusations. They are just the questions of a fairly simple-minded and comparatively uninformed immigrant—no more than that. It is the answers to these questions which might or might not be accusatory. What are the answers, gentle reader? Are these the only questions which might be drawn out on these lines?

Since the Council of Trent three hundred years ago, there have been many encyclicals, directives, exhortations, which at least showed how important is the role of Music in the eyes of the Church. The late Pope Pius XII described Music as the art which entered more intimately into Divine Worship than many of the other arts.

As an extended outwards from its liturgical place in the sanctuary, the development of the art of Music can have an important effect even on the pastoral work. Here is Father LaFarge on the subject:

"The musical studies of my youth served me in good stead in my parish work, especially with the children. (The parish was a poor one in Maryland fifty years ago, with grievous financial, educational, interracial and other problems.) With the help of a cultured and enthusiastic young couple who had recently settled in our neighborhood, Mr. and Mrs. Ralph Cullinan—the Irish, the Mexican—I managed to get organized the St. Aloysius Church Club, a dramatic and musical society. Unexpected talent turned up among the young men, and we gave some fairly creditable performances. My efforts at training a sanctuary choir at St. Aloysius Church inspired me to explore the theory of plain chant. . . . Opinions differ as to how far the chant can be made acceptable to a modern congregation. . . ."

Within definite bounds, and through experience, I formed a rather optimistic idea on this point. But apart from such disputes, I could not reconcile myself to the fact that American Catholics, living in a country where traditional culture has a more or less Protestant flavor, should be indifferent to the vast cultural treasure of the Church's liturgical music. . . . The treasure is easily available and not over-mysterious; yet even to university-bred Catholics, it is practically a sealed book, many hardly knowing of its existence. . . ."

"It seemed odd to me that it should take a convert to the Catholic faith, like Mrs. Justine Ward, to do spadework in arousing Catholic interest and appreciation of the chant, especially in the schools. . . ."

But perhaps I am boring you with all this, gentle reader. Perhaps you may wish to formulate your own meditations on the subject.

QUESTION BOX (Continued)

Q. Can a Catholic who divorced his wife and remarried still be a member of a Catholic parish? Can he be excluded from the parish books without being given a notice to this effect?

A. I do not quite understand the second part of your question. This man does remain a member of the parish, of course—and surely his name is kept on the books. Of course he may not receive any of the sacraments while he continues to live with a woman not really his wife.

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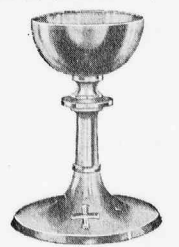
Edited by the Cleric Seminarians of West Baden College

The Cardinal

During the past two months many Catholic newspapers and magazines carried articles about Cardinal Wyszyński, the spiritual head of the Catholic Church in Poland...

The little girl pinched forward her blood tinged forehead and blood of Jesus on the floor before her. Never again would she slip into this chapel to receive her Lord...

What happened to this little girl in China would happen right here in America. Except for men like Cardinal Wyszyński, it might well be taking place in Poland...



TO RECEIVE VEIL—Miss Maureen Grady, daughter of Mr. and Mrs. Thomas P. Grady of St. Bartholomew parish, Columbus, will receive the white veil and habit of the Sisters of Holy Cross, Notre Dame, on Saturday, June 10...

Today you can still receive Holy Communion without persecution. Who knows what tomorrow will bring? If you want to hold on to this freedom, you can best do so by taking advantage of the opportunity...

Comment:

Let's carry that Communion you're going to receive a little farther. That Communion will make you one with Christ, and it will make you one with all the other members of His Mystical Body...

But he didn't put it quite this way. His answer was much more fully the deep supernatural reality of our Faith. When asked why he risked his life to fight the Communists, Cardinal Wyszyński is said to have replied: "To be able to administer Holy Communion to a Polish child one more day..."

These are not the words of a pious old woman. They were spoken by a courageous fighter of Christ who may at any time stop a Communist bullet.

There are places in the world today where a Catholic has to risk his life to receive Holy Communion. The story is told of a little Chinese girl in Communist China. Her village church was torn up by the Communists and the consecrated hosts from the tabernacle scattered around the sanctuary...

YCA group sets anniversary dance

The Young Catholic Adults of Indianapolis will hold their Eighth Anniversary Dinner Dance in the Crystal Room of the Continental Hotel on Saturday evening, June 2. The dance is open to members and alumni. George Nicoloff's orchestra will play.

More than fifty athletes given awards at Marian

Marian College paid tribute to more than 50 athletes at its annual All-Sports Award Banquet held in the Marian cafeteria on Tuesday evening, May 22. The sponsors of the college's Parents and Friends Organization. A capacity crowd of more than 175 persons attended.

Basketball: Bob Ayres, Mike Blackwell, Ron Barrman, Jack Heneghan, Mike Hoskins, Mike Noone, Dick Phillips, Jim Rolles and Jim Schmitt, all of Indianapolis; Tom Bubb and Rudy Jansen, both of Fort Wayne; and Pat Sabelhaus, Tell City.



WINS ACHIEVEMENT AWARD—Eighth grader Mike Bruner of St. Monica's School was awarded the first annual Father Uitz Achievement Award by his pastor, Father Paul Uitz, at the athletic awards banquet held last Sunday evening. More than 280 youngsters and their parents attended the honors night ceremonies. Guest speaker was Cathedral High School Athletic Director Joseph Dezelan. (Staff photo)

Cy Cipher

TRUCK MEET RESULTS—Holy Angels was the overall winner in the annual Indianapolis CYO Cadet Track Meet held last Sunday at the CYO Stadium. Competing under near-perfect weather conditions, the boys from Holy Angels rang up 97 points to grab top honors. St. Pius X, with 180 points, was second to settle for runner-up honors with 77½ points. Other high finishers included: St. Christopher, 63½ points; Little Flower, 45 points; and St. Lawrence, 48 points.

In addition to winning the Carl Grever Memorial Trophy for overall performance, the Holy Angels boys took home the trophies for both the Class B and Class C championships. St. Lawrence was the top team in the Class A category.

Among the individual stars were: Dave Wagner, St. Pius X, who set new records in the Class B 11½, respectively, in the Class B 50-yard and 100-yard dash events; Phil Sawyer, also of St. Pius X, who posted a 6.3 clocking in the Class A fifty; and Bill Oels, of St. Andrew's, who capped the first-place ribbon in the Class C century with a time of 12.7. In the team events, Holy Angels won the Class B 400 relay in the time of 56.5 and the Class C 200-yard shuttle in 29 flat.

GIRLS' TRACK MEET—The annual CYO Cadet Girls' Track and Field Meet will be held at the CYO Stadium next Sunday, May 28, beginning at 1 p.m. The girls will compete in three divisions in a total of 18 events. The admission prices are the same as for the boys' meet—50 cents for adults and 25 cents for youngsters. St. Catherine's is the defending overall champion.

AUSPICIOUS BEGINNING—The youth program of St. Monica's parish, Indianapolis, has come a long way in the brief four-year history of the northwest side parish. Last Sunday evening, more than 200 parents and Cadet CYO participants turned out for the first annual athletic awards banquet. Credit for the well-rounded grade school program belongs largely to Father John Luerman, assistant pastor, and the adult youth committee, headed by Dr. Niles Hansen.

BUDDING JOURNALIST—Lenore Bratkovich, St. Agnes Academy senior from St. Michael's parish, Indianapolis, has received the Apostle of the Word Award, the highest commendation given by the national Catholic School Press Association. Lenore was honored for her outstanding work as editor of The Great, St. Agnes Academy year book.

GREAT WHITE FATHER—Sixteen-year-old Indian students presented Pope John XXIII with an Indian headdress during a private audience. The young braves, from St. John's Indian Mission, Layton, Ariz., were in Rome as guests of the Italian government to participate in the May Festival at Sassari, Sardinia. Pope John expressed his thanks for the gift, but added: "You must understand that I cannot wear it. When a Vatican aide standing nearby asked the Pontiff to let him have the headdress for a Boy Scout troop he works with, Pope John replied: "No, it's too beautiful. I want to keep it as a memento."

ANNE CULKIN

She's always late!

Dear Miss Culkin: Why are girls always late and keep boys waiting? If you tell a girl that you will be at her house at 8:30, why is it always nine o'clock before she comes downstairs, ready to go out? The girl that I am dating really hurts me up, she is never on time, and I don't know what to say to her about it. As long as I have been going out with this girl she has never once been on time. Never have we seen the beginning of a movie. How can I get her to change? Tom

Dear Tom: You should have had a frank talk with this friend of yours long before this if being late is a regular part of her routine. These are girls, Tom, who have to be told about programs because they are so misinformed that they sincerely believe a girl should be late for a date. If you must have some charm for you, you would have stopped seeing her long ago, that unless you see the beginning of a movie, much of your interest in seeing it is lost.

This can be said during one of your meetings. Then when you phone her to arrange a meeting and 8:30 is agreed upon as the time you are to leave her home, ask her jokingly but earnestly if she means 8:30 your time or her time.

Awards Program slated at Shawe

MADISON, Ind.—The annual Awards Day Program will be held this afternoon (Friday, May 26) at Shawe Memorial High School. Father Hilary Meny, superintendent, and Sister Rosemary O.S.U., principal, will preside at the student convocation.

Seniors Jack Hardigg and Kathleen Gelle, who ranked first and second scholastically, will receive a combination of 23 citations for academic and extra-curricular excellence. Hardigg is the recipient of the Pius XI scholarship award for four-year excellence and 12 other distinctions.

More than 40 students shared in the 108 awards presented by the archdiocesan school.

FIRST COMMUNICANT—PONCE, P.R.—Mrs. Cristina Rodriguez, a resident of the local home for the aged, made her First Communion here at the age of 100.

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The gentleman who is comfortably seated in a living room can excuse a five or even ten minute delay before the queen makes her entrance, but to impose a half-hour of the same is not excusable; that is, unless there is a good reason for the tardiness. And a good reason is based on unexpected happenings and not on selfishness.

When one person plans his activities in such a way that he will be on time for a date, then it is only ordinary courtesy that the other person should do the same. Do this girl a favor, Tom. Tell her what every girl who is old enough to date should know!

Dear Miss Culkin: Please settle an argument. Do you think if you call a girl friend and her mother answers the phone that you have to ask her how she is before asking to speak to your friend? None of my friends ask my mother how she is, but my mother seems to be the odd ball. What do you think? Judy

Dear Judy: I presume that you visited in your friend's home and that her mother took time to welcome you. Perhaps she even went so far in her hospitality as to serve you a

Don't you feel that it would be an expression of appreciation if, when you recognized her voice on the phone, you would identify yourself and exchange a few pleasantries with her before asking to speak to her daughter?

Really now, how much of your time would it take to say: "This is Judy Ward, Mrs. Cullen, how are you?" I can tell you, Judy, Mrs. Cullen would be very much impressed with your graciousness. As for being the odd ball in your crowd, don't worry about it. You won't be for long. Once you start the fun of recognizing mothers on the phone, you will be satisfied at how quickly the nicely will catch on!

Dear T.B.: When a girl is "pinned" by a boy, they tell me that she is engaged to become engaged.

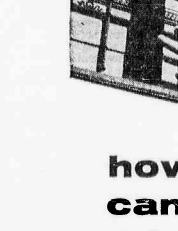
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how big can a balloon get? "Our medium reaches everyone from here to Poker Flats, and then some!" Reminds us of the little boy who, on seeing his first big balloon, asked, "What's that, daddy?"

Some advertising media claims, like balloons, are so full of hot air they get lost in the clouds. Fortunately for those who foot the advertising bill, there is a tough, unyielding standard which safeguards print media expenditures.

Audited circulation facts, as provided by the Audit Bureau of Circulations, makes it possible for advertisers to know exactly what they will get when they use this publication for their sales messages. Our ABC report tells advertisers about the markets we reach... and how well we reach into these markets. Be ABC sure—facts, not fiction... audits, not air.

The Criterion Through the reports issued by the Audit Bureau of Circulations, this publication, along with other publisher members of ABC, voluntarily and regularly give the buyers of advertising more verified factual information than is available for any other media at any time.



TO RECEIVE VEIL—Miss Maureen Grady, daughter of Mr. and Mrs. Thomas P. Grady of St. Bartholomew parish, Columbus, will receive the white veil and habit of the Sisters of Holy Cross, Notre Dame, on Saturday, June 10. She is a graduate of Columbus High School, and Holy Cross Central School of Nursing, South Bend, where she served as Miss Student Nurse in 1958 and class president in 1959.

STRAUSS SAYS! The "Quad" Shop The source and center of Clothing for the School and Younger Men on the way up in the business world. Mike Kelley L. Strauss & Co.

SPICER-GIERKE 211 MASSACHUSETTS AVE. ME 6-6406

TROPHIES FOR ANY OCCASION SERVICE AWARDS Hamilton & Girard Perregaux Watches Fraternal Jewelry—Diamond Rings

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THE FAITH EXPLAINED

The virtues of hope and charity

By REV. LEO J. TRESE

It is a doctrine of our Christian faith that God gives to every soul...

Hope is defined as "the virtue by which we firmly trust that God, who is all-powerful and faithful...

It is this confidence that we have in God's goodness and power and fidelity that sweetens and makes bearable the hardships of life...

THE VIRTUE of hope is implanted in the soul at Baptism, along with sanctifying grace. Even the infant, once baptized, has the virtue of hope...

and our absolute confidence in His love for us. It is evident that the act of hope is absolutely necessary for salvation...

Nor would it be possible to weather the rigors of temptation, to practice self-forgetting charity towards others, in short to lead a truly Christian life...

It follows, too, that our hope must be a firm hope. Hope that is weak belittles God, either His almighty power or His infinite goodness...

If even a Lucifer could reject grace, then we also have rejected grace. It is only a stupid person who will say, in repenting...

of sin. "O God, I am so ashamed of being so weak!" The hopeful person would say, "O my God, I am so ashamed of forgetting how weak I am!"...

It is well to bear in mind also that the basis of Christian hope applies to others as well as to ourselves. God wills the salvation, not just of me, but of all men.

It is the teaching of Catholic theologians that God never entirely withdraws His grace even from the most obdurate sinners. When the Bible speaks of God hardening His heart against a sinner...

And if someone dead to faith dies, apparently unrepentant to the end, we still should not be heart and "grave as those who have no hope." What thunderbolts of grace God may have unleashed upon that stubborn soul in the

last split-second of consciousness of graces gained by our own hopeful prayers—we shall not know until we meet in heaven.

ALTHOUGH trust in God's providence is not exactly the same thing as the divine virtue of hope, the two are closely related. Trust in God's providence simply means that we do believe that God loves each of us with an infinite love—a love that could not be more direct and personal even if we were the only soul on the face of the earth.

On that solid foundation of God's love and care and wisdom and power, we stand secure. We do not fall into a black mood of despondency when things go wrong. When our plans are frustrated, our expectations thwarted and failures seem to dog our every step, we do not despair. God is working this all out to our ultimate good.

Even the terror of the hydrogen bomb and the shadow of Communist threats will leave us unshaken, because we know that the very work which men fashion God will somehow work into His plan.

It is this same trust in God's providence that comes to our aid when we are tempted (as who is not sometimes?) to think that we are "beaten" by God. That is, we know better than He, under these circumstances, what is best for us. "Maybe it isn't quite honest, but I've got to stay in business"; "I know that's a crooked, but politics is like that."

It is when alibi like these start to raise to our lips that we beat them down with our trust in God's providence. "It looks as if doing the right thing is going to be rough on me," we say, "but God knows all the circumstances. He's smarter than I am, and I'll string along with Him."

The only one of the divine virtues which will remain firm when we are in the virtue of charity. In heaven faith will give way to knowledge; there is no longer any need to "believe in" anything, for we actually see. Hope also will disappear, as we actually possess the happiness for

which we hoped. But charity will not disappear. It is the greatest natural love because it reads to God Himself loving Himself through us.

On the contrary, only in that breathless ecstatic moment when we see God face to face will the virtue of charity that we are infused into our soul at Baptism reach the fullness of its capabilities. It is then that our love for God, as we see Him, will break in this life, will blaze up like an exploding rocket.

DIVINE CHARITY, the virtue which is implanted in our soul at Baptism, along with faith and hope, is defined as "the virtue by which we love God above all things for His own sake, and our neighbor as ourselves for the love of God." It is called the Queen of virtues.

It is, of course, the virtue of charity which is infused into our soul in the sacrament of Baptism. It still remains for us to exercise the use of reason, to exercise that virtue, to make acts of love. It is the power to make such acts of love as are directed to a supernatural nature, that is given us in Baptism.

A person could have a natural love for God. Contemplating God's goodness and mercy and His endless love, we might be moved to love Him as we love any other lovable person.

It is only through the indwelling of God in the soul, with the accompanying supernatural seed called sanctifying grace, that we become capable of an act of supernatural love. The twelve disciples (Luke X) were sent out very much as the twelve apostles had been. They were sent out with a provision or "commission" that what they were going in "for the labourer is worthy of his hire." They were being sent as lambs among wolves (the cause of their being sent as sheep). With the wolves they were to be as lambs among wolves. They were to be as lambs among wolves. They were to be as lambs among wolves.

erational love for God. The reason that our love for God is a greater natural love is because it reads to God Himself loving Himself through us.

Similarly, it is by the divine life within us that we are able to love God adequately, proportionately, and with a love that is worthy of God. With a love also that is pleasing to God, in spite of the fact that it is God, in a sense, who is doing the loving.

IT IS THIS same virtue of charity (which always accompanies sanctifying grace) which we use to love our neighbor with a supernatural love. We love our neighbor then not with a merely natural love but with a supernatural love because he is congenial to us and because we get along well with him.

THE LIFE OF OUR LORD

The Saviour rejoices

By F. J. SHEED

The seventy-two disciples (Luke X) were sent out very much as the twelve apostles had been. They were sent out with a provision or "commission" that what they were going in "for the labourer is worthy of his hire." They were being sent as lambs among wolves (the cause of their being sent as sheep). With the wolves they were to be as lambs among wolves. They were to be as lambs among wolves.

because he in some way appeals to us. Such natural love is not bad, but there is no supernatural merit in it. By means of the divine virtue of charity, we make ourselves the example of a son who has a birthday present for his father, using (with the father's permission) his father's own charge account to buy the present. Or, like a child writing a letter to his mother, with the mother herself guiding the child's inexperienced hand.

It is right here that we touch the very heart of Christianity. It is right here that we come up against the cross. It is right here that we prove or disprove the reality of our love for God. It is easy to love our family and our friends.

It is not hard to love "everybody" in a vague and general sort of way, but to wish well and to pray for, and to be ready to

help) that fellow at the next desk who stole your girl, or that woman across the street who told lies about you, or that double-crossing relative who got all of Aunt Minnie's money, or that criminal in the newspaper who raped and killed the six-year-old child—well, it's hard enough to forgive them, let alone love them.

In fact, we just couldn't do it naturally speaking. But with the divine virtue of charity we do it; in fact we must do it, or our love for God is a fake and a sham.

Let us remember, though, that supernatural love, whether for God or for neighbor, need not be an emotional love. Supernatural love resides primarily in the will, not in the emotions. We might have a very deep love for God, as proved by our fidelity to Him, without particularly "feeling" that love.

To love God simply means that we are willing to give up anything rather than offend God by mortal sin. Similarly we may have a genuine supernatural love for our neighbor, even though on the natural level we feel a strong distaste for him. Do I forgive him, for God's sake, the wrong he has done? Do I pray for him, and hope that he will get the grace he needs and save his soul? Do I love him, the wrong he has done? Do I pray for him, and hope that he will get the grace he needs and save his soul? Do I love him, the wrong he has done? Do I pray for him, and hope that he will get the grace he needs and save his soul?

SEARCHING THE SCRIPTURES

Israel's sacred songs

By IGNATIUS HUNT, O.S.B.

If we can believe St. Jerome (died 419-20), "The Church's greatest Doctor in the interpretation of Sacred Scripture" was a time when the Christian faithful were so familiar with the Psalms that the plowman in the field and the workman in his shop sang them as they went about their toll. Medieval piety, according to John Lennart, O.F.M., Cap., depended greatly on the Psalms—both among the clergy and religious, but among the faithful as well.

Testament that we have inspected, did not dig up overnight. They are the accumulation of centuries. They were written by various men, or schools, at various times, for various reasons, treating of various themes; and of various lengths, and were at times recast to fit new situations.

Generally speaking they have a rich prayer-value. St. Jerome was so convinced of this that he advised Laeta, one of his spiritual daughters, that a person taking up the study of Sacred Scripture should first of all learn the Psalms and thus learn how to pray. The Psalms are somewhat of a compendium of all Old Testament thought, and give us a marvelous insight into the life and thinking of the Chosen People.

JUST AS ANY nation has its favorite, time-honored songs, so did the Israelites, God's Chosen People, have their sacred, divinely-inspired songs. These they sang as a part of the liturgy (many of the Psalms arose through, or were adapted through, liturgical use); they sang these Psalms, too, in their tents, in the most diverse circumstances of life, often using some simple musical accompaniment. These Psalms take us right into the heart of the Israelites and—a thing of great significance—they were used by our Lord, our Lady, and many of the saints as the most intimate and satisfying expression of their prayer.

The Church at an early date took over the "Songs of Zion" for its liturgical use, and she has no intention of relinquishing them.

(from the Divine Office, Mass, and Ritual), no matter what our estimation of them is really only a matter of degree. They may come when they will be liturgically given to us in our own tongue, and perhaps translated from various languages, and we are at times recast to fit new situations.

We habitually think of David as the great Psalm-writer, the "royal Psalmist." That he was some of the Psalms himself is absolutely certain (73 of them are attributed to him in the Psalms—though these titles are at times open to discussion). That David did not write all the Psalms is equally certain. We might best leave the question of authorship to our patron-author with whose spirit the entire Psalter is stamped.

When the New Testament cites a "Psalm of David"—even when the speaker is Christ—this is not always an absolute argument for Davidic authorship in the strict sense of the term, as the Biblical Canon admitted as early as 1519. Authorship had a much wider significance in Hebrew antiquity than it has now, and is, in all events, of secondary importance.

What really matters is to understand the background, the literary types, the meaning, and the rich theology of the Psalms.

The psalmists, like other Hebrew writers, never thought of defining their God in formal terms. They rather spoke of Him in the most graphic and colorful language. Yahweh is the Rock; the Lawgiver; the Shield; the Refuge; the Hope and a score of other equally expressive terms.

He is the God of mercy, of mild and deliverance, who chose the Israelites to be His very own, who lavished on them a whole series of marvelous signs and wonders (interventions in their national life) who gave them the Law as the standard of Government and who asks for their fidelity and loyalty.

It was Yahweh, too, who promised through Nathan (2 Sm. 7, 11; Ps. 89) to perpetuate the Davidic line, to raise up eventually a Davidic monarch of the greatest stature. The messianic Psalms dwell on this theme and particularly on the relation of the Messiah and Christianity that puts them in a class apart.

WE ARE forced to admire the psalmists for a number of reasons. One of these is their willingness to spend time simply adoring God, praising Him, proclaiming His grandeur and glory. The heavens tell of the glory of God, and the sky shows forth the works of His hands. Day unto day pours forth speech, and night unto night declares knowledge" (Ps. 119, 1-2).

In our times, when for many people prayer means no more than petition, and when in personal petition, we can derive a tremendous lesson in prayer from the Psalms.

The Hebrews asked for things, even very personal things, but they didn't stop there, and they probably didn't start there either. Greater concerns first won their attention. They praised God, they pressed sorrow for their sins, they implored the mercy of God. "All hail to the Lord! And blessed be my Rock! and may the God of my deliverance be exalted" (138, 6). "Praise ye the Lord, O ye that are all the earth; Praise the glory

of His name; Make His praise glorious" (106, 1-2).

But let us be frank about the matter. The Psalms are basically Hebrew prayers. They are often limited in perspective to the Hebrew outlook. They do not hesitate at times to pour out the liveliest curses upon the national and personal enemy, wishing for the direst evils. "When he is put on trial may he come forth guilty; and may his prayer be rejected; and may his days be numbered; and may his name be forgotten; Let another take his office! May his children become fatherless, and wife a widow!" (Ps. 137, 1-4).

Too, the Psalms can at times be very nationalistic and narrow in viewpoint, though this may be more an excuse than a reason for the Chosen Nation. As we go through the Psalms it is impossible to miss these imperfections, though they are not found everywhere nor do they make up anything like the greater part of the psalter.

The Psalms, too, are limited in their view of the future life. References that seem to point to a blessed eternity often have another meaning when we realize the age in which the Psalms were composed. The Hebrews had a very hazy notion of the next world, Sheol being the one concept with which they most frequently and confidently dealt—and to this darkness abide not the one wished to go "for an afflicted with troubles, and my life verges on Sheol. . . . Thou shalt not deliver thy soul to the darkest regions, in the depths" (Ps. 88, 3-6).

The Christian is sometimes at a loss to know what to do with certain passages of the Psalms which seem to refer to "little ones, and dashes them to pieces upon a rock" (Ps. 137, 9). Such exclamations should be read in the Christian's mind and certainly do not fit Christ's, spirit.

There are those who use all kinds of subtleties to escape these embarrassments and take refuge in an accommodation, namely, that some of these are really not Scriptural meanings at all. The problem is not an easy one, but we cannot share the view of those who see Christ everywhere in the Psalms—either being spoken to, or probably didn't start there either. Greater concerns first won their attention. They praised God, they pressed sorrow for their sins, they implored the mercy of God. "All hail to the Lord! And blessed be my Rock! and may the God of my deliverance be exalted" (138, 6). "Praise ye the Lord, O ye that are all the earth; Praise the glory

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Clearly they ran into no difficulties in delivering their message. On their return their talk was not of questions they could not answer but of devils they had cast out. And our Lord told them that while they had been in action He had seen Satan falling, as lightning flashes down from the sky. The devil's doom was already written clear.

There was a lesson for the disciples in their joy in their work. It was a lesson that their joy in their work was natural. But the rage they had caused in the demons was a terrible, weighted against the joy they had caused in heaven. "Rejoice in this, that your names are written in heaven." At what? At the choice of their insignificant names, to receive a revelation of God had not given to "the wise and prudent?"

—never out of His mind, this glory given to "little ones" could still bring Him joy, a very ecstasy indeed, in which He cried out the innermost truth of His own relation with the Father. "No one knows the Son but the Father, and no one knows the Father but the Son—and Him to whom the Son shall reveal Him."

He was asserting equality with His Father, but—He had asserted already—He could do what the Father could do. He was entitled to the same honor (John V.17,23). Now for the first time we hear Him speak of His own personal relation with the Father, the life within the Trinity. By the way of knowledge He proceeds from the Father, and the Father, the Godhead as known by the Father, knows His Father and is known in total equality.

John has no clearer statement of the Father-Son relation than Matthew and Luke give us here. And of the relation that they are to the beneficiaries. The Son will reveal the Father to us—if we will listen. At the Last Supper He says to "No one comes to the Father but through me." Here He says that no one comes

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ST. CYRIL OF JERUSALEM. . . succeeded St. Maximus as Bishop of Jerusalem. He is famous for a series of instructions, one for Catechumens in Lent before Baptism, and the other on the effects of Baptism, Confirmation, Holy Communion and the offering of prayers for the living and the dead, with details of the customs of the Eastern Church. Feast day, March 18.

Know Your Christian Symbols

The Hand Of God

A hand was the only symbol of the First Person of the Blessed Trinity in the early centuries of Christianity. It is the most ancient representation of God the Father occurring many times in the Old Testament to typify the creative and protective power of God.

"But the souls of the just are in the hand of God." Wisdom, 3, 1.

"Thy hands have made me and fashioned me wholly round about." Job, 10, 8.

"But that that has been the author of all mischief against the Hebrews, shall not escape the hand of God." II Maccabees, 7, 31.

The hand sometimes is pictured, as above, raised in benediction and surrounded by a nimbus or halo having three rays within it connoting divinity and Trinity. In other representations the hand stretches downward from a cloud.

The hand remained the only emblem of God the Father until about the 12th century, when a head began to appear in representations of the Father.

The early Christians, like the Jews before them, were fearful of irreverence in direct references to the Creator. As they grew they used only a hand, not a complete body, to represent the Father.

21st in a series sponsored as a reader service by Indianapolis' Outstanding Colonial Mortuary Preferred by Catholic Families

MERIDIAN AT 19TH STREET

Tic Tacker

Good of summertime. Freedom from books. This may be true for most people, but it doesn't apply to the younger members of the clergy—and seminarians.

At least a dozen priest-teachers will be doing summer study, largely on master's degrees, around the country. For instance—the University of Notre Dame is the destination of Father James Doherty, Father Bernard Head and Father Joseph Smith. The first two will work in English and Father Smith will study Latin.

Pursuing education courses will be Father Robert Konstanter at Nazareth College, Louisville; Father Robert Kitchin at Indiana University; and Father Raymond Boehm at Indiana State College. Father Laurence Lynch will also study at Indiana State. Father Edward Smith will attend Butler University.

To the Catholic University of America go Father Paul Hulsmann and Father C. Patrick Smith to study chemistry and French, respectively. Father Richard Zare will take mathematics at Butler University. Father David Kahle will study new methods of teaching physics at the Illinois Institute of Technology in Chicago, while Father Randolph Marshall will study music at St. Joseph's College, Rensselaer.

Among the many seminarians who will take summer studies are: Stanley Herber, Purdue University, Indianapolis, mathematics; Larry Walker and John Feltes, Notre Dame, chemistry; Clarence Waldron, Indiana State College, education; John Carls, Ball State Teachers College, biology; and Thomas Long, University of Laval, Quebec, Canada, French.

COLLEGE CORNER—Many students from the Archdiocese will be graduated during the next few days from various colleges and universities throughout the nation. We shall report on those brought to our attention. Here are a few: Marquette University—Mary L. Fox, Dorothy L. Sexton and Neil A. Martini; Ball State Teachers College, biology; and Thomas Long, University of Laval, Quebec, Canada, French.

NAMES IN THE NEWS—Mrs. Joseph LaFata was recently named "Mother of the Year" by the St. Bernadette parish Council of Catholic Women, Indianapolis, in recognition of her many activities to benefit the parish and the civic community. We lend our sincere concurrence and congratulations on a fine choice of an unselfish person. . . . Sister Sheila Meatz will reign as "queen" of the St. Agnes Academy Senior Prom scheduled tomorrow night in the Marriott Hotel.

YCW SERVICE—The Young Christian Worker (YCW) units in Indianapolis are currently offering a service to young, single men and women from throughout the state who are contemplating a move to Capital City. They will furnish assistance in locating suitable residence, employment, friends and entertainment for any young person interested. If any reader would like to try out this offer, contact the Young Christian Workers, 1502 W. 16th Street, Indianapolis 7, Indiana.

ACADEMY ART EXHIBIT—The art department of St. Agnes Academy, Indianapolis, will present its annual art exhibit Sunday, May 28, from 3 to 5 p.m. at the Academy, 3350 N. Meridian Street.

OUTSTANDING CITIZENS—Two northside Indianapolis Catholic high school youngsters were honored recently by the Northwest Lions Clubs. Award winners were Rose Snyder, St. Agnes Academy senior, and Gerry Donna, Cathedral senior. Both were recognized for their scholarship and achievements at their respective schools.

A tribute to the memory of Bishop Joseph Chartrand will be given by members of the SS. Peter and Paul Cathedral parish First Communion Class of May 28, 1911, this Sunday (May 28) when they assemble for a special 7:30 a.m. Mass in the Blessed Sacrament Chapel. One of the three priest members of the class—Father Matthew Herold, Father Francis Early or Father Aros McLaughlin—will offer the Mass. All members of the class, even those outside of Indianapolis, are urged to receive Holy Communion on that day in honor of Bishop Chartrand, the Apostle of early and daily reception of Holy Communion. The Bishop personally instructed this class, officiated at the Mass and confirmed them immediately afterward.

Nun to aid study of nursing needs

WASHINGTON, D.C.—A Catholic nursing nun has been appointed a member of the Surgeon General's Consulting Group on Nursing Care, the White House announced here.

She is Sister Virginia Kingsbury of Marillac Seminary, Norham, Mo., consultant to schools for the Western Provinces of the Sisters of Charity.

President Kennedy announced establishment of the new consulting body after conferring with the Secretary of Health, Education,

and Welfare Abraham A. Ribicoff and Surgeon General Luther L. Terry of the U.S. Public Health Service.

The group, headed by Dr. Alvin C. Ulrich, vice-president of the Ford Foundation's Fund for Advancement of Education, will report to the President by Jan. 1, 1962, on the needs of the nation for better nursing education and services. Two other educators, hospital administrators, and social scientists were named to the committee.

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PLANNING DCCW TEA—The Indianapolis Deaconry Council of Catholic Women will hold a Tea for parish officers of the organization in the L. S. Ayres auditorium Thursday, June 1, at 2 p.m. for Mrs. J. Herbert Hartman is chairman of the project. Other deaconry officers coordinating plans for the event are, left to right above, Mrs. Albert Long, first vice president; Mrs. John Clark, second vice president; and Miss Jean Adrian, tea co-chairman. (Staff photo)

Indianapolis CCW schedules tea for parish officers

A Parish Officers' Tea is being arranged by the Indianapolis Deaconry Council of Catholic Women, for Thursday, June 1. It will be held in the L. S. Ayres auditorium.

Mrs. John T. McQuade, president, urged all officers of parish groups and women's organizations throughout the Indianapolis Deaconry, as well as chairman of Deaconry Committees, to attend. The primary purpose of the affair is to afford an opportunity for the women to meet one another and to exchange ideas, Mrs. McQuade said.

Pouring at the tea table will be Mrs. Albert Long and Mrs. John Clark, first and second vice-president, respectively, of the DCCW. Mrs. John A. Murphy, a past president of the Archdiocese and Deaconry Councils, will give an informal talk on the meaning and purpose of NCCW.

Mrs. J. Herbert Hartman is the program chairman, and Miss Jean Adrian is co-chairman. The staff of Deaconry officers will serve as hostesses at the tea.

Israel's sacred songs

(Continued from page 7)
Psalms (including messianic psalms); Personal Lamentations; and Personal Thanksgivings. To these more general classifications the following more particular types may be added: Blessings and Curses; Pilgrim Psalms; National Thanksgivings; Legends; Psalms dealing with Law; Prophetic Psalms; and Wisdom Psalms (cf. J. L. McKenzie, S.J., *The Two-Edged Sword*, p. 267).

Many of the Psalms fall into two or more of these divisions, for it is characteristic of the Psalms to drift from one subject to another—at times the result of originally separate songs having been combined together.

OTHER NATIONS in oriental antiquity besides the Israelites had their songs, too, and we can hardly imagine that Israel was utterly unimpaired by them.

However, as in the case of the early chapters of Genesis, Israel rarely borrowed without transposing, recasting, purifying, adapting, and sometimes counterfeiting the matter at hand.

Especially with regard to the royal-messianic psalms, we now realize that many verses, once thought to be mere alliterations of the Messiah's divinity, such as "Thou art my son; this day have I begotten thee" (Ps. 2, 7), are really products of "court-style" language, and signify no more than adoption by the deity of the monarch being enthroned. This does not exclude the New Testament's seeing a fuller sense in these and similar verses (cf. Heb. 1, 5; 5, 5; Acts 13, 33).

We must admire the spirit of optimism and confidence that prevails throughout the Psalms. Ps. 88 is a notable exception—one of the gloomiest pieces of Old Testament writing. The Christian, tried though he may be, should find in the Psalms a great, uplifting force, for Christianity is basically optimistic in outlook.

To gain familiarity with Psalms we need to study the Psalms

Father Fintan

to offer First Mass on Sunday, June 4

Father Fintan Cantwell, O.F.M., Conv., will offer his First Solemn Mass at St. Patrick's Church, Indianapolis, at 11 a.m. on Sunday, June 4.

He will be assisted by the Rev. Thomas G. Fields, pastor, as architect; Rev. Theodore Feely, O.F.M., Conv., deacon; Rev. Emmanuel Klump, O.F.M., Conv., sub-deacon; and Fr. Patrick Swendrowski, O.F.M., Conv., master of ceremonies. Father Fields will preach the sermon.

Father Fintan will be honored at a reception from 3 to 6 p.m. in the parish hall.

The son of Mr. and Mrs. James B. Cantwell, he attended Holy Cross grade school and was graduated from Cathedral High School in 1950. He was ordained a priest by Archbishop William O. Brady of St. Paul, Minn., on February 19, 1961. He completed his theological studies at the Conventual Premonstratensian Seminary in Chaska, Minnesota.

Good neighbors

NEW ORLEANS—The Little Brothers of the Good Shepherd served coffee on the roof when firemen fought a \$150,000 blaze near their Ozanam Inn for impoverished children. The fire occurred in a laundry establishment located one house from their inn.

Adequate instruction does not require a course in physiology or anatomy. It deals primarily with the development of balanced Christian attitudes, the application of parentment moral principles, and some knowledge of the sources of sexual excitation and the means of self-control. Parents have experienced puberty, adolescence, and marriage. What further knowledge do they require?

The fact of the matter is that most parents refuse to think about or face up to the meaning and implications of sex in their own lives. Such refusal has serious consequences for their own marriage, as well as for parenthood, since sexuality that is not subjected to reason readily becomes

themselves in good translation and we need instruction on the background of the Psalms: Much information may be found in Father McKenzie's oft-recommended book, where one chapter, "The Prayer of the Hebrews," is devoted to the Psalms.

In Father R. E. Murphy's *Seven Books of Wisdom*, the chapter "An Approach to the Psalms" is of the greatest value. Those who wish more detailed instruction may go through the two-volume work of the late Msgr. Kissane; or perhaps better, acquire the volume on the Psalms by the Dutch Trappist Pius Drivers (now being translated). Those who read French will find tremendous help in the three-volume work by Pierre Guichou, *Les Psaumes Commentés par la Bible*.

We cannot gain acquaintance with the Psalms overnight. It takes time and patience to slowly and thoroughly assimilate the genuine meaning of Israel's Sacred Songs.

New week: Some late books of the Old Testament. (Copyright, 1951 The Catholic Bookstore)

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Parent's

(Continued from page 5)
tends to it does not exist.

Why is this fiction maintained? St. Thomas Aquinas suggested that because sex is a powerful human drive, it frequently challenges the control of right reason and consequently humiliates us. Hence people like to act as if sex did not exist, at least, not among "good" people, and since such pretense generates anxiety, tension is released through jokes and humor—man's way of dealing with facts and feelings he does not wish to face rationally.

Parents frequently try to excuse their neglect in giving adequate instruction by saying that they do not know the appropriate terms. In reality, they are so inhibited by their negative feelings that they do not even make the attempt.

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exploitation in marriage and a current dating patterns among sources of embarrassment in their teenage or pre-teenage children. If readers feel that I have exaggerated the extent of this refusal to think rationally about sex, let them explain how parents can tolerate and even promote Fr. Thomas will be unable to give personal replies.

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Question Box

(Continued from page 4)
authorities led the Eastern rite as thirteen, some eighteen, and some even more. It depends on what you mean by a rite, and how active you are to minor differences. The most common division lists five, as we have indicated: Alexandrian, Antiochian, East Syrian (Chalch), Armenian, and Byzantine.

The Ukrainians are most numerous of all Eastern Catholics. In the United States they have two dioceses at Philadelphia and at Stamford, Conn., with 286 priests and almost 400,000 Catholics. The Ruthenians are one diocese, at Pittsburgh, with 244 priests and nearly 300,000 members. We also have five Russian centers, one White Russian church and seven Rumanian churches in this country. Many Greek Catholics came to the United States from Italy (many of Albanian origin) but they have never had a church of their own here.

The essentials of the Mass and the Sacraments are the same everywhere in the Church; but the ceremonies, chant, vestments, and languages may differ. In like manner the divine element in the Church is unchangeable—e.g., the constant presence of Christ, His head and founder, the guidance of the Holy Spirit, and the fund of revealed doctrine—but the time and geography, in customs, discipline, fervor, sanctity and understanding.

Our Savior did not wish to pour men into a rigid mold; He wanted to unite them all to Himself in love and grace—each in his individual personality. The Apostles quickly learned that Jews are not saved by becoming Gentiles; that Greeks need not become Jews, East and West, Greek and Latin, are all equal before God.

Catholic Revival set at St. Rita's

A week-long Catholic Revival will be held at St. Rita's parish, 19th and Martindale Ave., starting Sunday, May 28, according to the pastor, Father Bernard Strang. Conducting the Revival will be Father John La Baue, S.V.D., pastor of Holy Rosary parish, Hattiesburg, Miss. His theme will be "Principles and Practice of the Christian Life."

Services, consisting of sermon, question box, distribution of Holy Communion and Benediction will be held each night at 8 p.m. Thursday, the Feast of Corpus Christi, will be observed with an Evening Mass and devotions at 7 p.m. Friday evening's services will be held at 8:30 p.m. Closing devotions will be held at 8 p.m. Sunday, June 4.

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AROUND THE ARCHDIOCESE

Day of Recollection set by New Albany DCCW

NEW ALBANY, Ind.—The Rev. Kenneth Waller will conduct the spiritual exercises for the annual Day of Recollection for the New Albany Deaconry Council of Catholic Women on Sunday, June 4, at St. Francis Seminary.

Reservations from each parish can be taken by the president of the parish council or retreat chairman and returned to Miss Ruth Gohmann, W.H. 4-2627, by Thursday, June 1. A luncheon will be served at noon.

A bus will leave Court and Wall Streets, Jeffersonville, at 9:30 a.m. and at 8th and Elm Streets, New Albany, at 9:45 a.m. Reservations should be made with Miss Gohmann.

The Third Order of St. Francis will meet Sunday, at 2:30 p.m. in St. Mary's Church. A business meeting will follow in the school. Notice instructions will be held in the school at 1:45 p.m. Father Thomas will make his annual visitation at this meeting.

RICHMOND—Mrs. James McPhillip is the newly elected president of the Holy Family Women's Club. Other officers are Mrs. Robert Crouch, secretary and Mrs. Joseph Frueh, treasurer.

COLUMBUS—The new officers of St. Bartholomew Parish Altar Society are:

Funeral Masses offered for two Providence nuns

ST. MARY-OF-THE-WOODS, Ind.—Funeral Masses were offered for two Sisters of Providence during the past week. Sister Ann Loretta (Smith) was buried on Tuesday and Sister Dolores (Schwartz) on the following day. Both died on Sunday, May 21.

A native of Charleston, Mass., Sister Ann Loretta entered the Community on June 7, 1919. One of her teaching posts was at St. Thomas Aquinas School, Indianapolis.

Surviving are three sisters, Mrs. Mary Hurley, Misses Rose Leddy and Madeline Smith, and one brother, William T. Smith, all of Malden, Massachusetts.

Sister Dolores was born in Ripley, Ohio, and entered the Community on April 26, 1893. She taught the primary grades in many of the schools of the Sisters of Providence, among them St. Agnes Academy, St. Patrick and St. Philip Neri, in Indianapolis. She had been retired for the last twelve years.

Survivors include two sisters, Sister Rose Francis, S.P., now stationed at St. Mary's, Lafayette; and Miss Elizabeth Schwartz, of Ft. Thomas, Kentucky.

Mrs. Dave Marks, president; Mrs. Kenneth Waller, president; Mrs. Rudy Wilson, secretary; and Mrs. Glenn Young, treasurer.

CONNERSVILLE

The annual corporate communion of St. Rita Circle No. 63, Daughters of Isabella, will take place Sunday, May 28, at St. Gabriel's Church, followed by breakfast in the school hall.

A class of which will be initiated into the Circle in the afternoon. The initiation ceremonies will be followed by a banquet in the R of C home.

GREENCASTLE

Mrs. Richard Frothingham is the newly elected president of St. Paul's Guild of Catholic Women. Other officers include Mrs. James Funkhouser, vice president; Mrs. Cassel Grubb, secretary; and Mrs. Alvin Erpelting, treasurer. Mrs. James Hughes will serve as Altar Society treasurer.

Public relations seminar slated at St. Joseph College

RENSSELAER, Ind.—Need for better understanding of the policy and activities of the Catholic Church is apparent in the current discussion of Federal aid to Catholic schools. Bishop Thomas K. Gorman of Dallas-Fort Worth, Tex., said here.

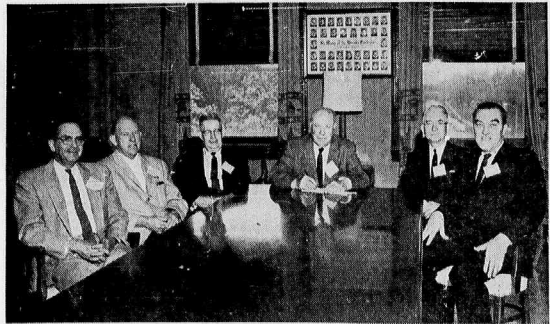
Bishop Gorman is episcopal moderator of the Information Bureau national Catholic Welfare Conference, which will sponsor a seminar on public relations from June 26 to 29 at St. Joseph's College here.

"The need for good Catholic public relations was never greater," said Bishop Gorman. "In these four days of intensive study by public relations directors and others with similar assignments, we will examine the principles and techniques for effective use of press, radio, television and other communications media."

Among those planning to attend are Bishops Andrew Grutka of Gary, Ind.; Martin D. McNamara of Joliet, Ill., and John J. Carberry of Lafayette, Ind., host to the seminar. Public relations directors for Catholic dioceses, religious communities, hospitals, schools and lay organizations with assignments at diocesan or national levels, also will participate.

NAMED BY POPE

VATICAN CITY—His Holiness Pope John XXIII has named Cardinal Joseph Frings, Archbishop of Cologne, and Cardinal Carlo Confalonieri, Secretary of the Sacred Consistorial Congregation, as members of the Sacred Congregation for the Oriental Church.



HEAD FATHERS' CLUB—Four archdiocesan Dads are among the newly elected officers of the St. Mary-of-the-Woods College Fathers' Club. They are (left to right) W. O. Johnson, of Indianapolis, director; Robert X. Kelly, Terre Haute, secretary-treasurer; Albert J. Carbon, Terre Haute, vice president; and (far right) Nick Karanovich, of Clinton, director. At the head of the table is the president, George A. Kramer of Dayton, and to his left, Robert J. Lyman, of Chicago, a director.

Priest asks tightening of farm labor measure

WASHINGTON—A priest testifying before a Senate subcommittee commended the general features of a bill designed to aid domestic farm laborers, but said its provisions should be tightened.

Father James L. Vizzard, S.J., head of the Washington office of the National Catholic Rural Life Conference, testified (May 18) before the Senate subcommittee on migratory labor.

He said the program embodied in the bill (S. 1129) under consideration "is necessary and desirable" because "everything possible must be done to stabilize and rationalize the migratory farm labor force."

But he reminded the subcommittee that "the NCRLC looks forward to the day when migratory farm labor will have been eliminated from the American scene."

The chief purposes of the Senate bill are: (1) to insure an adequate, well-trained domestic labor force through improved programs of recruitment, transportation and distribution of domestic agricultural workers; (2) to get assurances and guarantees pertaining to the rights and obligations of employers and employees using the recruitment program.

Although Father Vizzard agreed with the general objectives of the bill, he questioned its "voluntary" nature, which would make it optional on the part of the employer to make use of the services provided in the bill.

"It is not likely," said Father Vizzard, "that employers will avail themselves very widely of these services" when "a seemingly more convenient and advantageous alternative is available through Public Law 78."

Under Public Law 78 employers can get Mexican migrant workers, known as braceros, to do seasonal farm work instead of hiring domestic workers, as provided in the bill under consideration.

The House on May 11 passed legislation, without amendments as suggested by the administration, that would extend Public Law 78 for two years.

FATHER VIZZARD suggested that the present bill be changed so as to require employers to use its services. He also said that only if such services proved inadequate to fulfill employers' "reasonable" labor needs might the Secretary of Labor then make a finding of a labor shortage and certify the use of braceros under Public Law 78."

Father Vizzard also objected to the use of fuzzy language in the Senate bill. He referred to such

phrases as the following: The opening of S. 1129 should not "adversely affect the wages and working conditions" of laborers, and should not prevent "a return which will yield . . . the prevailing hourly wages."

He said the use of these terms "in similar contexts have caused considerable difficulty and even conflict in determining precisely what they mean."

Integration seen main problem in Portuguese Africa

BEIRA, Mozambique—Total racial integration is the main problem facing Portuguese Africa during this time of crisis, Bishop Sebastiao Soares de Resende of Beira has stated.

The Bishop expressed his views in an article in the *Miaro de Mozambique*. He told the Catholics of this diocese in Portuguese East Africa how to act during the crisis.

In Angola in west Africa a rebellion by African nationalists against Portuguese rule has resulted in the deaths of hundreds of whites and an undetermined, but much larger, number of Africans. No violence has occurred in Mozambique, but security measures have been put into effect.

Bishop Soares de Resende particularly condemned the spreading of rumors and false alarms and urged Catholics to cooperate with "those measures of prudence which have been taken and will be taken in the crisis through which we are passing."

OK ANTI-BIAS BILL

CONCORD, N.H.—The New Hampshire House of Representatives has approved a bill which would ban discrimination in public places of accommodation because of race, creed or color. The measure was approved after a motion to defeat it had been killed by a 218-to-129 test vote. Similar legislation repeatedly had been defeated in recent years.

CONTRIBUTORS

THE CRITERION will carry a list of parish and organizational correspondents and others who have contributed to the following persons submitted items for this week: ELLINOVA MORAN, Brookville; JOSEPHINE E. STURBOLLO, Connersville; MRS. D. ROYAL A. GREENE, Greensburg; AGNES DEWIER, New Albany; MRS. LOUISE LIVINGSTON, New Albany; MISS ILLA DRINGERS, Sellersburg; MRS. CLARA A. S.C., Brookville; MRS. CARROLL TATLOCK, Columbus.

Bishop for Uganda is consecrated in Notre Dame rite

NOTRE DAME, Ind.—Bishops from Nigeria, Tanganyika, Haiti and Puerto Rico joined American prelates here for the consecration of the Most Rev. Vincent J. McAuley, C.S.C., as the first Bishop of the newly-created diocese of Fort Portal, Uganda.

Cardinal Richard Cushing, Archbishop of Boston, was the consecrating prelate at the 2½ hour rite in Sacred Heart Church on the University of Notre Dame campus. Among those assisting were two natives of Uganda who are studying for the priesthood in this country, Sanatole Byaruhanga and Francis Kabuleta.

Serving with Cardinal Cushing as co-consecrators were Archbishop Gerald T. Bergan of Omaha, Neb., and Bishop Albert F. Cousineau, C.S.C., of Cap-Haitien, Haiti. Hundreds of priests and prelates marched in official procession to the campus church for the centuries-old rite. Bishop Leo A. Purjesley of the Diocese of Fort Wayne-South Bend, delivered the sermon.

Bishop McAuley, a native of Council Bluffs, Iowa, served as a missionary in Bengal, India, now Pakistan, from 1936 to 1944. Since 1959 he has headed a group of Holy Cross priests and brothers engaged in missionary work in Uganda, British East Africa.

At a luncheon following the ceremony, Cardinal Cushing presented a check for \$10,000 to Bishop McAuley, who said it would be used to help erect a seminary and a novitiate for native sisters in his diocese.

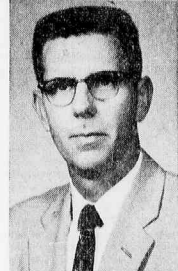
Germany's bishops push aid to India

AACHEN, Germany—Archbishop Joseph A. Fernandes of Delhi, India, arrived here to discuss aid measures to his See with leaders of the West German hierarchy's campaign against hunger and sickness in the world.

Projects that will be discussed with the Indian prelate include the construction of a hospital specifically for those unfortunate found dying and sick in the streets and a vocational training center. The German hierarchy's fund drive, now in its third year, has so far netted \$3,500,000.

Father Theodore M. Heshburg, C.S.C., president of the university, revealed that Mr. Shriver will take the place of United Nations Sec. Gen. Dag Hammerskjold as commencement speaker. He said Mr. Hammerskjold had notified him that an official U.N. mission in Europe would prevent his giving the scheduled address.

Mr. Shriver, a member of the advisory council of Notre Dame's College of Commerce, is a former president of the Chicago Board of Education.



MAPS OBSERVANCE—John D. Roberts is general chairman for the annual Corpus Christi Rally to be held at 3 p.m., Sunday, June 4, on the grounds of Our Lady of Providence High School, Clarksville. The observance is sponsored by the New Albany District Council of Catholic Men.

ND commencement speaker changed

NOTRE DAME, Ind.—U. S. Sargent Shriver, director of the Peace Corps, will deliver the commencement address and receive an honorary degree from the University of Notre Dame June 4. It was announced.

Father Theodore M. Heshburg, C.S.C., president of the university, revealed that Mr. Shriver will take the place of United Nations Sec. Gen. Dag Hammerskjold as commencement speaker. He said Mr. Hammerskjold had notified him that an official U.N. mission in Europe would prevent his giving the scheduled address.

Mr. Shriver, a member of the advisory council of Notre Dame's College of Commerce, is a former president of the Chicago Board of Education.

FARMER'S VIEW A sad farewell

By DANA JENNINGS can, the motives for their selling out. The reasons may be bald and inevitable: perhaps the landlord, seeing a quick profit, sold the place out from under them. Maybe the bank foreclosed. Maybe the reasons aren't so plain or so plainly unalterable. Perhaps a sister, whose husband is something in the third vice president's department, crossed her nylon legs and sweetly inquired, "My poor dear, aren't those the same drapes you had last year?" This kind of "adjustment" we are told is "inevitable" and "necessary adjustment" a century ago. History—and a Judge—will judge the society that made these adjustments necessary.

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INDIANAPOLIS
 + PAUL A. MULLER, 39, St. James the Apostle Church, May 22, Holy Cross Cemetery, Survivors: wife, Irene; brother, Max; sisters, Ann and Marie; mother, Mrs. M. Muller.
 + MARY J. MORAN, 70, Sacred Heart Church, May 20, Holy Cross Cemetery, Survivors: none.
 + MARY O. MURPHY, 81, St. Mary's Church, May 20, Holy Cross Cemetery, Survivors: none.
 + DONALD DELGON, 51, St. Christopher Church, May 20, Holy Cross Cemetery, Survivors: none.
 + NELLIE A. GUTER, 43, Our Lady of Lourdes Church, May 22, Calvary Cemetery, Survivors: husband, Paul; daughter, Marjorie; son, Donald; father, George; sister, Ann; mother, Mrs. M. Guter.
 + JEREMIAH MILLEY, 80, St. Philip Church, May 22, Holy Cross Cemetery, Survivors: wife, Margaret.
 + DOLLY F. TOPPE, 38, St. Joseph Church, May 23, Holy Cross Cemetery, Survivors: none.
 + JOHN FEESER, 49, St. John of Arc Church, May 24, Calvary Cemetery, Survivors: wife, Rita Lee; daughter, Helen; son, Joseph; brothers, Fred and Fred.
 + EDNA M. SCHMIDT, 45, St. Joseph's Church, May 24, Calvary Cemetery, Survivors: none.
 + HERBERT A. REMAK, 55, Mary Church, May 24, Calvary Cemetery, Survivors: none.
 + ANTHONY GOSWAMI, 64, St. Anthony's Church, May 24, Calvary Cemetery, Survivors: none.
 + BERTHA SAMO, 80, St. Peter's Church, May 24, Calvary Cemetery, Survivors: none.
 + FREDERICK A. REMAK, 88, of Milwaukee, formerly of Terre Haute, Mass in Mill-here, May 17, buried at Calvary Cemetery.
 + MARY RHODA WITMER, 88, St. Augustine Church, May 23, Church Cemetery, Survivors: none.
 + GORDON S. CUNNINGHAM, 65, St. Augustine Church, May 23, Church Cemetery, Survivors: none.
JEFFERSONVILLE
 CALENDAR
 MAY 26
 A Fish Fry at 4 and Social at 7 p.m. at Holy Name in Beech Grove.
 St. Rita's School begins at 6:30 p.m. in the school auditorium.
 MAY 30
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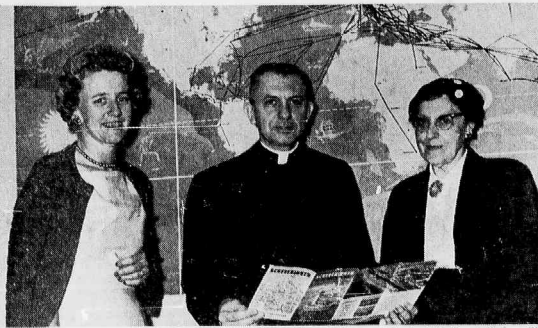
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PLAN CATHOLIC ART HOLIDAY—Msgr. Francis J. Reine, S.T.D., president of Marian College, will lead a Catholic Art Holiday tour of six European countries beginning July 18 from Indianapolis. Shown above with Msgr. Reine discussing final plans are Mrs. Nina B. Eddy, left, president of Travelmart, Inc., tour coordinators, and Miss Marie Kriep, a member of the tour party. Tour memberships can still be obtained by contacting Msgr. Reine or Travelmart. (Staff photo)

High school

(Continued from page 1)
private school students in determining a state's share. But the bill was changed in committee to provide that total school enrollment would be the basis for distributing funds.

Sen. Wayne Morse of Oregon, floor manager of the bill, defended its distribution formula.

He said it takes recognition of the fact that "in every state there is a considerable amount of public expense and money outlay for students who attend private schools."

He said states pay for such things as fire and police protection, public utilities and, in some cases, bus fares, textbooks and health services for private school students.

A SECOND reason for counting private school students in determining a state's share of the education aid, Sen. Morse said, is the fact that "every private school student is potentially a public school student."

"There is this potential educational burden hovering over the states at all times," he said.

The distribution formula amendment evoked some of the sharpest discussion in the Senate during the opening rounds of the debate over the Federal aid bill.

It was considered a major hurdle to eventual passage of the measure.

Fr. Urban Habig

to mark jubilee
Sunday, May 28th

Father Urban Habig, O.F.M., a native of Sacred Heart parish, Indianapolis, will observe his Golden Jubilee of Ordination in his home parish on Sunday, May 28. He will celebrate a Solemn Mass of Thanksgiving at 11 a.m. in Sacred Heart Church. Following a dinner for the clergy, a public reception will be held from 3 to 4 p.m. in the parish hall.

Two nephews of the jubilarian will serve as deacon and subdeacon of the Mass. They are Msgr. Frank Hulsman of Winnebago, Neb., and Father Anthony J. Lauck, C.S.C., of the University of Notre Dame. A great-nephew, Father Paul Hulsman, and the pastor of Sacred Heart, Father Conan Mitchell, O.F.M., will attend in the sanctuary.

Following his celebration in Indianapolis, Father Habig will return to his assigned parish, St. Paul of the Shipwreck, San Francisco, for a similar occasion.

Since ordination in 1911 at St. Louis, the jubilarian has served in various capacities of assistant, pastor and chaplain at missions of the Franciscan Order in Minnesota, Oregon, Arizona and California. He is a member of the Far West Province of the Franciscan Fathers.

The levity of 14 children, he has one surviving sister, Mrs. Anthony Lauck of Sacred Heart parish.

Archbishop's

Schedule

- MAY 20 Graduation, Father Michael Shanne Memorial, Madison, 3 p.m.
- MAY 29 Graduation, Ludovico School, by University of Notre Dame, Indianapolis, 8 p.m.
- June 21 Graduation, Sacred Heart, Indianapolis, 8 p.m.
- June 1 Kick-off Dinner, Plainfield, 6:30 p.m.
- June 2 Graduation, Our Lady of Grace, Brook Grove, 8 p.m.
- June 3 Mass, Latin School, Indianapolis, 9 a.m.; Graduation, Marian College, Indianapolis, 11 a.m.; Graduation, St. James Academy, Indianapolis, 8 p.m.
- June 4 Graduation, St. Mary of the Woods, Indianapolis, 7:30 p.m.
- June 5 Graduation, St. Joseph, St. Mark Church, Indianapolis, 11 a.m.; Graduation, St. James Academy, Indianapolis, 8 p.m.
- June 6 Graduation, West Barton College, Conitow, French Lick, 7:30 p.m.
- June 7 N.C.W. Provincial Board Meeting, Xavier Hotel, Indianapolis, 10 a.m.; Graduation, St. James Academy, Indianapolis, 8 p.m.
- June 8 Graduation, West Barton College, Conitow, French Lick, 7:30 p.m.
- June 9 Graduation, West Barton College, Conitow, French Lick, 7:30 p.m.
- June 11 Graduation, West Barton College, Conitow, French Lick, 7:30 p.m.
- June 14 Dedication of Our Sunday Visitor Building, Northport.

Trujillo

(Continued from page 1)
were awakened before dawn by a gasoline fire at the front door.

THE TRUJILLO plan has been to divide the clergy if possible and to shower favors on those who show the proper subservience to the regime. This plan has failed, although many of the more vigorous priests have been expelled from the country and a small group of priests have placed themselves at the disposal of the dictator.

Among the latter are three or four army chaplains who in years past had had serious difficulties with their bishops. The national press has also carried recent sermons of praise for General Trujillo—one by an Italian Father Juan Finonzi, S.D.B., and others by Father Atanacio de la Vega, O.F.M. Cap., a Spaniard.

Government employees still face a serious problem of conscience. It is demanded, as a condition of continuing employment, that they prepare long petitions addressed to the form in which they join the "national clamor" for the expulsion of the bishops. The national press devotes a few pages daily to the publication of such petitions.

THE CHARITABLE and teaching activities of the nuns in the nation are still being curtailed by isolated administrative decrees. In April, the Sisters of Charity of La Vega and the Spanish Dominicans who staffed the San Juan hospital were obliged to abandon their work. The government had prohibited the priests from entering these two government hospitals either to administer the sacraments to the dying or to offer Mass for the Sisters.

The Little Sisters of the Poor were also obliged to give up their work of caring for the aged in an institute of the capital. The Dominican Sisters from Adrian, Mich., were withdrawn from the parochial school of San Juan de la Maguana by the Bishop on the occasion of the anti-Catholic violence on April 12. These Sisters have not left the country. But their school has been seized by the government and is used as a public high school.

CATHOLIC GROWTH

HARTFORD, Conn.—More than 62 per cent of babies born to Connecticut residents last year were baptized in the Catholic Church.

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CIPA asks federal aid to schools

By JOHN J. DALY, JR.

VANCOUVER, B.C.—An appeal to Congress for private and parochial schools in proposals for Federal aid to education was made in a resolution adopted at the 51st annual Catholic Press Association convention here.

Another resolution adopted and placed to provide leadership in accomplishing total racial integration in the United States.

Father Albert J. Nevins, M.M., editor of Maryknoll magazine, was elected to a second one-year term as president. Also reelected were Floyd Anderson, managing editor of the Advocate, Newark, N.J., vice president, and Father Raymond T. Broder, editor of the Catholic Indianapolis, treasurer.

Martin E. Gosten of Our Sunday Visitor, Huntington, Ind., was reappointed secretary and Thomas Brennan of New York was renamed counsel by the association's board of directors.

THE FIRST woman, Sister Mary Augustine, a Marxist nun who is editor of Marxist Missions magazine published in Framingham Center, Mass., and the first Canadian, Msgr. J. G. Hanley, Kingston, Ont., editor of the Canadian Register, were elected to the board.

Father Broder was reelected to the board and Msgr. Robert G. Peters, editor-manager of the Peoria (Ill.) Register, was elected a new member. The new members succeed William Holub of America magazine, New York; Robert S. Labonge of the Tidings, Los Angeles; and Donald Therman of Ave Maria magazine, Notre Dame, Ind.

At the final business meeting the delegates approved a message of filial devotion to be sent to His Holiness Pope John XXIII. The convention received a message from Cardinal Richard Cushing, Archbishop of Boston, which welcomed the 1962 CPA convention to Boston. The convention also acknowledged a message of greeting sent from Singapore by Father Patrick O'Connor, S.S.C., Far East correspondent of the N.C.W.C. News Service and a past president of the CPA.

RESOLUTIONS adopted by the convention took these stands:
• Appealed to Congress to retain the special postal mail rate structure for religious and non-profit publications in the second and third mail classes, contending that proposed increases in these rates "threaten economic disaster to many non-profit religious publications."
• Expressed sympathy with those whose freedoms are stifled by communist regimes in Cuba and throughout the world, and urged that "every intelligent effort" be made to preserve freedom.

Urged all citizens to "emphasize a positive and constructive answer to the internal and external dangers of communism that threaten America."
• Welcomed the "encouraging progress efforts" to recognize the "national problem" of migratory workers and urged Congress to enact "too long delayed legislation to correct certain abuses in this area."
• Asked Congress, if it deems Federal aid "essential to the proper education of school children," to include "children of those parents who exercise their natural and constitutional right of choosing independent schools."
• Further suggested was a "thoughtful consideration of the more equitable manner in which most of the provinces of Canada meet this challenge."
• Resolved to provide leadership "in the achievement of total integration in the United States by means of observing and commenting on the law of Christ and the law of the land in regard to duty and justice."

Church-State relations

still grave in Hungary

VATICAN CITY—L'Osservatore Romano editorially reported reports of coexistence between the Church and the communist regime in Hungary and said that "a great number" of churchmen are in Hungarian jails.

The front-page editorial, initiated by Federico Alessandrini, the Vatican City's specialist on Iron Curtain affairs, said that Hungary's "situation" remains most grave.

"HOW CAN THE hypocritical administration in Hungary speak of good relations between Church and State in that country when every day there is a new development in their oppression against Catholics?" the paper asked.

"A great number of churchmen—no one knows precisely how many—are imprisoned," the editorial said. "No one has been able to communicate with them since the time of their arrest, not even their families or their lawyers."

THE HUNGARIAN regime in Rome has tried to buy peace with Catholics the leadership of the so-called "peace priests." L'Osservatore said. The Red regime often points to an agreement supposedly signed by Hungary's bishops in 1950, in which they agreed to oppose fully any action contrary to the security of the State, and condemned "irresponsible elements in the service of the Church with political hostility to the State."

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