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'Experimentation' in liturgy censured

the CRITERION

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VATICAN CITY — The Church body charged with coordinating the ecumenical council's liturgical reforms has warned against "experimentation" by persons claiming a general permission.

The Consilium (commission) for the Implementation of the Liturgy Constitution, in the June number of its publication, Notitiae, which was published early in July, declared that aside from one case it has "never given any general indult to begin experimentation."

The one exception, it said, was a temporary indult for experimentation in concelebration and Communion under both species, granted from July 3, 1964, until April 15, 1965, after which the general decree on these practices went into effect.

The Consilium said the liturgy constitution provides that authority for such general experimentations will be granted to territorial bodies of bishops by the Holy See. They are to be performed only by determined groups suited for such experiments and for a determined length of time.

"IF THE Consilium permits experiments," Notitiae said, "it will always communicate the faculty to perform them to territorial ecclesiastical authority, and this in writing, with the addition of conditions and limits within which the experiments may be performed.

"Likewise when rites or ceremonies or innovations of any kind seem out of harmony with today's laws in liturgical matters, all of them are to be considered 'personal' innovations, arising from 'private agitation' . . . and by that very fact disapproved by the constitution and the Consilium."

The Consilium said it was publishing its declaration because "sometimes rumors are spread here and there of certain innovations which go beyond either the rubrics in force or the constitution or the instruction concerning the sacred liturgy. Authors of these innovations, as is very often the case, claim they have obtained a faculty or indult from the Consilium to conduct experiments."

Clarifying doubts arising in the interpretation of the liturgy constitution, Notitiae said it is permissable to celebrate Mass in the vernacular even if those assisting do not actually participate by making responses.

ANSWERING another difficulty concerning the use of the laity to read the Epistles and lessons or perform the function of commentator, Notitiae noted that even in houses of Religious women or girls' schools, the Epistles and lessons must be read by a man. Women, however, can perform the function of commentator in a restricted sense: they can "as it were, lead singing or prayers."

Notitiae set down the general guidelines the Consilium will follow in proposing liturgical changes. "Only those elements are to be set forth which already manifest some sort of certainty on the part of the Consilium. Others, although they may have been discussed and examined frequently, will simply be omitted if they seem not yet sufficiently mature."

Expressions used by the Consilium, such as "it has pleased the Fathers" or "the Fathers have given their vote" or "they have approved," are to be accepted in a broad sense. That is, Notitiae said, "they show the mind of the Consilium, not the definitive solution to questions. In the pursuit of their work, a matter can be established otherwise if new elements arise. . . .

"It is especially superfluous to note that the judgment of

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PREPARE FOR PARISH CANVASS—Legion of Mary members William Zeiher, left, and Donald Beumer, both of St. Mary's parish, Indianapolis, were part of a Legion group that spent five days of their vacation recently making house calls in rural St. Ann's parish, Franklin County. Additional photos and text can be found on Page Three.

Dialogue opens with Lutherans

BALTIMORE — Top U.S. Roman Catholic and Lutheran scholars assembled here for their first official theological discussons at a national level and immediately decided to probe each other's concepts of the word "dogma."

The experts — who were appointed by the U.S. Catholic Bishops' Commission for Ecumenical Affairs and by the U.S. National Committee of the Lutheran World Federation—had in hand and had already studied specially prepared essays analyzing each church's view on "The Status of the Nicene Creed as Dogma of the Church."

But at the start of the two-day meeting (July 6-7), it was learned, the participants agreed that they needed to pinpoint the Lutheran and Catholic interpretations of the word dogma itself before proceeding with the various clauses of the Nicene Creed. That affirmation of faith, which was formulated at the Council of Nicaea in 325 A.D., is used in the eucharistic liturgies of both churches. It was selected as the basis for the formal theological discussions at a preliminary meeting between the Lutheran and Catholic representatives here last March.

THE THEOLOGICAL talks, which were held at the chancery of the Baltimore archdiocese, were opened by Auxiliary Bishop T. Austin Murphy of Baltimore, who is chairman of the Catholic bishops' subcommission for dialogue with Lutherans. Bishop Murphy inaugurated the session with a reading from St. Paul, and a formal prayer for Christian unity, and then all recited the Lord's Prayer together.

The second day's session was to be presided over by the Rev. Paul C. Empie of New York, executive director of the National Lutheran Council.

Lutheran participants represented not only the National Lutheran Council—which includes both the American Lutheran Church, with 2.5 million members, and the Lutheran Church in America with 3.2 million—but also the Lutheran Church-Missouri Synod, which has 2.6 million members.

The Catholic position paper on the Nicene Creed was prepared by Father John Courtney Murray, S.J., and Walter J. Burghardt, S.J., both of Woodstock College, just west of here.

On the Lutheran side, the paper on the Creed was drafted by the Rev. Warren A. Quanbeck, professor of systematic theology at Luther Theological Seminary, St. Paul, Minn., and Dr. George A. Lindbeck, associate professor of historical theology at the Yale University Divinity School.

WHILE ALL FOUR theologians who took part in preparing the position papers were to have been among the 14 experts participating in the meeting, Dr. Lindbeck was unable to attend because of a death in his family.

Msgr. William W. Baum of Washington, executive secretary to the Catholic bishops' ecumenism commission, was unable to attend the first day's session, as he had just offered his mother's funeral Mass in Kansas City. But he was on hand for the sessions on July 7.

The Catholic representatives besides Bishop Murphy, Fathers Burghardt and Murray, and Msgr. Baum, were: Msgr. Joseph W. Baker, vice chairman of the St. Louis archdiocesan ecumenical commission; Father Raymond Brown, S.S., Scripture scholar on the faculty of St. Mary's seminary here; Father Godfrey Diekmann, O.S.B., of St. John's abbey, Collegeville, Minn., a liturgical scholar; Dr. James F. McCue, of the school of religion at the State University of Iowa, Iowa City, a church historian; and Father George Tavard, A.A., chairman of the theology department of Mt. Mercy College, Pittsburgh.

The Lutheran participants, in addition to Dr. Empie and Dr. Quanbeck, were: the Rev. Kent S. Knitson, professor of systematic theology at Luther seminary, St. Paul; the Rev. Fred Kramer, professor of dogmatics at Concordia Theological Seminary, Springfield, Ill.; the Rev. Arthur C. Piepkorn, professor of systematic theology at Concordia Seminary, St. Louis; the Rev. Joseph A. Sittler, profes-

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VATICAN REACTION

Unity body official comments on baptism of Luci Johnson

VATICAN CITY—A U.S.-born member of the Vatican's Secretariat for Promoting Christian Unity said here that unless there was really serious doubt about Luci Baines Johnson's first Baptism, it is "unfortunate" that the rite was performed for the second time on her entrance into the Catholic Church.

Asked to comment on the administering of conditional Baptism to President Johnson's younger daughter, Father Thomas Stransky, C.S.P., commented:

"I suppose some would think that entrance of a person into the Catholic Church by itself is against ecumenism, but this is completely false. No Christian should question the decision of conscience on the part of another to embrace the Roman Catholic Faith.

"But ecumenists do question some of the procedures used in accepting baptized non-Catholics into the Church, especially the use of indiscriminate conditional Baptism."

(LUCI'S conditional Baptism drew criticism in the United States from Episcopal Bishop James A. Pike of California. He praised her decision to become a convert as an example of "independence," but he termed the conditional Baptism, administered at her request, a "direct slap" at "completely valid infant Baptism according to the official liturgy of the Episcopal Church." Luci was baptized as an infant in an Episcopal church.

(Bishop Pike, in an Independence Day sermon at Grace Cathedral, San Francisco, told his congregation that the priest who administered conditional Baptism to Luci "owes to the nation and to other churches a confession of error and expression of regret."

(In Washington, reached by newsmen, Father James Montgomery, who administered the Baptism in St. Matthew's Cathedral on July 2, said he would have no comment on Bishop Pike's statement.

(But he re-emphasized that the ceremony was Luci's wish. "I did what she requested and fulfilled the laws of the Church," he said.

(Luci requested Baptism because she wished in conscience to be sure she was meeting the requirements of the Church. "I made sure she met the requirements of the Church and fulfilled her wish. Thus, you may call it a conditional Baptism," he said.)

FATHER STRANSKY, a Paulist priest from Milwaukee, said that conditional Baptism is only permitted where there is a prudent doubt about the fact or validity of a previous Baptism. He cited canons 732 and 742.

"The principle involved is that in conferring Baptism it is required only that the minister do what the Church does. That is, that he follow the matter and form prescribed, the pouring of the water and the pronouncing of the words of Baptism in the name of the Trinity," he said.

It is the unanimous opinion of Catholic moral theologians that faulty or even heretical views on the nature of Baptism do not invalidate the sacrament if it is properly administered, he said.

The Anglican communion has a rich theology of Baptism, Father Stransky said.

"Even though it is alleged, and with some truth, that a few ministers of the Anglican communion do not accept the doctrine of original sin or the baptismal regeneration therefrom, it would be very difficult to uncover a case among Anglican or Episcopalian ministers where the baptismal ritual used was not in accord with that contained in the Book of Common Prayer. No Catholic would question the validity of that ritual," he said.

In general, he added, there is no reason to doubt the validity of a Baptism performed by an Episcopalian minister. Its validity should be presumed, he said.

The Congregation of the Holy Office, he noted, has more than once condemned the practice of requiring indiscriminate conditional Baptism of other Christians wishing to become Roman Catholics.

FATHER Stransky held that it is not enough that a person being received into the Catholic Church personally desires to be rebaptized.

Conditional Baptism should be administered only when there are objective facts indicating that the first Baptism was invalid or suspect in some real way, he said.

In cases where the validity of Baptism is presumed, the only requirement to be asked of a person seeking entrance into the Catholic Church is pronouncement of a profession of faith, he said.

As examples, he pointed to the reception into the Catholic Church of Mother Elizabeth Seton and Cardinal John Henry Newman, both former Anglicans. In both cases, he said, no conditional Baptism was administered, and in both the two simply recited a profession of faith.

PRESIDENT and Mrs. Johnson and their other daughter, Lynda, were present when the 18-year-old Luci was baptized by Father Montgomery, assistant director of the Washington archdiocese's Catholic Charities office and the priest who had been instructing Luci in the Church's teachings since last September.

The Baptism was announced by the White House about 30 minutes after the 2 p.m. ceremony on July 2, Luci's 18th birthday.

Luci has been reared as an Episcopalian. She was graduated this past June from the National Cathedral School for Girls, an Episcopalian institution. This fall she will enter the school of nursing of Georgetown University, a Jesuit institution.

The President belongs to the

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Replies to criticism of Church's wealth

VATICAN CITY — Vatican City's daily newspaper, responding to left-wing newspaper allegations that the Holy See controls immense wealth, declared that the Church's goods are given to it by the people and are returned to the people by the Church.

L'Osservatore Romano said: "The least that can be said of certain publications . . . is that they seem to disregard completely the fact that those who administer the Church's property are trying to make the Church's work for spiritual and material good broader and more fruitful in the interests of all, even of those who do not accept the Church's higher motives.

"THE CHURCH'S goods come from the people who humbly and generously offer them, and go to the people, as the Church's history and life testify in the past, in the present and always. The Church's goods are in the service of good."

L'Osservatore Romano recalled Pope Paul VI's own recent reference to the Church's finances when he spoke of their "blessed restrictedness." It continued:

"The Church is a visible as well as an invisible society. It is embodied in men and as such it has its own structure and must provide also for needs of a temporal nature in the fulfillment of a ministry which encompasses the whole earth and concerns all men, as well as for a government which is universal.

"IF THE financing of government is so large, the total administrative requirements of a universal organization such as the Church certainly are not slight. We are thinking of the needs of the missions, aggravated today by the tragedy of hunger among people on the road to development, and of the needs of the representation and government of the Church in every country and on every continent."

The paper turned to charges by the left-wing press that the Holy See has evaded Italian government taxes on dividends from shares it holds on the Italian stock market. It recalled that some publications "went so far as to imagine a reprisal on the stock exchange," that is to say, that the Holy See had threatened to dump all its stock into the market and send prices plummeting.

Such assertions said L'Osservatore Romano, "are devoid of any foundation."

TAKES PRISON POST—Father James Hodge, above, has been released by the Archdiocese for three years' service with the United States Bureau of Prisons, Washington, D.C., the Chancery Office has announced. Since 1961 Father Hodge has been chaplain at the Federal Penitentiary in Terre Haute. Succeeding him in that post is Father Hugh Dewig, O.S.B., of St. Meinrad Archabbey.

Candlelight rite slated at novenas

Traditional candlelight ceremonies will mark the closing of the public novenas to Our Lady of Mount Carmel on the grounds of the Carmelite Monastery in Indianapolis, and at St. Margaret Mary Church, Terre Haute, on Friday, July 16, the Feast of Our Lady of Mount Carmel. Archbishop Schulte will officiate at the Indianapolis observance.

Novena speaker in Terre Haute is Father Hugh M. Calkins, O.S.M. Preaching the sermons in the capitol city is Father John N. LaBauve, S.V.D.

Father LaBauve's sermon topics are: (July 9) "Confidence in God—Road to Peace"; (July 10) "Christians — Supermen"; (July 11) "Sacrifice—The Soul of Worship"; (July 12) "God-With-Us — The Divine Presence"; (July 13) "Seeking My Brothers — Catholic America's Number One Mission Responsibility"; (July 14) "Everlasting Love—Sacred Heart of Jesus"; (July 15) "Mary in Our Soul Life"; and (July 16) "Crown of Glory—Heaven."

CELEBRANTS for Benediction at the Indianapolis observance beginning July 9, in order are: Father Paul Courtney, St. Luke's; Very Rev. Richard Kavanagh, St. Michael's; Msgr. Cornelius Sweeney, St. John's; Father Gordon Knese, O.F.M., St. Roch's; Father Donald Schweizer, Our Lady of Lourdes; Father William Buhmeier, Little Flower; and Father Louis Gootee, Nativity.

Singing for each night's ceremonies will be led by choral groups from the respective parishes.

ASSISTING Archbishop Schulte on the closing night will be Father Raymond Bosler, St. Thomas Aquinas parish,

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Confirm possibility of papal visit to UN

UNITED NATIONS, N.Y. — Msgr. Alberto Giovannetti, permanent observer of the Holy See at the United Nations, told newsmen here that if Pope Paul VI visits the UN, it will probably be sometime during the 20th session of the General Assembly which begins Sept. 21.

Contrary to some reports, Msgr. Gioxannetti did not say he "expects" a papal visit. He said only that he had seen reports of the possibility of such a visit from Vatican sources.

Earlier in San Francisco, Archbishop Martin J. O'Connor said that the Pope is considering a trip to the UN, but that it is premature to say when the visit might take place. The U.S.-born archbishop, president of the Pontifical Commission for Communications Media, was named by the Pope to take part in a religious convocation held in San Francisco on June 27 to mark the 20th anniversary of the UN's founding.

IN WASHINGTON, the White House had no comment when reporters asked if Pope Paul had been invited to visit the United States and if he would meet with President Lyndon Johnson.

However, a State Department spokesman said the Pope "would be welcome to the United States." But press officer Robert J. McCloskey added, "I think we ought for the present to leave the matter up to the Vatican and the United Nations."

McCLOSKEY said he was only aware of press reports on the possible UN visit, and could not comment on whether the U.S. had invited the Pope to come.

(In Vatican City, the daily newspaper L'Osservatore Romano said it would be premature to say whether or when the Pope will visit the UN. The paper stated:

("Secretary General U Thant some time ago sent the Pope an invitation to the United Nations. His Holiness did not fail to show U Thant his great appreciation for this courteous and deferential gesture. Regarding certain recent reports about such a visit, it should be noted that it is wholly premature to say whether and when this visit will take place.")

Vatican and Lutheran body name committee

VATICAN CITY — The Holy See and the Lutheran World Federation have set up a joint working group to explore the possibilities of future contacts between the two communions.

The 14-member body is the first in which the Roman Catholic Church is dealing with another church at a world level. The announcement of its establishment was made simultaneously (July 5) by the Vatican Secretariat for Promoting Christian Unity here and by Lutheran World Federation headquarters in Geneva.

THE ANNOUNCEMENT came one day before the start of the first formal theological discussions held in Baltimore between representatives of the U.S. Bishops' Commission for Ecumenical Affairs and of the U.S. National Lutheran Council. Two of the participants in the Baltimore conversations were named to the new international working group: Msgr. William W. Baum of Washington, secretary of the bishop's commission on ecumenism, and the Rev. Warren A. Quanbeck, professor of systematic theology at Luther Theological Seminary, St. Paul, Minn.

Earlier this year, the unity secretariat named representatives to a joint committee for consultations with the World Council of Churches, which while composed of over 100 Orthodox, Anglican and Protestant churches is not entitled to speak for any one of them. The establishment of the Catholic-Lutheran working body was seen as setting a precedent for other committees for talks with representatives of other churches.

THE LUTHERAN World Federation is a free asociation of Lutheran churches. While it has no power to legislate for them or to interfere with their full autonomy, it can act as their agent in matters they assign to it. There are more than 80 million Lutherans in the world, and 53 million of them belong to churches which are members of the LWF.

The new joint working group's activity will be limited to studying the possibilities of future contacts and to collaboration in study and action between the

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Joint Iowa venture to aid ecumenism

DUBUQUE, Iowa—Three religious institutions joined with a state university here and formed an unusual association of theological faculties to promote ecumenism.

The four schools formed a legal corporation known as the Association of Theological Faculties in Iowa. The institutions are: the Aquinas Institute of Theology, conducted by the Dominican Fathers here; Wartburg Seminary, a Lutheran institution here; the University of Dubuque theological seminary, a Presbyterian institution; and the State University of Iowa school of religion located in Iowa City.

THE CORPORATION document outlines the following purposes of the association: to provide a formal channel for becoming acquainted and exchanging theological and philosophical ideas for mutual benefit of the participating faculties; to strengthen graduate programs at the four institutions; to make the resources of the faculties more easily available for their graduate students; and to study, to pursue research and exchange information and ideas in furtherance of both the ecumenical movement and Judaeo-Christian studies.

FATHER Kevin O'Rourke, O.P., Aquinas Institute dean, said the signing of the corporation document merely legalized a cooperation between the four

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Racial groups plan picnic

Three religious groups active in the interracial apostolate will hold a joint picnic Sunday, July 18, in Garfield Park, Indianapolis.

Participating will be the Catholic Interracial Council, the Episcopal Society for Cultural and Racial Unity, and the Presbyterian Interracial Council.

The public is invited to join members of the three organizations, which will provide refreshments and entertainment. The event will begin at 1 p.m.

A CONSERVATIVE GATHERING

The Wanderer Forum

By ALBERT deZUTTER

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ST. PAUL — Perhaps it was not, as some would have it, "the beginnings of a new Christian counter-reformation."

Nevertheless, sponsors of the First Annual Wanderer Forum were elated by the turnout and enthusiasm of participants.

Some 460 persons from 30 states, with only a slight preponderance of the older generations, came to St. Paul, Minn., in response to a call sent out by The Wanderer, a national Catholic weekly newspaper of conservative bent and modest circulation (about 30,000).

They came from as far away as California, Florida and Massachusetts. Fully half of the registrants were from outside Minnesota. They came, according to Alphonse J. Matt, general manager of The Wanderer, because "all of us are animated by the one thought that there is something wrong with society."

WHO IS the Wanderer Catholic?

In an attempt to find out, I spent the better part of two days at the June 11-21 forum listening to the speakers and conversing with the registrants.

In summary, here is what I discovered about the Wanderer Catholic:

- He is a political conservative.
- He tends to discount modern culture and society and attempts at social progress.
- He claims religious orthodoxy and tends to belittle church reformers.

1. AS A political conservative, the Wanderer Forum speaker and participants favored as little government activity as possible.

The keynote speaker, Clarence Manion, former dean of the Notre Dame university law school, said government's role should be limited to preserving order and preventing anarchy. Manion cited scripture in support of his position, adding the word "only" to Matthew (22:14) thus: "Render therefore to Caesar ONLY the things that are Caesar's . . ."

A member of the audience, Bill Conroy, 30, a project engineer for Minneapolis Honeywell, said the welfare state' "operates according to Robin Hood. He, too, was in the business of redistributing wealth.'"

Carl Stefanelli, 17, a Nutling, N.J., high school student, said, "I don't believe anyone should get anything they haven't worked for. Even the right to vote should be on merit. I'm in favor of literacy tests."

Asked if his parents had financed his trip to the forum, Stefanelli said, "I'm going to pay them back."

Ben F. Homan, graduate of Yale university and advertising man from Wauwatosa, Wis., a suburb of Milwaukee, said he left a Catholic organization, the Christian Family Movement (CFM), after belonging for seven years because "the CFM is becoming a leftist organization."

Frank L. Gentile, also of Wauwatosa, said, "I don't belong to the John Birch Society. But I go along with everything they stand for."

Other political sentiments expressed included opposition to the war on poverty, foreign aid, the Supreme Court, civil rights demonstrations, laws restricting the sale of firearms and the United Nations.

2. ATTITUDES toward modern thought and society were expressed in a number of ways by speakers as well as those in attendance.

Speaking at a session entitled "The Disintegration of Education," Don Raible, Minneapolis insurance executive and Wanderer columnist, said high school diplomas were becoming mere certificates of attendance, and charged that "every public school in America is victimized by subversion."

Dr. Natalie White of Fort Lauderdale, Fla., also Wanderer columnist, said modern playwrights such as Eugene O'Neill and Arthur Miller cannot be great because they lack belief in the dignity of man, the freedom of his will and a supernatural order.

Regarding social reform, Manion said in his speech, "You can't make a good society out of bad men with good laws." He denied hunger or other sociological factors as conditions in which Communism takes root, saying instead that "it is a mental process that happens to intellectuals."

Walter Matt, editor of the Wanderer and brother of Alphonse, warned in a talk against "attaching excessive importance to the material needs of people," as well as Catholic reformers' "empty desire to be in the mainstream."

Interviewed between sessions, Col. L. Robert Castorr (Ret.), Arlington, Va., a representative for a businessman's association, said the war on poverty is "uncalled for." He said that in West Virginia, for example, "they never had it so good."

Col. Castorr displayed a press release quoting Earle V. Wittpen, editor of the Weirton (Va.) Daily Times as having written: "And if poverty does exist it's only because some of our folks are too lazy or untrained to do menial work and there's plenty of that around for anyone with an ounce of ambition."

Robert Van Cortland Herbst, 40, a Washington, D.C. realtor, said he believes "anybody should have the right to go into the free market" for housing. "But I do not believe that legislation is the answer."

3. WANDERER Forum speakers and participants maintained in varying ways that their beliefs coincide with the teachings of the Church. To them, if anyone is out of step, it is the liberal Catholic.

Fred Memmer, St. Paul lawyer who counts The Wanderer as one of his clients, recalled the fourth century Arian heresy as instructive in this regard. During a dinner conversation, Memmer said the majority of the Church's bishops fell into the heresy which denied the complete divinity of Christ while the common man and a few bishops, notably St. Athanasius, retained the orthodox view.

Regarding his attitude toward the Church, Col. Castorr said, "I'm disillusioned about some of the priests and their philosophy in mounting the Communist line—being used by the conspiracy. They're advocating legislating morality, like in the civil rights movement. You can't legislate morality."

A speaker, Dr. Paul Hallett, associate editor of the Denver Register, said, "All of the advanced so-called thinkers only repeat what the modernists said, who in turn repeat the heresy of the agnostics, which is the oldest heresy the Church has had to combat."

Hallett, too, cited the Arian heresy. Declaring that the common Catholic is a conservative, he said it was the common man who stood against the heresy of Arius.

A 38-year-old psychiatrist from Winfield, Kan., a Yugoslav refugee from Communism who asked that his name be omitted, said of the forum participants:

"I think the majority are Catholics trying to follow the traditional teachings of the Catholic Church. Their main concern today is the shifting away from tradition on the national and international scene and in the Church."

In his talk, Walter Matt had declared, "We have stood four-square with the Church. We have kept the faith." He said The Wanderer had been steadfast in its adherence to the social teachings set forto by the great popes of modern times and named them: Pius IX, Leo XIII, Pius X, Benedict XV, Pius XI, Pius XII, John XXIII and Paul VI.

OTHER speakers, too, commended adherence to the popes, giving rise to at least one seeming contradiction: the favor with which the popes, and especially John XIII and Paul VI have shown toward the United Nations, and the obvious disfavor shown for the same organization by the speakers at the forum.

I was sitting beside Robert Henry Goldsborough, of Washington, D.C., a former staff investigator for the House Committee on Un-American Activities, during one of the talks. The speaker, Father Daniel Lyons, S.J., of Gonzaga University, Spokane, Wash., urged the formation of a "Happy United Nations Requiem Committee," stating that the "UN is dying despite all that has been done to keep it alive by the liberals."

I muttered tha the popes had supported it too, to which Goldsborough replied:

"That's something I've never been able to understand."

AT WANDERER FORUM—The seldom photographed Matt brothers who run the national Catholic newspaper, The Wanderer, sit together at the Wanderer Forum which the newspaper sponsored this month in St. Paul. Alphonse Matt, general manager of the publication, is at right, and his brother Walter Matt, the editor, is next to him. Men at the left are John Matt and Alphonse Matt, Jr., sons of the general manager.

THE CHURCH AND THE WORLD

New papal terrace — Bus bill approved

The Vatican

♦ Praising the priesthood's spirit of poverty, Pope Paul VI cautioned the clergy not to measure the value of their ministry by the amount of money they have distributed. He also warned them against trying too hard to provide a nest egg for old age. The Pope's speech to the National Federation of the Italian Clergy also dealt with the problem of economic, social and welfare assistance to priests, which he promised to support and help.

♦ Pope Paul, recalling the miraculous catch of fish which Christ granted Peter before making him and his successors "fishers of men," said all his own labors will be in vain if Christ does not render them "miraculously effective." He was speaking from his window overlooking St. Peter's square (July 4).

♦ Work has begun on a new terrace space atop the Vatican Palace to provide a recreational area near Pope Paul's private apartment. The terrace will be completed at the top of the part of the palace that surrounds the so-called Courtyard of the Holy Office. It is planned so as to afford the Pope maximum privacy but without substantially altering the facade of the building.

At home

♦ NEW YORK — President Johnson told the National Education Association he will shortly propose to Congress a National Teachers Corps—volunteers to help regular teachers in city slums and poor rural areas. Mr. Johnson also told the annual convention of the nation's biggest educational group that he would support a federal program of fellowships to enable elementary and secondary school teachers to update their knowledge. The program, he said, would also help teachers, especially Negroes, displaced by school integration. It would give them new skills to find jobs.

♦ COLUMBUS—The Ohio Senate has overwhelmingly approved a "fair bus bill" at a marathon session which lasted until the early morning hours (June 29). The measure provides bus transportation to pupils in both public and private schools on an equal basis. It goes next to the House where a half dozen similar bills have been sidetracked since the current session opened earlier this year.

♦ NEWTON, Mass. — Jesuit-operated Boston College has established an educational research center here, said to be the first of its kind in the United States. It is known as the New England Catholic Education Center and the regional unit is a cooperative enterprise of the college's school of education and 11 dioceses in the six-state area. The center is designed to coordinate and disseminate research relevant to Catholic education in the New England area.

Abroad

♦ CANBERRA, Australia — A plan to put Catholic residential colleges on the campus of the Australian National University may soon be a reality. The university's request of the Department of the Interior for additional land has been granted. The university wants to use the land for three colleges, one Protestant and two Catholic. The Dominican order has indicated its willingness to take charge of a 200-student Catholic men's college, while the Ursuline order announced interest in establishing a residential college for Catholic women.

♦ MOSHI—The African country of Tanzania, still a mission land itself, will send six missioners to priest-poor Southern Sudan. Six African priests from the diocese of Moshi, Tanzania, have volunteered to serve Southern Sudan's Catholics, left virtually priestless when the Sudanese government ordered the expulsion of foreign-born clergy last year. There are 28 diocesan priests to minister to over 400,000 Catholics in Southern Sudan. Since that time the Sudanese government has modified its position slightly.

♦ DAR ES SALAAM, Tanzania —The secretary general for education of the Tanzania Episcopal Conference told Catholic school leaders here that "it is education which protects people against every kind of slavery." Father Joseph Sipendi, a recent visitor to Indianapolis, told the school officials that "political freedom is only the beginning of all other forms of freedom and that we must first tackle intellectual freedom since it is the golden key to further independence."

♦ HANOVER, Germany — Despite the protests of students, teachers and some Protestant leaders, the legislature of the state of Lower Saxony has ratified a concordat with the Holy See which would give Catholics the right to create state-supported parochial schools. The concordat would permit Catholics to transform public schools into state-run parochial schools in those areas where Catholics make up 80 per cent of the population. It includes guarantees for religious training in other public schools.

♦ BONN, Germany—Six Hungarian Jesuit priests have been convicted by a Hungarian court in Budapest of taking part in revolutionary activities, according to the German Catholic news agency, KNA. They had been accused of spreading religious propaganda in factories where they were employed.

♦ PUEBLA, Mex.—More than 50,000 people chanting "Christianity Yes, Communism No" jammed this city's cathedral square and nearby streets in an "atonement" demonstration to protest against anti-Catholic outbursts by leftist university students. Archbishop Octaviano Marquez Toriz told the crowd that communist agitators are plotting not only against the Church but also against the government and Mexican society.

♦ BOGOTA, Colombia — Cardinal Luis Concha of Bogota told newsmen at a press conference here that he was in complete disagreement with rumors that Colombia is on the brink of revolution. He declined to give his opinion of President Guillermo Leon Valencia, but he said the Church supports the present government because "legitimate authority comes from God."

Stresses need for choir to help the congregation

ST. PAUL, Minn.—Good congregational singing requires the presence of a choir, a music educator said here.

"If you're going to keep congregational singing on a decently high plane musically, you need a choir," said Father John Sweeney, professor of music at the St. Paul Seminary.

"The choir is there to serve the needs of the people of God, so the whole service is done well," Father Sweeney added in an interview.

DISCUSSING the relationship of choir and congregation, he noted that details have not been spelled out either by the ecumenical council's liturgy constitution or by the post-conciliar liturgy commission.

He said the constitution's emphasis is "obviously toward the people getting involved" in the liturgy but their part is "flexible."

Even those most strongly in favor of congregational participation concede that choirs must take over the parts of the Mass the people cannot handle, Father Sweeney said.

On the other hand, he added, "there are some things that are obviously intended to be done by the people, and the rubrics are quite clear on these things."

REVIEWING various parts of the Mass, he said there is no doubt that the congregation should join in singing the Sanctus-Benedictus. The Kyrie and Agnus Dei "can well be alternated with the choir and people," he said.

As for the Creed, it is a profession of faith and "since everybody believes these things, they ought to have a chance to say so," he pointed out.

Father Sweeney said that since the proper parts of the Mass change daily, congregational participation in them is almost impossible at this time. "But in the future it may be that the propers will be so arranged that the people will have some part in them," he added.

Panama relief

PANAMA CITY, Panama — Catholic Relief Services — National Catholic Welfare Conference has been distributing 1.6 million pounds of food yearly to poor families through Panama's Catholic charities organization. Another 100,000 pounds of vitamins, medicine and children's clothing from CRS-NCWC have been distributed through parishes.

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The "bird woman" who made an Indiana swamp famous!

GENE STRATTON-PORTER, BORN 1863, HOPEWELL, INDIANA

RATTLESNAKES silently slithered aside. Clouds of gnats and hungry mosquitos swarmed about her head. Yet on and on, she slipped and slogged through steaming, murky pools and quagmires.

It was Gene Stratton-Porter. On a nature hike through a giant swamp in northeast Indiana!

There was much more than discomfort and danger in her beloved Limberlost Swamp. There were so many of the wild things of nature—untouched, unharmed by man. And it was these things that this gentle Hoosier housewife put in her books. Books that brought enduring fame to herself and to the Limberlost.

For, in her day, Mrs. Porter was one of the most popular and widely-read authors in America. Her books, *A Girl of the Limberlost, Freckles, The Harvester, The Keeper of the Bees,* among many others, forever established the Limberlost and its people as a part of American literature.

Gene Stratton-Porter was born on an Indiana farm in 1863 when the Limberlost area was a wild and isolated region. As a matter of fact, most of Indiana was more or less isolated at that time. For the telephone didn't arrive on the scene until 1877.

And what a boon the telephone became to Indiana farmers. Contact with the nearest village or town was accomplished now in minutes. Communication between families and friends was so much easier, so much surer. A doctor could be on his way, moments after a call.

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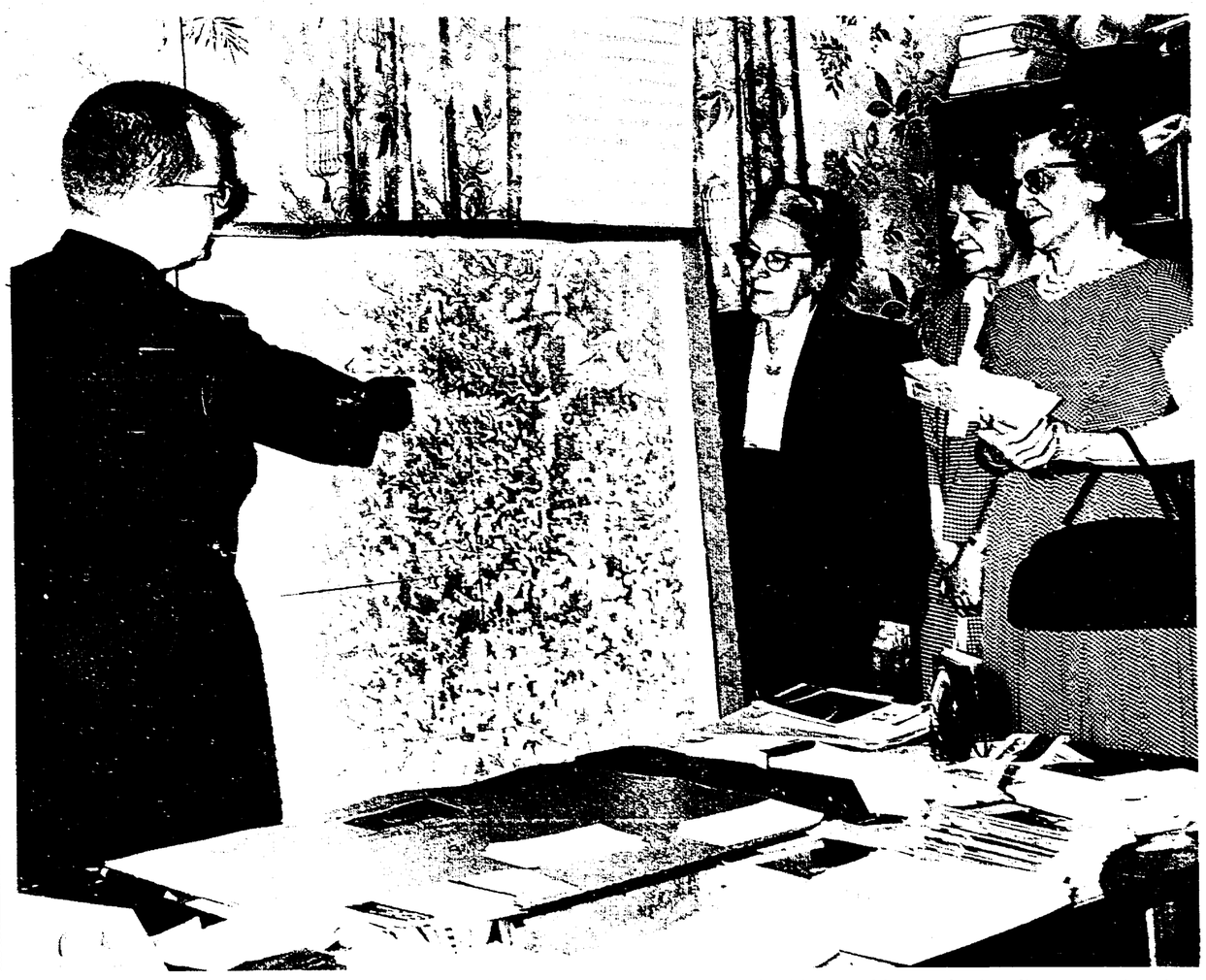

ENTER HAMBURG—This sign at the approach to unincorporated Hamburg, Ind., greeted 10 Legion of Mary members Sunday, June 20, when they arrived to give several days of their vacation time to canvass the rural Franklin County parish. By the following Thursday afternoon, they had called upon 350 households within the parish boundaries—including some which were nearly inaccessible. In the photo at right, Father Bernard Riegel, St. Anne's pastor, gives a briefing on the parish's backroads to Miss Marie Krieg, Miss Clara Thoman and Miss Alice Jacobs, all members of St. Joan of Arc parish, Indianapolis. Several of the Legionnaires had performed tasks before, but it was a new experience for many. Armed with pamphlets and other literature, they invited Franklin County residents to an open house which was held on the following Sunday, June 27th, in St. Ann's parish church.

EXTEND INVITATION—Miss Joann Ash (center) and Miss Alice Jacobs extend pamphlets and invitation to St. Ann's open house to a Franklin County family. The Legionnaires were "pleased beyond expectations" with the reception they received from the rural families. (Staff photos)

OPERATION 'HAMBURG'

How Legion of Mary helped a rural pastor

By ROY LIPSCOMB

HAMBURG, Ind. — A squad of Indianapolis Legionnaires of Mary rolled up their sleeves recently to help a rural pastor.

For five days they scouted through the endless roads and trails of St. Ann's parish in Franklin County to extend invitations to a parish open house. And not to leave the harvest without laborers, several members of the task force returned the following Sunday to St. Ann's for the open house itself.

The open house was occasioned by the establishment of parish boundaries. Though established nearly 100 years ago in 1869, St. Ann's was without boundaries until about three months ago, when area pastors decided them among themselves. "Many of our people attend St. Ann's because of family tradition, even when other churches are closer," explained Father Bernard Riegel, the pastor and sole priest of St. Ann's. "The new boundaries will not compel them to change, but will make it easier for newcomers to become established."

"These boundaries also indicate which non-Catholic families each pastor will assume as his responsibility. For a parish is not simply a list of registered Catholics, or the body of those attending the church, but is really an entire area; it embraces all families that a pastor can effectively minister to, whether or not they are official members of the 'flock.' "

CONSCIOUS of this literal "two-fold" responsibility, Father Riegel determined to have an open house, especially for those who have never seen the inside of a Catholic Church. But he needed help.

Ten Legiannaires from various parishes in Indianapolis covered miles and miles of dusty side roads in their canvassing. They were finally able to reach 350 families, nearly every household.

At each stop they introduced themselves, mentioned the open house, and presented the children with pictures and medals. Most of the Legionnaires returned from Indianapolis the following Sunday to assist in greeting guests and answering questions about the displays of liturgical articles and about the Catholic Faith itself.

Commenting on the Legionnaires' work, Father Riegel said: "They did a really remarkable job." One immediate promise of fruit: a fallen-away Catholic mother, after talking with two Legionaires, suddenly said that she wanted her seven children baptized.

With one accord, the Legionnaires gauged the welcome they received from the people as "warm beyond our expectations."

Musing on the apathy of most Catholics toward the lay apostolate, Don Beumer slowly shook his head: "If only we could get them out here once . . ."

FATHER RIEGEL agrees that "so many Catholics will contribute money, but shun any thought of contributing themselves. People are still somewhat sluggish now, during the 'aggiornamento,' when we are made more aware than ever of personal responsibility for our neighbor. The first step, to volunteering that first time, is the longest step towards a realization of our neighbor's needs."

The ten who assisted in the St. Ann's parish canvass were: Juliana Dober, Joan Ash, Marie Krieg, Clara Thoman, and Alice Jacobs, all from St. Joan of Arc parish; Joan Boersig, from Little Flower; Sophie Wilder, from SS. Peter and Paul Cathedral; Margaret Neuendorf, from St. Philip Neri; and Donald Beumer and William Zieher, from St. Mary's.

Asks second thoughts on Latin revolution

NEW YORK—A Notre Dame University history professor said here that Catholics pressing for the overthrow of the capitalist system in Latin America should have second thoughts about what is going to take its place.

"Many Catholics claiming to be spokesmen of their Church's social position stress only the rights rather than the duties of the masses," declared Frederick B. Pike.

Such Catholics, Pike said "call for the overthrow of capitalism without bothering to explain what kind of economic system they will replace it with."

THE HISTORIAN spoke at a two-day symposium on "The Churches and the Changing Order in Latin America." Some 70 clergy and scholars attended the conference sponsored by the international affairs commission of the Division of Christian Life and Mission, National Council of Churches, at the Church Center for the United Nations.

Pike stressed that all social classes, poor as well as rich, must be "impressed with the need for natural virtue and provided with the sort of training and incentives that will enable them to become more productive members of society."

Noting the argument of some specialists that social progress in Latin America will require a "cultural mutation" and the fact that the number of Latin American Protestants is rising, he expressed hope that the two factors together would lead to constructive developments.

"IN MANY WAYS," Pike said, "I am hopeful that . . . cultural . . mutation . . . with the Catholic Church coming to accept and to disseminate the natural virtues stressed primarily in the past within the context of the Protestant ethic, will be facilitated by an expanding role of Protestantism in Latin America."

He commended cooperative socio-economic efforts involving collaboration by churchmen with economists, sociologists, agronomists, financial experts and educators. He also praised Church sponsorship of credit unions and cooperatives, citing the successful program of Father Daniel McLellan, M.M., among Peruvian Indians as an example of what can be achieved.

Archbishop's Schedule

Unless otherwise indicated, the following appointments are Confirmation:

Thursday, Aug. 12 — Oldenburg, Profession.

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

Catholic 'Peace Corps' is launched in Britain

LONDON—The Catholic Institute for International Relations announced here the setting up of a British Catholic "Peace Corps" to send qualified volunteers to work in the underdeveloped countries.

The institute—known until a fortnight ago by its old name of Sword of the Spirit—will take a first step by recruiting 20 young men and women of university or equivalent education to be trained to work as nurses, teachers, farmers and technicians in the poorer nations of Asia, Africa and South America. They will stay abroad for one or two years teaching local people. They will be unpaid.

THE INSTITUTE under its former name has regularly for the past few years been sending a few qualified teachers, nurses and other social and welfare workers abroad to work at Catholic schools and missions. But in this new project it is cooperating for the first time in a national non-denominational training scheme which this year is providing 1,600 such volunteers to help the emerging nations. Many of them, though non-Catholics, go to Catholic missions.

The Catholic Institute for International Relations also announced that it is joining a big national non-denominational committee coordinating other forms of overseas aid. Members of this committee include Oxfam (the Oxford Committee for Famine Relief, national fund-raising agency for foreign help), the Save the Children Fund, Freedom from Hunger, War on Want, the United Nations Association and others whose titles indicate their purpose.

THE NEW committee will organize joint national appeals to help in any great overseas disasters, propagate information about the aims of the various member societies, direct help where most needed and generally help publicize the desperate needs of some foreign countries.

To mark their blessing for these two projects the English bishops have presented $7,000 to the first-mentioned national training program for overseas volunteers and a similar sum has been given to the Catholic Institute for International Relations to help organize its volunteer recruiting scheme by the Catholic Fund for Overseas Development.

Home economics experts needed for PAVLA work

ATLANTIC CITY, N.J.—The role of the expert home economist working under the Papal Volunteers for Latin America (PAVLA) in helping raise the standard of living of our southern neighbors was stressed at the 18th annual meeting of the National Council on Home Economics here.

Father Raymond A. Kevane of Chicago, national director of PAVLA, told the conference that there is a "definite place for the home economist as part of a community development team."

Working with dietitians and nurses, he said, home economists "can adapt locally available foods to dietary needs, and teach food preparation, stressing cleanliness and nutritional values."

"In handling clothing needs," he said, "they can encourage native skills, and help make clothes of local native materials. In homemaking and club work, the home economists can teach infant care, family relationship, and basic health rules."

Father Kevane noted that there are a few home economists in the PAVLA program now, and although the subject is taught in some Latin American secondary schools and colleges, there is always need for more volunteers trained in this field.

It always works in school

CEDAR RAPIDS, Iowa—Some things just get to be a habit.

It happened in Municipal Court here, where Judge Loren Hullinger, Jr., was lecturing a 12-year-old Catholic school boy about bicycle safety.

"If I dismiss this charge, will you promise you won't be back here again?" asked the black-robed judge.

Came the reply: "Yes, Sister."

It broke up judge and spectators alike. The court dismissed the charge.

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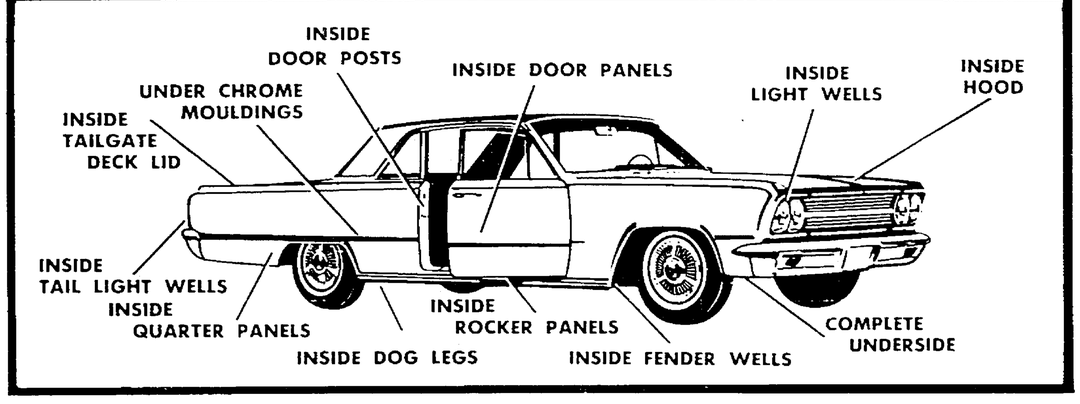

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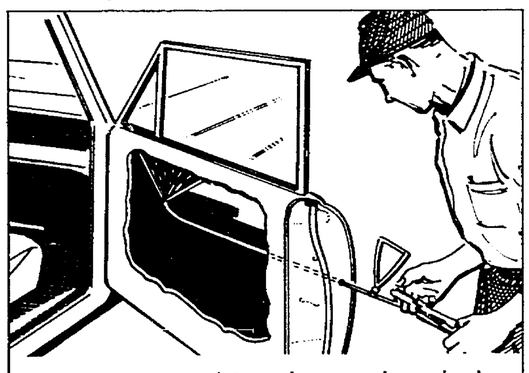

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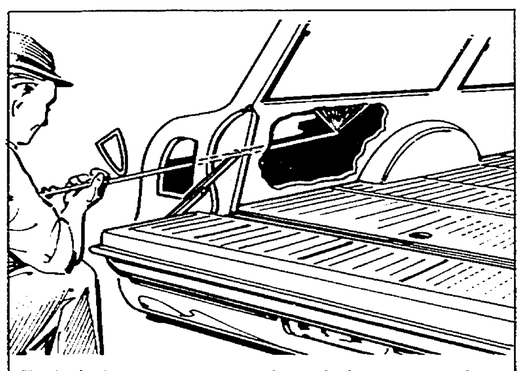

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Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint—not necessarily THE Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

Greater glory . . .

Pope Paul VI has established himself as one of the best friends the United Nations ever had. And. 20 years after its founding, the UN is in distressing need of good and influential friends.

In his appeals for "frank, honest, loyal negotiations" among peoples and nations "while there still is time," the Pontiff consistently has stressed the "very high conception" which the Holy See holds for the UN.

Similar hope and concern for the UN as a primary instrument of peace among nations were voiced by Pope Pius XII and Pope John XXIII.

There is speculation that Pope Paul may visit the UN in New York this autumn to make a dramatic plea for peace before the General Assembly.

Such an appearance indeed would excite the imagination, and perhaps even touch the conscience, of the whole world. It could go far to persuade nations and leaders to return to the letter and spirit of the Charter so nobly conceived and so meanly abandoned.

A sense of abandonment pervaded the UN's 20th anniversary celebration in San Francisco two weeks ago.

The unhappy occasion was relieved only by a warm-hearted message from Pope Paul, by warning speeches by other religious and lay leaders of several denominations, and by the forthright counsel of the saddened UN Secretary General, U Thant.

"Then, not hate, but love must be encouraged," the Pontiff's message said, "not indifference, but solidarity; not the race to arm, but to disarm; not thirst to dominate, but to serve."

How different this is from the view of many American Catholics who denounce the UN as a Trojan horse occupied by treacherous bleaters for peace and former postal clerks from Togo, Upper Volta, and Burundi.

How different from the views expressed in many hate-filled letters from Catholics to this newspaper.

And how different from the likes of Father Francis E. Fenton, of Bridgeport, Conn., a top national policy-maker of the John Birch Society who recently called the UN "that godless monstrosity in New York" and accused it of being a nest of spies and implacable enemies of the United States.

Such nonsense as this, however, is not a significant factor in the great issue of war and peace.

The great issue is that the forces of militant ultra-nationalism throughout the world remain far more influential than the decent instincts that brought 51 nations together in San Francisco two decades ago.

"Can we not make the effort to advance out of our own sense of responsibility and knowledge rather than be driven like refugees before a storm which may be unleashed by our own inability to take hold of the future?" U Thant asked at San Francisco.

Yes, we can. To say otherwise is to submit to despair. The UN can triumph. It must triumph, because it is the only available instrument of world order, which is a greater glory than war-minded men ever dreamed of.

"Grant peace in our days, O Lord," Pope Paul VI said in his message to the sad-sack 20th birthday celebration of the UN. That is a prayer worth storming Heaven with.

●

. . . and the lesser

The U.S.A. seems to be reaching an escalation of war in Viet Nam where some of the killing is done in a ceremonial spirit of national glorification.

That, at any rate, is one conclusion we draw from a widely published newspaper photograph on July 5.

The photo showed U.S. troops clustered behind a 105-millimeter howitzer at a South Vietnamese air base. An American flag was prominently displayed in the background.

The accompanying text explained that the howitzer was one of six used to fire 50 rounds of artillery into a "suspected" Viet Cong area on July 4.

The 50 rounds, the text pointed out, were in honor of each of the 50 states in the Union.

(Evidently, Puerto Rico and the Virgin Islands rate only at national political conventions, not at other blasts.)

This sort of "salute to the Union" is wholly at odds with the stated purpose of American intervention in Viet Nam. American forces are supposed to be there in the absence of other multi-national forces to contain Communist expansion.

They are not supposed to be there to emphasize the power and the glory of the U.S.A.—50 prosperous states, count 'em (var—oom!) 50.

Day by day, the Viet Nam war becomes more and more a show of American muscularity. On the home front, more and more pressures are exerted to enforce a patriotic conformity.

We conform in deepest admiration of the courage, efficiency and sacrifices of American armed forces.

We do not conform in any belief that the Fourth of July artillery show in "honor" of the 50 states was in any sense worthy of America or the Fourth of July.

This is the sort of thing that will make ours the most hated nation on earth. The officers responsible for that miscarriage of judgment should be sent packing.

People these days are constantly enjoined to remember Munich. How about also remembering Sarajevo, where irrational national pride managed to fumble a local police action into the first world war?

Slave chow?

Elsewhere on this page J. W. Wiggs blames us for the dramatic rise in retail food prices. We are accused of about everything except spraying arsenic on Mr. Wiggs' cabbage patch.

The letter writer confines himself to those foods which, he believes, have been disastrously affected by the decision of the Secretary of Labor to ban braceros, or Mexican fruit and vegetable pickers.

The larger fact, unmentioned by Mr. Wiggs, is that all food prices are way up.

Take meat—except on Friday, naturally, unless you enjoy the confusing proliferation of dispensations.

All meat prices have gone up, up, up, as any housewife knows. Even chicken, which as recently as a year ago was the poor man's answer to quail under glass at the Waldorf.

Impoverished braceros, shamelessly exploited by American corporative farming industries for a generation, have nothing to do with the high cost of meat at the supermarket.

Moreover, Mr. Wiggs' claim to the contrary, recruitment of high school and college students to replace the braceros has been so successful that there now is a surplus of this kind of labor.

As the Des Moines Register, a responsible and conservative secular daily not supported by parish funds, reports:

". . . the disastrous results predicted by growers from ending the importation of a large number of braceros haven't developed so far. The most recent crop report indicates that California's cash receipts from agricultural crops will be down only slightly from 1964. . . . It does not appear that any substantial amount of fruit and crops will go to waste because of a lack of stoop labor."

Furthermore, it simply is not true that "those who have no job can earn more on the unemployment rolls, and nearly as much on the welfare rolls, for doing nothing."

Mr. Wiggs is right about food prices being sky-high; he is in error about nearly everything else he says.

Consumers can fight sky-high food prices by selective purchasing. That counsel was given in 1946 in the case of meat by a wise conservative, Sen. Robert A. Taft, and it worked.

Meanwhile, The Criterion will continue to fight the misery of migrant farm workers—low pay, high unemployment, and exploitation. It is a moral issue, Mr. Wiggs. We certainly do not intend to help perpetuate low-cost tomatoes by supporting a system akin to slave labor.

● QUESTION BOX

Why deletion in Nicene Creed?

By MSGR. J. D. CONWAY

Q. Would you please explain why—in the new liturgy—the word "died" has been deleted from the Nicene Creed? ("crucified . . . and was buried.")

If taken literally, could this not help to substantiate the heretical view that perhaps Christ was not really dead when He was laid in the tomb?

This change has caused me a great deal of consternation, perhaps more than warranted.

A. There has been no change—no deletion. The word "died" was never in the Nicene Creed. Get the oldest missal you can find and look it up! It is in the Apostles Creed that we make explicit expression of our faith that Jesus died. It would seem that in the late 4th or early 5th century when the Nicene Creed was in process of development no one was foolish enough to deny the death of our Lord; so there was no point in making special mention of it.

Certainly the fact of our Lord's death is clear and evident in the Gospels. His obedience unto death is an essential feature of our redemption, and so of all Christianity.

●

Q. My son Mark, age eight, asked me the other day which Gospel was best known. He had been looking through the Bible when the thought came to him. We hope you think it is a worthy thought, and will use it in your column.

A. Your son Mark wins a prize for thinking up a difficult question, but he is going to be disappointed if he thinks his patron Mark should win the evangelical popularity contest.

I believe that Matthew is the best known of the four Gospels. From late 2nd century until the end of the 19th it was generally held to be the first of the Gospels. From it we learn such popular stories as the coming of the Magi and the Flight into Egypt. From it we get our best-known version of the Sermon on the Mount, with the Beatitudes, and the Lord's Prayer. In it we find the parables in their most familiar form. Our Gospel selections for Sundays and Holy Days are taken most frequently from Matthew.

Many parts of the Gospel of St. Luke are widely known, e.g., the angel's announcement to Zachary that John the Baptist would be born, the Annunciation made to Mary that she would be the Mother of Jesus, the Visitation, with its Magnificat, the birth of Jesus at Bethlehem (with the manger, the angels, and the shepherds), and the Presentation of Jesus in the Temple.

The Gospel of St. John is well known because it has so many features not shared by the other Gospels: e.g., the Marriage Feast of Cana, the Samaritan woman, the Promise of the Eucharist, the Good Shepherd, the raising of Lazarus from the dead, and the washing of the Apostles' feet at the Last Supper. Until recently the first 14 verses of St. John's Gospel were read every day at the end of Mass.

St. Mark comes last in competition. For 17 centuries his Gospel was rather neglected as an abbreviated version of Matthew. Now we are rather certain that St. Mark's is the oldest—the first written—of the inspired Gospels. Matthew and Luke are indebted to Mark for much of their material—though all three benefited from the same oral tradition, the same preaching of the Good News. So we might call Mark our primary source of knowledge about the life and teachings of Jesus. It seems his Gospel was written in Rome, probably while he was there with St. Peter—or maybe just after Peter's death. It became quickly known to Christians everywhere. Its descriptions of the actions of Jesus are vivid and realistic; it mentions the reactions of Jesus—his human feelings—in more detail than do Matthew and Luke, and yet from its very first verse it proclaims Christ's divinity: "The beginning of the Gospel of Jesus Christ, the Son of God."

●

Q. Last night I went to confession. When I had confessed about half of my sins, Father interrupted and said, "that is enough; say an act of contrition." Was this a valid confession?

A. It was, indeed. Maybe Father needed more patience, but on the other hand, we should not string out a whole list of venial sins or minor faults. When you have committed no serious sin, it might be better to concentrate attention on one or another of your more prominent faults and see what progress—or retrogression—you have made in this regard during the past week. We should never make confession the routine recitation of a litany of sins, practically unvarying from week to week. And above all do not confess how often you have missed your morning prayers, or your prayers before or after meals. If you have neglected prayer, just say so simply, and resolve to be more careful about it. And maybe find out what causes you to miss them: laziness, or weakening faith.

Even counting the number of lies you have told, or the number of times you have been impatient, is a waste of time and a mechanization of your preparation for confession. Just ask yourself how truthful you are, or how deceitful; and try to find out what makes you lose patience. If you make your confession a meaningful evidence of your love for God, and an honest asking for His sign of loving forgiveness, Father will have more patience.

●

Q. What happens to the consecrated Host after it is used for Benediction?

A. It is kept in the tabernacle until a priest, celebrating Mass, consumes it after his regular Communion.

OPINIONS

Bracero program

To the Editors:

Back in the (you hope) dim past, when you were yammering on about the immorality of the bracero program, and how the "moral" level of wages would only add "two cents a dozen" to the cost of oranges and similarly with other produce, I figured you knew this was not only false, but stupid, so I said nothing.

Newspaper editors have a right to say foolish things, even when, as in your case, they are supported by compulsory extractions from parish funds. But I figure also that when the fruits of stupidity ripen, they ought in justice be deposited at the door of their authors, as a sort of reminder.

So the "immoral" bracero program was stopped. Pressure was put on to raise field hands' wages. "Justice" has been done. The results? What anyone other than the editors of The Criterion could have (and did) predict.

Prices have not gone up three or four per cent. They have gone up ten to fifty per cent, on dozens of items of produce. Not because of the higher wages, but because thousands of tons of fruit and vegetables are rotting unpicked. The "American labor" which was supposed to materialize out of the air to earn $1.25 an hour has not done so; those who have no job can earn more on the unemployment rolls, and nearly as much on the welfare rolls for doing **nothing**, as for picking crops.

Anyone in the unemployment office could tell you that men often choose not to take jobs paying $2 an hour, and prefer to continue taking unemployment for doing nothing. And the braceros—are they better off? True, their living conditions were bad as migrants, but they were no worse than at home in Mexico, and now they have nothing—no jobs, no income at all.

The summary results of your foolishness: sky-high prices, rotting food, no jobs. Congrats! Not bad even for a liberal.

J. W. Wiggs

Indianapolis

Luci's baptism

To the Editor:

Bishop James A. Pike of the Episcopal Church is an outspoken man with whom it frequently is easy to disagree, particularly when he ventures forth from his authoritative area of faith and morals and bellows self-assertively in the foggy bottomlands of partisan politics.

This reservation as to the bishop's posture of infallibility in all things human, however, has nothing to do with his denunciation of the baptism of Miss Luci Baines Johnson as a Catholic. On that particular point he is right as rain when he terms Miss Johnson's rather showy re-baptism as a Catholic "outrageous" and a "direct slap" at the Episcopal Church.

I speak as a Catholic convert who once was an Episcopalian. I simply was "received" into the Church, as was Bishop Pike into his church when he, a Catholic, became an Episcopalian.

The only excuse for this action of Miss Johnson and the priest who baptized her would be that there was some doubt as to her baptism as an Episcopalian. This condition of doubt seems unlikely in her case. She was reared an Episcopalian and received her schooling in the National Cathedral School for Girls, which is an Episcopalian school.

One must assume, then, that Miss Johnson was validly baptized an Episcopalian. One, therefore, must agree with Bishop Pike that her second baptism was "according to the teaching of both churches . . . totally devoid of any sacramental effect and thus sacrilegious."

This sort of monkey business makes hard sledding for the ecumenical movement.

That said, however, I wish Miss Johnson well in making her own religious choice. She is a fine young Christian and American.

L. L. M

Indianapolis

Ryan column

To the Editor:

For several weeks The Criterion has carried articles on the subject of Holy Communion by Mary Perkins Ryan.

What is Miss Ryan and you, for that matter in printing such stuff trying to convey to us? Personally, I think they are simply ridiculous, and I don't understand why you would give them space in The Criterion.

Certainly, enough Catholics, including myself, have received our Lord in the Holy Eucharist without all the respect and adoration due Him. (I see people come in church while Holy Communion is being distributed, rush right up and receive our Lord and leave immediately.) Granted that our Lord was celebrating the ancient feast of the Passover with his Apostles the evening when he gave Himself to us for all time to come as food for our souls, but most certainly this was something apart from their meal of celebration.

I think that you might use your paper and your money to create a greater respect, by all people, for our Lord when receiving Him in the Holy Eucharist instead of trying to convince people they are simply having a celebration meal. Plenty of people receive our Lord without proper respect and adoration without being encouraged to do so.

The fact that people have always gathered together for festive occasions to enjoy a feast in honor and praise of someone or somethng has nothing to do with the receiving of the Holy Eucharist by Catholics that I can see or understand—or are the liberals too liberal for me to comprehend?

L. B. Moore

Indianapolis

YOUR WORLD AND MINE

U.S. foreign aid needs reappraisal

By GARY MacEOIN

Many people will welcome for many reasons the Senate's move for a radical re-examination of our foreign aid programs over the next two years. I certainly welcome it. I believe we waste much of our present spending. I believe we are not spending nearly enough to make a significant impact on our problem. I believe that the almost universal public dissatisfaction results in great part from lack of understanding of our goals and misinformation about our actions and their results.

The first need is to distinguish the types of foreign aid, and to clarify the motives for granting it. Here three main divisions quickly reveal themselves—military aid to our allies, emergency aid to meet the operating expenses of friendly regimes threatened with bankruptcy, and development aid to help backward countries modernize their economies.

I would suggest that we start from the clear principle that the only justification for granting foreign aid in any of these categories is the benefit of the United States. I believe we have in fact always acted on this principle, but we have not clearly seen ourselves as doing so. We have deceived ourselves into thinking of our aid as generosity and charity, when it was in fact self-interest. That reasonably angers the recipients, thereby lessening the effect of the effort. It also confuses our own judgment. When a program goes wrong, we tend to drop it in annoyance at the perversity of the recipients, not asking ourselves if our own interest demands perseverance in a hostile environment until we gain our objective.

●

If we examine foreign aid in this light, I believe that we will reach the conclusion that the third category alone is important. Military aid to small countries has done little for our national interest. Rather, it has often done much against us, because the weapons end up in the wrong hands. Emergency aid for operating expenses may sometimes be unavoidable, but it may also mean no more than postponing the inevitable. It certainly will achieve nothing unless backed up by adequate development aid to eliminate the conditions which demanded it in the first instance.

Now the harsh fact is that we have been doing very little in what I consider the most important area, that of development of the under-developed world. Recently in Surinam, I asked a government official if there was any opinion for closer integration with neighboring South American countries in order to share the benefits of the Alliance for Progress. "Are you crazy?" he replied. "Our present aid from the Netherlands is about three times as high as would be our proportional aid under the Alliance,

(Continued on page 10)

LI'L SISTERS By Bill O'Malley

Communists launch 'Atheist Thursdays'

BERLIN — A recent conference on atheist activity in Siauliai, Lithuania, has admitted communism's failure to make "religious believers interested in the questions of scientific atheism," it was reported here.

To improve the situation, the communists of Siauliai have drawn physicians, teachers, engineers, the university and the city's newspapers and radio into anti-religious activities. The atheist intelligentsia has published a letter in the press stating that "we hate religion as an ideology alien to us, as a means to hoodwink the people."

"ATHEIST Thursdays" have have been organized, and 600 questionnaires, aimed at seeking out the roots of religion, have been distributed.

Meanwhile communist party members reaffirmed that "the tasks of atheist education are re-education of religious students, fostering of firm atheist convictions, and the molding of militant atheists."

Although 2.5 million atheistic books have been published in the last 10 years, communists have now begun a serious reappraisal of their value. It was a mistake, they declared, to "diminish the arsenal of anti-religious propaganda" by attacking one or two religions (such as Catholicism or Judaism) almost exclusively. All religious belief is an enemy to us, they said.

THE COMMUNISTS also criticized their literature for failing to deal with the so-called universal questions that religion attempts to answer. "Both our scientific and popular atheistic literature almost completely neglects the discussion of religion and freedom, religion and personality, the goal and meaning of life, conscience, happiness, humanism, and similar questions. But it is exactly with these questions that the Church operates in its daily practice."

They sharply criticized young communists who persist in participating in religious rites. Recounting the story of a young communist whose still religious family arranged for a collective prayer service on the occasion of his untimely death, they said they were "astounded" to see that "the religious old women" were joined in their psalms by ways of sharing this abundance gives us, and to work out better instead of piling it up as "surpluses."

Miami attorney heads Serrans

MIAMI BEACH, Fla.—Joseph M. Fitzgerald, an attorney, was elected presedient of Serra International during closing sessions of the 23rd annual convention here.

Fitzgerald, recently named a Knight of St. Gregory by Pope Paul, was the first president of the Miami Serra Club and first Serra District Governor for the area.

Vice-presidents elected were: Frank E. Carey, Jr., Oklahoma City; Marvin J. Evans, Evansville, Ind., and John J. Murray, Jr., San Mateo, Calif.

Leo Gallagher of Tacoma, Wash., was chosen secretary and John G. Daugherty, Beaumont, Tex., treasurer.

Red concession

BONN—The apostolic administrator of the Prague archdiocese, Bishop Frantisek Tomasek, has been given permission by Czechoslovakia's communist government to administer confirmation after an interruption of 10 years.

Jesuit officials include American

ROME—The general meeting of the Jesuit Fathers here has elected four assistants to the new general of the Society of Jesus, including an American and a Canadian.

The assistants to Father Pedro Arrupe, S.J., are 45-year-old Father Vincent T. O'Keefe, S.J., president of Fordham University, New York; 58-year-old Father John L. Swain, S.J., of Canada, who was vicar general of the Jesuits until the election of Father Arrupe; 64-year-old Father Paolo Dezza, S.J., of Italy, and 48-year-old Father Andrew Varga, S.J., a Hungarian exile who has been living in New York.

CHAPLAIN IN ENGLAND—Lt. Col. (Father) Joseph P. Casey, priest of the Archdiocese of Indianapolis, now serving in England as chief area chaplain for the Air Force, is pictured above (right) while attending the Fourth Annual Convention of the Military Council of Catholic Women held recently in London. Shown with Chaplain Casey, from left to right, are Mrs. John Griney, MCCW Stuttgart (Germany) Area President; Cardinal John Heenan, Archbishop of Westminster, England, and Mrs. Francis Hazus, President of the MCCW United Kingdom Area.

● *THE YARDSTICK*

Too much ignorance of labor relations

By MSGR. GEORGE HIGGINS

Garry Wills, whose sprinhgly column appears side by side or across the page from The Yardstick in a number of diocesan papers, has come up with what he regards as a sure-fire way of telling "the older generation of Catholic liberals from the younger."

The older liberals. he says, "still think of labor unions as a sacred cause. Placidly mellowing monsignori, if they hear criticism of the unions, still get red under their white Roman collars, and begin to froth the rhetoric of the 30's. The cause of labor was, for many of them, the Great Fight; and, like all victorious veterans, they get a bit misty-eyed and prosy on the subpject. Like the battlehorse in the Book of Job, they sniff tha old battle from far off."

This is such a simple, self-explanatory, litmus-paper test that one would think that even a monsignor would be able to apply it successfully without any advance training. Try as I will, however, I can't seem to get the hang of it. I have met my fair share of monsignori and have found even those who are not of the "placidly mellowing" type to be, by and large, rather likable chaps. To the best of my knowledge, however, very few of them ever have anything to say in public about unions, and none of them seems to fit Mr. Wills' pejorative definition of an "older" liberal.

●

That doesn't necessarily mean, of course, that Mr. Wills' definition is inadequate. It may simply mean that he and I don't agree with one another on the precise connotations of his heavily loaded expression, "frothing the rhetoric of the 30's."

Be that as it may, I can't see myself losing any sleep over the real or alleged danger that a tiny handful of has-beens in the ranks of the monsignori are too deeply committed to the cause of organized labor. I am more concerned about the fact that so many of their presumably more enlightened juniors either don't seem to give a hoot, one way or the other, about trade unionism or have become slightly cynical, much too early in life, about an important social movement to which they owe much more than they realize and/or are willing to admit.

Frothing "the rhetoric of the 30's" has at least as much to recommend it as snickering or yawning—if it be not out of character for a "placidly mellowing" monsignor to say so.

●

One doesn't have to be a labor partisan of the type described (or caricatured) by Mr. Wills to lament the fact that so many young Americans enter the working force these days with such a woeful lack of knowledge about and interest in the labor movement and the problem of industrial relations.

One reason for this, according to a reecnt study published by the New York School of Industrial and Labor Relations at Cornell University, is that "by and large students receive an inadequate, often distorted, and sometimes biased picture of the role of labor unions and the practice of industrial relations." This study by Robert E. Doherty (Teaching Industrial Relations in High Schools) is based exclusively on a survey of the courses offered in the public high schools of the United States, but there is little reason to think that the record of non-public high schools is substantially better.

●

Obviously our high schools should not be expected to turn out budding labor relations experts, but they can be expected, I think, to provide their students with enough information and enough sophistication to enable them—as young men and women who are almost old enough to vote—to think reasonably straight about labor-management problems.

At the present time, however, as the authors of an earlier Purdue University study on high school courses on this subject pointed out, "lack of knowledge about industrial relations must make the average teen-ager especially vulnerable to emotional appeals and social pressures . . ."

Presumably Mr. Wills will agree that this is not a very healthy situation.

Dante encyclical expected soon

VATICAN CITY—An authoritative Vatican source stated that contrary to published reports that the Pope had decided to delay publishing a long expected encyclical on Dante until this autumn, the Pope will issue it wthin the next few weeks.

Meanwhile, also commemorating the seventh centenary of the birth, L'Osservatore Romano, the Vatican City daily newspaper, put out a special 28-page supplement on Dante. The supplement (July 3 opens with the encyclical issued by Pope Benedict XV in 1921 for the sixth centenary of Dante's death. It include a letter of Pope Paul to the archbishop of Ravenna (where Dante completed the Divine Comedy, and died) and a letter to the archbishop of Florence (where Dante was born and spent most of his life).

Other articles about Dante in the supplement are by Jacques Maritain, Henri Daniel-Rops, and Cardinal Guido Bacci.

● *WHAT OF THE DAY*

UN not omnipotent

By REV. JOHN DORAN

Sometimes parents expect too much from their children, and are doomed to disappointment as those children grow up. A child with a mediocre endowment will not grow up into a genius. The child's adulthood will but prove the denial of his parent's over-expectant hopes.

This fact of human thinking, disappointment following excessive hopes, came to mind last week as the United Nations celebrated its twentieth anniversary with festivities in San Francisco. The celebration was a dampened, unhappy affair, contrasting terribly with the signing of the charter in that same city twenty years ago. It was the disappointment of the over-expectant.

●

The United Nations serves a purpose; by its very existence it is a valuable thing. I have always been glad that there is such a thing as the United Nations, but have never expected it to be the solution of the world's ills. To expect too much is to doom oneself to frustration.

The United Nations is a sounding board upon which the thoughts and the opinions of the world can be reflected. It will have no more value than the thoughts which it reflects; it will have all the failings of the thinkers. Nationalists at the United Nations will be Nationalists still, Internationalists will be Internationalists, Communists will be Communistic. There is no alchemy inherent in the United Nations which will change the lead of selfishness into the gold of altruism. To expect this is to expect the impossible.

Yet an assembly in which the nations of the world can be taken to task by their fellows has a value. The very knowledge that an action by one nation can be hauled before the representatives of nearly all the nations of the world and—perhaps—judged, can slow a nation down. World opinion does have a force, albeit not a coercive one. In this the United Nations can serve the world well.

But we cannot expect the United Nations to police the world. When it tried this in Korea, it found itself leaving the fighting almost exclusively to the United States and then hampering us to our strategy. When it tried to force a unity upon the Congo, it found itself destroying the nation and saving it only by withdrawal. One wonders why, in the fact of the failures of the past in this regard, U Thant seems about to enter again into the internal affairs of Africa to force the British and Portuguese out of Africa. Here again the United Nations can work havoc in a field where it does not belong.

●

I am not among those who "damn" the United Nations or want to see us withdraw from it. Nor am I one who sees the United Nations as the "white hope" of the world. I think we should be glad that the United Nations exists, back it every time it is on the right track, criticize it every time it goes beyond its charter or its possibilities.

This organization, like the child we discussed in the first paragraph, does not have to be a genius to be worthwhile, does not have to be perfect to be profitable.

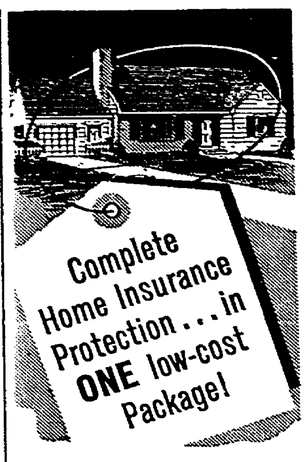
Family planning conference set

UNITED NATIONS, N.Y. — The first conference under United Nations auspices in which family planning will be a topic will be held at Belgrade, Yugoslavia, from Aug. 30 to Sept. 10, with some 700 demographic experts participating.

A preparatory committee decided to include the subject of family planning in the forthcoming world population conference, since a number of governments have initiated information programs on this subject.

File protest

BERLIN—The German Catholic charities office established to aid those persecuted by the nazis has protested against the desecration of the Jewish cemetery in Bamberg, where swastikas were painted on grave markers.



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Servicemen in Korea last month gave $583 for the blind. . . . Thanking God you can read this? The blind youngsters at the Pontifical Mission Center in Gaza need food, clothing, medical help. $11 will buy lunch for one year for a blind boy under 12.

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Outdoor dance slated tonight

The summer activities program of the Junior CYO will benefit from the proceeds of the annual Summer Outdoor City-Wide Dance, to be held tonight (Friday) in the school-yard of St. Thomas parish, 46th St. and N. Illnois, Indianapolis.

The celebrated "Custom Combo" will provide the entertainment for the affair, traditionally the social highlight of the summer season for the Junior CYO members.

Admission will be 50 cents and the presentation of an up-to-date CYO membership card. School clothes are in order. (Skirts and blouses or dresses for girls; dress trousers and shirts for boys.)

Door prizes including record albums will be given away.

The St. Thomas Junior CYO Chapter is playing host to the dance, which is sponsored by the Indianapolis Deaneries' Junior Youth Council.

Dancing will begin at 8 p.m. and last until 11 p.m.

Among the prime recipients of the proceeds from tonight's affair will be the CYO Camps Christina and Rancho Framasa.

Youth Council members and volunteers from the St. Thomas parish unit are asked to report to the school-yard at 1 p.m. if they wish to help in the decoration chores.

Priest brings home the bacon

HOUSTON—Father Leroy Braden became a breadwinner, but ignored the bread.

He also skipped the fish department, even though it was Friday, and headed straight for the meat of the matter.

Father Braden, of St. Christopher's parish here, was a prizewinner in a recent contest and was entitled to take home everything he could carry to a supermarket checkout counter in 15 minutes without the aid of a shopping cart.

In his 15 minutes he carried out $921.22 worth of choice steaks, ribs and heavy-aged beef. He said he planned to split the take among his parents, the rectory and the parish country store bazaar.

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Swim meet is scheduled tomorrow

By DENNIS HOFFMAN

The first of the summer's three CYO swim meets will be held tomorrow (Saturday) at CYO Camp Rancho Framasa at 1 p.m. Eighteen events are scheduled for this, the Seventh Annual Novice Invitational Swim Meet, sponsored by St. Charles Borromeo parish, Bloomington.

CYO contingents from all over the Archdiocese are expected to participate. St. Michael's parish, Indianapolis, is the defending champion.

A picnic will follow, for which each parish is bringing its own lunches.

THE FIRST annual Junior CYO Sub-Novice Swim Meet will begin Monday, July 12 at 6 p.m. and continue Tuesday, July 13, if a second day is deemed necessary. The regular admission fee for Brookside Park, Indianapolis, will be charged.

Entries from the Indianapolis Deaneries were due July 8, but the CYO office will be accepting late entries until 1 p.m. today (Friday).

Prizes will be awarded to the first six finishers in each of the 16 events.

Adult help is needed for judging and timing. Anyone interested should report to Brookside Park at 5:45 p.m. on Monday.

THE FINAL event in Swimming's Triple Crown is the Twelfth Annual Archdiocesan CYO Swim Meet, July 19 and 20, at Broad Ripple Park, Indianapolis. Hoosier Athletics will co-sponsor the meet and provide a prize fund for the twelfth consecutive year. Also, Wilfred "Jake" Seyfried will be in charge as he has been for the past 11 years.

The preliminary heats will be held at 6 p.m. on Monday, July 19, and the finals on the following evening.

Over 1,000 boys and girls will participate in the 25 events, 12 each for boys and girls, and one mixed relay. Races in the Open category will be 100 meters while the Novice events will be 50 meters. All relays will be 200 meters in length.

Novices will be divided into two age groups: 13-14, and 15 and over.

The defending over-all team champion is St. Joan of Arc parish, Indianapolis, which has won five consecutive championshius. The Northsiders already have retired two trophies, and have two notches on the present cup.

Ribbons or medals will be presented to the top six finishers in each event. In addition, trophies will be awarded to over-all and division team winners.

Coaches are reminded that the entry deadline is Thursday, July 15.

BOYS' AND ADULT CYO GOLF TROPHY WINNERS—These successful swingers were the survivors from a large field of boys who assaulted the Willowbrook "short course" at the recent CYO Golf Tourney. Front row, left to right: Steve Defibaugh, Holy Family of Richmond, Freshman-Sophomore sixth place; Wayne Shircliff, Christ the King, Junior-Senior Champion; Mark Roberts, St. Roch, Freshman-Sophomore third place; Bernie Perry, St. Monica, Freshman-Sophomore third place; John Gallagher, Holy Spirit, Junior-Senior sixth place. Back row, left to right: Jim Kuntz, Holy Name, Freshman-Sophomore fourth place; Tom Wilks, Little Flower, Junior-Senior third place; Bill Russell, St. Michael, Junior-Senior second place; Mike Wildman, St. Rose of Lima, Franklin, Junior-Senior fourth place; Don Russell, St. Michael, Freshman-Sophomore Champion; Mike Thompson, Sr., St. Simon, Adult second place; Peter Martich, St. Christopher, Adult champion.

Priest censured for Mass music

MEXICO CITY — Archbishop Miguel Miranda y Gomez of Mexico City has censured a missionary priest who celebrated a Mass accompanied by "mariachis" (street singers) singing popular Mexican songs.

Archbishop Miranda noted that the ecumenical council's Decree on the Liturgy has inspired composers to write religious music with national characteristics to be performed during Mass. However, he said, such music must be approved by diocesan authorities before being performed in the liturgy.

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SOME OF THE WINNING GIRLS—Five of the individual Girls' winners from the recent Junior CYO Golf Tournament pose for the photographer after the awards ceremonies. Left to right are: Mary Ann Morrison, St. Mark, Freshman-Sophomore fourth place; Patti Brown, St. Catherine, Freshman-Sophomore champion; Anita Vaughn, St. Mark, Freshman-Sophomore fourth place (tie); Patty Flynn, St. Pius X, Junior-Senior champion; Donna Franz, Immaculate Heart, Freshman-Sophomore third place. The rest of the winners had departed for home territory when the picture was taken. Miss Brown, by the way, won her second straight Freshman-Sophomore girls' title with a 39 on Willowbrook's front nine holes.

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TENNIS TOURNEY—Entries for the annual CYO Tennis Tournament have been mailed out this past week. They are due back at the CYO office before July 28. Preliminary matches will begin at three sites on July 31.

●

CAMP OPENINGS — Spaces for girls and boys at Camp Rancho Framasa are still available, in addition to some openings at Camp Christina for girls. Anyone interested should call the CYO office, ME 2-9311.

●

TALENT SHOW—Entries for the annual CYO Talent Show should be returned by August 3: Auditions will begin in mid-August, with the show itself tentatively scheduled for August 22.

●

FOOTBALL — Coaches and moderators of both Cadet and 100-pound teams are reminded that entries for both leagues are due August 2.

Scores

JUNIOR BOYS' SOFTBALL

Games of Wednesday, June 30

Division 1: St. Joseph 19, St. Malachy 1; Christ the King 13, St. Matthew 7; St Ann 25, St. Christopher 20; St. Michael 12, St. Luke 3; St. Anthony-St. Joan of Arc, postponed.

Division 2: Sacred Heart 14, Holy Cross 5; Nativity 11, St. James 1; Little Flower 23, St. Philip Neri 4; Latin School-St. Catherine, postponed; St. Francis, bye.

Standings

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

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

JUNIOR GIRLS' SOFTBALL

..No gase scheduled this past week.

Standings

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

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

"C" LEAGUE BASEBALL

Games of Tuesday, June 29

South-East League: Little Flower 7, Lourdes 0 (forfeit); St. Mark 7, St. Catherine 3; Holy Name, bye.

Games of Thursday, July 1

North-West League: St. Pius X 6, St. Lawrence 0.

All other games were postponed due to rain.

Standings

South-East League: Little Flower 4-0; Holy Name 3-1; St. Mark 2-2; St. Catherine 0-4; Our Lady of Lourdes 0-4.

North-West League: St. Pius X 4-0; Immaculate Heart 2-1; St. Lawrence 3-2; St. Michael 0-3; St. Gabriel 0-3.

"B" LEAGUE BASEBALL

South League: Thursday, July 1: Holy Name 5, St. Catherine 2. **Sunday, July 4:** St. Bernadette 21, St. Catherine 3.

North League: Wednesday, June 30: St. Michael 6, St. Thomas 0.

Standings

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

North League: Little Flower 4-0; Holy Spirit 3-0; St. Michael 3-1; St. Gabriel 2-2; Holy Angels 1-2; St. Lawrence 0-4; St. Thomas 0-4.

Pope Paul issues warning to youth

VATICAN CITY—Pope Paul VI offered Mass in St. Peter's basilica before 10,000 young girls who had come to Rome for the 20th anniversary of their branch of Italian Catholic Action.

He warned them against the spirit of modern youths who have taken "evasiveness" as their slogan.

"In order to live, these young people have a need to evade, to reject, any obedience, any commitment, any service, any real love. They indulge in irresponsible freedom and in wayward selfishness."

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GOLF SCHOLARSHIP WINNERS—William B. Russell (left), a graduate of Cathedral High School, Indianapolis, and a member of St. Michael's parish; and Edward Dennis Adams, St. Joan of Arc parish, a former Cathedral student, were among the recipients of the annual Chick Evans scholarship grants this year. The awards, presented to eligible caddies, by the Western Golf Association, are applicable to Indiana or Purdue Universities. Other Cathedral graduates to receive the scholarships are Michael C. Bell, Holy Trinity, and Frank M. Sekula, St. Michael's.

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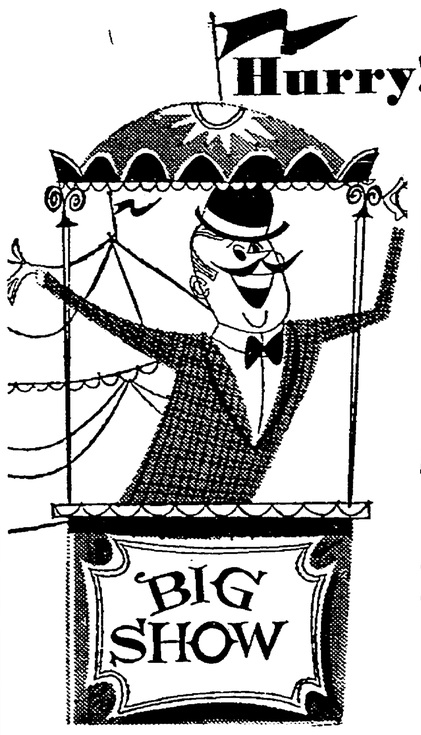

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A DESIRE FOR RENEWAL

Dutch 'welcome' progress of the council

AMSTERDAM, The Netherlands — There is perhaps no country in the world that has welcomed the progress of the ecumenical council as much as Holland. In this country, progress has been the council's most important product.

For reasons that are difficult to isolate, the Church in The Netherlands has been ahead of most others in its desire for the renewal of theology, liturgy, lay activity and pastoral work. The council reforms that cause distress in some circles are taken as a matter of course here, so that Dutch priests and prelates often speak with two voices, depending on who is listening.

"IN HOLLAND," said Cardinal Bernard Alfrink of Utrecht in a recent newspaper interview, "my position sometimes compels me to warn against exaggerations. On the other hand, I can and must speak a different language outside the country where the thinking of people has lagged behind."

How serious is the danger of "exaggerations" among Dutch Catholics? The question is not easy to answer. The Dutch situation is unique, as can be seen in the most formidable problem facing Dutch Catholics—population control.

The Netherlands is a nation of 12 million persons. Slightly more than 40% are Catholic. It has a population density of 949 persons to the square mile (vs. 622 for Japan, 356 for India and 51 for the United States).

In March, 1963, Bishop Willem Bekkers of 's Hertogenbosch in a television address raised the question as to whether the immorality of oral contraceptives had been finally settled. Six months later, the Dutch hierarchy declared it hoped the whole matter would be studied by the council. The problem they faced was outlined by Bishop Bekkers in June, 1964.

"In our life," he said, "we are confronted daily with situations that compel us to personal engagement, to a personal decision of conscience. The most ready example is marriage and family life. In general one marriage is similar to any other. But personalities, health, housing conditions, income, relations between husband and wife and between parents and children—this whole synthesis of values marks a particular marriage and makes it different. Out of this totality can grow a decision in conscience to follow a different course, a right decision because it is made in a spirit of charity and love and responsibility for the interests that must be respected in the concrete situation."

THE COUNCIL has not answered the questions raised by Dutch Catholics regarding birth control, but their concern has not abated. Bishop Bekkers said the discussion on family life was the most important at the council's third session. Last January, the St. Adelbert Society, composed of Catholic intellectuals, voiced fears that the birth control commission created by Pope John XXIII and enlarged by Pope Paul VI was not representative of all viewpoints in the Church.

While there has been some criticism in Holland of the council, it has not been excessive. In its January statement, the St. Adelbert Society warned of the "continued danger of new authoritarian measures inspired by a small circle of advisors surrounding the chair of Peter." A month later, Cardinal Alfrink was prompted to sate:

"We had better stop discussing the Roman curia in a derogatory way, especially if we lack personal experience. If we create the impression that the whole curia is an agglomeration of human errors and shortcomings, we exaggerate as much as if we present the curia as a group of saints and angels."

The cardinal added: "The Church is not a democracy, and the council is not a democratic parliament where decisions are made only by a majority vote. The Church has both a monarchial and a collegial character."

For the most part, the ecumenical council has received extensive and sympathetic coverage by most Dutch publications, both Catholic and secular. The socialist daily Het Vrige Volk (The Free People) sent its own reporter to Rome to cover the council. The Protestant daily Trouw (Loyalty) has given much space to council news.

As the journal of the Dutch Labor party explained five months ago: "the tendency toward renewal and the remark- portant not only for members of that Church. These things able changes taking place in the have influence on the thinking Roman Catholic Church are im- and cultural patterns of great parts of the world. And that goes particularly for the Netherlands . . . where Church leaders take a great part in this renewal."

THE COUNCIL has had great influence on the ecumenical movement here. The feeling of brotherhood was shaken slightly last year when Princess Irene secretly converted to Catholicism and then married a Spanish nobleman. (Dutch royalty are all members of the established Dutch Reformed Church.) However, that barrier has been passed. Protestants are now concerned with the outcome of the council statement on religious liberty.

The Rev. G. C. Berkouwer, a theologian at Amsterdam's Free Protestant University and a guest of the Secretariat for Promoting Christian Unity at the council's third session, declared last November that the Catholic Church is going "in an unmistakably progressive direction."

As in other areas, the problem here is not to promote ecumenism, but to keep it within bounds. Earlier this year the Dutch bishops saw fit to warn against the practice of common agape celebrations at which bread and wine are consumed. While these are laudable expressions of the desire for intercommunion, said the bishops, they should not be confused with eucharistic services. They noted that bread and wine are not usual combinations at Dutch meals.

In like manner, liturgical changes were welcomed so quickly by Dutch Catholics that Bishop Bekkers issued a warning against introducing unauthorized innovations.

PERHAPS the greatest advances have been made in the areas of pastoral renewal and lay activity. A national pastoral institute composed largely of laymen was created last December, and will concern itself with relations between bishops, priests and the laity, ecumenism, family problems, liturgy, and seminaries.

A training institute for pastoral work has been created in the diocese of Breda to prepare qualified lay persons, both men and women, to take active roles in parish life. The graduates of the four year course will undertake all sorts of pastoral work not as "assistants" but as "collaborators" of the clergy.

Like many other new Church activities in the Netherlands, the training institute is frankly experimental. The Dutch bishops know that experiments and openness can lead to "exaggerations," but apparently they believe it is a risk that must be taken. As Cardinal Alfrink observed almost a year ago, the Catholic community has so matured in the past century that exaggerated concepts can be overcome without episcopal decrees.

• FAMILY CLINIC

Mother's interference seen threat to home

By JOHN J. KANE

What is a girl's responsibilities toward her mother after marriage? She is always trying to run our home so that we will feel dependent upon her. It doesn't help my child to hear one thing from me, something else from my mother. We don't need her gifts. She is not wealthy, but should keep what she has for herself. My husband is about to bar my mother from the home. This I want to prevent. What can I do?

•

It may not help you to know this, but in effect, I can invite you "to join the club." What you describe is the curse of most teen-age marriages and even among some couples who marry later. It is simply disastrous. You are quite right in determining to take steps to change it.

At the outset, your obligation is to love and honor your mother. But you also have an obligation to your husband and child. When you marry you must cling to your husband, and if this means a break-up with your mother, and I hope it doesn't, then it will have to be.

You don't mention your father, and from your letter I presume he is dead. I wonder how lonely your mother may be? Here is the first key, I presume, to the porblem. She is looking for companship, for a family life. You are close by and offer an inviting opportunity.

But she is attempting to buy her way into your home and your affections, a serious mistake, because it is simply impossible But, more than that, it is aggravating, especially to your husband. He, as a husband, wants to provide for you and your child. So to him, perhaps, your mother is trying to usurp his role.

•

Then I suspect that your mother is a somewhat dominant woman who has been accustomed to having her own way. You don't change people at her age. If you allowed her to dominate you most of your life, how hard it is for her to realize suddenly that this is over. In fact, she has not yet accepted the fact.

You are quite right about her interference with your efforts to rear your child. The most important aspect of child rearing and discipline is consistency. How can there be any consistency when the child is given conflicting statements, perhaps conflicting values? Obviously, this must cease.

Yet again, it is an indication of what I already said. Your mother is starving for affection and hopes to obtain it from your child by being indulgent and generous.

Your husband's solution to bar her from the home may have to be the ultimate one, although I hope not. It is too drastic at present. Only after all other approaches have failed, if they do, would I resort to this.

•

Let's begin with what is basic, your mother's loneliness. Why not encourage her to acquire some friends of her own age? This is not difficult. There are many organizations within the parish, the community or perhaps the neighborhood which she might join. You will have to be a bit subtle in your approach, but it can be done.

Second, I suspect she finds time hanging heavily on her hands. Does she have any hobbies? Perhaps you can suggest some and help her to get started. The possible list is so great that it scarcely need be cited, painting, knitting, gardening, ceramics and you can readily add to it. You know your mother and what her tastes and abilities are.

Since she is not poor, why not suggest a trip for her? Again, approach this with care and don't create the impression you are trying to get rid of her, although in reality you are—at least for a time. The Catholic papers are filled with European trips and others. Would these interest her, assuming she can afford one? In fact, it needn't be Europe. There are pilgrimages to shrines in Canada which would perhaps excite her and take her away for a while.

•

My strategy in all of this is to give you a breathing spell and hopefully provide new interests in life for your mother. It would also provide a period for your husband's frustrations to dissipate. But merely having her leave for a few weeks is not enough. Out of the trip I would hope for new friends.

Then there are volunteer agencies, Red Cross, the Gray Ladies, and countless others always looking for help. Again, knowing your mother's interests, you may suggest one of these. If time permits, you might even join temporarily to get her started. When she is involved, explain press of home duties make it impossible for you to continue. She may work even harder to pick up the slack your leaving creates. In fact, she may become a bit indignant and throw herself into the venture with greater vigor.

It may be that none of these suggestions will work. It may even be you tried them already and they failed to awaken her interest. I hope not, but if this is the case, then a little more difficult approach is essential.

Ask her to restrict her gifts to Christmas and birthdays, explaining that you and your husban dare embarrassed by her extreme generosity. She may or may not take the hint. If not, then it may require the sledge hammer approach.

Don't be home when she calls or ask that she telephone you first. Have engagements, if possible, or make it clear that a visit at that time is not desired.

•

I realize how hard this is for any good daughter to behave thus toward her mother. But your husband, your child and your whole family life may depend on it. You must be firm. Talk this over with one of the parish priests, because if it does come to this you are going to need some psychic support.

If none of these suggested techniques work, then you will have to have a showdown. I can only feel deep sympathy for your mother, as apparently you do too.

These situations are always sticky and difficult. But I think I can promise you that if the worst comes to be, your mother will eventually accept the situation and be a better mother and mother-in-law for it.

Fifth Sunday after Pentecost

Urges women to exert greater leadership

DENVER—Greater participation by women in Church and State affairs was advocated here by Sister Mary Luke, first American woman auditor at the Second Vatican Council.

The mother general of the Sisters of Loretto told a convention of the Kappa Gamma Pi honor society here (June 25): "Women should be represented on diocesan, parish and local civic boards. They should be members of commissions and planning organizations, and participate in the wider areas of discussions."

SISTER MARY Luke singled out the current leadership institutes program of the National Council of Catholic Women as "a step in the right direction." She said these institutes provide an insight into current problems and opportunities.

"Women have their role and the special place as wives and mothers," she said, "but with their better education and a larger measure of free time, they should take part in planning and discussion sessions at many levels, giving their civic consciousness more play while making their collective voice heard with the Church and State."

SISTER Mary Luke, who leaves Sept. 1 to participate in the fourth session of the Vatican council which convenes Sept. 14, said the perfection of the Church and the world never would be completed without the contribution of women.

"The form and scope of the Catholic women's relationship to the Church and the world is a subject that needs a great deal of research," Sister Mary Luke said. "Both men and women must take part in this research."

• GOOD NEWS

Quite a way to go yet

By MARY PERKINS RYAN

It is certainly very difficult, given the architecture of many churches, to implement the spirit as well as the letter of the changes in the liturgy. The long and narrow Gothic type of church building, for instance, was designed for a Mass thought of as something to be present at, not to take part in. The "new" idea, that the congregation should feel themselves to be gathered around the table of the Lord, will take quite a while to implement in every parish church.

It isn't a question of size or the number of people to be accomodated. Our parish church, for instance, is quite small, made out of an old New England house. The interior is almost square and the people are on three sides of the sanctuary. Now that the altar for Mass is out away from the wall, and the wall, and the celebrant stands behind it, he really does look as though he were presiding at a gathering round a table. But the same effect was obtained at the recent Baltimore Liturgical Week in the vast Civic Center, as it has been at previous liturgical weeks in equally vast auditoriums, because the altar was set up to look like the center round which people are gathered. Maybe something could be done even with long and narrow church buildings, if somebody with imagination and the right idea were allowed to get at them. Something could, one would think, be done about pews, for instance. Surely they could be designed so that they don't seem to keep people apart, but rather gathered together in an orderly and reasonably comfortable way.

•

Even worse, of course, than a style of architecture that is fighting the changes is a celebrant who isn't "with" them. When one has to hear the Word of God read in English as if it really didn't mean anything and was just something to get through, when the priest faces the people but speaks and acts as if he were doing something very hush-hush all by himself that they are eavesdropping at, one is tempted to wish that he were celebrating the Mass the old way. The new letter seems worse than useless without the new spirit—and it is almost impossible for the people to have the new spirit if the celebrant doesn't.

Of course, the rites themselves at the present stage of reform aren't consistent in facilitating the new spirit either. It doesn't make any sense for the celebrant to lapse into Latin at all, if the people are really meant to be "in on" what he is saying and doing. (Dicentes: Holy, holy, holy . . . is perhaps the silliest of all the switches from Latin to English and back, but they are all infuriating.) Particular when he is carrying out the Eucharistic Prayer, in the course of which the celebrant acts "in the person of Christ," it doesn't make any sense for him to be speaking in Latin and in a "low tone." Our Lord certainly didn't speak in a dead language and under His breath at the Last Supper when He said, "This is My Body . . ." "This is My Blood . . ."

•

It doesn't make any sense, that is, according to the "new" idea of the Mass, set out in the Constitution on the Liturgy, which seems to be nearer to the New Testament idea than anything we have had for many cnturies. But we have a long way to go to carry out the transformation the Church is determined on, of a Mass that had become fossilized as an "ancient rite" (however intense our personal devotion at it) into a Mass that will be a joyful personal and communal celebration of God's love accomplishing its wonderful works in our midst. We shall have to change our architeure, our music, our art and, above all, ourselves if the present and future reforms in the rites are to be effective.

But sometimes one can realize

(Continued on page 10)

• THRU GOD-COLORED GLASSES

The impact of religion

By GILBERT ROXBURGH, O.P.

A good deal has been written in recent weeks questioning religion's status in the modern world: Does religion have the hold on man's mind and heart that it used to?

Some statistics, concentrating on the religious situation in America, indicate that especially since World War II there has been a decline in the position of religion in our society.

The gigantic question, "What does religion mean to modern man?" can hardly be answered by any one person, least of all by me. But I'm not sure that the sociologist's polls have the answer to the question either, for we are dealing here with intangibles.

Ultimately, of course, each man must answer the question for himself, and in his terms: What does my religion mean to me?

•

If some statistics reveal a loss of adherents for the major religious faiths, might this nct be a cause of hope, rather than despair? By that I mean, might we not be living through a period of purification in religion today? Faith is so much more concerned with essentials than ever before. From a tendency toward externalism and legalism in morality, we are moving back to internal motivation and conscience, psychological limitations in a man's personality, emphasis on charity or love.

Ecumenism and reform are in the air, and we have to consider how much of our theology is merely "cultural," how much is essential because of divine revelation.

Consequently, we must focus more than before on the real antagonism between the Judaeo-Christian tradition on the one hand and materialistic ideologies like Communism on the other.

Surface living out of one's principles is no longer possible in our world. A man must choose whether to live religion to the hilt, or abandon it altogether, so the weak, the mediocre, who scarcely lived by their religious code in the first place, have now seen the incosistency, and have, for the moment at least, seceded from religion.

•

Religious faith must now mean everything or nothing; there is no in-between. While this may mean a loss in church membership and a more frequent denial of this or that tenet of faith, the conclusion that religion has less hold on modern man may be merely quantitative.

Qualitatively, may not our religious living be becoming more intense than ever before?

Who am I to say? But there is a feeling abroad that people want religion to count for something: to explain their present state of heart and mind, to stand up for civil rights, marriage and sexual morality, love among men and nations, truth and honesty—and that religion is doing better.

There are no polls to support this contention, and who am I to say? Each man must answer in his own heart?

What does your heart say?

Nuns to aid in city project

ELIZABETH, N.J.—Some 50 nuns from three communities have volunteered to work here in a summer project designed to ease city tensions.

The "Summer of Service" program was drafted in the hope of avoiding the rioting which broke out among Negro residents last summer. It calls for some streets and vacant lots being turned into playgrounds with supervising attendants; a variety of activities centered around city libraries, and cultural enrichment projects in the poverty-hit port section of the city.

The five Catholic parishes in the port section have a representative on the citizens' planning group. Catholic high school and college students, as well as the nuns, have volunteered for service. Four nuns will work on a fulltime basis, but most of the others will serve part time. Mother Cornelia, head of the Benedictine community here, said a number of the nun-volunteers are from out-of-state communities.

Czech Reds pay tribute to nuns

BONN, Germany—The head of the Catholic guest house at the Janske Lazne spa, Father Friedrich Lehmann, and the Grey Sisters' "collective" community there have been decorated by the Czechoslovak government for "good economic achievement and exemplary work."

This was reported by the German Catholic news agency, KNA.

For years Catholic circles have been irritated by the fact that during the summer months the guests in this house are nearly without exception high party or government officials, while sick clergymen are sent to spas where therapeutic facilities are inadequate for proper treatment, KNA said.

THE WEEK IN LITURGY

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

July 11 FIFTH SUNDAY AFTER PENTECOST. Christ constantly returns to that genuine characteristic of a Christian in His discourses to His disciples: Love for one another. This, above all, He wishes them to fully comprehend. Human nature on its own natural level is inclined to look out for itself; self comes first; when wronged it seeks to avenge the wrong.

Christ insists that it is not enough to desist from great crimes against brotherly love, such as murder, but that one must also refrain from that which disposes one to hatred, such as anger and name-calling; and from any resentment against another, and if possible, to be at peace and reconciled with all (Gospel). Christian co-existence is not mere toleration, but love.

The Gospel concludes with this directive of Christ, "If you are presenting your offering at the altar and there remember that your brother has something against you, leave your offering there before the altar and be reconciled with your brother first, and then come back and present your offering" (Gospel). Thus Christ clearly states that no one should hold a grudge nor refuse to forgive another.

July 12 ST. JOHN GUALBERT. This feast fits admirably into the liturgy of this week. John Gualbert's brother was murdered and he swore he would avenge his death. One day he discovered the murderer alone and unarmed. As John was about to kill him he begged for forgiveness in the name of Christ. Touched by grace, John spared his life and for the sake of Christ forgave him, fulfilling the mandate of Christ, "Love your enemies; do good to those who hate you" (Gospel).

July 13 MASS AS OF SUNDAY. The Chosen People of God in the Old Testament lived according to principles of a justice without mercy, and a proportionate revenge for an injustice: an eye for an eye, and a tooth for a tooth (Lev. 24:19). Christ abolished this way of life for His followers, and He admonished them, "If your justice is no better than that of the Scribes and Pharisees, you shall certainly not enter the kingdom of Heaven" (Gospel).

In the prayer to the Heavenly Father that Christ taught us to say, we pray for forgiveness of our transgressions in proportion to the forgiveness that we give to others. Christ did not teach us to pray for revenge against others.

July 14 ST. BONAVENTURE. This great scholar and saint of the 13th century, a cardinal and a Doctor of the Church, is one of the glories of the Franciscan Order. He wrote that the perfection of a virtuous Christian is to do common things in a perfect manner. He, too, was involved with the progressives and the conservatives in his day as Minister General of his Order. Also, he was one of the leading figures in the Ecumenical Council held in Lyons. Of him it can be said, "You are the salt of the earth" (Gospel). We cannot all be cardinals but we can try to be wholesome Christians, the "salt" in our parishes and neighborhoods.

July 15 ST. HENRY. Can holders of high political offices be exemplary Christians? Henry II, a king in his own right, was chosen emperor to succeed his cousin, Otto the Great, and was forced to fight his enemies who tried to take his empire from him. Yet he distinguished himself as a Christian statesman and a soldier. At one time he wished to abdicate his throne and become a monk. The Benedictine abbot of Verdun persuaded him that his vocation was to be a Christian ruler. This Henry did. Pope St. Pius X designated him as a special patron of Benedictine lay oblates. Although an emperor, he was a true servant of Christ (Gospel).

July 16 THE BLESSED VIRGIN MARY OF MOUNT CARMEL. Some Religious Orders celebrate a special feast of the Blessed Virgin as Patroness of their Order. This is the Carmelite Order's great Marian feast; it also commemorates the giving of the popular "Brown Scapular" to St. Simon Stock by the Blessed Virgin in a vision on July 16, 1251, according to Carmelite tradition. The wearing of the scapular or a medal can be a reminder that we are spiritual children of Mary and should encourage us to have confidence in her love and intercession so that we may project a true image of her Son by our Christian lives.

July 17 ST. ALEXIS. Tradition relates that this 5th century Roman youth left his parents and wealthy home to live as a pilgrim-beggar for the sake of Christ. He is the patron saint of the Alexian Brothers who conduct hospitals and train young men to care for the sick. St. Alexis pursued "justice, godliness, faith, charity, patience, meekness" (1st Lesson).

● *VIEWING WITH ARNOLD*

'Yellow Rolls Royce' has nothing but title

By JAMES W. ARNOLD

HE: It's got a good title: "The Yellow Rolls Royce." After that it begins to go downhill.

SHE: The film or the car? It really wasn't that bad. Think of all the scenery. How often do you get Ascot, Pisa, Rome, the Mediterranean and Yugoslavia all in one picture?

UNCLE GEORGE (grouchily): Nuts to the title. There are a million better ones, if you must use cars. How about "The Pink Thunderbird"?

HE: No, that reminds me of a drink. Or a kind of wild motel. Rolls Royce definitely has more class.

SHE: It's a good thing. Did you ever stop to think what that movie is all about? Hanky-panky in the back seat, that's what.

HE: How did Ingrid Bergman put it? "Behaving foolishly."

SHE: It may be foolish behavior in a Rolls, but it's just plain smut in a Chevrolet.

UNCLE GEORGE: Then there's "The Black Maserati." That would have to be about Sicily, with an orgy by Fellini.

HE: Actually it's a clever idea. I always enjoy those episode films that trace the history of an object as it goes from one person to another. As a kid, I remember one about a tuxedo. Edward G. Robinson is a bum who rents it, see, to go to his college class reunion.

SHE: When the French do it, it's usually about "love." The foreign minister loves his secretary, and she loves a motorcyclist, and he loves a can-can dancer, and she loves a wine-taster. And he, when focusing correctly, loves the foreign minister's wife.

UNCLE GEORGE: All that would be too crowded in a Renault. Dare I suggest "The Peach Peugeot"?

HE: Anyway, it's not the episode movie I've seen. And Asquith and Rattigan have done better, too. Even "The V.I.P.'s" was better.

SHE: There he goes again. Asquith? Rattigan Who do they play for?

HE: My dear, you'll never understand films. They are the director and writer. They made the film. The actors just stand about and show their teeth. Now Asquith and Rattigan like talky drama. Did you notice that tonight? It was like a garden club tea. Movies should move. For all the gab, I can't recall a piece of dialog worth quoting.

UNCLE GEORGE (distantly): They could make a teen-age beach picture in Japan. They could call it "The Yellow Yamaha."

SHE: There was that bit when Rex Harrison says to his wife, Jeanne Moreau: "You're not extraordinary. Just ideal. But I suppose to be ideal is to be extraordinary." It sounds profound.

HE: That Harrison episode was the best. It had a tenuous connection to real life: the irony of a man with every worldly success except a faithful wife. The British aristocracy's need to keep up a front—to be unaffected before the world. Nicely underplayed and, well, touching. The hanky-panky was kept in focus: clumsy, silly, a little sad.

SHE: It was worth it just for the dresses and that country estate. It must be the biggest set since "Marienbad."

GEORGE (warming to his task): The new Ingmar Bergman film, of course, would be "The Violet Volvo." It would be the sort of car in which no one could communicate.

HE: Did you notice the thread tying all the plots together?

SHE: They seemed noticeably untied. Except for the theme music: pretty, dignified and you can whistle it. I didn't notice much after Alain Delon and Omar Sharif came on.

HE: Everybody is awakened. I mean, Rex discovers that Jeanne is playing around. Shirley MacLaine, the dumb blonde, meets Delon and suddenly sees the beauty in the world. Ingrid, the stuffy capitalist dowager, goes up in the hills with the Yugoslav bandits and becomes a girl again.

SHE: Come off it, buddy. It's about sex, that's all, and how it puts roses in your cheeks.

GEORGE: The color for Bette Davis and Joan Crawford, naturally, would be purple. Instead of a decanter inside, there could be an axe.

HE: It is hard to tell when they're kidding. I mean, George C. Scott as a Capone-type mobster trying to explain to Shirley the beauties of Pisa; Art Carney as his bodyguard; the cut to crashing waves while Shirley and Delon are in the Rolls. Are we really supposed to cry when she pretends she doesn't love him to save his life?

SHE: That scene was old when Zsa Zsa was a starlet. Gooey sentimental. Woman's picture stuff. Betty Friedan says it's beneath me.

HE: And the symbolism is a bit thick when Ingrid, the spoiled headstrong prototype of affluent America, shows her generous heart by tearing all those tablecloths into bandages and bussing the ragged guerrillas around the hills.

SHE: It's camp, stupid. It's supposed to be so bad it's good.

HE: Yeah: You know, I bet George likes it. His favorite director is Otto Preminger. What did you think, George?

GEORGE (far away now): The Germans will make a classic called "The Gray Volkswagen." It will be grim and realistic, noisy with subtitles, but it will go a long way on a gallon of gas. The Greek car will never run on Sunday, but Anthony Quinn will lead the cast over a deserted beach, hand in hand, dancing.

(Legion of Decency: A-4—morally unobjectionable for adults with reservations).

NEW GRAND KNIGHT—Earl Etienne, former Deputy Grand Knight of Bishop Chartrand Council No. 1172, Tell City, succeeded to the office of Grand Knight at an election of officers held recently. Among other officers are. Albert Faulkner, Deputy Grand Knight; Andrew Etienne, re-elected Recording Secretary; Carl Stuehrk, Treasurer; James Roos, Chancellor; Kenneth Rowe, Advocate; and Edward Blandford, Warden.

● *VARIETY IN BOOKS*

The 50 best U.S. short stories

"Fifty Best American Short Stories, 1915-1965," edited by Martha Foley. Houghton Mifflin Co., Boston. 814 pp. $6.95.

This is a book of solid worth, valuable for its collection of 50 of the best American short stories, which many of us will enjoy rereading, while younger readers will find it a treasure refelecting both the development of the short story in America these past 50 years and a reflection of the diversity of our national life.

Famous names are here, but some less well known. A few excellent stories, we are told, could not be ncluded because of estate or copyright complications. Even if the particular story chosen to represent an author is not considered his best, that is due to the fact that these are selected from the 50 volumes of "The Best American Short Stories," founded in 1915 by Edward O'Brien. Since his death in 1942, Martha Foley has continued the work.

HEMINGWAY'S "My Old Man," for example might not be selected if one were choosing freely from all his works, but within the limits of definition, the stories are a galaxy of true-to-life writing, even when the author is not using the King's English, as with Ring Lardner, whose 1922 story, "The Golden Honeymoon," is in "spoken" rather than "written" English. After all, an ear of dialogue is one of the most frequently praised elements of the American short story. Another dialect story included is Thomas Wolf's 1936 "Only the Dead Know Brooklyn." The book, in fact, is worth study just for the dialogue of the stories.

The authors represented here are a talented group, indeed. Paul Horgan, for example, is known for his novels, dramatic scripts and history, as well as for his short stories. Lionel Trilling is better known for his literary criticism than for his short stories. James Baldwin and many others represented here have other claims to fame in addition to these stories.

SO RAPIDLY have these 50 years passed, so marked are the changes in the life they mirror, that one ponders how many "generations" the book may be said to encompass. Since only two of the stories are from O'Brien's first seven volumes, one can say the first fully represented "generation" is that of the pre-Depression years, the second that of the Depression, then the early '40's, the post-war decade, and finally the stories written since 1955.

We who have lived through these years will read the stories reminiscently, and our children and grandchildren, we hope, will read them the better to understand us and them. And for fun, too, whch is what stories are all about.

(Revewed by John E. Ryan of the staff of N.C.W.C. News Service, Washington, D.C.)

●

"A Souvenir from Qam," by Marc Connelly. Holt, Rinehart and Winston, New York. 192 pp. $4.50.

An imaginary and uniquely appealing Eden named Suruk is the setting for this gentle, lovable satire by Marc Connelly of American relations with the oil-rich East.

At its monarch's request, an American physicist named Newton Bemis is employed for a million fee just "to visit." Sound fishy? Therein lies the tale.

"It's fantastic, I'll admit, but then everything that's happened to me in the last 48 hours has been fantastic. I've been moving about in a sort of pageant of implausibilities." The speaker is Newton Bemis, and his comment serves as a fair summary of this amusing little book.

The satire is clever and subtle but never cutting. Unlike some harsher satirists, Marc Connelly manifests affection for what he writes about. People who love word play will also get a bang out of the book. The King's English is hilariously mangled here by King Sajjid in much the same manner as the characters in Connelly's "Green Pastures" did a job on the tongue.

This is a book to be happy with and about. I recommend it to anyone who has even the tiniest sense of humor.

(Reviewed by Carmen Carbon Shaw, Washington, D.C., critic and commentator.)

Helpful Hints

for your carpet's beauty

Carolyn Says:

FIRST AID TREATMENT—For Spots and Stains

BLOOD: Sponge with clean, cold water and blot. Sponge with detergent suds (1 tablespoonful in 1 pint cool water). Vacuum away suds. If stain persists, apply drop or two of household peroxide with medicine dropper and let stand 2 or 3 minutes. Sponge with clear, cool water and let dry.

Carolyn J. Hollcraft, Mgr.

(A Weekly Service to Criterion Readers)

CARPET FASHIONS, INC.
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Explains cutting Negro from space program

WASHINGTON—The National Aeronautics and Space Administration said here Capt. Edward Dwight, Jr., only Negro to get through the Air Force space pilot school, was dropped because "he did not score sufficiently high to be selected under the rating system."

The NASA statement was issued following reports that an article appearing in the June issue of Ebony magazine claimed racial discrimination figured in Capt. Dwight's washout from the program. The NASA statement said selection of astronauts is made "without regard to race, religion or sex."

THE DEFENSE Department said the Air Force recommended 26 for astronaut training and only seven were selected. The department said when Dwight's nomination was under consideratiin a total of 136 Army, Navy, Air Force and civilian aspirants were being considered for the program. But only 14 were selected, it noted.

The magazine article contended Dwight was put "out to pasture" at Wright-Patterson Air Force Base near Dayton, Ohio, on a bomber testing job because he wrote a letter to the Defense Department complaining of "racial pressure" against him in the Air Force Aerospace School.

THE NASA statement said: A formal objective rating system based on flight experience, academic background and supervisory ratings was developed and used by a preliminary selection committee in rating the candidates to make sure that the best qualified were selected as finalists to be considered for the 14 available astronaut positions. Of the 136 candidates, 102 including Capt. Dwight, were eliminated by the primary selection committee, leaving a group of 34 finalists of whom the 14 best were chosen.

Selection is made on a best qualified basis without regard to race, religion or sex.

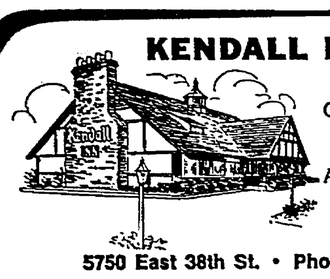
Capt. Dwight did possess the basic qualifications; he did not score sufficiently high to be elected under the rating system.

Aid plan studied by French bishops

PARIS—An arrangement under which rich diocese would provide financial aid for poor dioces was discussed at a meeting of the permanent council of the French Bishops' Conference here.

Such a plan, it was pointed out, would help the material situation of priests in a large number of French dioceses. The suggestion was contained in a report to the meeting by Bishop Claude Flusin of Saint-Claude.

KENDALL INN



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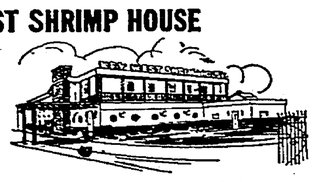

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Radio and Television

INDIANAPOLIS AREA

Sunday Television
8:30 a.m.—Christophers .....(13)
9:00 a.m.—Sacred Heart .....(8)
10:00 a.m.—Challenge .....(6)
10:30 a.m.—Look Up and Live .....(13)
12:30 p.m.—Focus on Faith .....(6)

Saturday Television
2:00 p.m.—Directions '65 .....(13)

Sunday Radio
6:15 a.m.—Sacred Hean .....WISH
6:30 a.m.—Hour of Crucified .....WIBC
8:30 p.m.—Ave Maria Hour .....WIBC
9:30 p.m.—Catholic Hour .....WIRE
10:45 p.m.—Hour of St. Francis ....WFBM

Friday Radio
6:00 a.m.—Sacred Heart ..... .WFMS

NEW ALBANY AREA
Television—Sunday
11:30 p.m.—Christophers .....WAVE
4:30 p.m.—Catholic Hour .....WAVE
4:30 p.m.—Lamp Unto My Feet ....WHAS

Radio—Sunday
6:15 a.m.—Hour of St. Francis ....WKLO
7:45 a.m.—Sacred Heart .....WKLN
8:15 a.m.—Sacred Heart Hour ....WHAS
9:15 a.m.—Your Catholic Visitor ..WHAS
6:45 p.m.—Sacred Heart Hour ....WAKY
7:30 p.m.—Catholic Hour .....WAVE

Monday thru Saturday
10:45 a.m.—Through for Today ....WKYW
6:45 p.m.—Rosary Hour .....WLRP

Tuesday
7:30 p.m.—Moral Side of News ...WHAS

RICHMOND AREA
Radio—Saturday
6:15 a.m.—Hour of St. Francis ....WKBV

Sunday
7:15 a.m.—Sacred Heart .....WKBV
7:30 a.m.—Sacred Heart .....WKBV
7:30 p.m.—The Christopher Program WKBV
10:30 p.m.—Ave Maria Hour .....WGLM

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

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

TELL CITY AREA
Radio—Daily
6:00 p.m.—The Rosary .....WTCJ

Radio—Sunday
7:00 a.m.—Sacred Heart .....WITZ
7:15 a.m.—The Christophers .....WITZ
7:15 a.m.—The Christpohers .....WTHI
7:30 a.m.—Hour of the Cruicified ..WITZ
9:30 a.m.—Ave Maria Hour .....WITZ
11:00 a.m.—Students of W. Baden ..WITZ
11:15 a.m.—Hour of St. Francis ....WITZ

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

Radio—Sunday
9:45 a.m.—Religion .....WTHI

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

EVANSVILLE AREA
Sunday Television
11:30 a.m.—Christophers .....(7)

Saturday
4:15 p.m.—Credo .....(14)

Radio Programs
Sunday
6:30 a.m.—Ave Maria Hour .....WJPS
8:45 a.m.—Hour of St. Francis ....WEDA
1:30 p.m.—Catholic Hour .....WGBF

Saturday
5:00 p.m.—Local Catholic Program .WGBF

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

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

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NOW ON SALE 10th AND SHADELAND MERCHANTS SALE CLOSES THURSDAY, JULY 22

Pope Paul names Negro priest in Panama a bishop

VATICAN CITY—A Divine Word priest whose hobby it has been to keep track of every Negro bishop in the Church's history will soon be included in their number.

He is Father Carlos Lewis, S.V.D., a Panama-born U.S. citizen who will be auxiliary to Archbishop Thomas Alberto Clavel Mendez of Panama. Pope Paul VI named him (July 2) titular bishop of Novapietra.

Bishop-elect Lewis, who was born in Panama, Nov. 2, 1918, has been vice-rector of the College of St. Peter the Apostle in Rome since 1964. For three years prior to that he was prefect of scholastics at the Divine Word International College in Rome, and before that taught dogma and morals at the Divine Word Seminary in Bay St. Louis, Miss., where he was ordained in 1948. He has a doctorate in theology from Rome's Gregorian University.

The bishop-elect has published a book on the Church's Negro bishops, which he recently brought up to date in an article for a magazine published by the Divine Word Missionaries.

Re-elected

CINCINNATI — Mother Mary Omer Downing was reelected mother general of the Sisters of Charity of Cincinnati at the community's national chapter Delegates from the 102 convents and institutions of the community, meeting at the Mt. St. Joseph motherhouse, voted to give the mother general a second six-year term.

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6 It Will Pay You in Expert, Courteous Service First Federal's specialized staff provides friendly, expert service. We're happy to assist you with all your savings and mortgage loan needs.

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Tic Tacker

NAMES IN THE NEWS—**Ralph Quaglio, St. Mary's parish,** Richmond, was named grand treasurer of the Grand Lodge of Indiana, Order of Sons of Italy in America, at the group's biennial convention held in Gary. **Mrs. Quaglio** was elected head trustee and **Mrs. Dom Mitrione,** also of St. Mary's parish, was named to the board of trustees. . . . **Chartrand** senior **Kathy Dunn,** a member of **Nativity parish,** Indianapolis, was elected "county clerk" from "Freedom County" at the recent Girls State held at Indiana University. She received a medal as "outstanding girl" for her county. There were 927 girls who participated in Girls State. Miss Dunn was sponsored by **Msgr. Downey Council 3660, Knights of Columbus.** . . . Star fullback **Mike Harris, of Schulte High School,** Terre Haute, will attend Kansas University next foll. New varsity football coach at Schulte will be **Jay Barrett,** freshman coach the past two years at **Scecina Memorial High School,** Indianapolis. . . . **Tom Jordan,** the first executive secretary of the Catholic Youth Organization in Indianapolis and now a resident of San Francisco, is visiting his family this week. He will also attend the 25th reunion of the 1940 class of **Little Flower School.** . . . **Sister Mary Ignatia, S.P.,** art instructor at **St. Agnes Academy,** Indianapolis, will give a showing of silk screen prints Sunday, July 11, at the Indianapolis Art League Foundation, 3103 N. Pennsylvania St., from 2 to 5 p.m. . . . **Thomas Sheehan** and **John Ross, Cathedral High School** graduates, have received four-year full scholarships to Butler University. Half-tuition scholarships to Butler were received by **Richard Mates** and **James Sparks.** . . . **Brother Carl Shonk, C.S.C.,** Cathedral English instructor, has been appointed regional judge for the National Council of Teachers of English Achievement Awards Program for 1965. (Brother Carl will teach next year at Archbishop Hoban High School, Akron, O.) . . . **John I. Nurnberger,** a 1963 graduate of Cathedral High School, is spending six weeks this summer at Boone, North Carolina. He and a group of Fordham University students are aiding a Glenmary missionary priest, Father Ed Smith. The youths are teaching religion and counselling youngsters at a camp which they are building in the Appalachian Mountain area. . . . **Father Paul Evard,** Archdiocesan priest now serving with the Missionary Society of St. James the Apostle in Latin America, reports from Piura, Peru, that he is quite busy at Sacred Heart parish there administering the sacraments, preaching and teaching religion in a public high school. . . . **Joseph Laker,** a **Marian College** graduate from **Sacred Heart parish,** Indianapolis, is enroute home from Kyoto, Japan, where he has worked the past two years with Maryknoll misioners. He plans to enroll for graduate studies at Indiana University, specializing in Japanese history. **Carol A. Biemer,** also a Marian graduate and former teacher at **St. Pius X School,** Indianapolis, will begin her third year of teaching at a girls' secondary school in Kyoto. She has become amazingly proficient in oral and written Japanese, according to **Sister Mary Carol, O.S.F.,** chairman of the history department at Marian. . . . **Sister Henrietta Feld, S.C.,** an Indianapolis native, is a patient at Good Samaritain Hospital, Dayton, O. . . . **John Reifel,** son of **Mr. and Mrs. William F. Reifel of St. Michael's parish,** Brookville, was named to the dean's list the past semester at the University of Notre Dame.

AROUND AND ABOUT—Folks at **Chartrand High School** are talking about jinxed bleachers. The school recently purchased bleachers from an upstate high school that were slightly damaged in the infamous "Palm Sunday" tornado. They were to be installed on Chartrand's football field. Last week a small tornado approached the school, inflicting extensive damage to the nearby convent. Could the wind have been looking for the unlucky bleachers? . . . The Melkite Rite Divine Liturgy will be celebrated at 6:30 p.m. Sunday, July 13, in **St. Mary's Church,** Indianapolis, by **Father Albert Ajamie.** . . . **St. Mary-of-the-Woods College** has received $500 from the Gulf Oil Corporation for unrestricted use. . . . The St. Dismas Society at the Indiana State Reformatory, Pendleton, will sponsor an "Open House" at the meeting Wednesday, July 14, at 7 p.m. The event will serve as a welcome to the Reformatory's new chaplain, Father Walter Karrer, C.SS.R. . . . **Father Joseph V. Beechem,** principal of **Schulte High School,** Terre Haute, reports that 93 per cent of the school's 129 recent graduates will enter college or receive other advanced training this fall. . . . **Father Charles Kraesig,** pastor of **Holy Cross parish,** St. Croix, has solved the problem of having Mass facing the congregation with the priest having his back to the tabernacle. He has arranged two altars on one base. The front altar, which contains the tabernacle, is several inches lower than the rear altar that is used for Mass.

New officers

INDIANAPOLIS — James Hurm is the newly elected president of St. Bernadette's Men's Club. Other new officers include Irving Scheib, 1st vice president; Bill McKay, 2nd vice-president; Thomas Clouser, recording secretary; and Russell Crews, treasurer. Also Robert G'Sell, marshal; Francis McConahay and John Sutton, delegates.

Elected

INDIANAPOLIS — Mrs. Bernard Regula is the newly elected president of the Ladies Guild of the Holy Family Council, Knights of Columbus. Other new officers include Mrs. Paul Jones, vice-president; Mrs. James Yocum, secretary; and Mrs. Ralph Hobbs, treasurer.

Holy Trinity sets pilgrimage July 25

INDIANAPOLIS—The Ladies of Holy Trinity parish are sponsoring a one-day pilgrimage to the Shrine of the Holy Relics at Maria Stein, Ohio. The trip will take place Sunday, July 25.

For information and reservations, contact Mrs. Alfred Bruder, 773 N. Haugh St., ME 6-3645.

Chicken Dinner

MILLHOUSEN HOMECOMING

Immaculate Conception Church, Millhousen, Ind.

Sunday, July 18

Dinners served on the hour — 11:00, 12:00, 1:00, 2:00

Adults, $1.25 Children, 75c Pre-Schoolers, 35c

Send Dinner Reservations to:

Rev. Carl Riebenthaler, R.R. 2, Greensburg, Ind.

(State number and hour)

(Reservations will be honored 10 minutes after the hour)

To reach Millhousen from Indianapolis take Interstate 74 to second Greensburg Exit. Turn right at first stoplight, then left at second stoplight. Cross R.R. track—concrete bridge at Millhousen road sign, 8 miles. Take right fork after 6 miles of travel. You will see church steeple.

Come and See Our Scenic Grounds and Beautiful Church

Dialogue

(Continued from page 1)

sor of theology at the University of Chicago divinity school; and the Rev. John H. P. Reumann, professor of New Testament studies at the Lutheran Theological Seminary in Philadelphia.

It had been announced earlier that Dr. Reumann would serve as a substitute at this first meeting for the Rev. Krister Stendahl, professor of Biblical studies at the Harvard University Divinity School.

Novenas

(Continued from page 1)

and Father Kenny Sweeney, Cathedral parish. Mr. Leo Lauck will direct the Msgr. Downey K of C Choral Group on that night.

Celebrants at Terre Haute starting with July 9 are: Father Augustine Sansone, St. Ann, parish; Father Edward Wetzel, C.S.C., Gibault School; Father Benedict Rubeck, O.F.M. Conv., St. Benedict; Father Raymond McGinnis, St. Leonard; Father James McBarron, Sacred Heart; Father Donald Lavelle, C.M.F., Immaculate Heart Novitiate; Father Gregory Kollros, O.F.M. Conv., St. Joseph; and Msgr. Herbert Winterhalter, St. Patrick.

RE-ELECTED — Archabbot Bonaventure Knaebel, O.S.B., of St. Meinrad Archabbey, was re-elected vice-president of the Conference of Major Superiors of Men at the group's annual meeting in West De Pere, Wisc. Father James M. Darby, S.M., of Dayton, O., was re-elected president. Other officers are: Brother William Penny, F.S.C.H., New Rochelle, N.Y., treasurer; and Brother John Baptist Titzer, C.S.C., Austin, Tex., secretary.

Canon lawyer probes religious obedience

WEST DE PERE, Wis.—Religious obedience imposes obligations on superior and subject alike, a canon lawyer said here.

Criticizing those who feel they should have a voice in "practically all decisions and in the determination of means to carry out the decisions," Father Francis N. Korth, S.J., theology professor at Marquette University, told the Conference of Major Superiors of Men here (July 2) that the vow of obedience taken by members of religious communities "explicitly and implicitly includes the carrying out of the just commands of the authority necessary in any society."

RELIGIOUS life, he said, "must inspire a willingness to carry out in any given instance the concrete actions, undertakings and renunciations which in the judgment of competent authority are deemed necessary."

But the superior also has obligations, Father Korth stressed. He said: "It is not enough that commands be morally indifferent. They must be morally good in their total context." They should not be commands which under other circumstances might be "less prudent, less good, less significant," he added.

Even "irrational and indefensible" commands, he said, do not excuse the subject from obedience. He declared: "The obedience which (the religious life) entails must be regarded as the will of God, even if a particular command appears to be senseless," provided of course that "what is commanded is not immoral in itself."

Father Korth suggested that superiors help alleviate problems stemming from disagreements by admitting that "in certain circumstances subjects know more than they do about certain matters."

HE URGED superiors to avoid "age-old rituals involving demands of respect from subjects, secretiveness, manifestations of superiority, appeals of superiors to a higher wisdom, displays of condescension."

The superior, he said, "should not try to give the impression that he has the immediate inspiration of the Holy Spirit, but he should seek approval of his commands by giving reasons for them. . . . Then the subject can obey as an intelligent human being and not merely as an automaton."

And, he added. "it might frequently be helpful if subjects were consulted about the better methods for achieving a goal; let them make their recommendations. The superior will determine the object to be gained, the policy to be set, the determination of what is to be done.

"Proposals, experiments, initiatives are suggested from below; approbation and decision must come from above," Father Korth said.

Baptism

(Continued from page 1)

National Christian Church, Washington, D.C. Mrs. Johnson and Lynda are Episcopalians.

IN JANUARY, when it was disclosed that Luci was taking instructions, a White House spokesman said that the Johnson family "considers religion a personal and private matter" and that she is free to make up her own mind.

Luci told a United Press International reporter recently that she had made up her mind to become a Catholic as long as five years ago. She has regularly attended Sunday Mass in Catholic churches recently.

Sponsors at Luci's baptism were Warrie Lynn Smith of San Antonio, Tex., a close friend of older sister Lynda who lived at the White House for nearly a year after the Johnsons moved in, and James Montelero, a friend of Luci who is a doorkeeper in the gallery of the House of Representatives.

Luci told reporters after the ceremony that she was "never happier in all my life."

"I cried, just about everybody cried," she said, describing the Baptism. "I've never been happier in my life. . . . I'm the luckiest kid in the world," she said.

"Five years ago, I, like all young people, began to question . . . and I began to wonder. I found my answer in the Church," she said. She waited until her 18th birthday to enter the Church, she said, "so that I could make the decision as an adult, not as a child."

Luci received Holy Communion the day after her baptism at a Mass celebrated by Father Montgomery at St. Ann's Infant Home, a charitable institution in nearby Hyattsville, Md. Father Montgomery resides there.

Asked her family's reaction, Luci told reporters, "we are a happy family . . . as close now as we have always been."

Iowa

(Continued from page 1)

schools that has been flourishing for four years.

"In many areas of academic and ecumenical activity we already are closely working together," Father O'Rourke said.

Calendar

FRIDAY, JULY 9

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

SATURDAY, JULY 10

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

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

SUNDAY, JULY 11

The Card Party, sponsored by the Women of St. Patrick's parish, begins at 2 p.m. in the school hall, 950 Prospect St.

A Card Party at 7:30 p.m. in St. Francis de Sales church basement, 2191 Avondale.

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

TUESDAY, JULY 13

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

WEDNESDAY, JULY 14

The Card Party in St. Philip Neri school hall, 535 N. Rural, begins at 8 p.m.

FRIDAY, JULY 16

Holy Angels Festival begins a three-day stand on the parish grounds at 28th and Northwestern. Booths, games, rides and fun for all.

French observance

PARAY-LE-MONIAL, France —Thousands of pilgrims flocked to this French town to observe the second centennial of the establishment of the feast of the Sacred Heart of Jesus at the place where Christ appeared to St. Margaret Mary Alacoque nearly three centuries ago.

Liturgy

(Continued from page 1)

the Consilium constitutes no binding rule for ultimate and definitive approbation by supreme authority."

Two proposals, reported out of the committees of experts at work within the Consilium, were published in Notitiae. One concerned the general principles or criteria for the reform of the liturgical calendar. The other concerned the redistribution of psalms in the priests' breviary.

In the former, it was proposed that the calendar of saints' feasts be revised to represent more equally saints from various regions "so that it is demonstrated that sanctity is diffused throughout the universal Church, avoiding making the Roman calendar a Mediterranean calendar." The committee specifically proposed by way of example the inclusion of the Japanese, Canadian and Uganda martyrs.

It was suggested that several saints' feasts be assigned to the same day, leaving an option on which is to be celebrated.

As guidelines for the selection of saints for the universal calendar, the committee proposed the retention of all the Apostles and Evangelists, of all the more ancient martyrs who are universally celebrated or have a special universal import for the life of the Church, and of a selection from all areas of Church life—clerical and lay. The "major" doctors of the Church are to be retained, while the "minor" ones are to be selected individually. Saints should be kept in the universal calendar whose lives have a universal bearing on Church piety, either because of the particular form of their spirituality or their apostolate.

IN GENERAL, the proposals for breviary changes suggested the spacing of 150 psalms over a two-week period in a priest's recitation instead of one week as in the present breviary. The committee recommends this "not for brevity or relaxation (of the breviary obligation) per se, but for spiritual advantage. The length of the hours (parts) of the breviary . . . can be preserved by the addition of readings if it is desired."

One suggestion is for a reduction in the first and longest part of the breviary—Matins—from nine to three psalms except on more solemn feasts.

PERU'S 'CITY OF GOD'

Maryknollers care for temporal spiritual needs of slum dwellers

By LUIS A. VILLARES

LIMA, Peru—For the past 12 years this capital city has been flooded by hosts of improverished Indian families who move during the night onto vacant tracts of land, erect fragile houses of straw matting, and call them home.

Since neither police nor legal action can force them to abandon the property, a new barriada (slum) city is thus formed.

Invariably, the first institution to establish itself permanently in the barriada is the Catholic church. Because taking care of the social needs of the people becomes as important as providing for their spiritual needs, a social service department, along with a medical dispensary, is usually started. Food is distributed among the slum dwellers through the Catholic Charities organization.

On Christmas Eve, 1954, 700 families invaded a large, desert-like property on the outskirts of Lima and called the new slum-the City of God. Four years later, the Maryknoll Fathers received permission to start a parish. Now its large modern church is the pride of the slum's inhabitants. But the church is not all the priests have established.

WITH THE help of Maryknoll Sisters and Papal Volunteers, a medical dispensary and social service department have been started. Nevertheless, the medical services offered by the parochial staff have not been able to meet the needs of City of God families.

In August of 1964 a committee of Peruvian doctors from a local hospital approached the then pastor of the City of God, Father William McCarthy, M.M., of Waterbury, Conn., and suggested that the Anglo-American clinic take over the entire operation of the medical dispensary.

Drs. Guillermo Garrido Lecca and George Graham, spokesmen for the committee, said their clinic wanted to play a more active role in the community. Over 30 doctors and nurses had volunteered to give their professional services to slum dwellers half a day a week.

The committee had chosen City of God, with its population of 25,000, because of the urgent need that existed there, and the already existing facilities which the parish administered.

Dr. Garrido Lecca, Peruvian minister of public health from 1959 to 1960, commented that many institutions build medical dispensaries and then turn them over to the government which rarely has a budget to run them. "The entire effort is wasted," he said.

"We want to make our project flow completely from private enterprise and Christian social commitment," said Garrido Lecca. "The City of God, the Anglo-American clinic and the individual doctors are pooling their resources to make this project a success, and perhaps a model for other private enterprise groups in Lima."

THE PROJECT got underway last February. At first only pediatric cases were taken since all the equipment had not been installed. By March minor surgery was added. General medicine for all slum dwellers will be available in July. When the medical center is in full operation, even neurosurgery will be performed.

Because the slum is on the outskirts of Lima, and transportation into the capital is not available at night, 24-hour attention is now being provided with the cooperation of three resident doctors.

"Quite often there were emergency cases late at night and this presented a serious problem as the person could not be taken all the way to Lima for hospitalization. With the new project, we have overcome the problem," said Father James Commell, M.M., of San Francisco, the present pastor.

Most of the children are victims of diarrhea caused by the water and the lack of a sewage system. Nearly 5% of the population has tuberculosis.

AN X-RAY machine will be installed to help detect TB cases. Dr. Garraido Lecca plans to enlist the help of social workers in his campaign to have all of the families X-rayed and vaccinated.

To facilitate communication between the City of God and the clinic—there are no telephones in the slum—a radio system is being installed.

Since the project was begun, 250 more families have invaded the land adjacent to the City of God. But the first private hospital to provide 24 hour medical attention in a slum is ready for them.

Vatican

(Continued from page 1)

federation and the Roman Catholic Church, and to making recommendations to authorities of the respective churches.

The Catholic members of the new body are: Bishop Hermann Volk of Mainz, Germany; Bishop Jan Willebrands, secretary of the Vatican secretariat for unity; Bishop Hans Martensen, S.J., of Copenhagen; Father Peter Blaeser, M.S.C., of the Johann-Adam Mohler Institute for ecumenical studies in Paderborn, Germany; Msgr. Baum; Father Johannes Witte, S.J., professor of Protestant theology at Rome's Pontifical Gregorian University; and Father Yves Congar, O.P., of Strasbourg, France, theologian and Batican council expert.

THE LUTHERAN World Federation representatives are headed by Bishop Hermann Dietzfelbinger of Munich, who is head of the Evangelical Lutheran Church in Bavaria. Other members are the Rev. Jerald C. Brauer, dean of the divinity school and professor of church history at the University of Chicago; Dr. Quanbeck of St. Paul, who is vice chairman of the LWF's commission on theology; Dr. K. E. Skydsgaard, who is in charge of the work of the LWF's new Center for Ecumenical Research, at Strasbourg; Dr. Vilmos Vajta, research professor at the Strasbourg institute; Dr. Kurt Schmidt-Klausen, LWF general secretary, and Dr. Carl H. Nau, the federation's associate general secretary.

Drs. Skydsgaard, Quanbeck and Vajta have all served as observer delegates for the Lutheran World Federation at the Second Vatican Council.

A LOW BOW TO... Allison

Allison Division of General Motors has selected WXLW for the presentation of "Allison on Target"—
a new radio program for their 13,500 employees and families and the Greater Indianapolis listening area.
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With pride, WXLW thanks Allison for this confidence and opportunity to serve its growing family and friends.
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AROUND THE ARCHDIOCESE

Annual dinner slated at Corydon July 11th

CORYDON, Ind. — Plans are complete for the annual chicken dinner sponsored jointly by St. Joseph, Most Precious Blood and St. Peter parishes to be held on Sunday, July 11, at the Corydon Fairgrounds. The fairgrounds can be reached by driving west from New Albany on State Road 62.

Dinners will be served from 10:30 a.m. to 7 p.m., adults $1.50; children 75c. The proceeds this year will benefit St. Joseph Church. The public is cordially invited to attend.

TERRE HAUTE

The Terre Haute Deanery Council of Catholic Women, will hold its first quarterly board meeting at 12:30 p.m. Tuesday, July 13, at Tucker's Steak House.

Reservations are to be made by Sunday, July 11, with Mrs. William Yoder, W-1158. or Mrs. Richard Roehm, H-7280.

Mrs. William Dammam, newly-elected president, will preside. Serving on her executive board are Mrs. William Yoder, first vice-president; Mrs. Charles Gharst, second vice-president; Mrs. Raymond Crausee, Greencastle, third vice-president; Mrs. Clarence Abriani, Clinton, secretary; Mrs. Harly Berry, treasurer; Miss Ann Regan, St. Mary-of-the-Woods, auditor; and Mrs. Richard Roehm, delegate-at-large.

The St. Anthony Hospital Junior Guild has announced that it will again sponsor the annual hospital Charity Ball. It will be held Saturday, Oct. 23, in the Mayflower Room of the Terre Haute House. Bernie Hayworth's orchestra will play.

Mrs. Paul Marietta and Mrs. Herman Taylor are co-chairmen in charge of this year's event. The dance is open to the general public.

Proceeds will go to the hospital for the purchase of equipment and improvements for the welfare of patients in the hospital.

The Charity Ball will open the Winter social season in Terre Haute. The annual ball was started in 1924 by the hospital's Senior Guild. For several years it was discontinued, until 1958 when it was revived by the Junior Guild.

RICHMOND

The Richmond Deanery CYO will meet Sunday, July 11, at St. Anne's, New Castle. Following the meeting, there will be dancing from 7:30 to 10 p.m. Dave and the Dynamics will play for the dance.

NEW ALBANY

The First Quarterly Open Meeting of the New Albany Deanery Council of Catholic Women will be held at the Church of the American Martyrs, Scottsburg, on Sunday, July 18. Benediction of the Blessed Sacrament will be held at 1:45 p.m., followed by the business meeting.

Sgt. William Klein, Safety Education and Public Information Officer for the New Albany-Scottsburg area of the Indiana State Police, will present a program on traffic safety. All clergy and ladies of the deanery are invited to attend.

Father William Engbers, pastor of the Church of the American Martyrs, has invited all women attending the meeting to remain for the 5 p.m. Mass.

Missioners die in plane crash

ROME—Two missionaries, an American and a German, have been killed in an airplane crash in New Guinea, it was reported here by headquarters of the Divine Word Fathers.

The American is Father Joseph Walachy, S.V.D., of Trenton, N.J., pilot of a small plane that crashed 500 feet below a ridge in the mountainous New Guinea jungle.

PLAN TERRE HAUTE EVENT—Mrs. Paul Marietta, left, and Mrs. Herman Taylor are co-chairmen of the committee in charge of the eighth annual St. Anthony Hospital Charity Ball in Terre Haute. The affair is to be held in October.

Ryan

(Continued from page 7)

a little of what it will be like when all this is achieved. In our parish, for instance, and surely in many others throughout the country, we are blessed with priests who celebrate Mass as if they were really presiding at a gathering in which everyone was meant to be concerned with what is going on.

At every Mass, the celebrant carries out the Eucharistic prayer in such a way that we do not feel "included out" while he is going through mysterious rites on his own, but included in a gathering in which, through his visible ministry as celebrant, the Lord is carrying out what He did at the Last Supper so that we can be part of it.

Jesuits suspend chapter until '66

ROME — The Jesuit general chapter which recently elected Father Pedro Arrupe, S.J., the order's new superior general voted (July 3) to suspend sessions July 15, and to meet again in September, 1966.

The overriding consideration in this decision, a well-informed source reported, is that many of the problems the chapter has been dealing with are still to be discussed at the Vatican council's fourth and final session this autumn. Jesuit leaders are awaiting the council's word on these problems, he said.

The central issue debated at the chapter has been how best to put the society's institutions and its 36,000 members at the service of the modern Church and the modern world.

Fr. Guy Ferrari, Benedictine, dies suddenly in Rome

ROME, Italy — Father Guy Ferrari. O.S.B., curator of the Vatican Library's copy of the Princeton Index of Christian Art, and a member of the St. Meinrad community, died here July 1. He was 41 years old.

The Princeton Index is a scholar's aid consisting of half a million reference cards and 150,000 photographs of all phases and details of Christian art from its beginnings up to the year 1400. When Cardinal Spellman presented a copy of the index to Pope Pius XII in 1952, the Benedictine scholar was placed in charge of it.

Father Ferrari, who spent almost half his life in Rome, first came here after studying at St. Meinrad. He took a degree in theology at the Abbey of St. Anselm's in Rome and then took a Ph.D. in Christian archeology at the Pontifical Archeological Institute. He came to study in Rome in 1946 and, except for occasional trips to the U.S., had been here ever since.

The Benedictine priest was absent from the Vatican Museum's office for the past several days with what was described as a stomach illness. He died at Villa Stuart hospital.

A native of Fort Smith, Ark., Father Ferrari entered St. Meinrad Archabbey in 1943 and made his first profession the following year. He was ordained in Rome in 1948 by Bishop John Theodore Suhr, Vicar-Apostolic of Denmark.

Funeral services and burial took place in Rome on July 3. A Requiem Mass and the rite of absolution was held at St. Meinrad on July 5.

MacEoin

(Continued from page 4)

and on much more favorable terms."

On this issue, misinformation is widespread. A recent book from a major U.S. publisher shrieked that "$103 billion in foreign aid has poured out of the U.S. treasury since the last war." The clear implication in the context was that this money had been spent, and spent with little result, in the development of the under-developed world. Actually, five per cent of that sum (or $1 per U.S. citizen annually since 1945) would be closer to the facts. What is perhaps most surprising is that so little has achieved so much.

●

Our entire foreign aid effort would, I believe, have achieved far more if it had not often gone astray as regards its purpose. The justification of development aid, in my opinion, is that it promotes the interests of the United States. We cannot hope to have normality within our frontiers while a great and growing part of the world is a slum. If the gap between developed and undeveloped continues to widen, tension must mount to ultimate explosion.

Many will give verbal assent to this proposition, but as a nation we do not yet accept it. I believe that President Kenndy was beginning to create an awareness of its truth, but the light has grown dim. At the official level, our position again seems to be that what's good for General Motors is good for the country. Foreign aid has become more and more a function of foreign trade.

I have, of course, no prejudice against foreign trade. On the contrary, I see an immense expansion resulting from our successful efforts to promote world development. But to make them successful, we must be prepared to sacrifice some of the current quick profits, as well as some of our current conspicuous consumption.

Seek families to aid in research project

Catholic Social Services is looking for eight families willing to take part in a research project being carried on by the Indiana University Medical Center, Department of Psychiatry, at LaRue Carter Hospital.

Caseworker Robert DeFrantz, of C.S.S., was asked to search for what behavioral scientists call "control subjects"—families of certain kinds that will match certain families under study by LaRue Carter personnel.

"We need to find eight specific families, some Catholic and some Protestant-Catholic (mixed marriage), who will volunteer to answer questions and help find out what causes a child to become autistic," DeFrantz said.

Autistic children are severely withdrawn youngsters who show little curiosity about the world about them and who fail to learn the social skills of a normal child. For example, they cannot give or receive affection or play with other children.

This type of child has been a puzzle for child psychiatrists because he is so difficult to treat and causes such a severe problem to his family.

THE RESEARCHERS at Carter want to find out more about the environment and the growth patterns of normal children so that these factors can be compared with like factors in autistic children. To do this, they want to find families of as nearly as possible the same make-up as those where autistic children develop. Then they would interview members of the family to see what, if any, significant differences exist that might contribute to this development.

DeFrantz said the families will be paid for the time they spend being interviewed by the researchers.

"But they will also have the satisfaction," he said, "of knowing that they have done what they can to help youngsters in terrible circumstances and their families that suffer so much when children become autistic."

DE FRANTZ described the specific families he needs to match and asked that volunteers call him at Catholic Social Services (ME 8-1371) or write to him at the agency address, 623 East North Street, Indianapolis. Those sought are:

● A Catholic family with one child within a year of six years and six months of age. The father should be a high school teacher, accountant, or the approximate equivalent in training and occupation.

● A Catholic family with two children, the older a girl and the younger a boy within a year of eight years old. Father should be a carpenter, barber or similar.

● A Catholic family with three children, the oldest a girl within a year of four years old, with two younger brothers. Father should be a carpenter, barber, fireman, etc.

ROBERT DE FRANTZ

● A Catholic family with five children (could be six), with a middle child within a year of five years and two months. There should be a couple of older brothers and at least one sister. The father should be a social worker, grade school teacher, auto salesman, etc.

● A Negro Protestant family with five or six children, the middle child being a boy within a year of four years and three months and having brothers and sisters. Father should be a night watchman, taxi or truck driver, etc.

● A Catholic-Protestant family with two children, the older a boy within a year of three years and four months and a younger girl. Father should be a high school teacher, accountant, assistant to an executive, or head of a large department, etc.

● A Catholic-Protestant family with two children, an older boy within a year of six years and ten months and having a younger sister. The father should be a taxi driver, semi-skilled worker, etc.

● A Protestant-Catholic family with three children—a middle child within a year of five years, five months, having an older sister and a younger brother. The father should be a social worker, Army personnel, etc.

Catholic families may be substituted for the Catholic-Protestant families.

Mass dismissal has some variations

VATICAN CITY — The varied approach in translating parts of the Mass into the vernacular was put in bold relief by the bulletin of the postconciliar liturgy commission here.

The just-released June issue of Notitiae published a list of approved translations of the familiar "Ite, missa est" at the conclusion of the Mass.

Aside from "Go, the Mass is ended," which is used in the United States, Canada, Australia and New Guinea, Notitiae lists the following in English:

"Go, this is the dismissal"—England and Wales.

"You may go. The Mass is ended"—Scotland.

"Go in peace and the Lord be with you"—New Zealand.

"Go, you are sent forth"—elsewhere where English is spoken.

In Ireland, the Latin has been retained for the dismissal. In France, the usage is equivalent to: "Go, in the peace of Christ." In Italy, it is "The Mass is finished: Go in peace."

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Sister M. Rosalia, Benedictine, dies

BEECH GROVE, Ind. — Funeral services for Sister M. Rosalia Reising, O.S.B., will be held at the Benedictine Convent of Our Lady of Grace here Friday, July 9, at 9 a.m. in the convent chapel. She died Wednesday in St. Paul's Hermitage at the age of 69.

A native of Vanderburgh County, Sister Rosalia made her first profession of vows in 1922 at the Convent of the Immaculate Conception, Ferdinand. She became a charter member of the Beech Grove community in 1960.

Sister Rosalia was a housekeeper and cook during her 45 years in the convent, serving in Evansville, Ferdinand and Tell City among other assignments. Her last mission was at Assumption parish, Indianapolis, in 1963 and 1964.

Burial was in the convent cemetery. One brother, Peter Reising, of St. Joseph's (Vanderburgh County), survives.

†

Remember them in your prayers

INDIANAPOLIS

† **CHARLES A. LAHEY,** 54, Holy Cross Church, July 3. Calvary Cemetery. Husband of Edith; father of Father Charles Lahey, assistant pastor of St. Simon's Church, Indianapolis; Thomas, Michael, Jeremiah, John and Stephen Lahey; brother of Mary Kelly and Katherine Zbrowski.

† **KATHRYN C. OEFELEIN,** 82, St. Joan of Arc Church, July 2. Holy Cross Cemetery. Sister of Louise, Hazel and Florence Gerth and Mrs. Ervin Rumple.

† **CHARLES McNERNEY,** 80, St. Patrick's Church, July 2. Holy Cross Cemetery. Brother of Maude O'Brian, Mary Forbes and Mrs. Lou Chandler.

† **HERSCHEL J. SNIDER,** 68, St. Christopher Church, July 2. Calvary Cemetery. Husband of Gertrude A.; father of Mrs. Charles McLaughlin; brother of Mable Kroninhaer, Helen Goodman, Edith Repine, Marvey and Lloyd Snider.

† **THOMAS J. KLENN,** 83, Holy Name Church, July 3. St. Joseph Cemetery. Husband of Laura; stepfather of Betsy Cheek and Morris King; brother of Edward Glenn.

† **PAUL S. LUX,** 69, Little Flower Church, July 5. Calvary Cemetery. Husband of Marie D.; father of Helen Zullo, Rosemary Hickle, Dorothy Gatto, Richard and Jerry Lux; brother of John, Charles, and Arthur Lux and Ethel Ringer.

† **CHARLES A. McMURRAY,** 59, St. Rita's Church, July 5. Calvary Cemetery. Husband of Freida; father of Charles and Patty Sue McMurray.

† **FRANCIS S. GRADY,** 69, Immaculate Heart of Mary Church, July 5. Calvary Cemetery. Husband of Bernice D.; father of Patrick L. and Thomas F. Grady, and Mary Kathryn Hawkins; brother of William J. and Joseph Grady, and Agnes Chandler.

† **LILLIAN A. SKAGGS,** 72, St. Mary's Church, July 6. Holy Cross Cemetery. Mother of Emma Urick, Lavon Harvey and Leo Skaggs; sister of Margaret Dickey, Cecilia Carr, and Sister Mary Joseph of Jesus.

† **JOSEPH C. FENDEL,** 79, St. Philip Neri Church, July 7. Holy Cross Cemetery. Father of Catherine Carr, Florence Randall, Margaret Blythe and Joseph A. Fendel; brother of Katherine Atkins and Louise Ettinger.

† **PETER L. GALVIN,** 84, St. Paul Hermitage Chapel, July 7. Holy Cross Cemetery. Father of Francis Galvin; brother of Winifred Galvin; uncle of Msgr. James P. Galvin.

† **MARGARET E. COLVIN,** 56, St. Mary's Church, July 8. Holy Cross Cemetery. Mother of Grace I. Nichols; daughter of Mrs. Iva Middaugh; sister of Viola Carter and Hattie Schafer.

† **ELIZABETH SCHWIMER,** 44, St. James the Greater Church, July 8. St. Joseph Cemetery. Wife of Max J.; mother of Sgt. James M. Brown, U.S. Army; sister of Margaret Hitzelberger and Warren K. Evans.

TERRE HAUTE

† **GEORGE BECKER,** 50, July 1. Calvary Cemetery.

† **PEARL D. BROWN,** 54, St. Leonard Church, July 3. Wife of Elmer; mother of Benjamin Ellingsworth of LaCroix, Wis.; Donald Ellingsworth with the U.S. Army in Washington state; and Mrs. Jane Mills of Terre Haute; sister of William Upchurch, Earl Upchurch and Morgan Upchurch, all of Knoxville, Tenn., Mrs. Lottie McClinic of Ashville and Mrs. Nellie Shaw of Fort Wayne.

† **ELIZABETH ANN BURGET,** 20, St. Benedict Church, July 5. Calvary Cemetery. Daughter of Mr. and Mrs. Frank Burget of Brazil; sister of Tony Burget of New York City, Babs Burget and Bebe Burget of Brazil.

Word was received in Terre Haute of the death of **VICTOR GENDUSA,** July 1 at Inglewood, Cal. He is survived by a daughter, Mrs. Fred Christman, Jr., of Terre Haute. Services and burial were in Inglewood, Cal., July 6.

TELL CITY

† **CORDIA HARPENAU,** 83, St. Paul's Church, July 2. St. Mary's Cemetery. Mother of Mrs. Edith Collignon, of Tell City; Mrs. Milda Miller, of Chandler; Walter, Albert, Victor, all of Tell City; Andrew, of Jeffersonville; Earl, of Brownsburg; sister of Burton Hicks, of Tell City; Mrs. Everett Reynolds, of Tell City; Mrs. Jacob Harpenau, of Troy; and Mrs. Zilphia Roessler, of Tell City.

NEW ALBANY

† **JAMES E. O'NEIL,** 91, Holy Family Church, July 3. St. Anthony Cemetery, Jeffersonville. Husband of Mary B.; father of Mrs. Louis A. Miller, of New Albany.

† **RUTH C. SCHAEFER,** Holy Trinity Church, July 5. St. Mary's Cemetery. Survivors include her husband, Leo J., and two sisters.

RICHMOND

† **DOROTHY LANDIS,** 43, St. Mary's Church, July 3. Church Cemetery. Mother of Richard D. Landis, Jr.

PLAN GUILD PILGRIMAGE—The four ladies above are pointing to Belleville, Ill., on the map, the site of Our Lady of the Snows Shrine, destination of a special bus tour being sponsored by Our Lady of Hope Hospital Guild for the week-end of August 20. Officers of the Guild, they are, left to right: Josephine Murphy, president; Winifred Fox, vice-president; Beulah Centracchio, recording secretary; and Josephine De Croes, financial secretary. Reservations for the tour can be obtained by calling James Gignac, ME 5-4900 or Cloyd Duke, ME 5-8671. (Staff photo)

Pope 'defends' Catholic Action

ROME—Pope Paul VI defended the idea of Catholic Action against a mounting storm of criticism, echoed even in last year's ecumenical council discussions.

Although critics might hit the mark in aiming at particular defects, he said, "they do not touch the essence of your structure. They do not see the goodness, truly Christian and ecclesial, of the principles on which your movement is founded."

THE POPE spoke to presidents of Italian diocesan Catholic Action organizations gathered in Rome for a convention.

He said he had such esteem for Catholic Action that he was ready to defend it against critics "whose voices often reach our ears."

These critics suggest it is an organization which "has had its day; an old-fashioned formula; a movement entirely superficial and mechanized, complicated and burdensome in structure; a system completely dependent on discipline, where authority and obedience prevail over liberty and originality of expression; a network of benevolent projects, if you will, but in fact economic, administrative, bureaucratic, often concerned with particular and temporal affairs; a gathering of closed groups, for those attuned to clerical jargon, incapable of being open to new currents of history, and so on."

ON THE CONTRARY, the Pope said, "your loyalty gives us pleasure and confidence. Your ardor, your wisdom banishes every hint of mediocrity, every suspicion of vacuousness from your Catholic Action. And we hope our affection, our prayers and benediction will be secure pledges of its always fresh and vital validity."

This is in contrast, he said, to "certain excellent spirits arising among our ranks who pretend to give Catholicism an expression separated and out of kilter with that which the holy Church proposes for its valiant sons; an expression anxious to free itself from the humble discipline of the Church community proper, and likewise disposed to subject that discipline to the criteria of others, even though these criteria be heterogeneous and invalid for a good and conscientious Christian."

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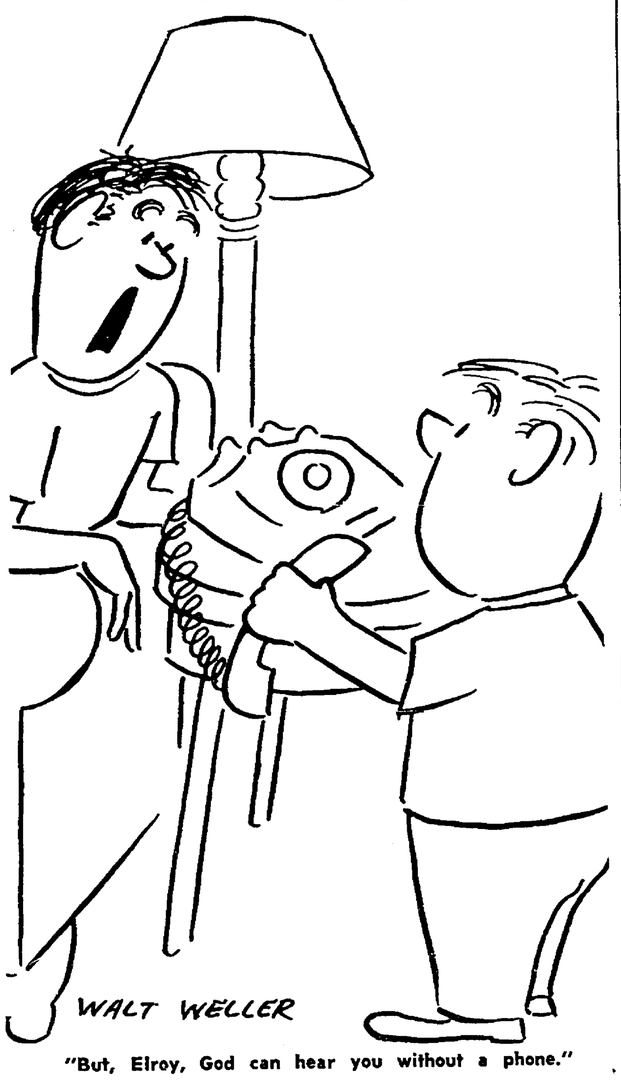

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Questions pessimism toward space flights

PITTSBURGH — Bishop John J. Wright of Pittsburgh has taken issue with Father Karl Rahner, S.J., over what he called the German theologian's "chilly caution" toward current space projects.

Bishop Wright suggested that Father Rahner's "unexpected melancholy" on the subject of space exploration might be eased by recalling that "human culture has never been advanced . . . by dispirited civilizations."

Father Rahner, in an interview published recently in America magazine, voiced doubts about the "moral implications" of the race to the moon, and said it might be "moral vulgarity of a low order" to spend billions on space flight while there is a worldwide problem of hunger.

BISHOP WRIGHT, speaking at golden jubilee ceremonies for Msgr. Paul J. Campbell, longtime Pittsburgh educator, commented that "one now suspects that it may not have been only 'conservative' theologians who took a dim view of Isabella the Catholic's using crown funds to finance Columbus' madcap and expensive dreams."

"In the long view," he added, "the poor of Europe were well served—far better than the rich, as it finally turned out—as a result of the decisions of Isabella's advisors to go along with Columbus' project and the seeming direction of God's Providence."

The bishop said such considerations make it "hard to explain the reserve of Germany's renowned theologian, usually so positive, in the face of those American and Russian exploits which most others find so exciting and so welcome."

HE SUGGESTED that Father Rahner might have been "overexposed to the selective newspaper coverage of present day poverty and population problems."

"His normally progressive and venturesome spirit," Bishop Wright said, "would possibly have been better able to resist the pessimism of the 'exploding population' propaganda if he had read more news on the war on poverty, the Peace Corps programs, the unprecedented sums being devoted to strictly humanitarian purposes here and all over the world—by no people more proportionately than by his own Germans—and the race to improve education, provide improved housing, old age care and the Lord knows what else not, all out of the same tax funds which are also opening up the human conquest of space."

Anglicans name lay observers

LONDON—Laymen have been included for the first time in the group of official observers representing the Anglican Communion at the Vatican council.

The list, named by Archbishop Michael Ramsey of Canterbury, includes two leading Anglicans from the United States and one from Canada.

Commentators here are agreed that the group is first class not only from the standpoint of their expertise, but all are considered to have the warm and receptive personalities that will fit well into the council circumstances.

The newcomers include Canon Clement W. Welsh, director of studies at the College of Preachers at the Episcopal cathedral in Washington, Dr. Peter Day, a layman who is ecumenical officer of the Episcopal Church in the United States, and the Rev. Eugene R. Fairweather of Trinity College, Toronto, an outsanding Anglican theologian and author of an almost classic study of John Henry Cardinal Newman.

Dr. Day, of New York, was one of 15 participants last month in a formal conference of Roman Catholic and Protestant Episcopal representatives held at the National Catholic Welfare Conference headquarters in Washington.

An English layman in the group is John Lawrence, a keen ecumenist and author, highly influential here in Anglican affairs as a committee member of the Anglican Church Missionary Society and chairman of the Archbishop of Canterbury's Advisory Body on Radio and Television.

Church still closed at reservation

SANTA FE, N.M. — Historic St. Augustine church at the Isleta Indian pueblo near Albuquerque remains closed and the controversy which led to the forcible eviction of the pastor still is unsettled.

Archbishop James Peter Davis of Santa Fe went to the Indian reservation (July 3) and offered three Masses in the St. Augustine church. He told the large congregations at the Masses that the closing of their church was not to be regarded as a punishment.

There is no priest now available to take over the pastorate, replacing Msgr. Fred Stadtmueller, the pastor who was evicted, the archbishop said.

Freed by Reds

PRAGUE, Czechoslovakia — The communist government of Czechoslovakia has released two priests as part of a general amnesty, according to KNA, German Catholic news agency.

LATIN CLUB ON TOUR—About 25 members of the Latin Club of Indianapolis, composed of Latin School graduates, are touring Europe this month with Msgr. Joseph D. Brokhage, rector. The 43-day tour will conclude during the first week in August. The group is shown above at Kennedy International Airport, New York, prior to departure.

EIGHTEEN PRIESTS

Rap Chicago mayor's charges

CHICAGO — Eighteen priests charged here that Chicago's mayor has insulted the character of participants in the downtown racial demonstrations with his charges of communist infiltration.

The statement by the priests, given newsmen at a hastily called press conference (July 1), was followed by a comment from the administrator of the Chicago archdiocese who said that the priests were on their own in their activities.

Mayor Richard J. Daley said earlier that "many of the people marching are communists" and that "some" communist money was being used to finance the almost daily protest marches and sit-downs near city hall.

The mayor's allegations, which he said were supported by police department files, were heatedly denied by Albert Raby, leader of the Coordinating Council of Community Organizations. The council has been demonstrating since May 27 against the re-hiring of school superintendent Benjamin Willis.

THE 18 PRIESTS said in a statement: "As Catholic priests we regret that the mayor has insulted the intelligence and character of many people, including priests, clergymen and nuns, who are participants in the current demonstrations."

They added that the demonstrations' purpose is "to seek the removal of Benjamin Willis," adding that "those of us who participated and some of whom were willing to be jailed viewed this man as an obstacle to quality integrated education in our city."

"The civil rights movement is one of the most profoundly religious movements in the history of the United States. For the mayor of this great city to malign a non-violent peaceful movement is a harmful action that may bring about anarchy by destroying the character of responsible leaders," the priests' statement said.

During a question period, the group's spokesman, Father Daniel Mallette of St. Agatha church, replied "I do not know" when asked if there was communist infiltration.

"It is not my responsibility to seek out communists," he said. "I'm not the police department or the FBI."

Father William Hogan of St. Francis de Paula church, who was arrested twice, in June 11 and June 27 demonstrations, asserted that "there is a difference between infiltrating the ranks and running after something that is going great."

COMMENTING on the fact that if communists are demonstrators, Catholics would be working with them, the group quoted a passage from Pope John XXIII's encyclical, Pacem in Terris, which they said condones Catholic cooperation with "men who either do not believe in Christ or whose belief is faulty" if the temporal welfare is promoted.

Father Mallette said that the mayor's use of the word "many" injects a "hysterical note." He added: "Communists could be harmful to anything, but so are silent Christians."

Later, Bishop Cletus O'Donnell, administrator of the archdiocese until the arrival of Archbishop John P. Cody from New Orleans on August 24 to take over the leadership, said that the views expressed by the priests were not to be considered an official statement of policy or judgment by the archdiocese.

"I was not informed of the matter, nor did I consent to the statement," he said.

As he had when priests and nuns first began to join the demonstrators and several were arrested, the bishop said that individual priests have the right to act as individual citizens.

"Again I call upon all Catholics, especially clergy, to give all officials of our government, particularly law enforcement officials, the respect and cooperation necessary to preserve law and order in our city," he said.

JOHN McDERMOTT, executive director of the Catholic Interracial Council of Chicago, and the Rev. Edgar H. S. Chandler, executive director of the Church Federation of Greater Chicago, said that if communists are in the marches they should be removed.

"The leaders should take a strict line on this," said Dr. Chandler.

"The CIC would be opposed to any help or participation by communitsts," said McDermott.

"I believe that far from being communist," he added, "the civil rights movement leadership has been primarily made up of Christian clergymen."

Later, two men described as spokesmen for the Communist party in Illinois said party members did take part in the demonstrations.

Claude Lightfoot and James West said, however, they thought the mayor was "red-baiting" and engaging in "cheap politics."

"Integration and quality education are not matters of partisan politics and they certainly are not the monopoly of the Communist party," they said in a statement (July 2).

Business firms hail fair employment plan

ST. LOUIS — More than 800 business firms have agreed to cooperate in the "Project Equality" equal employment opportunity program of the St. Louis archdiocese.

This is the number of firms—ranging in size from businesses with one or two employees to giant national corporations—which have returned compliance form promising cooperation in the program.

A SPOKESMAN for the archdiocese, announcing the response, hailed the "almost complete and enthusiastic support of both church administrators and businessmen" for the program.

The program was launched in the archdiocese in mid-May, and the forms were mailed out two weeks later to pastors and administrators who sent them to firms with which they do business.

By signing the forms, businessmen agreed to take steps to hire Negroes, maintain a policy promoting opportunities for Negroes at all job levels, communicate the policy within within and outside the firm, and, request, give the archdiocese a breakdown of their total labor force by race and job category to make evaluation of compliance possible.

FATHER FRANCIS M. Doyle, executive secretary of the Archdiocesan Commission on Human Rights, said many of the returned forms were accompanied by letters.

"Nearly all of these were favorable, although we are not trying to engage in a popularity contest," the priest said.

The "Project Equality" program is a service of the National Catholic Conference for Interracial Justice, Chicago-based service agency.

The program is currently operating in the archdiocese of Detroit as well as the St. Louis archdiocese, and "will be announced in other dioceses in the near future," a spokesman said.

Selma marcher is back to stay

SAN FRANCISCO—A young Irish nurse who went to Selma, Ala., to participate in voting rights demonstrations last March is returning there to work at Good Samaritan Hospital, where injured demonstrators were treated.

"All of us who went would like to return to Selma," said Mary Connaughton, for the past three years a leader of the Catholic Interracial Council of San Francisco. "I'm going for all of us. I have qualifications that are needed and no particular commitments here."

She hopes other nurses will follow, to help alleviate the hospital's critical shortage of registered nurses.

Meeting slated

ST. LOUIS—The High School Young Christian Student Movement will hold its semi-annual business meeting at Webster College here Aug. 8 to 12. Main speaker will be Michael Novak, talking on the teen-ager's place in the family.

Aid restoration of English church

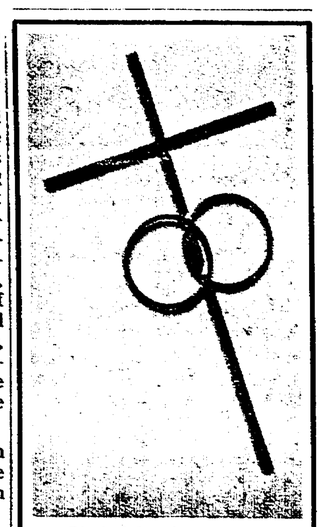
LONDON—The archbishop of Baltimore has contributed $10,000 on behalf of Maryland Catholics towards the restoration of a historic 18th-century English church.

Cardinal Lawrence Shehan donated the money for the rebuilding of the Church of All Saints at Wardour, Wiltshire, which was closely connected with the foundation of the state of Maryland. The church was built in defiance of existing anti-Catholic laws by the devout Arundel family, one of the foremost Catholic families of England at that time, and completed in 1776. Anne Arundel, daughter of Lord Arundel of Wardour, married the second Lord Baltimore, whose brother, Leonard Calvert, led the expedition which resulted in the foundation of Maryland in the reign of King Charles I.

Maryland Catholics began contributing to the fund for the restoration of the English church three years ago.

Seek nazi data

COLOGNE, Germany—An office of the Cologne archdiocese has begun to collect documents detailing nazi persecutions against Catholics and the Catholic press during World War II. It is believed the documents are intended to refute charges of Church passivity regarding the nazi regime.



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FRIDAY, July 23 SATURDAY, July 24
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July 25—1965 Cadillac
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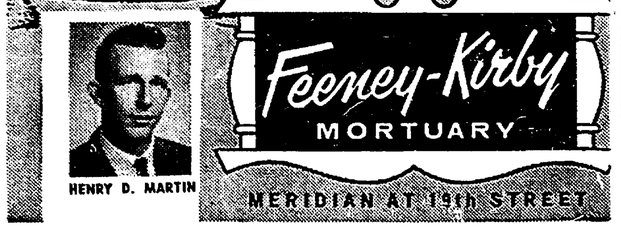
These announcements are available without charge. To have your event listed, phone or bring the notice to the Mortuary at least 2 weeks before the event is scheduled.
WA 3-4504



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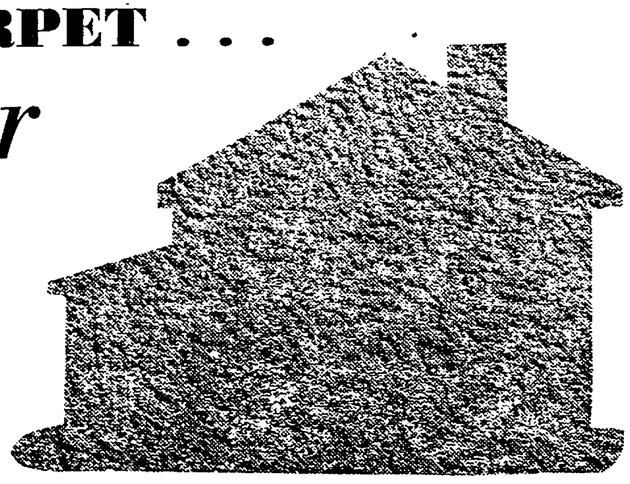

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