

Marian opens night classes in September

Marian College will expand its educational services next September by offering a full schedule of evening classes for college credit, it was announced today by Msgr. Francis J. Reine, Marian president.

Also to be offered in the evening next fall will be an adult education program of non-credit courses covering a wide field of intellectual and cultural interests.

"We have decided to offer evening classes because of frequent requests for them and because of our conviction that the Catholic college in Indianapolis should fully extend its services to the community," Monsignor Reine said.

"We have been especially impressed by the need to encourage and help the teachers in our parish schools to complete or enrich their preparation for their important work."

SISTER MARY Olivia, O.S.F., Marian dean, said the evening classes will be a part of the

school's regular scholastic offering, with no distinction from day classes as to quality of instruction.

Courses will be selected from those described in the college catalogue, planned to offer a complete college program over a period of years and arranged with special attention to the professional needs of teachers. Instructors will be members of the college faculty, supplemented by other qualified men and women.

Sister Olivia pointed out that Marian will have available the facilities of its new Language Laboratory with the newest in methods and equipment for the teaching of Spanish, French and Russian. The Language Lab is being constructed this summer with the aid of a \$12,500 grant from Lilly Endowment, Inc.

The evening classes actually will be a resumption of such activity at Marian College.

When the Sisters of St. Francis opened the doors of Marian in the fall of 1937 on the former Allison estate at 5200 Cold Spring Road, they began day and evening classes at the same time, and continued the latter until 1953.

THE SCOPE of evening instruction at that time included psychology, art, mathematics, philosophy, music, psychology, social studies, commerce, English, health and religion. In addition, there was a popular home economics course conducted by the late Mrs. Rose Lee Farrell, who at that time carried on the "Kitchen of the Air," a widely-followed radio class in cooking and baking.

Beginning next Sept. 26, Marian evening classes will meet once weekly, some on Tuesdays and some on Thursdays. Deadline for applications is Sept. 15.

Registrations will be held Sept. 21-22 and the morning of Sept. 23 at school.

The schedule as now arranged calls for 26 two-hour and three-hour evening classes, divided among modern languages, English, philosophy, theology, psychology, mathematics, education, history and business courses. Professors and lecturers will be announced later for one-hour adult education courses.

St. Meinrad will adopt 4-4-4 plan

St. Meinrad Seminary will adopt the 4-4-4 plan beginning with the 1961-62 school year. The criteria learned this week. Announcement of the approval of the plan by Archbishop Bonaventura Knabell, O.S.B., appears in the May issue of the St. Meinrad Newsletter, alumni quarterly.

Under the new plan, the School of Theology, College of Liberal Arts and High School will have separate arrangements for administration, spiritual direction, chapel exercises, meals and recreation.

Very Rev. Theodore Heck, O.S.B., will serve as rector of the school of theology and president of the College. Father Hilary Ottensmeyer, O.S.B., rector of the college and vice-president in charge of student affairs; and Very Rev. Herman Rosner, O.S.B., rector of the High School and vice-president in charge of the school.

The official dress for the theologians will be the cassock, cinerette, and biretta; for the college students, the suit and tie; and for the high school students, cassocks.

First Papal Volunteers ready to leave June 11

KANSAS CITY, Kan.—Departure ceremonies will be held here and in Wichita, Kan., June 11 for the first U.S. Papal Volunteers for Latin America.

Twenty-two laymen and women will receive mission crosses during the ceremonies as the symbol of their apostolate in Brazil, Peru and British Honduras.

The 22 volunteers, ranging in age from 29 to 54, include 10 single men, 10 single women and one married couple. They will serve in the Archdioceses of Belém, Brazil, and Lima, Peru, and the Diocese of Belize, British Honduras.

THE FOUR dioceses of Kansas are substantially ahead of the rest of the country in promoting the Papal Volunteers program, announced last summer by the Holy See as a project for sending U.S. laymen to Latin America to aid the Church there.

Immediately after the papal plan was announced, Bishop Mark B. Carroll of Wichita set to work to put it into operation. He sent Father Michael J. Lies of Wichita, Mo. to Brazil and Peru to assess the need for volunteers there.

TOP FUND GOAL
WINONA, Minn.—Presides in the Winona diocesan development campaign topped the drive's \$3.1 million goal by more than \$2.5 million, final returns showed. The final total was \$5,734,285.

Nine laymen conduct men's retreat in Missouri

WARRENTON, Mo.—A retreat without a priest seems as paradoxical as a parish without a pastor. And yet a retreat under the jurisdiction of the Passionist Fathers was given by laymen at Our Lady's Retreat House here.

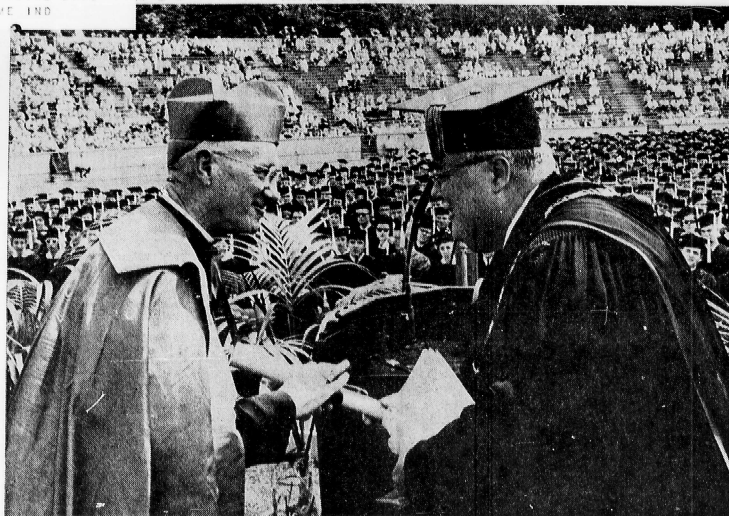
The talks were made by a group of nine laymen, who also led discussions following each retreat. The retreat was on hand, but the retreatants did the work normally relegated to the retreat master.

The new approach, planned by Father Conleth Overman, C.P., is designed to make the layman most active participant, instead of permitting him to sit back and wait for the priest to break through listeners' inertia—or quietly daring him to. Father Conleth called it an "apostolic retreat."

ment suffers from "giantism," because of the size of retreat groups, Father Conleth noted. Regular retreats sometimes do not afford needed spiritual stimulation when men hear basically the same type of sermons year after year, and participate largely as an audience, he said.

"The apostolic retreat" confined itself to a relatively small number, and is a new application of "Catholic action in the spiritual realm," Father Conleth said.

"It works through active participation of retreatants, and closer application of religious truths to their spiritual needs," the priest explained. "It emphasizes in a new way the apostolate of laymen in the Mystical Body of the Church."



CARDINAL RITTER HONORED—Cardinal Joseph E. Ritter of St. Louis is shown above receiving the honorary Doctor of Laws degree from Dr. Herman B. Wells, president of Indiana University. The IU commencement exercises were held last Monday in the new university stadium. Graduates in traditional cap and gown form a dramatic backdrop for the photograph.

Bishops ask restitution by Germans

BONN, Germany — The Bishops of Germany in a joint statement recalled the Nazi war of genocide against the Jews and asserted that "our nation must do everything possible to make restitution for all the crimes committed."

The statement was issued in connection with the current trial in Israel of former Nazi leader Adolf Eichmann. Publishing a special prayer book for murdered Jews and their persecutors, to be said in all German churches, the Bishops called on German Catholics to ask the Lord, in a spirit of atonement, to forgive the sins committed by members of our nation.

EARLIER the same week, Cardinal Julius Döpfner, Bishop of Regensburg, said that the Eichmann trial. He told a rally of 8,000 young people in Berlin that "it will be the special duty of the younger generation to learn from the crimes of the past to build new bridges of understanding and to atone for the crimes committed."

Cardinal Döpfner asked German youth not to forget the example of those German people who had given aid to the Jews during the persecution, the nation's dictator for 31 years.

For the past year and a half the Trujillo regime has waged a bitter campaign against the Church. It began in January, 1960, when the Dominican Bishops denounced the regime's violation of human rights.

Some Church sources in touch with Dominican developments have said that if President Joaquin Balaguer, until now a figurehead, can become president in fact as well as name, he will change the government's anti-Church policy and hold honest elections.

These sources, however, expressed doubts as to the President's ability to strengthen his position and resist efforts by others to take control of the nation.

ON THE OTHER hand, a priest recently expelled from the Dominican Republic by the Trujillo regime foresees increasing government hostility to the Church.

Father Roger Roselle, C.I.C.M., Belgian-born Immaculate Heart schools and eliminate religious instruction from public schools.

They pointed out that the free Bishop Thomas Reilly, C.S.S.R., two hours after the prelate was arrested following the Trujillo assassination, the Boston-born Bishop, Ordinary of the independent prelature of San Juan guard for protest, his arrest time before 4 a.m. the morning after the assassination by troops who broke into the Colegio de Santo Domingo in Ciudad Trujillo.

THE TROOPS fired shots into the floor of the school and beat two priests with rifle butts. The prelate was protected by Dominican troops from seizing the Bishop. The troops also roughed up other priests and Sisters—all Americans—in the Catholic Church.

They then took Bishop Reilly to an airbase five miles from Ciudad Trujillo, the nation's capital. The Sisters asked for help at the British embassy, which has been representing U.S. interests since it broke off relations with the Dominican Republic last August.

Following Bishop Reilly's release, President Balaguer apologized to him and sent a police guard to protect him at the school, to which he returned. Later the President and other high officials spoke with the Bishop at the Presidential Palace. Church sources state that Bishop Reilly was satisfied with the conversations.

IN ADDITION to Rev. Mr. Peter's other ordinands are: Antonio C. Angelini, Brazil; LeRoy J. Bennis, Chicago; Jesus Bustelo, Brazil; Henry T. Chappell, Chicago; Joseph F. Clopy, Gary; Matthew D. Cook, Chicago; John R. Crocker, Chicago; Feliciano Delgado, Ecuador; Kevin E. Gallagher, Cincinnati.

Also, Richard E. Kelly, Fort Wayne; Gerald J. Kelly, Lithuania; John F. Kramer, Cincinnati; Donald J. McGuire, Chicago; Paul M. Quay, Chicago; John R. Ruiz de Gopegui, Brazil; Robert C. Thul, Cincinnati; Jerome F. Treacy, South Bend; Zachary M. Varikanakki, India; and Gerald C. Walling, Chicago.

After offering their First Holy Masses in their home parishes, the newly-ordained priests will go to various assignments for the summer, before returning to West Baden College for their final year of theological studies.



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OPINIONS DIFFER

Church's future cloudy in Dominican Republic

Church sources in close contact with Dominican Republic affairs hold varying views regarding the Church's future there following the assassination of Generalissimo Rafael Trujillo, the nation's dictator for 31 years.

For the past year and a half the Trujillo regime has waged a bitter campaign against the Church. It began in January, 1960, when the Dominican Bishops denounced the regime's viola-

tion of human rights. Since that time the regime has expelled over 50 foreign priests from the country and fomented mob attacks on parishes, and government hostility to the Church.

They added that he tried to do his best for the Church despite the dictator's attacks.

They point out that he freed Bishop Thomas Reilly, C.S.S.R., two hours after the prelate was arrested following the Trujillo assassination, the Boston-born Bishop, Ordinary of the independent prelature of San Juan guard for protest, his arrest time before 4 a.m. the morning after the assassination by troops who broke into the Colegio de Santo Domingo in Ciudad Trujillo.

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Following the dictator's assassination, his son Rafael Trujillo, Jr., was named commander-in-chief of Dominican armed forces and a member of the cabinet. Many observers believe the son is now in control of the government. Known for his anti-U.S. feelings, Gen. Rafael Trujillo, Jr., has been a guiding force behind Radio Caribe, which has taken the lead in the attack on the Church.

The Trujillo family, Father Roselle said, will take increasingly stringent measures in its effort to seek revenge on their opponents and these will involve the Church.

At a press conference (June 3), however, Gen. Trujillo denied that he was anything against the Church and said that, if he were trying to combat it he would not have had his father buried in a Church. President Balaguer stated earlier that he would like to settle the government's differences with the Church.

But both Father Roselle and the sources, expressing hope that President Balaguer can achieve power, stressed that the political situation in the Dominican Republic is highly uncertain and that no firm forecasts can be made.

The latter sources said that they based their opinion that the Church will get better treatment if President Balaguer was power on the fact that he is a "decent man" who has given the Church proof of his "sincere sympathy."

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Compromise is suggested in school aid

WASHINGTON—A spokesman for the U.S. Catholic Bishops has urged Congress to end "iniquities" in the 1958 National Defense Education Act by granting more aid to private schools.

Msgr. Frederick G. Hochwalt, director of the National Catholic Welfare Conference, Education Department, declared that in education "excellence is something that can only be had across the board."

"The demand for space in private schools is acute," he told a House education subcommittee (June 6). "Something must be done, and here is a good opportunity."

Msgr. Hochwalt testified on proposals to extend and revise the 1958 NDEA, a post-Sputnik program of Federal aid to education under which private education receives some assistance, but not as much as that given public education.

HE MADE FOUR recommendations for major changes in existing programs under the act: 1. Permit students who finance their college education on Federal loans to 'repay' up to half the loans by teaching in private schools. At present this forgiveness feature is extended to those who elect to teach in public schools, but not those who teach in private schools.

2. Give equal encouragement to personnel of both public and private schools to attend NDEA instructional institutes. 3. Permit public and private school personnel may not attend such institutes, but only those from public schools receive Federal stipends while doing so.

4. Permit private school students to receive guidance and counseling assistance now available to public school students only under the NDEA. They already take part in a related program to identify academically talented students, and it would be only logical to extend to them the guidance services offered for talented students, Msgr. Hochwalt said.

THE NCWC spokesman noted in his prepared statement that requests to include private education in the Federal aid to education have been "turned down" so far in this session of Congress "with the excuse that the public schools must come first."

This was the argument during a debate on a Senate-approved \$2.5 billion program of Federal assistance to public schools. And it apparently will recur when the House considers its own \$2.4 billion private school program.

Thus private school supporters have been thrown back on the NDEA revision as their best chance for seeing congressional consideration for private education.

Congressional leaders have given encouragement to this effort. Senate Majority Leader Charles McNamara and Sen. Wayne Morse of Oregon, chairman of the Senate Education Committee, both said at the time the public school aid bill was passed that private school aid would be dealt with in the NDEA revision. The Senate Education Subcommittee has completed hearings on the Defense Education Act, but, according to Sen. Morse, will not have a bill ready for the full committee for perhaps a week or 10 days.

In the House, Rep. Adam Clayton Powell of New York, chairman of the House Education and Labor Committee, has said he would back increased aid to private schools under the NDEA.

UNDER questioning from members of the subcommittee, Msgr. Hochwalt criticized the pending Federal aid bill, which is restricted to public schools only, as "discriminatory."

"We certainly oppose opposition to it in the present form," he said, adding that he hopes it would be revised to give more equitable treatment to private education.

The Monsignor noted, however, that efforts to do this in the House have been ruled not germane to the bill's purpose, and for this reason Catholic officials have turned their attention to the NDEA.

Members of the subcommittee praised the content and tone of Msgr. Hochwalt's testimony. Rep. John Brademas of Indiana especially noted the "fair-mindedness" displayed by the NCWC official and other spokesmen who have testified on the issue of increased aid to private schools.

Archbishop to ordain 20 Jesuits on June 11

WEST BADEN SPRINGS, Ind.—The Rev. E. Paul Peterson, S.J., of New Albany, is to ordain 20 Jesuits who will be ordained at West Baden College here on June 11 at Archbishop Schulte's request.

The ordination class, composed mainly of members of the Chicago Province of the Society of Jesus, includes five Jesuits from other countries who have been studying theology at the college. Members of the Detroit Province will travel to Columbiere College, Clarkson, Mich., to be ordained after Archbishop Schulte confers the subdiaconate and diaconate June 9 and 10.

IN ADDITION to Rev. Mr. Peterson's other ordinands are: Antonio C. Angelini, Brazil; LeRoy J. Bennis, Chicago; Jesus Bustelo, Brazil; Henry T. Chappell, Chicago; Joseph F. Clopy, Gary; Matthew D. Cook, Chicago; John R. Crocker, Chicago; Feliciano Delgado, Ecuador; Kevin E. Gallagher, Cincinnati.

Also, Richard E. Kelly, Fort Wayne; Gerald J. Kelly, Lithuania; John F. Kramer, Cincinnati; Donald J. McGuire, Chicago; Paul M. Quay, Chicago; John R. Ruiz de Gopegui, Brazil; Robert C. Thul, Cincinnati; Jerome F. Treacy, South Bend; Zachary M. Varikanakki, India; and Gerald C. Walling, Chicago.

After offering their First Holy Masses in their home parishes, the newly-ordained priests will go to various assignments for the summer, before returning to West Baden College for their final year of theological studies.

FOLLOWING is a brief biographical sketch of the Rev. Eugene Paul Peterson, S.J., the ordaining priest from New Albany.

He attended St. Mary's parochial school and New Albany High School. He served briefly with the 11th Airborne Division

in World War II. He was a member of the House of Representatives from 1945 to 1948.

Following the First Mass on June 11, a reception will be held for the newly-ordained priest in the St. Mary's parish auditorium from 3 to 5 p.m.

REV. E. PAUL PETERSON

in Japan before entering the St. Philip Neri School for Delayed Children in Boston. He entered the Society of Jesus in 1948.

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Cleveland See gets auxiliary

WASHINGTON—Msgr. John F. Whealon, rector of St. Charles Borromeo Seminary, Wickliffe, Ohio, has been named Titular Bishop of Andrapa and Auxiliary to Archbishop Edward F. Hoban, Bishop of Cleveland.

The appointment was made by the Holy See. Msgr. John XXIII also announced by Archbishop Egidio Vagnozzi, Apostolic Delegate to the U.S.

Bishop-designate Whealon was born January 15, 1921, in Barberstown, Ohio, the son of Dr. John F. and Mary Christina (Zanders) Whealon, both of whom are deceased now.

He attended St. Mary's parochial school and New Albany High School. He served briefly with the 11th Airborne Division

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INMATE WRITES STORY

Father Schellenberger completes 15-year 'term' as prison chaplain

TERRE HAUTE, Ind.—An Archdiocesan priest will conclude a 15-year "term" as chaplain of the Federal Penitentiary near here in a few days.

Father Leo A. Schellenberger's "term" has consisted of being friend, confidant and pastor to the all-male congregation who reside on a 2,700-acre tract four miles south of the city.

Since December, 1946, Father Schellenberger has served as full-time chaplain at the penitentiary.

Editor's Note — The accompanying article was written expressly for The Criterion by the editor of the prison paper published at the Federal Penitentiary at Terre Haute, Ind.

He will relinquish his prison duties on June 23 to a successor, Father James Hodge, former assistant pastor of St. James the Greater parish, Indianapolis.

Father Hodge will reside at Sacred Heart parish, Terre Haute, while Father Schellenberger will retain his growing parish in Seelyville.

A NATIVE of Lanesville, Ind., Father Schellenberger is one of 12 children born to Henry and Agnes Schellenberger. Two other members of his family are Religions, both assigned to missionary work. Father Otto Schellenberger, S.V.D., is in New Guinea, and a sister, Sister Angiberta, is a member of the Servants of the Holy Ghost. She has served the last 16 years in Australia.

Following ordination in 1934, the future prison chaplain was assigned as assistant pastor at St. Anthony's parish, Morris, and St. Andrew's parish, Richmond.

In 1943 Father Schellenberger entered the U.S. Army as chaplain and was assigned to an anti-aircraft artillery division. With-

in a few months he was transferred to the 56th Infantry Division which crossed the Normandy Beach 100 days after the initial landings in Normandy. In action continuously for the next year, he served with the Third and Ninth Armies as they fought their way across Europe.

The highest rank held by Father Schellenberger was that of captain. He was awarded the European-African-Middle Eastern Service Medal, German Occupation Medal, Victory Medal, American Theater Service Medal and Bronze Star Medal for meritorious service in combat.

DURING HIS 15 years at the prison—spanning four wardens—the chaplain has provided all the spiritual ministrations typical of any parish. He offers two Masses each Sunday and on all holidays—some inside the main institution and one at the new farm camp. In addition he conducts regular convert instruction classes.

At least twice a week Father visits patients in the prison hospital. His regular tour also includes visits to the men in segregation or isolation, visits to the men working in the industrial section of the institution and interviews with all Catholic newcomers to the Penitentiary.

An average of six men a day bring their problems to the Catholic chaplain for help, and he has never yet been known to turn a man away without making an effort to render assistance.

Letters from home sometimes bring problems for the chaplain to solve—situations like a death in the family or other family difficulties. A good part of Father's time is spent with the men with family troubles, usually strained domestic and financial crises.

OLDER MEN confronted with confinement and regimentation in their daily activities for the



PRISON CHAPLAIN.—For the past 15 years Father Leo A. Schellenberger has maintained an "open door policy" as chaplain of the Federal Penitentiary at Terre Haute. An average of six men daily consult with him on personal matters. A full-time Protestant and part-time Jewish rabbi also conduct regular worship services and offer a number of courses in religious education designed to help men translate spiritual values into everyday living.

first time present a special challenge to the chaplain and prison officials.

"The type of inmate that comes here has changed considerably since I came in 1946," Father stated. "The men were older then and more settled in their ways. Now the number of young offenders has increased at an alarming rate."

He suggests that these so-called juvenile delinquents are a product of modern times, caused by the lack of proper moral training and discipline in the school and in the home.

"Many parents leave the rearing of their children to the school teacher while at the same time restraining the teacher from exercising the discipline necessary to maintain control over the student," he said.

"Very little home discipline is exercised in households where both parents work, resulting in the failure to inculcate moral and social responsibilities by the parents. Having set no goal in life for themselves, many young people drift from pillar to post until they find themselves in trouble, in some cases far from anything better to do."

FATHER Schellenberger is very much aware of the relationship between the lack of regular practice of the faith and the corresponding increase in youthful offenders of the law. He attributes this to the dearth of religious influence in the home.

"No prison can hope to accomplish its task of redirecting attitudes and raising individual standards of ethics and morals," the chaplain believes, "without provision for religious and spiritual guidance." Accordingly, he stresses the importance of religious counseling which helps the inmate to adjust to his new way of life.

In his study of inmates throughout the past 15 years, Father has concluded that no particular segment of society furnishes an over-abundance of prisoners. He finds among his flock almost as great

real values of life—their home and family. While in confinement, removed from all outside pressures, they have the opportunity and time to re-evaluate their lives.

When asked how he accounts for the improvements in the Federal prison system, Father Schellenberger cited the continued high caliber of men entering the prison service as the most important reason.

Many innovations have come about at the prison because of the interest of Father Schellenberger and others. Opportunities for building stronger ties with homes and families have increased through the relaxation of mail and visiting restrictions.

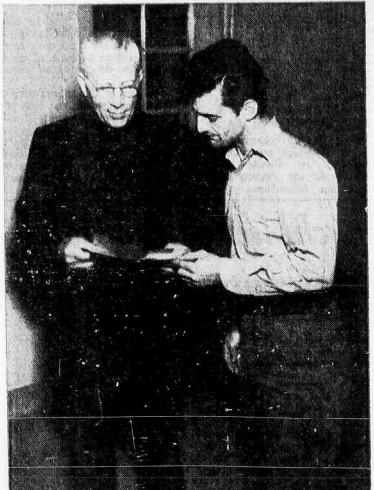
MEN ABOUT to be released are often helped by the chaplain in securing the necessary advisors and sponsors for parole. Through his contacts, many released men have found jobs and successfully adjusted themselves to society.

Many of the thousands of men who have passed through his institution "parish" have returned to thank the chaplain by cards and letters and occasionally in a personal visit as they

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LETTER FROM HOME—One of the special tasks of the prison chaplain is to counsel inmates when bad news is received from home. A death in the family or a particularly trying situation needs a chaplain's touch. Recent relaxation of mail and visiting restrictions have strengthened ties with home and family.



VISITING THE SICK—The chaplain's priestly functions at the prison are similar to those of the parish priest, including twice weekly visits to the sick. As in all institutions of the Federal Prison System, the medical and hospital services are supplied by the United States Public Health Service.

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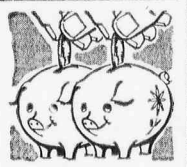
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THE CHURCH AND THE WORLD

Reds in Vatican—Bar Catholic agency—Teachers' strike

THE VATICAN

Church authorities have denied reports that St. Christopher might be eliminated from lists of the saints. Officials of the Sacred Congregation of Rites also labeled as false and baseless rumors that the Holy See plans to downgrade the feast of St. Patrick.

Pope John XXIII stressed love of God above love of country during a general audience. Referring to the presence in St. Peter's Basilica of the remains of Pope St. Gregory VII who died in exile, Pope John said that it is natural for every man to love his own land. But he said that love of God must be even greater than this so that he will not hesitate to leave his homeland to teach the Gospel.

A group of Russian scholars were admitted to the Vatican Library and were pleased with what they found. Specialists in library science, they showed particular interest in the photo reproduction laboratory and in the restoration of ancient manuscripts. They expressed their appreciation for the equipment and the techniques used.

AT HOME

PONCE, P.R.—Bishop James E. McManus, C.S.S.R., of Ponce, has charged that the Puerto Rican Legislature's ousting of two Christian Action party legislators is the result of "monstrous

falsehood and grave injustice." He commented on the Legislature's charge that the CAP Senator and Representative were elected because of "coercion" on Catholic voters by the local Bishops. "If it is true that the Bishops have violated one of the laws of the commonwealth, why were they not carried to a court, with an honest trial and declared guilty?" the prelate asked.

WASHINGTON—A Catholic expert on the Organization of American States has left here for Mexico to study a unique problem of racial and cultural integration under a fellowship grant from the Organization of American States. Professor Michael Kenny of the department of anthropology of the Catholic University of America, and secretary of its Ibero-American Institute, will study the problem of Spanish immigrant in modern-day Latin America. In a pilot study last summer in Cuba, Prof. Kenny found that despite the Spanish language and Catholic culture of Latin America, Spaniards who come to live there rigidly resist full integration into the local community and culture, continuing to maintain the language and culture peculiar to their native sections of Spain. They prefer to have their own medical, social and cultural centers, he found.

ANN ARBOR, Mich.—Directors of the Ann Arbor Area United Fund voted down a request for admission by the Catholic Social Services of Washtenaw County

by a single vote. The reason given for opposing admission of the Catholic agency was that it duplicates services by other organizations. There was no discussion by the directors of a last-minute appeal by 19 Protestant ministers for admission of the Catholic agency.

NEW YORK—An appeal to President Americo D. R. Tomaz of Portugal to bring an end to bloodshed in Angola, West Africa, was made here by over 80 prominent U.S. and Canadian Protestant and Catholic leaders, both clergy and laymen. In an open letter to "The President and People of Portugal," they urged the setting up of a consultation of Portuguese and African, Catholic and Angolan representatives "to seek a reasonable solution" to halt the indiscriminate killings of Portuguese and Africans. The letter included Father John LaFarge, S.J., former chairman of the American Committee for the United Nations Association for International Peace; Dr. Thomas P. Melady, the current chairman; and former Senator Joseph C. O'Mahoney of Wyoming.

The first child brought out of Hungary by the U.S. Catholics' worldwide relief agency since the revolution of 1956 was reunited with the parents she had not seen for over four years. Mr. and Mrs. Stephen Varga of Roselle Park, N.J., met their 5-year-old daughter, Esther Ilona, at International Airport here. The child was ten months old when the parents fled their homeland.

in regions occupied by the Pathet Lao fear that more children will be taken to Hanoi and Moscow when this school year ends in June.

SEOUL—The Catholic-oriented daily, Kyonghwan Shinmun, is one of 12 Seoul newspapers permitted to continue publication under stringent new press regulations that have closed many publications in Korea. The regulations were put into effect by military regime that took over Korea's government in May after ousting Premier John M. Chang, a Catholic.

DUBLIN—The Irish National Teachers' Organization voted here to call a strike of its five lay members at the Ballina (County Mayo) Boys School because of the appointment of a Marxist Brother as principal of the academy. The strike will probably take place in September. Decision on the strike action was reached at a special convention of the organization and climaxed a five-year dispute with school authorities in County Mayo over the appointment.

PARIS—Catholic spokesmen have offered no immediate comment on a Socialist attempt to make the appointment of a Cardinal and Archbishop illegal in France. But France's Cardinals and Archbishops spelled out the Church's objections to artificial birth control in a statement issued at their annual meeting this year. They said: "The Church does not demand as many births as possible at any cost. She leaves parents free to decide before God how many children they will be able to rear. In place of artificial birth control the Church offers the regulation of births by methods which science is progressively making more precise and which imply a conscientious submission of husband and wife to a higher rule of morality in the manifestations of human love."

BONN—Germany, unlike the United States, has state-supported denominational schools. But like the United States it has a constitutional problem over these schools. The dispute revolves around a concordat reached in 1933 between the Holy See and the Nazi government of Germany which guarantees the continuation of state-supported Catholic schools and also guarantees the creation of more such schools. Germany's Constitutional Court at Karlsruhe has ruled that this concordat is still valid and binding on the present Federal Government, as the successor of Germany's pre-war government. But the same Constitutional Court has ruled that the states of Germany are not bound by the concordat. As a result, three socialist-governed states have curtailed denominational schools in Lower Saxony and Bremen. These states have refused to give parents a legal right to demand

the creation of new denominational schools for their children.

The largest and most enthusiastic greeting given President John F. Kennedy during his brief visit to London took place outside Westminster cathedral where he became the godfather of his infant niece. Londoners lined up seven deep along the approaches to the cathedral to shout their welcome as the President and Mrs. Kennedy arrived for the private baptism ceremony on the church's crypt. Officiating at the baptism of Anna Christina Radziwila, eight-month-old daughter of Mrs. Kennedy's sister, Lee Radziwila, was Major William G. Wheeler, cathedral administrator.

MEXICO CITY—The Church is moving to step up its labors to improve the spiritual and material well-being of the nine million Indians throughout Mexico. A congress of the apostolate among the Indian population held here proposed the establishment of a committee for aid to the missions as part of an overall plan. The program also includes the founding of an interdiocesan seminary for missionaries, train-

ing schools for Indian leaders, and medical aid as well as social and moral betterment. Mexico's total population of 32.5 million is about 30 per cent Indian, 10 per cent white and 60 per cent mixed.

BUENOS AIRES—An estimated 70,000 Catholics took part in what was described as the biggest Corpus Christi procession witnessed here in years. It was staged especially as a demonstration of Catholic faith and unity in the face of Communist threats in this and other Latin American countries.



Don't forget the old Army motto: "Never volunteer." Dad did. Now there's action on the battlefield. Objective: pancakes and bacon for the family. Plan of attack: frontal assault on the enemy. Aftermath: kitchen littered with scorched pans and smoldering skillet. Dad's called a truce. Now he takes the family to the Marrot. They enjoy a delicious Sunday buffet breakfast. Service from 8 A.M. to noon, Take command. Lead your family to the Marrot this Sunday morning.

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Protestants, Orthodox offer ideas for Council

WASHINGTON—Protestant and Orthodox church groups are telling the Holy See what they think should be discussed at the coming general council of the Catholic Church.

And the Holy See is grateful for these suggestions, says an American priest who is helping prepare for the council.

Father Thomas Strzansky, C.S.P., said the suggestions are coming at the express invitation of the Holy See. They are flowing in steadily to the Secretariat for Promoting Christian Unity, of which the young Paulist is a staff member. "We have already received many such suggestions, and we hope history will say we have used them wisely," he said. The Christian unity secretariat is one of the bodies set up by His Holiness Pope John XXIII to prepare for the Second Vatican Council.

Father Strzansky spoke at a press conference here shortly after arriving from Rome on his way home to Milwaukee for a vacation.

Representatives of Baptist and Lutheran organizations, the National Council of Churches, and the Jewish Community Council as well as reporters from the major press services attended the press conference.

A favorite suggestion of non-Catholics is that the council

thresh out the problem of tolerance: how to reconcile the demands of truth with the rights of those in error. Another suggested topic is the related problem of the Church's status with the State. Still another is the layman's role in the Church. Father Strzansky said he could not spell out the suggestions more specifically or name the groups that had offered them. He said the Holy See considers the suggestions confidential. Any revelation of who had made the suggestions would be a scandal, he said. He said that if any non-Catholic observers are invited, the invitations will be sent out without publicity.

In any event, non-Catholics will not take an active part in the council's deliberations, he said.

The age of the council's Reformation always centered on points of difference between Catholics and Protestants. Now we have entered a period of common reflection on the nature of Christianity itself. We have come gradually to realize that the division of Christianity is a scandal, and a contradiction of Christ's will that they may be one."

ABROAD

BANKOK, Thailand—School children have been taken from Laos to Hanoi and Moscow for communist indoctrination according to NC correspondent Father Pat O'Connor. The Pathet Lao has over 500 children in North Vietnam. From there those likely to be more apt students are sent to Moscow. Parents fled their homeland.

Peace Corps project set for colleges

NOTRE DAME, Ind.—The director of the Peace Corps said here that Notre Dame University will play the lead role in a program whereby 33 Indian colleges will train personnel for a Peace Corps project in Chile.

Le Sargent Shriver, Jr., told Notre Dame's 11th commencement (June 4) that the project results from "the first agreement of its kind ever reached between an agency of the U.S. government, a group of American universities and a foreign country." Participating in the project, said Mr. Shriver, will be 33 private and public colleges belonging to the Indiana Education Higher Education, "with Notre Dame taking the lead and serving as the principal agent in this arrangement."

Under the Peace Corps agreement, he continued, "young men and women from the heartland of America will be recruited, trained and sent abroad to work in that part of Chile where the need and the opportunity are greatest."

Chapter meeting scheduled at ND

NOTRE DAME, Ind.—A triennial provincial chapter of the Holy Cross Fathers' Indiana province will meet at the University of Notre Dame June 10. It was announced here by Father Theodore J. Mehling, C.S.C., provincial superior.

Thirty-nine priests will participate as ex officio members or elected delegates to the sessions, held every three years.

Assignments of Holy Cross priests for the coming year will be announced at the conclusion of the chapter which is expected to last about 10 days.

The provincial chapter will nominate three priests for the office of provincial since Father Mehling is scheduled to relinquish that post next year.

Funds for missions top \$20.3 million

ROME—Papal missionary organization reported here that they collected a total of \$20.3 million for this year's missionary budget.

This was announced after the annual meeting here of the directors of national branches of the Society for the Propagation of the Faith, the Pontifical Organization of St. Peter and Apostle, the Missionary Union of the Clergy, and the Pontifical Association of the Holy Childhood.

Nearly \$8 million will be devoted to ordinary maintenance of the missions. The rest will go to particular works such as the education of native clergy and the construction of new buildings.

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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.

Freedom and law

In this land of Dean Clarence Manion and Publisher Eugene C. Pulliam—known for legal purposes as the State of Indiana—government is almost a dirty word.

The inhabitants here, supposedly, are brought up to look upon government as the enemy of freedom. The best government, they are told to believe, is the government that governs least.

This philosophy came down to them from their rugged ancestors, who left Europe to get away from government. This philosophy is sacred; it has made America what it is, so the theory goes; and any tampering with it is to be denounced as socialistic corruption.

It would be incorrect to identify this social philosophy with anarchy, for it does acknowledge that government, with its army and police powers, is necessary for the protection of property and the defense of the nation. But that's the limit. Any further extension of governmental interests is considered an abuse.

This philosophy is also very popular in Texas, we understand, where the natives are proud of their rugged individualism and would undoubtedly challenge the claim of Hoosiers to be the leading proponents of old-fashioned, unadulterated Americanism.

We fell into these musings while reading a report of a commencement address given in Dallas, Texas, by Senator Thomas J. Dodd. Though Senator Dodd is from Connecticut and, therefore, open to suspicions of Eastern deviationism, he is a proponent of political theories sufficiently conservative to merit an invitation to address the graduates of a Texas university.

Indubitably, there were eyebrows raised when Senator Dodd told Texas grads that more governmental intervention is needed today to eliminate what he called three great blocks to freedom: 1) racial discrimination, 2) the existence of urban slums, and 3) the plight of migrant farm laborers.

Senator Dodd demonstrated that he has a better grasp of Catholic social teaching than his fellow Catholic, Dean Manion, when he pointed out that the duty of government is to expand freedom by laws regulating private enterprise.

Describing the plight of some two million migrant farm workers, men, women and children who "toil in the fields 10, 12, 14 hours for wages as low as a dollar a day," Senator Dodd said: "I believe that this is another area in which government action can expand freedom, can broaden the range of free choice by enacting laws that will extend to these people the same income, health, education and hope for improvement which are essential to any true freedom of choice."

The Senator expressed a notion of government with which we heartily agree when he declared that "society ought to be designed for the purpose of creating and maintaining those conditions under which the individual can best work out his own destiny through thousands of free choices, can best develop the talents that came to him from the hand of God."

Court's decision

The need for resting from work on one day in seven has been recognized for at least as long as the history of mankind. And, since the time of Our Lord, wherever Christianity has had its effect in the world, Sunday has commonly been a day, replacing the Saturday sabbath of the Old Testament law.

The U.S. Supreme Court, in a review of recent lawsuits challenging state laws requiring "Sunday closing," has rejected contentions that the laws were intended "to aid the conduct of Church services and religious observance of the sacred day," and that "compulsory closing interfered with the religious liberties of Jews and some Christian sects adhering to Saturday as the day of rest."

In delivering the general judgment of the Court, Mr. Justice Frankfurter, the only Jewish member, upheld the right of the State to enact legislation supporting "an atmosphere of entire community repose" on one day of the week. He also said, "To many who do not regard it sacramentally, Sunday is nevertheless a day of special, long-established associations, whose particular temper makes it a haven no other day would provide."

There have been loud and clear protests against the Supreme Court decision by good and sincere people who object to Saturday as the weekly day of rest and religious observance. If, in spite of our widespread social custom of a five-day work week, they find it economically necessary to work on Sundays while observing Saturday as the sabbath, they can fairly point to the laws as a source of hardship.

But the hardship, like that borne by Catholic parents giving their children the kind of education they feel in conscience to be essential, is an economic one. In fact, we may say that, in this imperfect world, hardship of one kind or another, and of one degree or another, is absolutely unavoidable by those who take their religious beliefs seriously.

This great social experiment of ours maintains a stable political unity in a diversity of ethnic, cultural and religious groups. There are, of course, always must be, legislative acts which necessarily cannot allow equally for every shade of opinion. Our civic duty demands that we accept present individual adjustments with what patience we may, while striving steadily, vigorously and constitutionally for more comfortable adjustments.

The general situation is admirably expressed in a comment by Reuben R. Figuhr, president of the General Conference of Seventh Day Adventists, a Christian sect which, like the Jews, holds to Saturday as the day of rest and special religious observance. Referring to the Supreme Court decision on "Sunday closing" laws, he said, "If keeping the Sabbath and refraining from business forbidden by the State on Sunday means hardship, then our choice as good citizens and honest Christians must be to endure that hardship."

Angola crisis

Explosions in human societies have been the cause of more destruction than anything imaginable from even atomic bombs. In every case, they have been brought about by over-long denial of basic human rights, especially by those who confuse paternalism with paternal benevolence, conservatism with inertia, who, in dealing with their administrative responsibilities, prefer the easier method of domination to the much more arduous one of progressive education.

The situation in Angola is dangerously explosive. Quite evidently, the Portuguese Government has not adjusted its thinking to world-wide political movements in general and

to the social stirrings in Africa in particular. By its rigid adherence to obsolete administrative attitudes, it is now largely unprepared for the pressures which have arisen, derived from the legitimate rights and aspirations of African peoples both inside and outside the borders of Angola.

A group of eighty churches and laymen in the United States and Canada, composed both of Protestants and Catholics, has addressed an open letter on the subject to the President and the people of Portugal. It drew attention to a state of affairs likely to have serious international repercussions, a state which the Portuguese either did not or would not see for themselves. It recommended that the Portuguese Government's policy in Angola must incorporate the desires of the Africans themselves, including

especially a rapidly increasing participation in the processes of government."

We think the letter was right, and necessary. At the same time, we hope that interested outside parties may keep firmly in mind the extremely explosive nature of the situation that the Portuguese must handle, if they will, however belatedly. As any sane man who ever dismantled a time-bomb will readily appreciate, not only is good will needed but a steady hand also.

It is conceivable that legitimately anxious pressures from outside could impair the judgment of the Portuguese Government at this critical time, could increase the excitement of its already over-excited African subjects, and bring about the very disaster we all want to avoid.

QUESTION BOX

Emotional matter source of worry

Q. A young woman, who is a friend of mine, is much worried as to whether she is committing a sin or not. She is in love with a married man, but he does not know anything about it. She has never let anyone know about it until she told me. He is a professional man and she sees him quite often, since he renders services to her parents. It seems to me that it is not a mortal sin, at least, since she has never done anything or even let on to him.

A. I cannot enter into the conscience of a distant third party to analyze her guilt. I am inclined to think that she is in a state to confound her. I suspect that she may have rather deep emotional problems of which this silly infatuation is a symptom. Certainly she is immature. I agree with you that she is not guilty of serious sin unless she permits her infatuation to lead her into explicit and illicit desire. But she is flirting with dangers of sin, sorrow and sinning shame.

Q. When I go to Mass for church devotions, I kneel. When I pray at home, at the rosary, novenas, morning and evening prayer, or other prayers, I sit or stand. Is it better to kneel when praying or can we pray otherwise also?

A. We can pray otherwise also. Kneeling is the most appropriate attitude for prayer; it readily implies humility, supplication, reverence and adoration. Standing is next best; it is an attitude of respect and attention. Many people do not pray kneeling, this seems to be particularly adapted to saying the rosary, and priests often find it useful for parts of the Divine Office. Sitting is often used for meditation. Lying down may bring on sleep; but the intervening minutes—or hours—can well be used for prayer.

Q. All Masses in our parish are taken for some intention, either for a deceased soul or other reason. When I go to daily Mass, I would like to offer the Mass for the Poor Souls, or for some other intention. How can I do this when the Masses are already being offered for other reasons? Please explain.

A. My old theology book tells me that there are three types of benefits from a Mass:

1. Those general benefits which are shared by all the faithful, but especially by those who assist at the Mass.
 2. The special benefit which is obtained by those particular persons for whom the priest offers the Mass. This is the announced intention.
 3. The personal and exclusive benefit which the priest obtains for himself, when he offers the Mass worthily and devoutly.
- I am tempted to add a fourth, though I suppose it is included in the first. The particular persons for whom the faithful offer the Mass.
- You join with the priest; it is your sacrifice also. You can offer it for the intentions you want. And your intentions do not clash with those of the priest. The Mass is large enough to take care of all intentions; one does not detract from the other.

Q. Does the Vatican have a printing office from which official publications in English can be purchased? For instance, encyclicals?

A. The Vatican Polygot Press is the official printing office of the Holy See. A quick check of my own library shows: The Code of Canon Law (in Latin), the Index of Forbidden Books (in Italian), the Annuario Pontificio (in English, Italian, French, Spanish, Portuguese, and German), the Acta Apostolicae Sedis (mostly in Latin), all coming from this press.

The Code—the official book of Church law—is printed only in Latin. The Index may be obtained in different languages, but it doesn't matter much; titles remain in the original languages in which the condemned books were written. The Annuario is the annual directory of the Holy See, listing the names and addresses of Cardinals, bishops, monsignors, congregations, offices, etc. The Acta Apostolicae Sedis is the official publication of the Holy See; in it are found laws, decrees, and official acts of the Pope, the congregations, tribunals, etc.

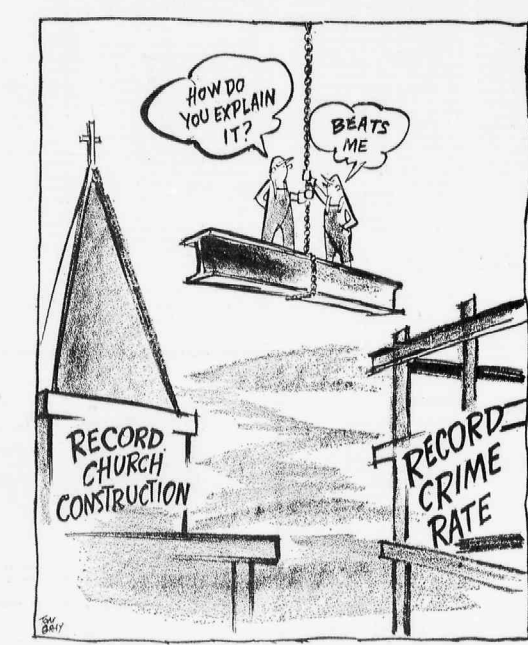
There are many other publications—including encyclicals. I don't know that English translations of the encyclicals are available from the Vatican Press; possibly some of them are. Most are in Latin. English translations are usually published unofficially by some American press.

The first Vatican Press was established almost three centuries ago. In 1626 the Congregation for the Propagation of the Faith established a Polygot Press, to serve the needs of the Oriental Church. Early in this century, Pope Pius X combined the two. In the Latin of the Code the name is written: "Typis Polygotis Vaticanae," in the Italian of the Annuario, "Tipografia Poliglotta Vaticana." It has a wide variety of publications in about 30 languages.

Q. When a wife forgets it is Friday and serves meat for breakfast do all the members of the family eat it, or is it for the wife only, as she is the one who gave them meat?

A. If no one thinks about it until after breakfast is over, none has committed sin. If someone thinks about it, but goes ahead and eats meat anyway, he is the one guilty of sin—not the poor wife who simply forgot. In itself, forgetting is not a sin. And I don't see how it could ever be a mortal sin. You can't forget deliberately. Or can you?

A good question



OPINIONS

Disputes charges in O'Mahoney letter

In his letter (June 2, 1961) Joseph P. O'Mahoney shows his confused state of mind when he charges that in The Criterion "Patriotism is changed from something beautiful to something dirty, sordid, and sinitful."

Most of us in this country expect and insist that this nation under God should always exemplify true Christian spirit in all of our dealings whether internal or external. We have seen the results of those countries who put false patriotism before God.

Mr. O'Mahoney's letter expressed great sympathy for the rights of Catholics while at the same time he showed practically none for the Negroes. When we Catholics begin to show only concern for our rights, then we will have ceased practicing our religion. If we refuse to defend the rights of others, then we certainly do not deserve to have ours defended.

I believe, as I believe The Criterion believes, that as Catholics we should be more concerned with practicing our religion than in worrying more about how we are treated, for when we truly practice our religion what else is there that could take precedence?

Indianaapolis Angelo Mansini

Right-to-work

Time and time again The Criterion editor quoting Mr. Rev. William Smith, S.J., or one of your own editors, keeps mentioning that a number of the Bishops in Ohio or as Father Smith mentioned in his Social Reform article last week—that fifteen bishops in the U.S. are about to go on record that they are opposed to the "Right-to-Work Law."

The fact that 15 bishops are opposed to it means little or nothing. The fact that over 200 bishops in the U.S. have not expressed any opinion against it—does mean something because there is a principle in moral theology—that "qui tacet presumitur consentire"—"he who keeps silent is presumed to consent."

Man's right to work is God-given—or society given. It is stupid to say that society gives man his right to work.

Rev. Anthony Latko St. Patrick Church Walkerton, Ind.

Aid to schools

The most unfortunate aspect of the debate on federal aid to edu-

grant on behalf of his intellectual development in such subjects as reading, mathematics, and science because his parents through moral and religious conviction have enrolled him in a God-centered school constitutes a serious attack on human liberty and individual conscience.

The fact that such a denial is popular among powerful groups in this society and the fact that a similar denial has long been practiced on the local and state level in no way minimize its basic inequity and unconstitutionality.

If there is one thing that the First Amendment was intended to prevent, it is the imposition by the federal government of a civil disability in matters of religious conscience. Can there be any doubt that this is precisely what the administration is guilty of in offering educational funds only under conditions repugnant to the individual conscience of millions of the citizens?

Francis J. Brown, Ph.D. Professor of Economics, DePaul University Chicago, Ill.

SERMONETTE

Our daily bread

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

Never having been a astute scholar myself, I am always mightily impressed by the scholarship of others. I am awed by wisdom and learning and knowledge. And let's face it. Some people are pretty smart.

The intelligence of man has managed to develop a submarine that will carry him around the world underwater. Which means that man is as good as a bird. We have constructed giant jet liners that will carry him around the world in the air. Which means that the fish is as good as any bird. We have equated the man and the birds.

Now, with his incredible prongings into the reaches of outer space, we can only hope that man will not consider himself as good as God. No matter how smart we are, we are still penants before the infinity of God. And in the basic truth of the Christian faith, we stand before the greatness of the Almighty, completely at His mercy, waiting for the blow to fall whenever God thinks it time.

When we say the Our Father, we express our complete dependence upon Him. It is so pompous, so adulated of us to think that we can manage without Him. We might possess uncounted wealth, sparkling beauty, high station in life; and we might use it all to build a great wall around us, to stave off this Divine Power. But there is no wall. He cannot breach wherever He cared to. There is no escape from God.

None is possible. So in the awareness of our need for God, we pray for the daily needs of life. We mention bread specifically; but it is also a prayer for the strength to retain the necessary purity of heart. Man has constructed like the one that forms at the altar rail.

This we know. But this we must try to realize with greater depth each day of our life. And then we will be able to pray better those words, "Give us this day, our daily bread."

STRAY LEAVES

Music depends on institutions

By MICHAEL BOWLES

There is a romantic notion that the art of music develops almost solely through solitary suffering, self-impulsing artists who strive to establish aesthetic and technical innovations in the face of the uncomprehending, unseeing general public. The truth is that the great musical figures who need solitary suffering and therefore preserve a sort of "ivory tower" life. They were merely outstanding.

Their achievements were broadly based on tradition. They merely perfected the experiment, the innovations, the important artistic efforts of a host of lesser men. Their achievements usually marked the end of a period of development rather than the beginning of one. They were the flower and the fruit rather than the roots.

Composers have always flourished according to the social conditions they found about them. Music never grew except in favorable social conditions. The whole art depends on social organization, on stable musical institutions more than anything else. After all, the choir and other combinations it needs are not to be made overnight. Even a trained solo voice is the product of much anterior organization.

In the sixteenth century, and before that, the mechanical excellence of instruments and the techniques of playing on them were rudimentary. The important technical and artistic developments came through choral work and any extensive efforts in choral work meant Church music almost exclusively.

The extracts quoted here last week from Canon Felovius book *Music in the Middle Ages* from Edward VI to Edward VII, indicate how very much the great company of sixteenth century English composers, then outstanding in Europe, owed to the monasteries and to the employment of music and musicians to enhance the beauty of the liturgy. The usefulness of music as a support of religion was recognized by the Anglican Church after the Reformation and it may be asserted that the continued organization of choral services and their sustaining choir schools did more than anything else to draw the public into the churches and therefore preserve what has been preserved of religious values in the Anglican communion.

Of course, music—and the arts in general—was affected by the secularization of human activities which has steadily developed since the Reformation. Its growth in the technical and artistically, attributed by many historians to this secularization, this "freedom from the restrictions imposed by the reactionary Church of Rome"—or whatever the phrase is. It is incorrectly overlooked that these developments were the fruit of seeds implanted in the past and regally fostered by ecclesiastical institutions. Every important extended musical form of composition is directly traceable to an origin in music written for liturgical purposes.

From the eighteenth century onwards, and especially in English speaking areas, the influence of the Church's institutions on music and the arts was much less than formerly. This was because the Church had once more to return to a position of looking for its own sustenance and for an effort to spare for what could be regarded as non-essentials. Even now, in a wealthy country like this one, the principal preoccupation of diocesan authorities is very properly with the basic religious education of children, the watching and assisting of what has been preserved of religious values in the practice of religion, the preservation of parochial life, the defense of Truth under constant attack by false philosophies, the financing and erection of essential buildings.

But, with all this, and in spite of the increasing severity of her problems throughout the world, perhaps the time is coming when the Church's various organizations may once again resume their interest in the art of music, when they may give thought to how they may develop the art, and inspire the artists, as they did so successfully three hundred years ago.

Perhaps there may come out of the forthcoming ecumenical council a modern review of the whole art of music as salutary and stimulating as that which emerged from the Council of Trent.

(Question Box Continued)

Q. A Peace Corps volunteer of the Catholic faith may find himself assigned to an area where it could be difficult or impossible to receive the Sacraments. What is the obligation of a Catholic volunteer before he accepts an assignment, if he keeps in mind this duty to God and himself?

A. Of course a person may not run risks of losing his faith or neglecting his basic religious obligations. However, I can imagine circumstances in which a Peace Corps volunteer, working for great good of men in isolated areas might be excused from receiving the Sacraments of the Church, like assistance at Mass. Certainly the great Catholic explorers from France, Spain and Portugal, who pushed back the frontiers of America were not able to assist at Mass regularly. I have often wondered about those ancient hermits in the desert. How often did they get to Mass and the Sacraments? That was probably one reason why the life of the desert became a time of holiness and monasticity. Yet many of these hermits became saints.

I don't know how many are the areas of the non-Communist world in which it would be impossible to get to Mass. I suspect there are many; but I don't think that many of our enthusiastic volunteers are going to be able to survive physically in those areas—trying to live as the natives do. It is a challenging experiment.



Edited by the Cleric Seminarians of West Baden College

Your family

You have all heard enough about not being selfish—it's only elementary. The last of those who is out for No. 1 all the time is low on every bit parade but his or her own. The sharpie with the eye always cocked for the main chance gets to be pretty boring company, whether it be on a ball field or dance floor, or in a classroom or family living-room.

And you have all heard more than a little about the importance of being a full-fledged member of your family, not to be an in-again-out-again come-lately who can no more see drying dishes or carrying out the garbage than playing chicken on a bicycle against a Mack truck. You know



that family life is one of the biggest chances you have to be outgoing in your interest and your effort.

And both these considerations, being unselfish and living family life to the full, rate as important religious obligations for you. You know well enough that God asks of you that you not always think of No. 1, that you do always rate as a brother or sister, son or daughter, not merely as a roommate with the same last name as the others.

But do you ever give much thought to the idea that you are also asked by God to be a community man (or woman)? I mean that God wants you to go beyond your family circle, to be outgoing and unselfish and generous not only in your family but also in your school (or now, your town or city later on)?

My point is this: family life will be for most of you the first and foremost proving ground of your love of God and neighbor. But it won't be the only one. You will hardly ever be able to say that, having fulfilled family obligations, you can forget all else because your job is done.

Your family contribution is and always will be essential, abso-

lutely necessary. But if family life is everything, if you simply ignore the world about you, if you focus on family to the exclusion of all else, then, I ask you, what will become of that world? Public life, for instance (politics if you will), is hard and often unrewarding work. What will become of the political life of your city, state, and nation if good family men and women give it only a passing nod as they go about their job of raising children?

I know that much of the nation's trouble would be nonexistent if everyone raised his children the right way, but the trouble is, that everybody doesn't. And so it looks like it's up to the honest and devoted children-raisers to save the nation as well.

I know, too, that there are cases of already overworked mothers and fathers who just can't do any more, who already have a medal a day for family-raising alone. But there are many, many others who can do more.

All this comes a bit too generally, I know. But examples have been offered in FTO in the past of family-raisers who look beyond the family to do their duty further, and there will be yet more. The point is: Do you future family-raisers plan to be the heroes of your generation? Do you plan to raise fine, happy families and save your community, your nation, as well? If you do, the future is brighter, if you don't, the prospects are dim.

Graduation

Here's another little graduation address. Be patient. It's shorter than most you will hear. Graduation is a wonderful institution. Where else can you speak to hundreds of young men and women dressed in perfectly groomed formal? It's a great opportunity to talk about what's wrong with the world without ever mentioning that we made it the way it is.

The vice president of the U.S. spoke at his alma mater the other night. He challenged the class of '61 to be good citizens by working against poverty. The vice president, you know, has just returned from a trip through that part of the world we call the Far East. The land of **Terry and the Pirates**, Laos, South Vietnam, and hungry children. Maybe that's why poverty and injustice are on his mind.

While you were taking final exams, Mr. and Mrs. Johnson were edging their way through the jungle-surrounded villages on the edge of the vast Chinese Communist Empire. The vice president shook hands with poverty.

(Continued on page 9)



CYO CADET TRACK CHAMPIONS—Above are the members of the Holy Angels cadet track team who won the overall all as well as the Class B and C championships in the recent Indianapolis CYO track and field meet. Individual stars included Bob Collins, Silman Strawther, James Patton and Dana Harrell. The team's coach is Kenny Harrell. St. Lawrence won the Class A title.

Cy Cipher

CORRECTION—In last week's column we announced that the St. Ambrose Seymour softball team is looking for games during the current season. The original information from Nelson J. Rush, team manager, did not indicate the age group, so old Cy mistakenly presumed that the team is in the cadet (grade school) category. Mr. Rush informs us that the St. Ambrose Stars' roster includes players from high school freshmen up. Mr. Rush's address is 322 W. Laurel St., Seymour, Ind., in case anyone is interested in booking games.

DOWN MEXICO WAY—Rosemary Harty, St. Mary Academy freshman, will attend a Spanish Workshop in Monterey, Mexico, beginning July 17. Purpose of the workshop is to promote Spanish-American relations. During the two-week program Rosemary will attend classes from 9 a.m. until 4 p.m. daily. The workshop will be open for sight-seeing and shopping. . . . Here are the newly elected Sodality officers at St. Mary's Academy—**Marion Parker**, prefect; **Barbara Peyton**, vice-prefect; and **Cathy Scott**, secretary-treasurer. . . . The Young Christian Students at SMA will be headed by **Mary Beth Miller** as president. Other officers include **Dolores Braun**, vice-secretary; and **Ann Bishop**, treasurer.

TOP JOURNALISTS—Carol Munchel, St. Mary Academy graduating senior, has been awarded the Quill and Scroll National Award Gold Key as a national winner in the 1961 Current Events Quiz. As a winner she is eligible for a scholarship in any College of Journalism. Junior Karen Eckstein is one of three Marion County high school students selected by the Indianapolis Star to attend a two-week Journalism Institute at Indiana University this summer.

NEW OFFICERS—The students at Shawe Memorial High School, Madison, recently elected new officers of the Student Council for the next school year. **Larry Wilberding** will serve as president. Assisting him will be **Carole Schwacke**, vice-president; **Joyce Hassfurter**, secretary; and **Susan Schoenlein**, treasurer. . . . **Phil McCauley** was named to receive the first Shawe Athletic-Scholastic Award, given to the senior basketball player with the highest scholastic average.

FINAL KICKBALL STANDINGS—Following are the final standings in the Indianapolis Cadet and Junior CYO Spring Kickball Leagues as announced this week by the CYO office.

CADETS
Kickball League
Division One—Immaculate Heart, 8-1; Christ the King, 7-2; Holy Name, 6-3; St. Joseph, 5-4; St. Anthony, 4-5; St. Mary, 3-6; St. Paul, 2-8; St. Lawrence, 0-9.
Division Two—St. Joseph, 10-0; St. Anthony, 8-2; St. Thomas, 7-3; St. Michael, 6-4; St. Martin, 5-5; St. John, 4-6; St. Trinity, 4-7; St. Ignace, 4-8; St. Christopher, 3-9; St. Rose, 2-10; St. Ann, 1-11; St. Patrick, 0-12.
Division Three—St. Catherine, 9-0; St. Mark, 8-1; St. Roch, 7-2; Holy Name and St. Joseph, each 5-4; St. James, 4-4; St. Patrick, Holy Cross, 2-7; St. John, 1-8; Sacred Heart, 0-8.

JUNIORS
Kickball League
Division One—St. Andrew and St. Joan of Arc, each 4-0; Immaculate Heart and St. Monica, each 3-2; St. Anthony, 3-1; Holy Cross, 2-3; Christopher St. Michael, 1-6; St. Andrew defeated St. Joan of Arc in a non-league division.
Division Two—St. Catherine, 6-0; Holy Name, 5-1; James and Holy Spirit, each 3-3; St. Roch and Our Lady of Lourdes, each 2-4; Little Flower, 0-6.

TO RECEIVE VEIL—Miss Margaret Clements, a member of St. Anthony's parish, Indianapolis, will receive the white veil of the Benedictine Sisters at St. Walburg's Convent, Covington, Ky., on Saturday, June 17. She is a graduate of Immaculate Conception Academy, Ferdinand, Ind.



PLAN PICNIC—The newly organized Indianapolis Club of St. Mary-of-the-Woods College has scheduled a picnic at Brown County State Park on Sunday, June 11, as their first social activity of the summer. Discussing plans above are, left to right: Kathleen Kern, secretary-treasurer; Gail Siltman, president; and Mary Jean Mootz, vice-president.

Educator gives criteria for selecting a college

LOUISVILLE, Ky.—What criteria should a student use in selecting a college to attend? He should inquire into at least nine aspects of a college, said Roy J. Deferrari, retired secretary general of the Catholic University of America, at commencement exercises of Bellarmine University.

MR. DEFERRARI, now director of the program of affiliation at Catholic University, received an honorary degree from Bellarmine. He told the graduates that "the average American shows far less common sense in selecting a college for his son than he does in buying an automobile." He added that "a systematic review of the considerations to be made in selecting a college would result in an analysis which can be used in the future on appropriate occasions in a forward looking manner."

Catholic students win writing awards

BOSTON—Students of Catholic colleges won top prizes for the best story and the best poem in the 40th annual creative writing contests conducted by the Atlantic magazine.

James A. Moran of Boston College won the \$100 first prize for the best story while Diane Divoky of Trinity College, Washington, D.C., took the \$100 top prize for the best poem. Mr. Moran also placed fifth in the story category, while a scholastic, Gerald E. Walsh, was third.

In the poetry category, Kathleen Earl of Mount St. Mary's College, Los Angeles, was second; Christine Carenbauer of Rosary College, River Forest, Ill., third, and Mary Louise DeWald of the College of Notre Dame of Maryland, Baltimore, fourth. In the essay category Catherine Cleri of College Misericordia, Dallas, Pa., placed third.

ANNE CULKIN

Dating and drinking

Dear Miss Culkin: I'm sixteen, nearly seventeen, and I'm a high-school junior. My parents don't drink and they say when I'm older I can decide about drinking myself. But in our class lots of the boys and girls drink on dates, and they say that a girl who doesn't drink on a date isn't something for the birds. One day I went out with last week offered me a drink from a bottle. I said no but he had one himself and said everyone was doing it. That's what I'm hearing everywhere. What do you think about this?

Therese

Dear Therese:

Not much, believe me! Drinking and dating make a perilous combination, even for those of legal age. For teenagers? Who wants to play with dynamite? Certainly a girl of sixteen should never drink on a date and she should make this a rule for all her teen years at least.

There are too many girls, Therese, whose lives have been darkened because they ignored this rule. Let that high school crowd go merrily on its way. Tragedy in fatal accidents and tarnished reputations may be just around the next corner.

Unassigned

Dear Miss Culkin:

If one commits a mortal sin and afterwards makes a good act of Contrition, is it necessary to confess this sin to a priest? Isn't the Lord the one who actually forgives His followers?

Unassigned

Dear Unassigned:

You're right—it is the Lord who forgives His followers. But like

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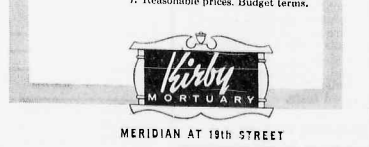
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Make Summer Months Count Eligible applicants are invited to start their programs with classes forming this month. Personal counseling advised. This is the INDIANA BUSINESS COLLEGE of Indianapolis. The others are at Marion, Muncie, Logansport, Anderson, Kokomo, Lafayette, Columbus, Richmond, and Vincennes, Indiana's leading private business school—established in 1902. See, write or phone the location preferred, or Central Business College Indiana Business College Building 802 N. Meridian St. Indianapolis, ME 4-8327

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By IGNATIUS HUNT, O.S.B.

Before we leave the Old Testament to take up the New Testament phenomenon...

This phenomenon may be summarized by the single word "interferential"...

It was in the spring of 1947 that the first Scrolls were discovered in the rugged cliffs that surround the area known as Qumran...

It is only gradually that this attitude is being dissipated by a powerful and unified current of thought shared by top-ranking scholars of all persuasions...

is the story yet completed. Considerable material has yet to be analyzed, and new finds are still being made.

The discovery of this ancient material can only be called phenomenal.

Twenty years ago the scholarly world would never have dreamed that such discoveries were possible—yet today, after nearly 14 years, we have become almost too accustomed to them.

Some of the Scrolls turned out to be Books of the Old Testament, others were commentaries on the Old Testament Books...

As the identifications were made, and the complete Book of Isaiah by Jan van der Ploeg, O.P., in 1947—great interest was aroused, and soon expeditions were organized to make thorough investigations of the entire Qumran region.

SCROLL MATERIAL was found in 11 of the caves, and in a discovery quite accidentally in 1952, yielded a greater variety of material than any other...

After a long process of passing the Scrolls on, trying to read them (the peculiar Hebrew script was formerly the Arabic-speaking Bedouin and even to some who could read black script), and finally, after a powerful and unified current of thought shared by top-ranking scholars of all persuasions...

SEARCHING THE SCRIPTURES

The Qumran Scrolls

In some cases materials were kept back by the Arabs and sent to the Treasury of Jerusalem to sell them. Probably the Arabs have sold most of this material by now.

Other finds are still made here and there, such as mentioned in an earlier article in this series.

As this find was made by the "amateur" archaeologist Yigael Yadin (he is actually one of Israel's best professionals), it must have been far south on the Dead Sea, since the northern half of the west shore all lies within Jordan territory, forbidden to the Israel.

The thousands of fragments of Scroll material as well as the major Scrolls all lie within the city of Jerusalem, whether in the Rockefeller Museum (Jordan side), the big center of decipherment and publication; or on the small hillside of the seven major Scrolls are kept.

The present plans seem to aim at keeping the material in Jerusalem, either in the Rockefeller Museum, or in the new building to be erected for the great center of learning (Heidelberg, Vatican Library, McGill in Montreal, etc.) and all resented last year.

A COMPLETE inventory of scrolls cannot yet be provided, since not all the Scrolls are identified, nor could we begin to list in this column all the items that have been identified.

However, it may be stated that all of the Books of the Hebrew Old Testament, Esther alone excepted, have been discovered at Qumran, either in complete or fragmentary form, sometimes represented several times over.

Some of the Books not found in the Hebrew Bible, but in the "Catholic Bible," such as the Book of Judith, have been found in fragmentary Hebrew or Aramaic texts—an interesting discovery, since it is earlier in the Canon of Sacred Scripture. Found, too, were some "commentaries" on the Old Testament Books, such as on Iliabakkuk and Genesis, both of which are heavily sectarian and/or fanciful.

A large selection of what we call Apocryphal Books have also turned up.

Then there are many documents that are sectarian in nature without direct reference to the Bible, such as the Manual of Discipline, the religious rule of a monastic group; the War between the Children of Light and the Sons of Darkness; and the Hymns (Hodayot), something like the Psalms. Many other documents of a purely civil nature were also discovered, such as contracts, etc.

MOST of this material was written in Hebrew or Aramaic on leather or parchment. The Copper Scroll stands in a class by itself, since it was written on copper, and it took very careful workmanship to cut the Scroll into strips for decipherment, and it could not be rolled.

Hasty excavations at some of the sites mentioned in what turned out to be a fanciful catalogue of buried treasure have yielded nothing so far (and probably never will), though John

Marco Allegro went about the task with great enthusiasm. His book, The Treasure of the Jewish Scroll (Doubleday, 1960), received at the hands of Father Roland de Vaux, O.P., in the January, 1961, Review Biblique, one of the harshest reviews this writer has ever seen (and rightly so).

In summary we might say that some 600 or more separate manuscripts have been represented in the Qumran finds—some entirely complete, others in the most fragmentary condition.

Once the more important identifications were made, the crucial question of their age was taken up. Were these Scrolls medieval forgeries, as a few scholars maintained (and still maintain)? Or did these Scrolls date from about the beginning of the Christian era, as Dr. W. F. Albright insisted, and which he began in words that have now become famous:

"My heartiest congratulations on the greatest manuscript discovery since the year 1000, no doubt in my mind that the script is more archaic than the Nash Papyrus (2nd century A.D.), is highly influential, and date around 100 B.C. What an absolutely incredible find! And there can happily not be the slightest doubt in the world about the genuineness of the manuscript."

This remark was made by Dr. Albright, the one who, after having seen photostatic samples of the large Isaiah Scroll.

The weight of opinion has surely gone with the antiquity of the Scrolls. Men of the most varied background hold this view, while Professor Solomon Zeitlin doggedly adheres to a medieval dating.

Various arguments have led to the ancient dating for the Scrolls. Two speak of the whole nature of the Scrolls were copied out, not to their original composition. Of these paleography (the style of writing) is highly influential.

It is also the carbon-14 dating, based on the ratio of carbon-14 to carbon-12 in the Scrolls themselves have never been subjected to this test). Though having a 200-year plus or minus error, this test has taken us back near the beginning of the Christian era. The method has recently been perfected, as described by Fitzmyer, J.J., in America for March 18, pp. 780-1, and now indicates a dating very close to 20 B.C.

CLOSELY ALLIED to, and intimately bound up with, the dating of the Scrolls was the question of the origin of the Scrolls. How did they ever get into the caves where they were found? In an effort to answer this question it seemed absolutely necessary to undertake the excavation of Qumran (i.e. Ruin of Qumran), situated on the hillside, and now thought to be an abandoned Roman fortress.

This excavation was made, however, not by the Jordan Department of Antiquities and the Dominican Fathers of the Ecole Biblique. The results were most rewarding.

THE FAITH EXPLAINED

The moral virtues

By REV. LEO J. TRESE

"Grace builds upon nature." That is an axiom of the spiritual life. It means simply that when God gives us His grace He does not first exterminate our human nature and then put grace in its place. God adds His grace to what we already are.

The effect that grace will have upon us, and the use we make of it, will be conditioned to a great extent by our individual makeup—physical, mental, and emotional. Grace will not make a genius out of a moron any more than grace will straighten a bent back; nor will grace, normally, make a weakly-adjusted person out of a neurotic.

It becomes our responsibility, then, to do our best in removing obstacles to the operation of grace; to do our best to facilitate the effects of grace. We are not talking now of such moral obstacles as sin and self-love; their hindrance to grace is quite apparent. We are talking rather of what we might call natural obstacles; such obstacles as ignorance or faulty temperament or ill-formed habits.

It is an obstacle to grace, certainly, if our intellectual fare is confined to the daily newspapers and popular magazines. It is an obstacle to grace if our over-caresiveness provokes us to an anger. It is an obstacle to grace if habits of untidiness or unpunctuality offend charity by annoying others.

THESE CONSIDERATIONS are particularly pertinent when we turn to an examination of the moral virtues. The moral virtues, as distinguished from the theological virtues, are those virtues which dispose us to lead moral or good lives by aiding us to test good persons and things in the right way—that is, according to the will of God.

We possess these virtues, in their supernatural form, when we are in the state of sanctifying grace. That is, sanctifying grace gives us a certain predisposition, a certain readiness for the practice of these virtues—together with a supernatural power when we do practice them. This readiness is something like the readiness of a child, at a certain age, to learn to read and write. The child still has to acquire, by practice, the technique of reading and writing. He meanwhile the organism is ready, reading and writing, but meanwhile the organism is ready, the power is there.

This may be plainer if we make an individual examination of some of the moral virtues. The four chief moral virtues, we know, are those which we call the cardinal virtues: prudence, justice, fortitude and temperance. Prudence is the power to make right judgments. A person who is temperamentally impulsive, given to rash and unthinking action and snap judgments, will have a job to do in removing those obstacles before the virtue of prudence can operate in him effectively.

It is obvious, too, that in any particular circumstance one's knowledge and experience will facilitate the exercise of prudence. A child has the virtue of prudence in form, but in matters that pertain to the adult world a child could not be expected to make prudent judgments with knowledge and experience lacking.

The second cardinal virtue is justice, which perfects our will. Prudence perfects our intellect and safeguards the rights of our fellow man; his right to life and freedom, to the sanctity of his home, to his property, to his honor, and to his material possessions. An obstacle to justice that readily comes to mind is prejudice.

Prejudice denies a man his human rights, or hampers him in the achievement of those rights. It is a denial of his color or race or nationality or religion.

Another obstacle might be a natural stinginess, such as a miser—a temperamental defect that might be the result of childhood deprivation. It would be an obstacle to the removal of such barriers as these, if the supernatural virtue of justice were to have full play within us.

Fortitude, the third cardinal virtue, disposes us to do what is good in spite of every difficulty. The perfection of fortitude is exemplified in the martyrs, who are able to stand firm in the face of pain. Few of us are likely to be called upon for such an extreme degree of fortitude.

But the virtue will be able to operate, even in the small details of our daily lives, unless we chop away at the barriers. Such barriers as an exaggerated desire to conform, to belong to "one of the crowd," such barriers as an unreasonable fear of public opinion (we call it human respect), the fear of being ridiculed or belittled, or worst of all, ridiculed.

The fourth of the cardinal virtues is temperance, which disposes us to control our desires and especially to use rightly the things which appeal to our senses. Temperance is especially necessary in the removal of such barriers as the enjoyment of sex in the married state.

The virtue of temperance will not remove an allergy to alcohol. With some, the only true temperance will be abstinence, just as with some the only true temperance will be abstinence of sex for the unmarried lies in abstinence. Temperance does not eliminate, it regulates desire. In this case the removal of obstacles consists mainly in the avoidance of circumstances which would excite desires which may not, in conscience, be gratified.

THERE ARE OTHER moral virtues besides the four cardinal ones. Here we shall mention but a few, and each of us, if he be honest with himself, can discover for himself his own obstacles. There is the virtue of piety (and its extension, patriotism), which disposes us to honor, love and respect our parents and our country. There is the virtue of obedience, which disposes us to do the will of our superiors as a manifestation of God's will. There is the virtue of chastity and patience and humility and chastity and others besides. But on the whole, if we are prudent and experienced in temperance, the other virtues will pretty well follow, like children behind Mother and Dad.

At the lowest level, it is the plainest common sense to obey God. God's enemies will persecute the Christian, but these can be self-defeating. There are, then, there are the long reaches of eternity which lie outside their power. Fear them, for the pain they can inflict; yet not with real fear, fear at the roots of your being. Fear them, for the pain they can inflict; yet not with real fear, fear at the roots of your being. Fear them, for the pain they can inflict; yet not with real fear, fear at the roots of your being.

But only the beginning. Love is the meaning of man's relation with God. In the Law taught by the prophets, there were 613 commandments—248 of things one must do, 365 of things one must not do. To test Our Lord, a doc-

THE LIFE OF OUR LORD

Commandment of love

By F. J. SHEED

St. Luke devotes his chapters X to XIII to what happened between the time the Jews wanted to stone Jesus after the Feast of Tabernacles in October, and His return for the Feast of Pentecost in the month of May in December, when a gain they wanted to stone Him.

There is obedience, which disposes us to do the will of our superiors as a manifestation of God's will. There is the virtue of chastity and patience and humility and chastity and others besides. But on the whole, if we are prudent and experienced in temperance, the other virtues will pretty well follow, like children behind Mother and Dad.

At the lowest level, it is the plainest common sense to obey God. God's enemies will persecute the Christian, but these can be self-defeating. There are, then, there are the long reaches of eternity which lie outside their power. Fear them, for the pain they can inflict; yet not with real fear, fear at the roots of your being. Fear them, for the pain they can inflict; yet not with real fear, fear at the roots of your being.

It was one of the great moments of the New Testament when man's whole duty was thus summed up in love of God and love of neighbor. The thrust of the Gospel is that we must love God with all our heart, mind, and strength, and love our neighbor as ourselves. This is the greatest and the first commandment. Added to that, there was a text in Leviticus (XIX,18)—"Thou shalt love thy neighbor as thyself." This should love thy neighbor as thyself. Our Lord quoted that too, and then told His questioner: "On these two commandments depend the whole law and the prophets."

ponds on many factors. Some of the Scrolls are hard to identify and it would be ideal to make the identifications before publication. Nor is this a work that can be unduly hurried and without injury to the workmen by overdriving their tools.

This might be termed a real ecumenical project, and it has resulted in a much better inter-creed understanding all the way round, for the team of workers naturally discuss countless theological problems as they advance in their work. Several American priests have served on the team thus far.

UNFORTUNATELY, shortly after the first (and tentative) decipherments were made, the suggestion was made that the Dead Sea Scrolls would cause a death blow to our ideas about Christian origins.

Such suggestions were due principally to the expert, now professedly at the Sorbonne, Andre Dupont-Sommer, who stated that Qumran's "Teacher of Righteousness" was "an exact prototype of Jesus" and that "the Galilean Master, as He is presented to us in the writing of the New Testament, appears in many respects as an astonishing reincarnation of the Teacher of Righteousness."

It has now been shown that the monastery was built somewhere around 125 B.C. and was used until around 31 B.C., when destruction by earthquake caused the site to be abandoned for some 20 or 40 years. Under Herod Archelaus (4 B.C.-A.D.), the site was again inhabited and the monastery rebuilt.

It was used by the sectarians until around the year 68 A.D., when it was destroyed by Roman military forces. The site was then used by Roman soldiers until about the year 100 A.D., after which the site was definitely abandoned.

There is, of course, the added question as to why the Essenes put their Scrolls in the caves. A final answer to this cannot be given.

Many think this was done with reference to the expected invasion of the Roman troops in 68 A.D., and that when the danger was over the scrolls were to be restored to the monastery—a restoration that never took place.

Others have suggested that Qumran was something of a central lending-library for the Essene communities in Palestine (italics because of its dry climate, and that the Scrolls were deposited in the caves when not in use.

MOST QUMRAN scholars believe that the Scrolls were copied out around the beginning of the Christian era, or far back as 100 B.C. or earlier. In the case of Books like Qohélet (Ecclesiastes) this would take us back nearly 200 years before the time when the Scrolls were first written.

In the Rockefeller Museum in Old Jerusalem, Jordan, one wing is set off as the "scrollery" for international inter-denominational group works steadily at identifying, deciphering and publishing the Scrolls—all under the direction of the late Father Roland de Vaux, director of the Ecole Biblique which is just a couple of blocks away.

The goal is to publish all the Scrolls in large quarto volumes, entitled Discoveries in the Judaean Desert, Vol. 1 of this series appeared in 1955 under the joint editorship of Fathers Dominic Barthélemy, O.P., and Josef Milik.

No one knows when this work will be completed, since this de-

have turned up that are more similar to the Greek Septuagint translation (made in Pre-Christian times) than to the Massoretic text. Several American priests have served on the team thus far.

Scholars have made countless efforts at confronting Qumran doctrine with that of Christianity and have found both surprising doctrine and even more surprising differences.

Far from destroying the uniqueness of Christianity, Qumran has helped us to see its remarkable superiority over another system prevalent at that time. The concepts of charity, redemption, and messianism, to mention but a few, are much loftier and clearer in the New Testament than in the Qumran writings.

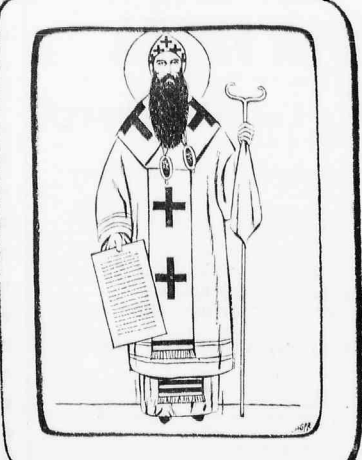
Qumran has given us vast quantities of Hebrew and Aramaic writings with which to advance our knowledge of some areas, and the archaeology of Qumran is valuable as one more contribution to the background of the Bible.

THE MORE LISTING of books and articles on the Scrolls is now enough to fill one large volume! Those who have only read Wilson, Dupont-Sommer, Allegro, A. Powell Davies, del Medico, or Zeitlin owe it to themselves to take up one of the following volumes: Sattelle, Monks of Qumran (Newman, 1960); Schubert, The Dead Sea Community, (Harper, 1959); van der Ploeg, The Excavations at Qumran (Longmans, Green, 1954); Milik, Ten Years of Discovery in the Wilderness of Judaea (London, 1959); or Cross, The Ancient Library of Qumran and Modern Biblical Studies (New York, 1958).

The discoveries at Qumran are not merely fascinating; they are important and we cannot dispense ourselves from getting more than a smattering acquaintance with them.

Next week: Gospel and Gospels. (Copyright, 1961 The Catholic Register)

Saints of East and West



ST. STEPHEN OF PERM... was a monk of Rostov who was a missionary to the Permians along the Volga. He insisted that every people should worship God in church in their own language. He was made the first Bishop of Perm in 1833, and died in Moscow in 1839. Featday April 26.

A small cross resting upon a banded globe signifies the triumph of Christ over the world. This symbol also is known as the Cross Triumphant or Cross of Triumph.

Even in pagan times the orb represented real power and sovereignty. Constantine added the cross to the emblem. Since then the Cross and Orb has been a symbol of dominion for Christian kings. It often appears in pictures of Our Lord, particularly as Christ the King.

Jesus told his disciples: "All power is given to Me in heaven and in earth. Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matthew 28, 19)

As a symbol of Christ's power, the Cross and Orb also signifies the triumph of the Gospel over the world and typifies the power of the Church, given to it by Christ. "And whatsoever thou shalt bind on earth, it shall be loosed also in heaven." (Matthew 16, 19)

23rd in a series sponsored as a reader service by Indianapolis' Outstanding Colonial Mortuary Preferred by Catholic Families



MERIDIAN AT 19TH STREET

Tic Tacker

Hundreds of Indianapolis eastiders turned out for the six o'clock Mass last Monday morning at Our Lady of Lourdes Church. It was filled to capacity. What was the occasion?

The celebrant was an old friend—Cardinal Joseph E. Ritter of St. Louis, who was the over-night guest of Lourdes' pastor, Msgr. James Hickey. The prelate was on a brief visit to his native Hoosier state to receive an honorary doctor of laws degree at Indiana University.

Msgr. Hickey had announced in the parish bulletin that the Cardinal would offer the early morning Mass on Monday and say a few words to those present.

Later in the day at Bloomington, Cardinal Ritter called at the consent of St. Charles Borromeo parish to congratulate one of the sisters who received a degree that day from the university. Sister Marie Williams, S.P., was awarded a doctor of philosophy degree in education. Title of Sister's dissertation was: "Comparative cost of parochial education as compared with public education."

GRADUATES ON PARADE—Among the many college and university graduates from the Archdiocese are: Mount St. Joseph College, Cincinnati—Jane Anne Kennedy and Carol Kruse of Indianapolis; L.U. School of Law, Bloomington—Richard F. Hahn of Indianapolis; Hanover College—Richard Speth of Indianapolis; St. Joseph's College, Henderson—James A. O'Connell of New Albany and Kenneth J. Brand of Indianapolis.

NAMES IN THE NEWS—Mike Carlson, co-captain of Sacred Heart Central's undefeated football squad last fall and honor student, turned down athletic overtures from three colleges and universities to enter the Maryknoll Seminary next September at Glen Ellyn, Ill. He is a member of St. James the Greater parish, Indianapolis. . . . Mrs. John Barnhart, a member of St. Anne's parish, Richmond, recently explained the Junior Great Books program to a Richmond radio audience. . . . Walt Viehler, star tackle at Cathedral High School (1949) and Purdue University football star, has been named head football and assistant wrestling coach at Hammond Tech High School. The past five years he has served as assistant football and head wrestling coach at North Central High School, Indianapolis. . . . A delegation of five representatives of the Council and Court 109, Knights of St. Peter Claver, attended the recent Northern District Conference in Detroit. All members of St. Bridget's parish, Indianapolis, they are: Searcy Greenwell, Jane Balsall, Marie Smith, Juanita McClure and Edward Phillips. . . . Edwin J. Hines, S.S.C., a theologian at Holy Cross Fathers' Moreau Seminary, Notre Dame, had the privilege of serving the Mass offered by Cardinal Laurian Bugnamba last Saturday in the Seminary chapel on campus. The African cardinal delivered the baccalaureate sermon before the 1,300 ND graduates and was presented an honorary degree by the university during Sunday's commencement rites. Mr. Hines, a member of St. Bridget's parish, Indianapolis, was awarded a bachelor's degree in philosophy. . . . Father Gerard Ellspammer, O.S.B., chairman of the language and literature division of St. Marcellus College, was recently elected president of the Indiana Classical Conference.

SCHOLARSHIP WINNER—Secenia Memorial graduate David Bartenbach of Christ the King parish, Indianapolis, has received a scholarship to Indiana University for pre-medical study.


SPECIAL EDITION—Parish bulletins are getting bigger and better. The latest offering from the "Garden Spot of the World" (St. Paul's parish, Sellersburg) has an additional sheet featuring pictures of the First Communion and Graduation Classes from the parish school. Nice job.

SCORED A HIT—Commencement speaker James A. Eldridge, editor of The Carpenter, scored an ovation during his address at Cathedral High School last Monday when he suggested that Catholic high school and college grads become "freedom riders" this summer "to demonstrate that we who stand in the Catholic tradition really believe in the equality of man."

CONGRATULATIONS—Best wishes to Mr. and Mrs. Martin H. Walpole of St. Patrick's parish, Indianapolis, who will observe their 35th Wedding Anniversary Sunday, June 11. They have two priest-sons—Father Robert J. Walpole, pastor of Sacred Heart parish, Jeffersonville, and Father Donald Walpole, O.S.B., of St. Meinrad parish, Napoleon, who will note their 25th Wedding Anniversary on Sunday. . . . And to Mr. and Mrs. Charles Johnson of Little Flower parish, Indianapolis, on their 25th Wedding Anniversary Saturday, June 10.

ALUMNI REUNION—The annual alumni reunion of St. Mary's College, St. Mary, Ky., will be held there June 13 and 14. Raymond J. Hill, a member of St. Patrick's parish, Indianapolis, chairman of the two-day affair, invites all former students to attend. St. Mary's is conducted by the Fathers of the Resurrection.

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Moral

(Continued from page 7)
very distillation of our Savior's teaching.

But to return to the beatitudes: they get their name from the Latin word "beatus," which means "blessed," the word with which each of the beatitudes begins. "Blessed are the poor in spirit," Christ tells us, "for theirs is the kingdom of heaven." This is the first of the eight beatitudes, and it reminds us that heaven is for the humble. The poor in spirit are those who never forget that all that they are and all that they have is from God. Whether it be talents or health or possessions, whether it be even a child of their own flesh, they have nothing in the absolute sense, which they can rightly call their own.

Because of this poverty of spirit, this willingness to surrender back to God whatever of His gifts He may choose to take, they are very adversity, when it comes, is a claim upon God for grace and merit. It is a pledge that the God whom they value above all things else will indeed be their everlasting reward. With this they say: "The Lord gave, and the Lord has taken away; blessed be the name of the Lord!" (121)

JESUS EMPHASIZES this point by repeating the same thought in the second and third beatitudes. "Blessed are the meek," He says, "for they shall possess the earth." "The earth" to which Jesus refers is, of course, simply poetic imagery for heaven. "The reward which is promised, under figurative language, in each of them.

"The meek" of whom Jesus speaks in the second beatitude is not the spineless milk-and-water meekness which the world would describe as meek. The truly meek are anything but weaklings. It takes great inner strength to accept disappointment, misfortune, and even disaster, and to keep one's face turned all the while in undimmed hope to God.

"BLESSED ARE THEY who mourn," Jesus continues in the third beatitude, "for they shall be comforted." Here again, as in the first and second beatitudes, we are impressed with the infinite compassion of Christ toward the poor, the unfortunate, the sorrowful and the suffering.

These who see their pain at the rightful lot of sinful humanity, and accept it without repining and without complaint, in union with the cross of Christ Himself; it is these who hold the first place in the mind and the heart of Jesus. They are the ones who say with St. Paul, "I reckon that the sufferings of the present time are not worthy to be compared with the glory to come that will be revealed in us" (Romans 8:18).

But, right as it is that we should bear our own burdens in courage and in hope, it is not right that we should acquiesce complacently in the injustices done to others. However willing we may be to surrender our own material happiness, we are nevertheless bound by a divine paradox, to labor for the happiness of others.

Injustice not only destroys the temporal happiness of the one who suffers it; it imperils his eternal happiness too. This is true whether it be an economic injustice which oppresses the worker (the hapless migrant, agricultural laborer, the city slum-dweller or cases in point); or whether it be the racial injustice which degrades our brother (and how do you feel about the Negro and segregation? or whether it be a moral injustice which stymies the workings of grace (for you disturbed by some of the literature on your neighborhood newsstand).

We must have a zeal for justice, whether it be the justice of a square deal for our fellow man or the higher justice towards God which is selflessness, in others as well as in ourselves. These are some of the implications of the fourth beatitude: "Blessed are they who hunger and thirst for justice, for they shall be satisfied." Satisfied in heaven, but never satisfied here.

"Blessed are the merciful," Christ continues, "for they shall obtain mercy." It is hard to forgive those who have hurt us; so hard to be patient with the weak and the ignorant and the disagreeable. But the very essence of the Christian spirit is here. There can be no forgiveness for him who will not forgive.

"Blessed are the clean of heart, for they shall see God." The sixth beatitude does not primarily refer, as many think, to chastity. It refers to selflessness; everything viewed first of all from God's viewpoint, rather than my own. It means singleness of purpose; God first, without self-deceit or compromise.



OCUPATIONAL THERAPY—During a recent five-week sojourn in St. Francis Hospital, Beach Grove, Mrs. Joanita Spalding amazed her fellow patients and the hospital employees with her crocheting skill. Above she shows off one of 16 unique bottle covers which she finished during her stay. She is a member of St. Philip Neri parish, Indianapolis. (Staff photo)

Father Kellogg to offer 1st Solemn Mass June 11

The First Solemn Mass of Father Reginald K. Kellogg, O.F.M., Conv., will be offered in his home parish, Holy Angels Church, Indianapolis, Sunday, June 11. Father Reginald was ordained last February in St. Paul, Minn.

Ministers of the 11 a.m. Mass will include Father Joseph G. Grothaus, archpriest; Father Edward C. Burkhardt of Detroit, dean; and Father John A. Swiler of Covington, Ky., subdeacon.

Father Hubert Kubuski, O.F.M. Conv., of Carey, O., will deliver the sermon, while Brother James Fields, O.F.M. Conv., of Mt. St. Francis, Ind., will serve as master of ceremonies.

Son of Mrs. Anna T. Kellogg Schiold and the late Francis B. Kellogg, Father Reginald attended public and private schools in Michigan, Wisconsin and Indianapolis before entering the Franciscan Conventual Seminary in 1948.

A reception will be held in Holy Angels parish hall from 2 to 6 p.m. for relatives and friends.

Teens Only

(Continued from page 6)
He looked into the eyes and heard the cries of poverty. And though he doesn't know the language of Vietnam, he understood these people.

He urged the villagers to be good citizens. That meant to help their government fight against poverty, fight for justice. Mr. Johnson was not the first statesman to talk to the Asians about good citizenship. Nor was he the first to define citizenship in terms of a war against poverty and injustice.

Pope John XXIII told the bishops of Vietnam in January, 1950: "We ardently desire that the faithful distinguish themselves in their respect for their government by the special contribution they bring to bear on needed and practical social progress, and by making themselves useful in civil life. In effect, the Christian ought to be a good citizen and be proud that he is."

Good citizenship means warring against poverty and injustice. On this point there is no separation of Church and State. You don't have to go to the Far East to be a good citizen. Drive through your city slums gradually at night. Your white formal might pick up a little dirt; but it would be worth it.

Hospital Guild sets card party

The St. Francis Hospital Guild will hold a luncheon and card party on Wednesday, June 14, in the hospital auditorium. The luncheon will be served from 11:30 a.m. Card party starts at 1:30 p.m.

An Isolate Locker for the hospital nursery will be purchased from the proceeds. General chairmen are Mrs. Julius Arnbruster and Mrs. Larry Sanders. Mrs. Martha Hill and Mrs. John B. Kistner are in charge of tickets.

Recollection set

Father Bernard Head, instructor at Brute Latin School, will conduct a recollection for men and women at Fatima Retreat House on Tuesday, June 12, from 7:30 to 9:30 p.m. There is no fee for the two conferences and no reservations are needed.

Ladies of Charity slate installation rite next Wednesday

The new officers of The Ladies of Charity of St. Vincent De Paul will be installed by Mrs. Marie Curran at a noon luncheon meeting on Wednesday, June 14, in the Crystal Room of the Marott Hotel. Archbishop Schulte, Msgr. A. R. Fussenegger, director of Catholic Charities, and Mrs. John McQuade, president of the Indianapolis Deacons' Council of Catholic Women, will be among the honored guests.

The officers to be installed are Mrs. Walter Lawhorn, president; Mrs. Walter Campan, 1st vice president; and Mrs. Mae Faumbreg, 2nd vice president; and Mrs. Mary Baken, 3rd vice president.

Other officers to be installed are Mrs. Carl Henn, recording secretary; Mrs. Carl Kehrer, corresponding secretary; and Mrs. Amanda Stephens, treasurer.

A quartet from the Brute Latin School will entertain. For reservations call Mrs. Bernadette Wagner, FL 7-5854.

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FATHER REGINALD

Mexican Catholics march in protest

PUEBLA, Mexico — An estimated 150,000 Mexican Catholics have staged mass demonstrations to protest against increased communist attacks on the Church in this country.

Approximately 100,000 persons — some of them coming from some 20 nearby towns—took part in the anti-fund demonstration here, which was also aimed against the seizure of Puebla University by Reds in April.

An anticommunist demonstration by Catholics also took place in the industrial city of Leon where a crowd estimated at 50,000 participated.

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AROUND THE ARCHDIOCESE

Napoleon parish slates chicken dinner, bazaar

NAPOLEON, Ind.—A chicken dinner and bazaar will be held in St. Maurice parish hall on Sunday, June 25. Serving time is from 11 a.m. to 2 p.m. Refreshments and sandwiches will be served in the afternoon. A variety of games and booths will be featured during the day. The public is cordially invited.

Monday, June 11. A Mass of Thanksgiving will be offered at 8 a.m. in St. Maurice Church. Following the Mass, a dinner for the relatives will be served in St. Maurice parish hall. A reception will be held in the hall from 2 to 5 p.m.

LAWRENCEBURG St. Lawrence Church will hold its Summer Festival on Friday and Saturday, June 16 and 17, on the church grounds. Earl Huebner, general chairman, has announced that the two-day event will feature entertainment for young and old.

On Friday a fish fry will be featured and on Saturday there will be a varied menu from ham to hotdogs. Home-made cakes and pies will also be offered.

Awards will include an 18 cu. ft. freezer with a quarter of beef, a 17-inch portable TV, four transistor radios and four handmade quilts, plus many other booth prizes.

NORTH VERNON The Spring meeting of the North Vernon Deacons has been called Catholic Women will be held at St. Dennis Church, Westport on Wednesday, June 21, at 2 p.m. Father Hilary Meyer, of Shawnee Memorial High School, Madison, will be the guest speaker.

TELL CITY The annual picnic sponsored by the Bishop Charrand Council No. 1172, Knights of Columbus, is scheduled for Saturday, June 17. The committee in charge is headed by Paul Waininger and Joe Englert, co-chairmen. The daughters of Isabella will be in charge of food preparation.

Named coadjutor of Wheeling See

WASHINGTON—The Most Rev. Joseph H. Hodges has been named Coadjutor Bishop with right of succession to Archbishop-Bishop John J. Swain of Wheeling, West Virginia.

Bishop Hodges has been serving as Auxiliary to Bishop John J. Russell of Richmond.

The appointment, made by His Holiness Pope John XXIII, was announced here by Archbishop Agostino Vagnozzi, Apostolic Delegate in the United States.



MRS. LIVINGSTON

Women retreatants schedule rally

Father James D. Moriarty, Director of Retreats at Our Lady of Fatima Retreat House, Indianapolis, will be joined by Retreat Directors from five other Retreat Houses in Ohio, Kentucky and Indiana in a panel discussion entitled "Information Please."

A parish dinner will be held at 1:30 p.m. Special Art will include relatives, friends and visiting clergy. A public reception will follow in the rectory from 2 to 4 p.m.

The jubilarian attended St. Philip Neri School, Indianapolis, before entering St. Meinrad Seminary in 1925. He was ordained on June 2, 1936 by Bishop Joseph E. Ritter.

Toward unity

LONDON—Dr. Arthur Michael Ramsey, new Archbishop of Canterbury, declared here that "we must press on with the work of Christian unity."

At the same time, however, he stressed that while this goal exists, "if you look within their Church and within ours, there are a great many things which are similar and there can be common interest and discussion."

Former resident of Indianapolis to note jubilee

BICKNELL, Ind.—A native of the Archdiocese of Indianapolis now serving in the Evansville Diocese will observe the 25th Anniversary of Ordination here Sunday, June 11. Father William G. McLaughlin, pastor of St. Philip Neri parish here will offer a Solemn Mass of Thanksgiving at 12 noon.

Father John Shaughnessy of Vincennes will serve as arch-priest. Other ministers of the Mass include a brother of the jubilarian, Father Edward McLaughlin of Danville, deacon; and Father Joseph Terstegge of Washington, subdeacon. The sermon will be given by Father Italo De Looogotee.

A parish dinner will be held at 1:30 p.m. Special Art will include relatives, friends and visiting clergy. A public reception will follow in the rectory from 2 to 4 p.m.

Following two years on loan to the Diocese of Denver, Father McLaughlin served as assistant pastor of St. John of Arc parish, Indianapolis; and St. Mary's, Washington. In 1941 he was appointed first pastor of St. Peter and Paul parish, Petersburg. He also served as pastor of St. Michael's parish, Montgomery, and St. Joseph's, north of Louisville. Father McLaughlin was named pastor of St. Philip Neri parish, Bicknell, in 1948.

Abbot Columban marks jubilee

ST. BENEDICT, La.—Abbot Columban Thuis, O.S.B., celebrated the 50th anniversary of his ordination by offering a Solemn Mass of Thanksgiving at St. Joseph's Abbey here. Cardinal Joseph Ritter, Archbishop of St. Louis, presided and preached the sermon. He marked the first time a cardinal had visited the abbey.

Two brothers of Abbot Columban—Fathers Stephen Thuis, O.S.B., and John Thuis, O.S.B., deacons here at the age of 88. The Archabbey—were deacons at the Mass.

Abbot Columban, a native of Vincennes, Ind., was elected to head the Louisiana community in 1931, when he was monk at St. Meinrad. He retired from active duty in 1957.

London publisher is convert at 88

LONDON—John Walter, co-publisher of the London Times and a namesake of its 18th century founder, was baptized a Catholic here at the age of 88. Slightly more than a year ago, Mr. Walter was severely injured in a car accident and was not expected to live. During his recovery he began to take instructions in Catholicism, according to an article in the Sunday Express.

Mrs. Walter, whom he married in 1939, also is a convert to Catholicism, as was his mother. Although reluctant to talk about his conversion, Mr. Walter said, "I am very happy about this. I know I have made the right decision."

CONTRIBUTORS The CRITERION will carry a list of parish and occupational representatives of persons who have reported news for the current issue. The following persons submitted items for this week.

MRS. MILLARD LAUGLE, Batesville; MISS ULLA A. GIBBING, Sellersburg; E. MORAN, Rushville.

FARMER'S VIEW Advertising

By DANA JENNINGS The dairy farmers did a good job of reducing their "surplus" by advertising. The cranberry merchants, the beef producers and the potato growers tried the same thing with varying success. After all, those big corporations spend millions of dollars for advertising year in and year out. If it works for them, why won't it work for us?

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TO FIGHT REDS HULL, Mass.—Cardinal Richard Cushing, Archbishop of Boston, received a \$11,000 check here at a testimonial dinner marking the 40th anniversary of his ordination. The prelate said the money would be used to help build anti-Communist radio stations in mountain areas of Bolivia and Peru.

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REV. ALEXIS RIPPERGER

DAYTON, O.—The Rev. Alexis (Earl) Ripperger, O.F.M., son of Mr. and Mrs. Joseph J. Ripperger of Holy Family parish, Oldenburg, will be ordained at St. Leonard College here Tuesday, June 13. The ordaining prelate will be Bishop Rembert Kawalik, O.F.M., exiled Bishop of Wuchang, China. The ordinand will offer his First Solemn Mass at Holy Family Church Sunday, June 18, at 10:15 a.m. Ministers of the Mass include: Father Gregory Trokus, O.F.M., archpriest; Father Arno Walsman, O.F.M., deacon; and Father Otto Lammert, O.F.M., sub-deacon. Mr. John Brockman will serve as master of ceremonies, Father Benno Heitgeas, O.F.M., will deliver the sermon. A reception will be held in the school hall from 3 to 6 p.m. for relatives and friends.

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St. Andrew

BY OWNER 4 bedroom, 2 bath, large family room

Quebec plan to aid 73,000 children

QUEBEC—An estimated 73,000 children will benefit under a new Quebec program to give families \$10 a month for each child aged 16 or 17 attending school.

The compulsory school attendance age in Quebec is now 14, though there are indications it will be raised to 16.

At present only 58 per cent of the boys in Quebec province aged 15 and 51 per cent of the girls are in school.

CALENDAR

A Fish Fry at 4 and Social at 7 p.m. at Holy Name in Beech Grove.

St. Rita's Social begins at 6:30 p.m. in the parish hall.

Holy Cross Saturday Social begins at 8:30 p.m. in the auditorium, 125 N. Oriental.

A Card Party sponsored by the Associates of St. Joseph in the Cathedral High School Auditorium, 14th and Meridian Sts., at 2:15 p.m.

The Card Party at Union General Hall, 5646 E. Washington St., sponsored by the Blue Ladies of Our Lady of Lourdes, begins at 1:30 p.m.

A Card Party, sponsored by the Ladies of St. John's in the Assembly Room, at 1:30 p.m. Mary Roman is chairlady.

Charles Johnsons note anniversary

Mr. and Mrs. Charles Johnson of Little Flower parish, Indianapolis, will observe their 25th Wedding Anniversary with a High Mass of Thanksgiving at 9 a.m. Saturday, June 10. They are the parents of seven children.

An open house will be held in the family home, 1208 N. DeQuincy St., from 4 to 12 p.m. A special invitation is being issued to all members of the old YPSC and other friends.

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CARDINAL BEA'S VIEWS

Religious freedom seen prime topic of Council

By DR. CLAUD D. NELSON

ROME—Religious liberty is likely to be an important topic at the forthcoming Second Vatican Council because it is intimately related to the subject of Christian unity, according to Cardinal Augustin Bea, president of the Secretariat for the Promotion of Christian Unity.

In a 45-minute interview with this correspondent at his study in the Pontifical Brazilian College, the German-born Prince of the Church, the only Jesuit in the College of Cardinals, indicated that another top matter of discussion would be the situation of the Eastern Orthodox Churches, especially in the light of the Russian Orthodox Church's application for membership in the World Council of Churches.

It has been of great interest to this correspondent to encounter on several different occasions approving references to the Declaration of 1955, address on religious liberty in which the late Pope

Rome hails CPA's plan to aid Latins

WASHINGTON—The Vatican has approved new steps to strengthen Catholic programs in the mass information media in Latin America, based on recommendations by U.S. Catholic press specialists.

The plans approved by the Vatican's Pontifical Commission for Latin America are aimed at coordinating and improving Catholic activities in the press, radio and television, and motion pictures throughout Latin America.

A major development will be the establishment of a mass media section at the headquarters of the Latin American Bishops' Council (CELAM) in Bogota, Colombia.

This and other steps approved by the Vatican commission were recommended by a study committee of the Catholic Press Association which visited Latin America in January and February to study the mass communications media there.

The Vatican commission highly praised the CPA committee for its "enterprise and generosity" according to Father John J. Considine, M.M., director of the Latin America Bureau, National Catholic Welfare Conference.

Considine made public here the Vatican's approval of the committee's recommendations.

The study committee was headed by Father Albert J. Nevins, M.M., president of the Catholic Press Association and Editor of Maryknoll magazine.

Other members were Floyd Anderson, CPA vice president and managing editor of the Advocate, Newark, N.J., and Joseph Sullivan, head of the Sullivan Brothers Printing Company, Lowell, Mass.

The author of this article, a Protestant, is a former official of the National Council of Churches. At present, he is serving as a special correspondent in Rome for Religious News Service to cover the preparations for the Ecumenical Council.

Pius XII indicated the necessity and propriety of taking into account the varying religious orientation of the nations that have to get along with one another for the sake of peace and cooperation.

CARDINAL BEA, conversing in fluent Italian, voiced the opinion that this forward step—recognizing the nations in conservative Rome quarters as "papal teaching"—would not be evoked by the Second Vatican Council. He stressed that in general the Council would not impede the progress of religious liberty. Asked how such a view of religious tolerance would come before the Council, Cardinal Bea suggested the possibility of mixed composition of the Council, since religious liberty was a necessary concern of at least three of the bodies engaged in preparing for the Council. These, in addition to the secretariat office of religious tolerance would come before the Council, Cardinal Bea suggested the possibility of mixed composition of the Council, since religious liberty was a necessary concern of at least three of the bodies engaged in preparing for the Council.

Some of the most troublesome questions, the cardinal noted, arise in areas long occupied by Catholics and where Protestants are now carrying on a vigorous evangelism.

Citing especially Latin America, Cardinal Bea said it was recognized that, since an estimated 70 per cent of the Protestant missionaries there belong to the United States, the World Council of Churches, the ecumenical movement is limited in its influence.

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Cardinal Bea said it is too early to speak of Rome's reaction or

position and policy with regard to the Russian Church's move. But he intimated he saw no reason for taking a negative stand. Nor did he appear to question the genuinely religious motivation of Patriarch Alexei of Moscow in making the bid for World Council membership.

PRIOR to meeting Cardinal Bea, this correspondent had been assured meanwhile by Protestants, Greek Orthodox and Roman Catholics that no conversions, even semi-official, are in prospect being held between the Vatican and the Ecumenical Patriarchate, despite the often-expressed desires of Patriarch Athenagoras and Pope John for measures to end the millenary schism between Rome and the Eastern Churches.

On this subject, the cardinal said he was not inclined to anticipate any significant action by the Ecumenical Patriarch until after the meeting of the Pan-Orthodox Synod, the first of which has not yet been set. Actually the formal preparation of the synod will begin only next September, when the Pro-Synod will meet.

This situation suggests a Rome parallel, since Pope John likewise is counting on a General Council to help prepare the way for Christian unity.

Turning to more general topics, Cardinal Bea opened one of the famous 15 volumes containing material gathered during the ante-preparatory phase of the Ecumenical Council, a carefully classified index to the multitude of suggestions sent from all over the world. These are listed by a phrase or clause, with indication of the author, and classified according to various areas of preparation. One of the pages of the index, Cardinal Bea pointed out with evident satisfaction, have to do with ecumenical questions.

Lutheran mother given custody of 3 Catholic sons

NEW YORK—The Appellate Division ruled here that three children could remain in the custody of their Lutheran mother although she had agreed, in a pre-wedding contract, to rear them as Catholics.

In announcing its decision the court said a ruling on the "enforceability" of the pre-wedding pact could be deterred until such time as the children are mature enough to receive religious instruction.

The mother, Ruth Begley of Brooklyn, had asked for permanent custody of the children—ages 2, 3 and 4—on the grounds that her agreement with her separated Catholic husband, Hugh Begley, Jr., was unconstitutional.

According to the ruling of the Appellate Division, the welfare of the three young boys "could be better served" through award of custody to the mother. It ruled in favor of the constitutionality of the pre-marital agreement to raise the children as Catholics.

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PAPER HONORS ATHLETES—Cathedral High School was honored in a special ceremony Monday by the Indianapolis Times for its outstanding athletic record during the past year. Shown above with the All-Sports Trophy given each year to the Indianapolis high school with the top sports record are, left to right: Brother Giles, C.S.C., principal; Father James P. Higgins, superintendent; and Richard D. Peters, editor of The Times. (Times photo by Ben Lawrence)

Plan new lighting system for St. Peter's Basilica

By MSGR. JAMES TUCEK

VATICAN CITY—On the feast of St. Peter, June 29, a new lighting system will be inaugurated in St. Peter's Basilica.

At the pull of a master switch 2,000 kilowatts of electrical current will flash through 125 miles of main-line cable and flood the basilica erected over the tomb of the Prince of the Apostles with such brilliance that it has not lighted its interior in its 400-year history.

Ever since Pope Julius II (1503-1513) decided to rebuild the basilica over St. Peter's tomb, the greatest artists and the finest materials have gone into its construction and constant maintenance. The masters who contributed to its construction and decoration read like a catalogue of the great artists, sculptors and architects of the centuries: Bramante, Michelangelo, Raphael, Bernini, Sangallo, Maderna, Valadier, Giottino and Canova, just to name a few.

But for centuries many of the mosaics, sculptures and gilded leafed stuccos have gone almost unappreciated. Hundreds of feet high from the floor in dimly lighted domes and vaultings, they have hardly been seen by the countless thousands who have come to marvel at the greatest temple ever built in God's honor.

CANDLES, torches and oil lamps were, of course, the illumination at the beginning. The exterior of the basilica, the great dome, the two lesser domes and the facade, were illuminated with oil lamps for the first time in 1653 for the election of Pope Alexander VII (1655-1667). Up until 1870 this spectacle was repeated, not only for the election of a new pope, but annually on the evening of Easter Sunday, the feast of St. Peter and Paul. After that date the days of canonizations and special events were added.

The illumination system will include the 38 statues of the founders of religious orders, each about 16 feet high, which line the nave. It will illuminate the 20 tombs of the popes in the upper church and will improve the illumination of the 90-foot high baldachin over the papal altar which stands above the tomb of St. Peter.

Electricity was introduced into the basilica shortly after the turn of the century. Gradually the lighting was increased and developed, but nothing was ever done on a grand and systematic scale until Pope Pius XII ordered a complete new lighting system to be worked out. This was begun in 1955. It was necessarily slow to protect artistic surfaces while thick walls wore out through to run the electric lines.

Great heights and vast areas added technical problems that had to be overcome. For example, the central dome is 200 feet from the floor and 138 feet in diameter. And again, the internal length of the basilica is 300 feet long.

ON JUNE 29 the illumination project begun six years ago will be completed. Lighting which has hitherto been confined to the main cupola and to only a part of the nave will be extended to the 10 minor domes and to the ceilings of the lateral chapels and side aisles. The masterful mosaics and fine stuccos in these areas will then be brought to full light for the first time since their creation.

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For the clergy DETROIT—Mike and camera-shy clergymen may acquire the "pro" assurance after completing an internship at the University of Detroit radio-TV center under the sponsorship of the Catholic Broadcasters Association. Designed for diocesan radio-TV directors and others interested in educational TV, the program will include everything from stepping up to the mike to meeting advertising executives, it was explained, trainee may choose only one area of the program or take the entire course, for a period of one to four weeks.

Teachers stress parents' rights

KARLSRUHE, Germany—The executive committee of Germany's Catholic Teachers' Association has declared that while the state Catholic Teachers' Association has declared that while the state should maintain standards in education the parents should determine the ideology in which their children are educated.

The committee issued its statement here at the association's annual meeting (May 24) while delegates of the association's 19,000 members held discussions on the subject, "Catholic education and the challenge of our times."

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Jesuit appointed to head law group BOSTON—A Jesuit priest-lawyer was named chairman here of a newly-established Massachusetts Bar Association Committee on the Judiciary to study "certain judicial practices which have been the subject of widespread criticism." The Rev. Robert F. Drinan, S.J., dean of the Boston College Law School, will head an 18-member committee including some of the most distinguished members of the legal profession in Massachusetts. A retired chief justice of the state supreme court, Judge Stanley E. Qua, will serve as honorary chairman and advisor for the committee.

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