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VOTING AND

Two legislative milestones in civil rights battle

By JOHN F. CRONIN, S.S.

When the Senate passed the Voting Rights Act of 1965 and sent it to President Johnson for signature, a milestone was passed in the fight for civil rights. This completed a vital piece of unfinished business in the historic Civil Rights Act of 1964.

Paradoxically, however, the Senate on the same day took another action which may in the long run be more important for Negro rights than the Voting Rights Act. The defeat of the so-called Dirksen amendment on reapportionment may well prove to be the capstone in the struggle for a fully integrated society.

The paradox may be explained in this fashion. The power to vote insures the Negro, and other minority citizens of the opportunity to secure basic civil rights. But the securing of civil rights is only a first, although highly necessary, step in the direction of full equality. Equally essential are the provision of good education, job opportunity, elimination of slums, and open housing.

NEGROES IN large northern cities already have the right to vote. But they are still largely confined to slums. Half of them live in poverty. Their unemployment rate is twice the national average. Among Negro teenagers the jobless rate has remained at the staggering total of 25%.

A somewhat similar situation exists in the South, where the full impact of the Voting Rights Act will be felt. In many southern states, and in most of the large cities in the South, the Negro does vote in large numbers. As a consequence, he is given fair and equal treatment by the police. He may serve on juries. He has elected fellow Negroes to state legislatures and has been courted by congressmen and some senators seeking election to Congress.

One indication of the power of the Negro vote in the South is the fact that a majority of Florida congressmen voted for the Voting Rights Act. Rep. Charles L. Weltner of Georgia made history by voting for the Civil Rights Act of 1964. Uudoubtedly he was voting his sincere convictions. But he was able to follow these convictions because of a large Negro voting population in Atlanta.

Projecting these trends into the future, it is safe to say that Selma, Bogalusa, and Americus are the last outposts of a losing struggle on the part of southern segregationists.

The change will be most radical in the very states that fought so hard against civil rights, because they contain such a large Negro population. Ten years from now, one may confidently expect, the governors of Alabama and Mississippi, and lesser officials in these states, will be comparable in stature and outlook to the governors of Georgia and Florida today or to the present mayor of Atlanta.

The author of this article is assistant director of the Social Action Department, National Catholic Welfare Conference. He testified before Congress in support of the Voting Rights Act along with representatives of the National Council of Churches and the Synagogue Council of America.

WE SHOULD NOT underestimate the extent and implications of this change. It is not merely that our democracy will become total for the first time in our history. More important is the change that will come about in the rural southern Negro. He will acquire a new sense of strength and dignity, now that he has ceased to be a second-class citizen.

But his economic problems will remain. Indeed, they will become intensified as further mechanization makes inroads into southern farming. More and more Negroes, and poor whites, will leave the land and crowd into the slums of cities, both in the South and in the North. Most of these will be uneducated and unskilled. This means that most will become unemployed—candidates for the relief rolls and possibly prisons, as they turn in desperation to crime and delinquency.

In the past, voting rights meant little to such persons. They insured for them the same treatment given to other poor—a license to exist, not really living and not quite dying. Local political authorities would treat them fairly, with no more discrimination than is visited on others who lack economic power. But nothing would be done to give them a chance to break out of the vicious circle of poverty, ignorance, and hopelessness.

Here is where the defeat of the amendment sponsored by Sen. Everett M. Dirksen of Illinois is so significant. The main reason why the city poor have been neglected in the past is that the cities have been outvoted in state legislatures by rural minorities.

THE PATTERN of rural domination of the states seemed hopelessly entrenched, until the Supreme Court struck down the system of unequal voting rights. Now cities and suburbs will have a fair voice in state assemblies. Congress too will feel the impact of the change, since the court has carried the same principle into federal elections.

It is true that Congress passed the Economic Opportunity Act before the Johnson landslide of 1964. But the inevitable troubles have arisen and will arise in the administration of so complex and pioneering a piece of legislation might have spelled its future doom, had Congress had the opportunity to revert into its traditional pattern of rural dominance.

Certain transitional aspects of the Voting Rights Act deserve comment. Many will be disappointed because some Negroes will be apathetic toward their rights. They will not register and vote, regardless of opportunity.

Some may be intimidated by fear of economic discrimination, even though the law protects them against harassment. Others may become tools of new political machines, selling their votes or blindly following their leaders. All this is to be expected, until a new and more literate generation of Negro voters arrives in the rural South.

There will be change in the civil rights movement as well. The emphasis in the future will be upon education, jobs and housing. Here, however, new techniques will be needed. Demonstrations, picketing, and other direct-action approaches will become less important. Poverty programs, political action to secure better quality schools in slum areas, and community action to improve housing and to make it more available to Negroes will be the favored programs of the future.

But these new programs of necessity must be long-range. They call for sustained, low-keyed dedication, not the high enthusiasm associated with the

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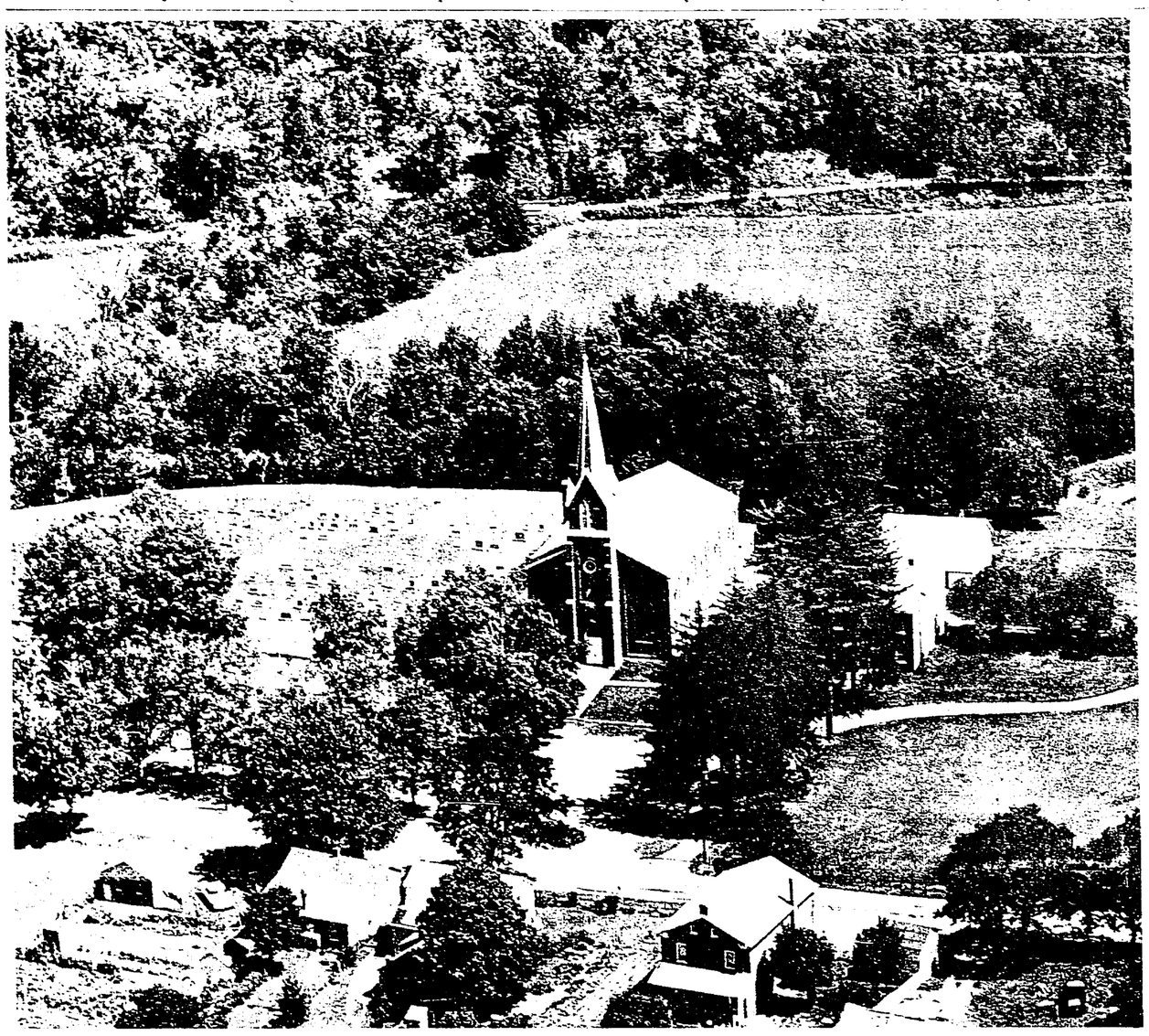

PILGRIMAGE SITE—Picturesque St. Mary-of-the-Rocks parish in Franklin County will be the destination of scores of pilgrims who will participate in devotions at the parish's historic Lourdes grotto on Sunday evening, Aug. 15. Ceremonies honoring Mary's Assumption have been held annually at the grotto for the past 41 years. (Story on Page 9)

Hiroshima bombing draws papal censure

CASTEL GANDOLFO, Italy — "May the world never again see a day of misfortune like that of Hiroshima," Pope Paul VI prayed during his usual appearance on the balcony of his summer home here.

In his brief but passionate discourse (Aug. 8), the Pope pleaded for outlawing of atomic weapons and reminded his hear-

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ers that only Christ can guarantee the supreme gifts of "brotherhood, peace and love."

Pope Paul declared:

"We extend to you our holiday welcome, you who are present here and those who are listening to our voice in St. Peter's Square.

"During these days, as you know, the entire world press has taken note of the 20th anniversary of the explosion of the atomic bomb at Hiroshima.

"The terror, ruin, destruction, grief and pity of that tremendous event have been amply and justly commented on.

"WE HAVE noted that official ceremonies in that most unhappy city, which has been modernly rebuilt, have been voluntarily and nobly without any political or polemic character whatsoever. And we have observed, looking at some publications which were sent to us, the picture of a group of persons who are crying and praying, honoring the memory of the innumerable victims of the infernal massacre and imploring humanity and asking God that this slaughter of human life, this outrage of civilization, may never repeat itself again. This is a pious human and moving gesture.

"And, we, who many times have likewise in various ways desired that atomic weapons may be banned, unite ourself with that plea and prayer and with that hope with this our humble Sunday prayer.

"We pray that never again

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the CRITERION

VOL. V, NO. 45 INDIANAPOLIS, INDIANA, AUGUST 13, 1965

FIVE-POINT STATEMENT

See government role in family planning

MIAMI BEACH, Fla.—A group of prominent Catholics has stated that government may properly conduct family planning programs, "so long as human life and personal rights are safeguarded and no coercion or pressure is exerted against individual moral choice."

This stand was taken by 36 Catholic leaders, including clergy, teachers, physicians and others. They expressed their views in a joint statement of "opinions" put forward as a "suggested basis for resolving" disputes over the government's role in family planning.

The statement was made public here in an address to the Family Law Section of the American Bar Association by Father Dexter Hanley, S.J., professor of law and director of the Institute of Law, Human Rights and Social Values at the Georgetown University Law Center in Washington, D.C. Father Hanley is one of the statement's signers.

IN HIS address, Father Hanley stressed that he was not speaking "for the Catholic Church or its religious leaders."

"There are many positions which Catholics take on this public policy matter, many of them differing from mine in whole or in part but reached for legitimate political and social reasons and not as the result of Catholic doctrine as such," he said.

The statement Father Hanley read covers five points, as follows:

"1) In a legitimate concern over public health, education and poverty, the government may properly establish programs which permit citizens to exercise a free choice in matters of responsible parenthoood in accordance with their moral standards.

"2) In such programs, the government may properly give information and assistance concerning medically accepted forms of family planning, so long as human life and personal rights are safeguarded and no coercion or pressure is exerted against individual moral choice.

"3) In such programs, the government should not imply a preference for any particular method of family planning.

"4) While norms of private morality may have social dimensions so affecting the common good as to justify opposition to public programs, private moral judgments regarding methods of family planning do not provide a basis for opposition to government programs.

"5) Although the use of public funds for purposes of family planning is not objectionable in principle, the manner in which such a program is implemented may pose issues requiring separate consideration.

"These opinions are submitted as being morally justified and in accordance with the traditional Catholic position on birth control. They are expressed out of a concern for civil liberty and freedom, and are based upon respect for the sincere consciences of our fellow citizens in this pluralistic society."

FATHER HANLEY stressed in his address that the public policy issue of whether government should finance and conduct family planning programs is separate from the issue of the morality of contraception. He cautioned advocates of government involvement in this area against claiming that a change on public policy would signify a change in Catholic moral teaching.

"As teachers of the Catholic religion," he said, "bishops and priests are primarily concerned with the moral questions involved in family planning. If

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Denies need for friction in Church

BRUSSELS, Belgium — Cardinal Leo Suenens of Malines-Brussels characterized as a "false dilemma for the Church" any supposed choice between remaining faithful to the past and being open for future development.

The cardinal said in a radio broadcast here that it is unwise and untrue to maintain that a "conflict of generations" must exist in the Church regarding the accomplishments of the Second Vatican Council.

"One would think it were necessary to choose between tradition and the past, on the one hand, and the attempt to make our apostolate relevant to the present and future, on the other. This is a completely false dilemma which Christians must reject totally. We must affirm that authentic tradition is and always will be the source of all vitality in the Church of God.

"GOD HAS spoken to all ages and for all men," Cardinal Suenens said. "But we are always tempted to interpret His message as it best suits us. That is why the Holy Spirit never ceases to keep the word of God alive in our hearts.

"This age of the council is an especially privileged one in the history of the Church. We have been given a bird's-eye view of the Holy Spirit at work. This is an age of great graces for the pope, the bishops who are assembled around him, and for the whole Church. Because of the grace of the Vatican Council, we are able to see the eternal truth of Christ with greater clarity, and love Him with increased warmth.

"There is no place in the Church for 'progressives' and 'conservatives,'" the cardinal said. "All of us must keep watch over the deposit of faith. But all of us must scrutinize that faith lovingly so that we

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Six nuns choose jail, but lawyers pay fines

CHICAGO — Six Sisters convicted here in the aftermath of a civil rights protest were ready to go to jail, but two Negro lawyers unexpectedly paid their fines.

The six Daughters of Charity of St. Vincent de Paul were found guilty and fined $25 each for obstructing traffic during a demonstration on June 12 in downtown Chicago.

After being found guilty, one of the Sisters approached Judge Lester Jankowski of the Circuit Court and told him they did not intend to pay their fines.

SISTER ANDREA said the group felt that whatever money they had was given them for educational and social work at their community's Marillac House in a Chicago public housing project and should not be used to meet the fines.

"Any money that comes to us must go to help the poor," Sister Andrea said.

"You leave me no choice," replied the judge, ordering that papers be drawn to commit the nuns to the House of Corrections to work out their fines.

At this point, two Negro attorneys, Maurice Scott, Jr., and Howard D. Geter, who were present during the trial but not involved in it, volunteered to pay the Sisters' fines. The judge accepted the offer.

RICHARD WALSH, an attorney for the Sisters and president of the Chicago Catholic Interracial Council, told newsmen that the Sisters wanted to identify with the poor they serve by not paying the fines.

The demonstration in which the nuns were arrested was one of a series here in protest against the rehiring of public school superintendent Benjamin Willis. Militant civil rights groups charge him with supporting de facto school segregation.

Two priests arrested at the same demonstration are due to appear in court on September 22. They are Father Thomas V. Millea, assistant at Presentation church, and Father Richard F. Morrisroe, assistant at St. Columbanus church.

Marillac House, where the Daughters of Charity are stationed, is a pioneer social welfare center. The nuns live in the housing project and conduct classes and offer counseling services in apartments within the project.

Franklin church dedication set

FRANKLIN, Ind—Acrhbishop Schulte will bless the new St. Rose of Lima Church here at 4:30 p.m. Sunday, August 29. Mass will follow the blessing.

The new parish church, completed this spring, replaces antiquated facilities across the city. A new rectory is also nearing completion adjacent to the church. Father Paul English is pastor.

Pope urges confidence in Church

CASTEL GANDOLFO, Italy—Pope Paul VI called on modern man troubled by doubts and anxieties to have confidence in the Church and the papacy.

He told his weekly general audience that those who are worried about the possibility of applying unchanging dogma to the changing conditions of modern times need "confidence in the Church and particularly in this chair (of St. Peter) because of the attitude it firmly and faithfully maintains regarding the religious truth it derives from the revelation entrusted to it by Christ."

HE DESCRIBED the Church's attitude as "dogmatic, that is founded not on its own learning but on the word of God made understandable by the Holy Spirit and transmitted by teaching which derives its authority from . . . the only true teacher, Christ the Lord."

"It is an attitude," the Pope continued, "which does not allow ambiguity, subjective interpretation, confusion, corruption or contradiction in the message of salvation.

"THIS ATTITUDE does not weaken souls, does not preclude individual scientific investigation if it is truly scientific, but indeed stimulates minds to think, make progress and pray. It is an attitude which does not make us proud, as if we were the fortunate and exclusive possessors of truth, but rather makes us strong and courageous in defending it, prompted by love."

Departure set

NEW ORLEANS—Archbishop John J. Cody will leave New Orleans by train on August 22 for Chicago, where he will be enthroned two days later as archbishop of Chicago.

Red radio cites Pope's message

BONN, Germany—Radio Moscow broadcast an appeal to "all men of good will" to heed Pope Paul's remarks on the 20th anniversary of the Hiroshima bombing.

In an appearance on the balcony of his summer home in Castel Gandolfo (Aug. 8), Pope Paul pleaded for the outlawing of atomic weapons, and prayed that "the world may never again see a day of misfortune like that of Hiroshima."

Radio Moscow said the Pope's message was a "noble call," and urged that it be taken to heart by "all who have charge of mankind's future."

TO HELP THE CAUSE—Three Chartrand High School seniors above finish the installation of the new football scoreboard on the school's athletic field in preparation for a series of "home games" this fall. From left, Steve Topmiller, Steve Huth and Joe Moore are among several student workers this summer at Chartrand getting the field "in shape." The Chartrand "Rams" will begin their second varsity football schedule in September, with home games planned for the first time on their own field. (Staff photo)

CLERGY AND LAITY

By YVES CONGAR, O.P.
(Herder Correspondence Feature Service)

(Father Yves Congar, O.P., is presently living in the Dominican monastery in Strasbourg, where he devotes much of his time to writing. His major theological and political essays are now being prepared for publication by Herder and Herder.)

THERE was a time once, in the Middle Ages to be exact, when innumerable texts were cited by members of the clergy which likened the laity to the obscure or mean term in comparisons where the glorious or noble term was applied to the clergy.

Thus, for example, the clergy were the day, and the laity the night. The clergy were the heavens, the laity the earth. The clergy were like gods or angels, the laity like beasts of burden. Texts were quoted from Scripture, such as Job I, 14, that "the oxen were ploughing, and the asses feeding beside them;" or Numbers 22, 22, that "Balaam was riding on his ass," and in either case, as we can by now guess, the laity was not doing any ploughing, and wasn't Balaam.

In the Middle Ages, however, these quotations were cited in connection with defining the judicial roles of the clergy and laity, and though they were meant as proof that the laity were to be allotted a minor role, they did not have the scornful and insulting sense they now have.

Though nowadays such quotations are not summoned from Scripture, or such comparisons made, and even though we are entering on the enlightened days of lay-clergy relations, there are a good many priests who, consciously or unconsciously, consider themselves as Balaam, and alas, by the neglect of tradition, there are a good many laymen who do not seem to mind supporting Balaam.

THE COMPARISONS of the Middle Ages, in addition, belonged to a whole context of ideas and values, among them a scale of values of very monastic inspiration; a strictly gradated society, where education and wealth counted most; a society subject, or meaning to be subject, to "holy Church," which is to say to the priesthood; and finally, in harmony with all this, a priesthood or "holy Church" regarding itself very largely as authority.

As the Second Vatican Council's "Constitution on the Church" has affirmed, there is no longer true tension between a Church purely the Church and a world truly the world. Tensions exist, of course, they are everywhere, but they have to do with the interior of the Church. In the Middle Ages, there was tension between clerics and laymen, culminating in the incredible statement of Pope Boniface VIII, calmly announced as if it were self-evident: "That the laity have always been extremely hostile to the clergy is what we learn from antiquity, and what the experience of the present time makes abundantly evident."

The condition of the laity was to change with the birth of the modern world, of a world, that is, which was really a world, and therefore lay. Up to then, the only serviceable laymen in the Church were the feudal princes who inaugurated Christendom. The world of Christendom (that unreal world) was maintained subject to the authority of "holy Church." But when the age of criticism began, when men seized their independence, a real world was found, or refound, outside the Church and face to face with her. Laymen rose up to take their part in the Church's life.

By the time of the French Revolution, however, this face-to-face independence had in large measure transformed into hostile and alien opposition. But when laymen rose to the defense of the Church—Chateaubriand, Daniel O'Connell, Ozanam—they encountered bitter opposition from the clergy. It was their own duty, the clergy thought, to defend their authority.

Such reactions may now seem like ancient history. The declarations of modern popes, bishops, pastors, and theologians calling on the laity to take their part in the Church's work, and not only on the temporal side, are so numerous and emphatic, so fresh in men's minds, that there is no need to quote from them.

What has happened? Quite simply, that there is now a world—and what a world!—which is truly a world, and that we know it. For it is not enough for a world to exist: we must know it as such, and reckon with it. It could easily be shown today that wherever the Church is not faced with this "brave new world" of the Church, or does not realize that she is, traces are still to be found of those internal tensions, so futile and petty, which were so evident in the Middle Ages.

The lesson of history is very clear. It will dominate all that I have to say here. History shows that the apostolate of the laity is only taken seriously when a real "world" exists to confront the Church, and the Church is aware of it. Then the tension is felt for what it is, a tension between the Church—sacrament to the world, as the "Constitution on the Church" says—and the world that must be sacramentalized.

BUT BEFORE the Church can go forth to be the sacrament to the world, she must first find interior rapprochement. This means, of course, that Balaam must dismount, forever. I take the liberty of quoting from a letter from a lay friend of mine who is, as they say, in the thick of Church renewal. He writes:

"I have rarely met ecclesiastics who played ball with the laity. They declare that they expect things from them, but in fact they expect practically nothing, or else they expect them to deputize or supply services. How can one escape the impression of a farce? The result is known in advance. The layman is always more or less a subordinate agent, or else a good boy. How often have I heard priests or bishops speak of our laymen. The higher one goes in the scale of ecclesiastical duties, the stronger grows the impression that in practice the laity hardly count. The latest illustration of this is surely the preparation for the council, typically clerical. Behind the most sympathetic declarations, and in spite of remarkable (and remarked) exceptions, an unconscious clericalism is widespread, the product not so much of bad intentions, as of bad customs."

The illustration he quotes is perfectly true. Lay people have given their suggestions to the commission on the laity, but they are not represented on it. A layman sits on the commission for seminary studies, but he is a member of a secular institute, which means that anthropologically speaking he is not a real layman. Yes, it is true that laymen have not been invited to take a real part in the Second Vatican Council. They sit on the sidelines. They . . . observe.

Before the council, there was its preparation. That has been the work of the professionals and the experts, most of whom were not bishops. There was nothing to prevent laymen from having a place among these experts, at least in the capacity of consultors. Practically nothing of this sort has happened; once again, the exception only serves to prove the rule. Is this not a strong indication that many clergy still have an inadequate appreciation of the laity. That they still think the Church has a caste system, an especial, clerical esprit de corps?

LET US ADMIT that this has in fact, been the case. I propose now to analyze briefly the reasons or the roots of this deficiency. Our analysis will at least hold good for the cases mentioned above where the Church has not yet confronted the world. And in any case, it will give us an idea of the conditions that must be met before the clergy can form true respect for the apostolate of the laity.

First, there has been and to some extent still is an ecclesiological and pastoral deficiency among the clergy. This is bound up with our admirable Catholic objectivity: the most insidious temptations are not the common, blatant ones, but those that are noble and concealed. Now with Catholics, belief is guaranteed in objectively defined dogma, in the infallible statement of the catechism, the encyclicals, our theology manuals, our Denzingers. The conduct to be followed in almost any circumstance is determined in a whole system of jurisprudence and casuistry; we have only to consult a good author or a review for priests. Worship is regulated by rubrics. The prayer I as a priest am obliged to offer is ruled by an ordo printed eighteen months in advance. The administration of the sacraments is prescribed and defined not only in its liturgical and ritual aspect, but as a pastoral action — which derives in turn from a known system of casuistry and jurisprudence.

The grandeur of all this is the objectivity of the order of salvation; it is a source of great and joyful freedom, for instead of undertaking the effort of creation in doctrine and liturgy, I can unite myself very freely and flexibly to what is there, offered and given from the beginning, as a spiritual home awaiting me. Yes, in that Catholic objectivity there is all the assurance of a home.

But there is a great and by no means imaginary danger that the assurance of the system may let us out of performing, in all this, a spiritual, personal act. We run the risk of treating faith and worship, the liturgical actions, as ready-made things, of which we who are priests are hardly more than mechanical transmitters. It requires an intense effort on the part of us priests to ensure that each of our pastoral acts map represent so many spiritual acts. That we have not always made this effort is one reason why we have sometimes also regarded the laity only as mechanical recipients of these ready-made things.

A SECOND deficiency is a deficiency of anthropology. If priests have too little faith in the laity, it is no doubt because they have too little faith in man. Certain priests practically never get near the sort of men who are fully engaged in the stern competition of the world. Priests often give the impression that they are carrying out a role, a program of obligations, rather than being at their service, to help them practice, in their actual life, that anthropology of God outlined in Scripture.

Clearly, in this pastoral situation, the relations between priest and layman can only be one of full collaboration, of apostolic and missionary action in common. I wish I had the space to go into detail on how this collaboration could be effected—though one consolation is that we no longer, thank God, lack good books on the subject, though they are not numerous.

One final point, to repeat: it has sometimes happened that the world has been to some extent the Church, when "Church" meant the Christian society. In those conditions, however, not only did the Church tend to adapt the ways of the world, but the tensions were readily transferred from without to within, and were set up between clergy and laity. But when there is not really a world, then there is not really a laity. If the world is not taken seriously, neither is the laity. When the Church is confronted with a world which is really a world, she is aware of herself, both as being something else, eschatological, and as having a mission to the world, and the responsibility for the world, for the sake of Jesus Christ and his kingdom. This mission and responsibility is also the layman's.

TO PROFESS VOWS—Brother Daniel P. McGinley, C.S.C., son of Mr. and Mrs. John McGinley of Indianapolis, will make his first profession of vows as a Holy Cross Brother on August 16 at St. Joseph Novitiate, Rolling Prairie, Ind. A 1963 graduate of Cathedral High School, he will continue his college studies at St. Edward's University, Austin, Texas.

10,000 Poles start pilgrimage

BERLIN—Some 10,000 Polish Catholics began a 130-mile pilgrimage from Warsaw to the shrine of Our Lady of Czestochowa in central Poland.

Cardinal Stefan Wyszynski warned them of possible harassment by communists and urged them to show patience and forbearance. Although the pilgrimage has official sanction, the authorities have sought to limit the marches.

Among the pilgrims were 25 seminarians from Orchard Lake, Mich., who were spending a month in Poland.

Ukrainians called 'martyrs'

MUNICH, Germany—Ukrainian-rite Catholics form the "Church of one million martyrs," according to the apostolic exarch for Ukrainian-rite Catholics in Germany.

Bishop Platon Kornyljak spoke in Munich at the national convention of Ukrainians in Germany. Approximately 12,000 of the 20,000 Ukrainians living in Germany belong to the Ukrainian Catholic Church.

Bishop Kornyljak said the Ukraine would not have been able to tolerate its sufferings without the support of its priests. "Many priests have gone with their parishes into Siberian exile," he said. "But wherever priests and people live together, the Church is not dead."

THE CHURCH AND THE WORLD

Pope's peace message — Tuition grants

The Vatican

♦ A Vatican official has confirmed that Pope Paul VI recently sent a message to Sudanese Prime Minister Mohammed Ahmed Mahgoub, urging him to end hostilities in the southern part of that African nation. The official also confirmed that a papal message was sent to Bishop Ireneus Dud for Wau—who was shot at during the fighting—to help as far as possible in arranging a peaceful settlement. Meanwhile it has been reported from the Sudan's capital city of Khartoum that Premier Mahgoub has answered the Pope's appeal by calling on the Pontiff to advise rebels to cease fighting and negotiate with the government.

At home

♦ MADISON, Wis. — The state legislature has approved a plan for tuition grants of up to $250 per semester to students in non-public colleges and universities and other post-high school institutions in Wisconsin. Grants totaling $2.4 million over the next two years will be available to fulltime students in such schools, including church-related ones. The amount of the grant to a particular student will depend on the income of his parents or guardian.

♦ DES MOINES, Iowa—Parochial and other private school students enrolled in shared-time classes in public school are entitled to tax-paid rides on public school buses. The ruling by the state's attorney general will enable non-public school pupils to ride on public school buses in this state for the first time in 20 years.

♦ PITTSBURGH—Bishop John J. Wright of Pittsburgh and the diocese's Catholic School Board have pledged support for the city public schools' attempt to obtain increased state subsidies. Public school officials say they face a crisis in financing new buildings, new programs and increased staffs, and that local financing measures have been exhausted.

♦ WASHINGTON — The Office of Economic Opportunity has announced what it called the boldest effort yet to help the poor—a $7.5 million Mississippi project initiated by the Catholic Diocese of Natchez - Jackson. The two-year project will aim at benefiting 100,000 poor in Mississippi, using Catholic institutions across the state as training sites under the direction of an interracial, non-sectarian corporation. Sargent Shriver, OEO director, said the project "could well serve as an example to other states."

Abroad

♦ POPAYAN, Colombia—Archbishop Miquel Angel Arce of Popayan has strongly criticized a judge who ordered the arrest of three Swiss priests for the alleged theft of a valuable monstrance. The Archbishop said the judge "started the process against priests without informing the archdiocesan ordinariat, contrary to the provisions of law."

♦ PANAMA CITY — Bishop Mark McGrath of Santiago di Veraguas said that universities—though meant to be centers for thought and formation—are, "in many respects, divorced from reality." He criticized the universities for a "stern structure, inherited from the past century," that fails to understand the "intrinsic and necessary communication" among all branches of learning. The diffusion of schools makes the "true university intention of coordinated teaching and research impossible," he said.

♦ BUENOS AIRES, Argentina—Cardinal Antonio Caggiano assured Vice President Carlos H. Perette of Argentina that he will continue to make pronouncements on the country's socio-economic problems, despite the criticism he has received from some labor groups. When the cardinal expressed disapproval of the sit-down strike at the Fiat-Concord automobile plant in Cordoba the General Confederation of Labor issued a statement saying that the Argentine prelate "too frequently makes pronouncements on labor, economic and social questions."

♦ Argentine President Arturo Illia has told Archbishop Emmanuele Clarizio, apostolic nuncio to the Dominican Republic, that this country will aid the strife-torn West Indian nation. He promised the nuncio, who same here to arrange for economic aid, that Argentina "is willing to make every effort for the resurgence of the Dominican people while respecting their true interests." The Dominican Republic is still without a government following civil strife between a military junta and rebels.

♦ SANTIAGO, Chile—A spokesman for the archdiocese of Santiago has stated that the Chilean government was justified in expropriating 930 acres of Church-owned farm land in Linares province. The state took the property as part of its land reform program under a law which permits it to take estates "in a state of abandonment or notoriously poorly exploited." The government has agreed to pay $10,000 for the property. The Catholic Church in Chile has already started a land reform program in which all of its estates will be turned over to the people working on them as soon as the legal situation permits.

♦ RIO DE JANEIRO — The archbishop of Rio de Janeiro asserted that the Brazilian communist party is reorganizing after being put temporarily out of action by the revolution of 16 months ago. In his weekly radio broadcast, Cardinal Jaime de Barros Camara charged that "the embassies of the USSR, Poland and Czechoslovakia are distributing money for the communists to reorganize their fight against the present government." The communist party has been illegal in Brazil since shortly after World War II.

♦ PASTO, Colombia—The Oratorian Fathers of Pasto in southwest Colombia have divided 5,500 acres of Church land and parcelled it out to farm workers. They said they hope that this will serve as an example to owners to large land holdings in Colombia to do likewise. several Colombian dioceses have already transferred areas of Church land to farmers.

♦ SANTIAGO, Spain — The Young Catholic Workers (YCW) have demanded an active role in industrial management, including knowledge of its problems and structure, and creation of an atmosphere of partnership and responsibility.

♦ MADRID—A spokesman for the archdiocese of Madrid acknowledged that the financial income of parishes has dropped since contributions for religious services were put on a voluntary basis. Last March, 20 parishes in Madrid discontinued the practice of demanding fees for religious services. In place of fees they asked for contributions on an anonymous and voluntary basis. The spokesman did not specify the amount of reduction in parish incomes, but said it is considerable. He said that parishes with the greatest incomes are those with the highest percentage of young working-class couples.

♦ PARIS — Approximately 400 French seminarians, Religious and laymen will work as voluntary teachers in mission schools in Africa during their period of required military service. At the request of the ministry for cooperation with African States, the recruits will be excused from service in the military forces and will be assigned to various mission stations which will provide them lodging and food.

♦ LONDON—A storm of protest has met the decision of the English Jesuits to close their well known college of Beaumont. Faced by angry protests of parents and alumni, they have now offered to hand it over to the laity to run. The Jesuits were forced into their move by increasing demands elsewhere, including the developing missionary territories served by the Jesuits' English province and also by a shortage of new vocations.

♦ BANGALORE, India — Cardinal Valerian Gracias of Bombay declared here that India's birth control policy is morally unsound and almost suicidal. The speech was the first Church pronouncement in many months on the government's birth control program. A "propaganda week" was held throughout the country last month with newspaper publicity, advertisements and meetings to popularize the "plastic loop" method of birth prevention.

Bishop Gallagher is consecrated

CLEVELAND, O.—The Most Reverend Raymond J. Gallagher was consecrated bishop of the Lafayette (Ind.) diocese in the Cathedral of St. John the Evangelist here August 11. Archbishop Egidio Vagnozzi, Apostolic Delegate to the United States, was the principal consecrating prelate.

Bishop Gallagher, a native of Cleveland, will be formally installed as bishop of Lafayette at 4 p.m. Monday, Aug. 23, in St. Mary's Cathedral there. Archbishop Schulte, of Indianapolis, will preside as Metropolitan of the Province of Indiana.

To visit missions

NOTRE DAME, Ind.—Father Howard J. Kenna, C.S.C., superior of the Indiana province of the Holy Cross Fathers, will visit missions conducted by the province in the diocese of Fort Portal, Uganda, in mid-August. Some 25 Holy Cross priests and 20 Brothers are working in the diocese.

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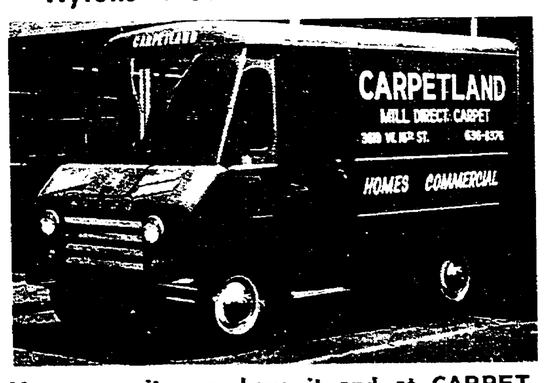

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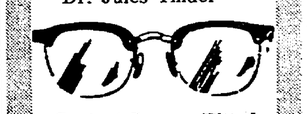
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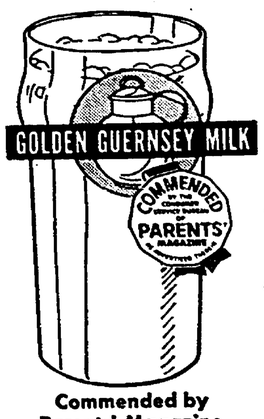

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Now...for Catholics of all ages and Catholic families of all sizes—

This remarkable new "extra cash" Catholic Hospital Plan has been created just for you—regardless of the kind of health insurance you already have!

Now, with no qualifications whatsoever, you can enroll yourself and all eligible members of your family in this valuable extra protection health plan if you mail your Enrollment Form no later than Midnight, Sept. 11, 1965 —and you get your first month for only $1.00!

This could well be the most important news you've heard in years! Now *you* may enjoy a special low-cost health protection plan that pays "extra cash" direct to you when a sudden accident or an unexpected sickness hospitalizes you or a member of your family!

At last, a long-respected insurance company (Mutual Protective Insurance Company, specializing in *health insurance for Catholics* for over 35 years) has created a *brand new health plan*, especially for *Catholics* like yourself! It is called the—CATHOLIC HOSPITAL PLAN.

"Try" This Plan For Only $1.00

To make it easy for you to "try" this new plan and see for yourself just how it can benefit *you* and *your* family, we now make you this *no strings* "introductory" offer:

You can qualify for this new Plan during this limited enrollment period—*without having to see a company representative—and without any red tape whatsoever!* You can enroll yourself and all eligible members of your family and get your first month *for only $1.00!*

And, after you receive your policy, *if for any reason you decide you don't want it, you may return it within 10 days and your dollar will be promptly refunded!*

How The Catholic Hospital Plan Differs From Ordinary Health Insurance

What is so unusual about the new Catholic Hospital Plan—and why should it especially interest *you?*

As a Catholic, it is to your advantage to go to a *Catholic* hospital when sickness or accident strikes. In a Catholic hospital, you not only have your physical needs cared for, but you have the comfort of having spiritual guidance always available. In addition, you will be *sure* of receiving the sort of medical treatment that is in strict accordance with the ethical and religious directives of the Church. (Of course, even if you enter a *non*-Catholic hospital, you will be covered under the Catholic Hospital Plan.)

You may agree that Catholics *should* be encouraged to go to Catholic hospitals, but you may already have some hospital insurance and you may be wondering—why do I need more?

Because *no matter what other insurance you now carry, it simply won't cover everything!*

Think for a moment—in these days of rising medical costs, would your present insurance cover *all* your hospital bills? All your surgical and in-hospital doctor's bills? All the medicines, drugs, supplies and the many *other* extras? Probably not.

And even if *all* your medical and hospital bills *were* covered, what about all your *other* expenses—the bills that keep piling up at home—the tremendous and costly upset to your budget, your reserves and your family life?

If you, as husband, father and breadwinner are suddenly hospitalized, your income stops, your expenses go up. Even if you have some kind of "salary insurance" it probably won't come close to replacing your full-time pay. *If your wife is suddenly hospitalized,* who will look after the family, do the laundry, the marketing, the cleaning? You may have to take time off from your job—or hire full-time domestic help—to take care of things at home. *If one of your children is suddenly hospitalized,* you will certainly spare no expense. *If you're a senior citizen,* with *limited reserves, and are suddenly hospitalized,* even with Medicare, where will the "extra" money you need come from?

Without any *extra cash protection* in case of a hospital emergency, debts may be incurred, savings may be lost, peace of mind may be shattered—and even recovery can be seriously delayed.

How The Plan Protects You And Your Family

Now, with the unique protection of the Catholic Hospital Plan, you can avoid these worries—because you can be assured of *extra cash income* when you or any covered member of your family goes to the hospital—to keep you out of debt, to keep your savings intact, to speed recovery by easing your worried mind! No matter how large your family, no matter what your age or occupation and *without any other qualifications whatsoever,* you can choose any of *four* low-cost plans, specially tailored to suit your family's needs.

CHOOSE THE PLAN THAT SUITS YOU BEST—
Only $1.00 for your first month's coverage

$10,000 MAXIMUM—ALL-FAMILY PLAN! $100 a week ($14.28 a day) extra cash income for you. $75 weekly ($10.71 daily) for your wife. $50 weekly ($7.14 daily) for each of your eligible children.

$7,500 MAXIMUM—ONE-PARENT FAMILY PLAN: $100 weekly ($14.28 daily) for you. $50 weekly ($7.14 daily) for each of your eligible children.

$7,500 MAXIMUM—HUSBAND-WIFE PLAN: $100 weekly ($14.28 daily) for you. $75 weekly ($10.71 daily) for your wife.

$5,000 MAXIMUM—INDIVIDUAL PLAN: $100 a week ($14.28 a day) for you.

If yours is a young, growing family, then we recommend the All-Family Plan. You and your wife are covered for all new sicknesses and accidents (including *maternity benefits,* after your policy has been in force for 10 months). And *all* your unmarried dependent *children* between 3 months of age and under 21 are included *at no extra cost* as long as they live at home. (This includes not only your present children but any children you may have in the months and years to come.)

If you are the *only* parent living with your children, we suggest the One-Parent Family Plan. This covers you and all eligible children living at home between 3 months of age and under 21. Under this plan, of course, future additions are not included since no maternity benefit is provided in the One-Parent Family Plan.

On *all* plans, your cash benefits are paid from the *very first day* you enter the hospital, for as long—and for as many times—as you are hospitalized, right up to the maximum (Aggregate of Benefits) of the plan you select.

Important: Here is another real "plus"—if you have been told that anyone in your family is "uninsurable"! Even if one of your covered family members has suffered from *chronic* ailments in the past, the kinds of conditions that come back again and again or are likely to recur, *the Catholic Hospital Plan will cover these pre-existing conditions after your policy has been in force for two years!*

But whether or not you have had a chronic ailment, the Catholic Hospital Plan will cover any accident *immediately, the very day your policy goes into effect*—and for any new sickness after your policy is 30 days old. There are only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the All-Family Plan), war, military service, nervous or mental disease or disorder, suicide, alcoholism or drug addiction, or if something happens "on the job" and is covered by Workmen's Compensation or Employers Liability Laws. You are free to go to any hospital of your own choice that makes a charge for room and board service, with these exceptions only: nursing homes, convalescent units of hospitals, Federal hospitals, or any hospital primarily for treatment of tuberculosis, alcoholism, drug addiction, or nervous or mental disorder.

In addition to the important hospital benefits, you get all these valuable "extra" features:

Every Month More Money Is "Deposited" To Your "Health-Bank Account"!

Here's a wonderful bonus feature you get, no matter which plan you choose—it's almost like having an *extra* "Bank Account"! When your policy is issued, we immediately "deposit" into your "Health-Bank Account" the maximum amount of your policy—$10,000.00, $7,500.00 or $5,000.00 (depending upon the Aggregate of Benefits of your plan). Then, *every* month your policy is in force, an amount *equal* to your regular monthly premium (including your first month) is actually *added* to your maximum! When you have claims, your benefits are simply "withdrawn" from your "account." It's just like putting money in and taking it out of a bank account.

Accidental Death Benefit—Paid To Your Parish

In the event of the death (within 90 days of an accident) of any person covered under the Catholic Hospital Plan, $500 will be paid to the covered person's parish, subject to the maximum (Aggregate of Benefits) of your policy. If you wish to name a beneficiary other than your parish, check the box on your Enrollment Form and a *change* form will be sent to you along with your policy.

Special Feature for Peace of Mind and Security

For as long as you live and continue to pay your premiums, we will never cancel or refuse to renew your policy for health reasons—and we guarantee that we will never cancel, modify or terminate your policy unless we decline renewal on all policies of this type in your *entire* state or until the maximum (Aggregate of Benefits) of your policy has been paid.

Carry As Much Other Health Insurance As You Wish!

Yes, the Catholic Hospital Plan pays you *in addition* to any health insurance you carry, whether individual or group! *Furthermore, all your benefits are tax-free!*

Surprisingly Low-Cost

Membership in the Catholic Hospital Plan costs considerably *less* than you might expect. You pay only $1.00 for your first month's coverage (regardless of your plan), then only $7.95 a month for the All-Family Plan; only $5.95 a month for the One-Parent Family Plan; only $5.75 for the Husband-Wife Plan; and the Individual Plan costs only $3.25. (When you become 65—or if you are 65 or over now—special Senior Citizen rates apply. See how low they are in the box following.) And remember, regardless of *age, size* of family or the *plan* you select, *you can now enroll and get your first month's coverage for only $1.00!*

SPECIAL NOTE IF YOU ARE OVER 65

Even though Medicare will pay most of your hospital expenses—when it goes into effect—it still will not cover *all* of your needs. During this limited enrollment, you can get the *extra* cash protection needed during the *high-risk* senior years simply by filling out the Enrollment Form below *without any other qualifications!*

It's a fact that people over 65 are *greater* risks. They go to hospitals more often and have *larger* hospital bills than any other age group. That's exactly why senior citizens need *more* protection! And that's why some hospital plans won't accept them or charge rates beyond their means. But the Catholic Hospital Plan not only accepts you regardless of age, it gives you easy-to-carry protection that is *within your means.* If you are over 65 now, or when you become 65, the following modest monthly increase applies. (This is the *only increase* that can ever be made as long as you continue your policy in force):

Female on All-Family or Husband-Wife Plan	$2.25
Female on One-Parent or Individual Plan	3.00
Male on any Plan	3.00

ARE YOUR PARENTS SENIOR CITIZENS?

Most senior citizens guard against becoming a "burden." But too often their insurance won't meet today's high hospital costs. Even Medicare won't take care of everything. A serious condition requiring hospitalization can mean the end of their reserves and loss of independence. To honor their independence and safeguard *your own* reserves, enroll your parents in the Catholic Hospital Plan during this limited enrollment. Have the parent to be enrolled complete and sign the Enrollment Form, but enter *your* address c/o your name. (Example: c/o John M. Jones, 120 Main Street, Anytown, U.S.A.) We will send the policy and premium notices to you. Just enclose $1 for the first month's coverage.

How Can We Do It?

At this point, you must be asking, "How can we offer so much for so little?" The answer is simple: We have *lower sales costs!* The Catholic Hospital Plan is a *mass enrollment plan* and a large volume of policies is issued *only* during certain limited enrollment periods. And all business is conducted directly between you and the company by mail. *No salesmen are used.* There are no costly investigations or any extra fees for you to pay. It all adds up to *real savings* we share with you by giving you *top* protection at *lower* cost.

A Respected Company

In addition to the exceptional value of the Catholic Hospital Plan—the low-cost, the high benefits, the ease of enrollment—you get something even more valuable: Your policy is backed by the resources, integrity and reputation of the *Mutual Protective Insurance Company,* "The Catholic's Company," specializing in low-cost protection for Catholics all across America for more than 35 years. Catholics everywhere, possibly right in your own community (including many priests), know about us and may be insured by us. Many Catholic school children have for years enjoyed Mutual Protective coverage. Serving policyholders throughout the United States direct by mail, Mutual Protective has its headquarters in Omaha, Nebraska, where it is incorporated and licensed.

Easy To Enroll—No Red Tape—No Salesman Will Call

If you enroll now, during this limited enrollment period there are *no other qualifications* other than to complete and mail the Enrollment Form below. We will issue your Catholic Hospital Benefit Policy (Form P147 Series) *immediately*—the same day we receive your Form. This *automatically* puts your policy in force. Along with your policy, you will receive a simple, easy-to-use Claim Form. Should you at any time *need* your benefits, you can be *sure* that your claim will be handled promptly.

As a Catholic, doesn't it make good sense for you to be protected by a *Catholic* health plan, should you or a member of your family be stricken by sickness or accident and suddenly hospitalized? Why not take a moment *right now* and fill out your Enrollment Form. Then mail it promptly *with only $1.00*—"introductory" cost for your first month's coverage.

Money-Back Guarantee

When you receive your policy, you'll see that it is direct, honest, easy-to-understand. *But if for any reason whatsoever you decide that you don't want it, you may return it within 10 days and we will promptly refund your dollar.*

Please Note: Because this is a limited enrollment, we can only accept enrollments postmarked on or before Sept. 11, 1965. But *please don't wait until that date!* It is important that you act today! The sooner we receive your Form, the sooner your Catholic Hospital Plan will cover you and your family. *We cannot cover you if your policy is not in force!*

19 Important Questions Answered
ABOUT THE NEW CATHOLIC HOSPITAL PLAN

1. What *is* the Catholic Hospital Plan?

The Catholic Hospital Plan is a brand-new, low-cost health protection plan—created especially for Catholics—that pays *extra cash income* direct to you when covered accident or illness hospitalizes you or a member of your family.

2. Why should the Catholic Hospital Plan be of special interest to me?

When you go to a Catholic hospital, you know that the physical and spiritual care you receive is in strict accordance with the ethical and religious directives of the Church. Under the Catholic Hospital Plan, your benefits are payable in both Catholic and non-Catholic hospitals.

3. Why do I need the Catholic Hospital Plan in addition to my regular insurance?

Probably your present hospital insurance won't cover *all* your hospital expenses, but even if it does, you will *still* need help to cover all your household expenses when you are hospitalized.

4. Can I collect even though I carry other health insurance?

Yes, the Catholic Hospital Plan pays you in addition to any health insurance you carry, whether individual or group. And all your benefits are tax-free!

5. Is there a lot of red tape to qualify?

None at all. Your *only* qualification is to complete and mail your Enrollment Form by the deadline date shown on the form below.

6. Which plan should *I* choose?

You may choose any of *four* low-cost plans—you can actually select the *exact* plan that suits *you* best!

If yours is a young, growing family, we recommend the ALL-FAMILY PLAN. You and your wife are covered for all new sicknesses and accidents. (Maternity benefits are included after your policy has been in force for 10 months.) All your unmarried dependent children (and future additions) between 3 months and under 21 are included, at no extra cost, as long as they live at home.

If you are the only parent living with your children, we suggest the ONE-PARENT FAMILY PLAN. This covers you and all eligible children living at home between 3 months of age and under 21. Under this plan, of course, future additions are not included since no maternity benefit is provided in the ONE-PARENT FAMILY PLAN.

If you have no children, or if your children are grown and no longer dependent on you, you will want the HUSBAND-WIFE PLAN.

Or, if you are living by yourself, you will want the INDIVIDUAL PLAN.

7. If I become hospitalized, when do my benefits begin?

On *all* plans, your cash benefits are paid from the very first day you enter the hospital, for as long—and for as many times—as you are hospitalized, up to the maximum (Aggregate of Benefits) of the plan you choose.

8. How much can I be paid?

Each plan has its own "Aggregate of Benefits," what we call the maximum.

For example, under the ALL-FAMILY PLAN, *the maximum is $10,000*—$100 a week ($14.28 a day) extra cash income for you; $75 weekly ($10.71 daily) for your wife; $50 weekly ($7.14 daily) for each of your eligible children.

Under the ONE-PARENT PLAN, *the maximum is $7,500* — $100 weekly ($14.28 daily) for you; $50 weekly ($7.14 daily) for each of your eligible children.

Under the HUSBAND-WIFE PLAN, *the maximum is $7,500* — $100 weekly ($14.28 daily) for you; $75 weekly ($10.71 daily) for your wife.

Under the INDIVIDUAL PLAN, *the maximum is $5,000* — $100 a week ($14.28 a day) for you.

9. Does the plan pay even in a non-Catholic hospital?

As a Catholic, it is to your advantage to go to a Catholic hospital when sickness or accident strikes. But you will be covered in any hospital that makes a charge for room and board service, except nursing homes, convalescent units of hospitals, Federal hospitals, or any hospital primarily for the treatment of tuberculosis, drug addiction, alcoholism, or nervous or mental disorder.

10. When does my policy go into force?

It becomes effective the very same day we receive your Enrollment Form. Accidents are covered on that date. After your policy is 30 days old, sicknesses which begin thereafter are covered. Under the ALL-FAMILY PLAN, childbirth or pregnancy or any consequence thereof are covered after your policy has been in force for 10 months.

11. What if someone in my family has had a health problem that may occur again?

Even if one of your covered family members has suffered from chronic ailments in the past, pre-existing conditions are covered after the policy has been in force for two years.

12. What conditions aren't covered?

Only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the ALL-FAMILY PLAN), war, military service, nervous or mental disease or disorder, suicide, alcoholism or drug addiction, or if something happens "on the job" and is covered by Workman's Compensation or Employers Liability Laws.

13. Can I drop out any time? Can you drop me?

We will never cancel or refuse to renew your policy for health reasons — for as long as you live and continue to pay out premiums. We guarantee that we will never cancel, modify or terminate your policy unless we decline renewal on all policies of this type in your entire state or until the maximum (Aggregate of Benefits) of your policy has been paid. You, of course, can drop your policy on any renewal date.

14. Are any other unusual benefits included in the Catholic Hospital Plan?

Yes. In the event of an accidental death (within 90 days of an accident) of any person covered, $500 will be paid to the covered person's parish — unless you wish to name another beneficiary — subject to the maximum (Aggregate of Benefits) of your policy.

15. Why is the Catholic Hospital Plan almost like having an extra "bank account"?

When your policy is issued, we immediately "deposit" into your "Health Bank Account" the maximum amount of your policy — $10,000, $7,500 or $5,000 (depending upon the Aggregate of Benefits of your plan). Then, every month your policy is in force, an amount *equal* to your regular monthly premium (including your first month) is actually *added* to your maximum. When you have claims, benefits are simply "withdrawn" from your "account"!

16. Will my claims be handled promptly?

Yes. With your policy, you will receive a simple, easy-to-use Claim Form. Your claims will be processed quickly and your checks will be sent directly to you.

17. Why are the premiums in the Catholic Hospital Plan so low?

With the Catholic Hospital Plan, you actually get all these benefits — at such a low cost — because this is a mass enrollment plan — and no salesmen are used. Our volume is higher and our sales costs are lower.

18. How much does my first month cost?

Only $1.00, regardless of your age, the size of your family or the plan you select. After the first month, you pay only these low monthly rates: only $7.95 a month for the ALL-FAMILY PLAN; only $5.95 a month for the ONE-PARENT FAMILY PLAN; only $5.75 a month for the HUSBAND-WIFE PLAN; only $3.25 a month for THE INDIVIDUAL PLAN. (See low Senior Citizen rates indicated in box at left.)

19. Why should I enroll right now?

Because an unexpected sickness or accident could strike without warning — and you will not be covered until your policy is in force. Remember, if for any reason you change your mind, you may return your policy within 10 days and your $1.00 will be refunded immediately.

SPECIAL LIMITED ENROLLMENT! EXPIRES SEPT. 11, 1965

Don't delay—fill out and mail Enrollment Form today, with $1.00, to Mutual Protective Insurance Company, 3860 Leavenworth Street, Omaha, Nebraska 68105.

CATHOLIC HOSPITAL PLAN

504-1

LIMITED ENROLLMENT FORM

INSURED'S NAME (Please Print) _____ First _____ Middle Initial _____ Last _____

ADDRESS _____ Street _____ City _____ State _____ Zip No. _____

IMPORTANT: This enrollment form must be mailed no later than midnight of: **SEPT. 11, 1965**

SEX: ☐ Male ☐ Female

AGE _____ DATE OF BIRTH: Month ____ Day ____ Year ____

SELECT PLAN DESIRED: (Check One Only)
☐ All-Family Plan
☐ Husband-Wife Plan
☐ One-Parent Family Plan
☐ Individual Plan

If *All-Family* or *Husband-Wife* Plan is selected, give following information on wife:

Wife's First Name _____ Middle Initial _____

DATE OF WIFE'S BIRTH: Month ____ Day ____ Year ____

Do you carry other insurance in this Company? ☐ No ☐ Yes (If "yes," please list policy numbers.) _____

I have enclosed my first monthly premium of $1.00 and hereby apply to Mutual Protective Insurance Company, Omaha, Nebraska, for the Catholic Hospital Benefit Policy Form P147 Series and Plan thereunder as selected above. I understand the policy is not in force until actually issued. I understand that unless I indicate another beneficiary to the Company in writing prior to my death, and direct and order change of beneficiary the beneficiary for all persons covered under this policy shall be the Catholic parish in which the covered person resides at the time of his death.

Date _____ Signed X _____ Insured's Signature SIGN—DO NOT PRINT

FORM E-147 ☐ Check here if you wish to name a beneficiary other than your parish, and a form will be sent to you along with your policy.

Please make check or money order payable to MUTUAL PROTECTIVE

MUTUAL PROTECTIVE INSURANCE COMPANY

3860 Leavenworth Street, Omaha, Nebraska 68105

Licensed by the State of Indiana

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.

Hiroshima

Twenty years ago tomorrow, on August 14, 1945, Americans went on a happiness toot that never before or since has been equaled.

World War II officially was at an end, and the people of this nation turned loose emotions that had been under self-imposed lock and key for three-and-a-half years.

Not many at the moment thought back upon the atomic bombs which had destroyed Hiroshima and Nagasaki a week earlier. Those twin tragedies were reserved for later examinations of conscience.

Last week the 20th anniversary of Hiroshima was observed, mostly in solemnity and mutual dread, although a New York disc jockey got fired for playing "Happy Birthday" on the occasion and a spate of editorialists vainly sought national righteousness.

Pope Paul VI, however, was unconditional in his condemnation of the bombing. He employed perhaps the strongest words he has used since ascending the throne of Peter.

He called it a "butchery of human lives," an "outrage against civilization," an "infernal slaughter," and a "day of misfortune."

"Let us pray," he told villagers at Castel Gandolfo, "that the murderous device may not have also killed peace in the world—although it was intended to seek it—and that it may not have wounded the honor of science forever and quenched serenity of life on this earth."

Defenders of the decision to bomb Hiroshima argue that it saved as many as a million American lives, and therefore was justified. But what about the urgent Japanese surrender feelers in the latter weeks of July? And, if we still felt it necessary to demonstrate our newly found mastery, why could it not have been amply done over a deserted atoll or in the open sea near Japan? Finally, having "tested" the bomb on Hiroshima, why was it deemed necessary to destroy Nagasaki, a relatively non-strategic city, three days later?

There really is no moral or even military defense for the two bombings. At best, the decision can be classified as an error of judgment. Why don't we in America at long last own up to having been wrong on at least this one occasion? Such an admission, humbly made and devoid of political or polemical implications, would do us and perhaps the whole world an immense amount of good.

It might even signal the beginning of successful negotiations to halt the spread of nuclear weapons and even to ban them as weapons of war. That, in turn, might become a great step toward general disarmament—and a lasting peace.

America has adequately proved that it is history's most powerful nation in the art of war. Let it now become history's greatest influence in the art of peace.

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The Maverick

Let us have a hearty cheer-and-a-half for William F. Buckley, Jr. He has just been read out of the ultra-right wing by none less than evangelist Billy James Hargis for his attacks on the John Birch Society.

Hargis, founder and director of the Christian Crusade, said last week that Buckley had "committed suicide as far as his standing with anti-Communists in this country is concerned. . . . His declaration of war on the John Birch Society will ruin him."

This is no mean honor. It is about the nicest thing we have heard about the brilliant, conservative author and magazine editor in a long time.

Buckley for the past 15 years has been probably the most articulate spokesman the far right has had. But the Birchers' nonsense became too much for him to tolerate, and Buckley bucked. His written and spoken indictments have cut them to the bone.

We are almost tempted to join in that grand old song, "Bill Buckley, Won't You Please Come Home?"

But he is still way out in right field despite his distaste for the Birchers, and is likely to stay there. So a cheer-and-a-half will do for now, lads.

●

Mt. Sinai parole

Under a new ruling of the Oklahoma Pardon and Parole Board, convicts seeking clemency must know and recite the Ten Commandments.

This prompts all sorts of questions.

Isn't the ruling likely to be challenged as a violation of the separation of church and state policy?

Christian, Jewish and Islamic religions recognize the sacredness of the Decalogue, but where will Buddhists and non-believers stand with the Parole Board?

Aren't their constitutional rights being trampled upon?

And what version of the Ten Commandments is required—the Catholic-Lutheran or the Methodist?

Then suppose a convict otherwise deserving clemency can't memorize anything—will he be left to rot in prison?

Faithful observance of the Ten Commandments always has been a good way to stay out of jail—and Hell. But is a rote-like recitation a good standard for determining whether a man gets a parole?

Aside from the naivete of this attempt to promulgate the word of God, doesn't the Devil quote Scripture out there in Oklahoma?

He does everywhere else.

THE CRITERION

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Off the fence

William Stringfellow, prominent New York lawyer and Episcopalian layman, had some hard words for the nation's clergy and churchmen when he spoke at a recent Institute on Human Relations at Valparaiso University.

He said that "silence and apathy" still is the stance of the majority of clergymen and laymen in regard to civil rights.

He and other speakers at the Lutheran-sponsored institute strongly upheld the position that it is the mission of Christians to become deeply involved in all aspects of community and political life, not just to find comfort in their faith and the sacrificial actions of a few.

We suspect that too many Catholics have developed a "comfortable" view because of the participation of priests, nuns and seminarians in civil rights demonstrations.

But Stringfellow was right in saying that "the real witness of the churches (all churches) is still on the side of racism."

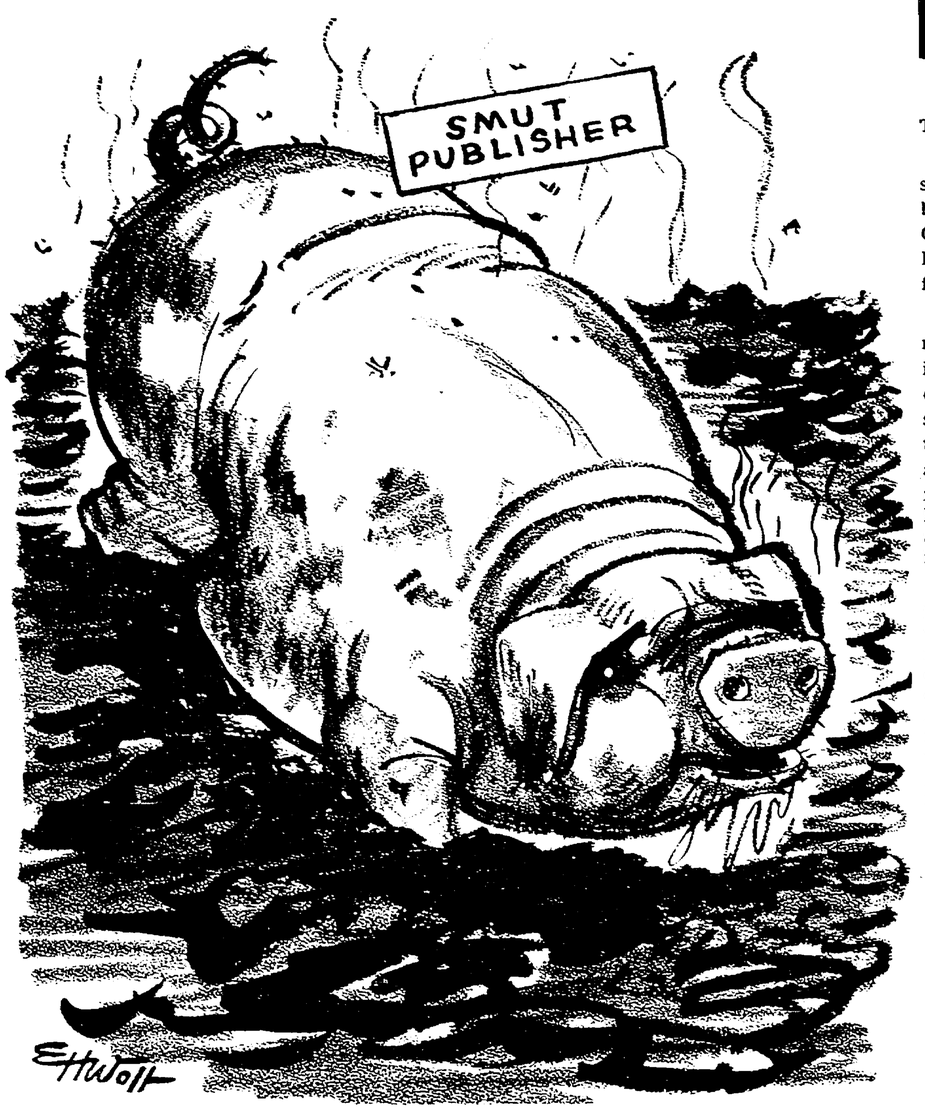
Despite the passage of the federal voting rights bill and other victories, the battle against racism in this country is scarcely begun.

There is twice as much unemployment among Negroes as among whites. The income of Negroes relative to whites still is declining. The mortality rate among Negro infants increases relative to that among white infants. Negroes in most cities of the land are becoming more, not less, isolated than they were when their struggle for freedom began in earnest nine years ago.

A minority among Catholics have indeed fought with honor for justice and charity. But the majority have sat on the fence, avoiding the heresy of white supremacy but seemingly recognizing no personal obligation to participate directly in the great effort to eliminate racial discrimination and other social evils.

It is time for all of us to get off the fence and onto the ground on the side of those who suffer.

As Others See Him



● QUESTION BOX

Why? Why? Why? Why? Why?

By MSGR. J. D. CONWAY

Q. Will someone please explain the "why" behind the liturgical changes? Why? Why? Why?

1. Why is it now proper for the priest to turn his back on the tabernacle and say Mass on a packing box? The Queen of England's subjects dare not turn their backs when she is enthroned. We do less for the King of kings.

A. First let me quote a general principle from the **Constitution on the Sacred Liturgy,** adopted by the bishops of Vatican Council II and promulgated by Pope Paul VI. We find in it the principles and guidelines for the changes which have taken place in liturgical celebration.

"Mother Church earnestly desires all the faithful should be led to that full, conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy. Such participation by the Christian people as 'a chosen race, a royal priesthood, a holy nation, a redeemed people' (I Pet. 2:9; cf. 2:4-5), is their right and duty by reason of their Baptism.

"In the restoration and promotion of the sacred liturgy, this full and active participation by all the people is the aim to be considered before all else. . . ."

We now say the Mass facing the people that they may see and hear, understand and respond: fully and actively participate in everything which takes place at the altar. In the past the great majority of the average congregation did not actively participate in the Mass. Some used missals; a few answered prayers in Latin, which they did not understand; but most said rosaries, gazed around, or twiddled their thumbs. The fact that the priest turned his back to the people, paid little attention to them, and mumbled his Mass in a language they did not understand contributed greatly to this lack of interest and participation.

I can assure you on the basis of experience that a great change has taken place in the attitude of our people since we turned towards them at the altar and urged them to make the Mass theirs.

The liturgical regulations do not require that we say Mass facing the people, but the instruction of the Holy See for the proper implementation of the Constitution on the Liturgy says:

"It is proper that the main altar be constructed separately from the wall, so that one may go around it with ease and so that celebration may take place facing the people."

We who have old churches, with altars constructed in a different manner, have built temporary altars to permit us to offer the sacrifice in such a manner that our people can best offer it with us. These altars are mostly plain in design, but reasonably beautiful in their functional simplicity. And they are true altars, with the same consecrated stone most of us had at our old altars.

For ages we have been turning our back to Jesus in the tabernacle to say **Dominus vobiscum** and **Orate fratres,** to read the Epistle and Gospel and preach sermons, to assist at marriages — and sometimes to confer school diplomas. Bishops always did it at Confirmation and Ordination. People did it when they walked out of church. Why is it startling that we should turn our back to the tabernacle in order to call the same Jesus down in sacrificial and triumphant manner in the midst of His people?

The Church has never considered Jesus enthroned in the tabernacle. He is there to be our food, to give us the comfort of his companionship, and to accept our adoration. But He is there quietly, with only a veil and a flickering light to show His presence. He is enthroned when the Blessed Sacrament is solemnly exposed. Then there are candles, music and incense, and we are careful not to turn our backs.

2. What is so meaningful about discarding a few prayers, genuflections, bells, etc.? What is wrong with kneeling? Why do we stand for Communion? Why discard beautiful chalices for bread baskets? Why the abrupt ending? What is wrong with the Last Gospel? Incidentally, what happened to the poor Russians? Was their conversion written off as hopeless, or is Karl Marx about to be placed on a pedestal along side Martin Luther?

A. The discarding of genuflections, prayers and bells was done by the Sacred Congregation of Rites in their revision of the Rubrics for Celebrating Mass, explicitly approved by Pope Paul and promulgated January 27, 1965. I would judge that the Holy Father's reason for these eliminations may be found in various statements of the Constitution on the Sacred Liturgy,e.g.:

"The rites should be distinglished by a noble simplicity. . . ."

"The rite of the Mass is to be revised in such a way that the intrinsic nature and purpose of its several parts, as also the connection between them, may be clearly manifested. . . . For this purpose the rites are to be simplified, due care being taken to preserve their substance; elements which, with the passage of time, came to be duplicated, or were added with but little advantage, are now to be discarded. . . ."

The reasons are probably similar to those which prompted the same Congregation of Rites, in its liturgical instruction of September 26, 1964, to simplify salutations to the choir, incensations of the clergy and the altar, and kisses of hands and objects: "In order that the liturgical services may exhibit a noble simplicity in harmony with the mentality of our times."

There is nothing wrong with kneeling, and it has a prominent place in the assistance of the faithful at Mass, but there is no reason to kneel through the entire Mass. At various times standing or sitting is more appropriate. Variety aids attention and helps distinguish the different parts of the Mass. One of the ways in which the faithful take active part in the Mass, accord-

(Continued on page 10)

OPINIONS

Chicago

To the Editor:

In Chicago, where de facto segregation in public schools has become an explosive issue, some Catholics have changed the open hand of charity for the doubled fist of disapproval.

Participation by priests and nuns in demonstrations protesting policies and administration of the school system has resulted in a decided drop in contributions to two church-related agencies, the Catholic Interracial Council and Marillac House, one of the largest social and welfare agencies of its kind in the nation.

The first agency, of course, is a natural target. The second was singled out for financial recrimination because its nun director was arrested last month during a street demonstration. A women's auxiliary, which normally provides one-third of the Marillac House annual budget, has canceled all plans for further fund-raising.

There still are many Catholics who cannot reconcile themselves to the sight of nuns and priests marching in protest against discrimination and injustice.

For them, it seems, the shock of Selma was not renegade cavalry, beatings, and cattle prods, not the murders of the Rev. James Reeb and Mrs. Viola Liuzzo.

It was the sight of a Sister's skirts stirring the dust of a sun-baked street.

But to enforce this narrow view of God's work by retaliating with a tight fist, as is being done in Chicago, seems shameful indeed.

The very restrictions often placed on charity do violence to the virtue. Charity is the freest, the most magnaminous of all virtues. It cannot be confined in the narrow limits of prejudice, politics, or custom.

Pope Pius XI, in Quadragesimo anno, said, "Charity cannot take the place of justice unfairly withheld." Nor can charity withheld, for whatever reason, be just.

Thomas Quinttlen

Indianapolis

Abe Fortas

To the Editor:

The death of Adlai Stevenson, as does that of all great men, set off a chain reaction within the government.

Somebody was needed, and needed quickly, to fill Mr. Stevenson's all-important assignment as Ambassador to the United Nations at a time when the world organization may be moving into a position to act effectively for peace.

The choice was Arthur J. Goldberg, who in three terms had distinguished himself as an Associate Justice of the Supreme Court.

This left a disturbing vacancy on the high tribunal, which is delicately balanced between those who too often ignore the Bill of Rights in their decisions and those who consistently honor it.

In my opinion, the right man was found in Abe Fortas, who heretofore had shunned government appointments of any kind.

Justice-designate Fortas may be counted upon to keep the narrow 5-4 balance on the Court in favor of the democratic ideals plainly outlined in the Constitution.

Freedom - loving Americans may be grateful that they have an abundance of gifted, dedicated men always in reserve to step into active service when such tragedies as Mr. Stevenson's death leave great voids.

Charles Ermko

Indianapolis

Youth's idealism

To the Editor:

We read and hear much about the so-called New Breed, the beatniks, and the anti-social young people of our time. Much of this is written by aging have-beens and never-weres who themselves misspent their youth if the truth were known.

I firmly believe, based largely upon the demonstrated success of the Peace Corps and similar endeavors of a private nature, that this generation of young people is the most socially aware this nation ever has been privileged to possess.

The thing is, though, that there are so few avenues of approach to meaningful social action against racial discrimination, poverty and other afflictions of our society—and so many youths who want to serve but who find the approaches closed to them and lack the stuff of imagination to open new roads.

It was a special joy, therefore, to read Paul G. Fox's story in The Criterion about the 30 collegians who have set up their own pilot program at St. Thomas Aquinas School in Indianapolis to tutor children, mostly Negroes, who need remedial help in reading, grammar and mathematics.

This, unhappily, seems to be the way many young idealists must open avenues to social action—blast them open with the aid of conscientious adults. It is an indictment of us, the middle-aged, that the young people are not swamped with opportunities for significant social service.

J. Murphy

Indianapolis

YOUR WORLD AND MINE

Hike mission aid to Latin America

By GARY MacEOIN

Catholics of the United States are rapidly expanding their aid to the Catholic Church in Latin America. Field workers are up by 58 per cent to over 4,000 in the past three years while training facilities, orientation courses and grass-roots involvement have grown even faster.

Milestones in this movement were the establishment of the Society of St. James the Apostle by Cardinal Cushing in 1958; the forming of a Latin American bureau in the central secretarial of the United States bishops (NCWC) in Washington, D.C., in 1959; the creation of the Papal Volunteers for Latin America (PAVLA), a movement to recruit lay personnel, in 1960, a year before President Kennedy proposed the Peace Corps; and the appeal by the Pope John XXIII in 1961 to the religious orders of men and women in the United States to send 10 per cent of their members to work in Latin America within 10 years.

●

Before 1958, U.S. Catholics generally considered mission work as the specialized concern of the religious orders, whose members undertook a life-long commitment. Cardinal Cushing's initiative tapped a new source. His Society consists of diocesan priests on loan from their bishop, and free to return to their diocese any time they choose. The Papal Volunteers similarly involves a new group. They are lay people, married or single, who contribute their professional skills for an agreed number of years.

Spurred on by NCWC's Latin American bureau, dioceses across the country have become involved in these two programs. At latest count, 49 dioceses had 179 priests at work in Latin America, 74 of them as members of the Society of St. James the Apostle. More than a hundred dioceses had named a director to recruit and arrange for the training of Papal Volunteers, and 64 of them had workers in the field, to the total number of 292. Four independent but allied sending organizations had between them a further 67 lay volunteers. The diocese or sending organization pays the volunteer's transport and training costs, and a subsistence allowance of about $40 a month.

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Personnel from the United States are distributed in 26 of the 35 independent nations or dependent territories of the Latin American orbit. Heaviest concentrations are in Peru, Brazil and Puerto Rico, with 589, 618 and 646 respectively. In all cases they perform the work assigned them by the local bishop. Their major distinctive contribution is in the area of social organization and community development. Many are in charge of slum parishes, urban and rural, and they devote major effort to improving socio-economic conditions, on the ground that people must live as human beings before they can live as Christians.

A typical parish program will set as basic goals the development of a health clinic, primary, secondary and trade schools, a credit union, a consumer cooperative and a cultural and recreational center. The priest in charge will look for both Sisters and Papal Volunteers to work in these activities. Great stress is placed on providing a high standard of education to encourage the more progressive to form a middle-class nucleus in the slum area, rather than move away. Development of internal dynamism and creation of economic opportunity are seen as best approach to solving the ubiquitous slum problem.

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Sophisticated techniques have been developed for screening and training candidates. Training centers for cultural studies

(Continued on page 10)

LI'L SISTERS By Bill O'Malley

"WE'RE READY FOR **TEAM-TEACHING**, SISTER."

Change in Church stand on cremation explained

WASHINGTON—A change in the "overtones" associated with cremation led the Church to relax its opposition to the practice, according to a canon law professor.

Whereas in the 19th century cremation was often an expression of an "anti-Christian spirit" and was "equivalent to a challenge thrown in the face of the Church," today it has "lost its hitsorical overtones," according to Father John Russell, S.J.

"It is so common and accepted a practice today that it no longer serves as a gesture of rebellion against the Church," he says in explaining a Vatican instruction that "tolerates" cremation of Catholics.

FATHER Russell, a canon law professor at the Gregorian University in Rome, gives these views in an article in the American Ecclesiastical Review published here.

His article interprets an instruction on cremation sent by the Holy Office to local Ordinaries in July, 1963, and made public last fall.

Under previous Church legislation, most of it developed in the 19th century in response to anti-clerical agitation in favor of cremation, a Catholic who persevered up to death in a determination to be cremated was refused the sacraments and Church burial.

THE NEW instruction allows a Catholic who chooses cremation to be given the sacraments and receive Church burial, "unless of course, it is clear that the choice of cremation was made from irreligious motives," Father Russell says.

However, he adds, it is still the position of the Church that "she only tolerates the cremating of the bodies of her children." Burial is still preferred, he says.

Father Russell says the local Ordinary's permission is not a condition for the "lawful choice" of cremation.

"Bishops are encouraged to do all they can to preserve intact the Catholic tradition of inhumation — but by instruction and persuasion. . . . This is an example of the tendency today to show Catholics the positive value of following ecclesiastical precepts, and not to force them into line through fear of the consequences of disobedience," he says.

PLAN HOMECOMING DANCE—The Men's Club and Altar Society of St. Philip Neri parish, Indianapolis, will jointly sponsor a Homecoming Dance in the parish school hall, Saturday, Aug. 14, starting at 9 p.m. All present and former parishioners are invited. General chairman is Ted Heede. Shown above are, from left: Robert Sheehan, Men's Club president; Mrs. James C. Nielson, Altar Society second vice president; and Mrs. Raymond Laker, publicity chairman. (Staff photo)

TO ENTER CONVENT—Miss Marianne Mader, daughter of Mr. and Mrs. Eugene Mader, of St. Philip Neri parish, Indianapolis, will enter the Providence Novitiate on September 12. Miss Mader is a June graduate of Providence Aspirancy, St. Mary-of-the-Woods. Open house will be held in her home, 521 Eastern Ave., Saturday, Aug. 21, at 7 p.m. Relatives and friends are invited.

Sacred Heart girl receives habit

ST. LOUIS, Mo.—Miss Gerarda Schmalz, daughter of Mr. and Mrs. Charles Schmalz of Sacred Heart parish, Indianapolis, was one of 34 to receive the habit of the Sisters of St. Joseph in ceremonies here Friday, August 6. A 1963 graduate of Sacred Heart Central High School, she received the religious name of Sister Gerard Marie.

An Indianapolis member of the final profession class the same day was Sister M. Lillian Bauman, also a member of Sacred Heart parish. The former Anna Bauman, she was graduated from Sacred Heart Central in 1956.

New seminary

BONN, Germany — For the first time since World War II, communist officials of Yugoslavia have given permission for the erection of a Catholic seminary, the German Catholic news agency, KNA, reported here. The new building will be erected in Subotica, near the Hungarian border.

● *THE YARDSTICK*

Scores demagoguery in rights movement

By MSGR. GEORGE HIGGINS

Some weeks ago in this column we expressed the confident hope that Martin Luther King—for whose leadership in the civil rights movement we have the highest possible admiration—will be repudiated if he is reckless enough to go ahead with his announced plan to drag the Southern Christian Leadership Conference into the field of international relations and, under its auspices, to sponsor and promote mass protest meetings against U.S. foreign policy in Vietnam.

Some of our readers were unhappy, not to say angry, about our criticism of Dr. King in this regard. So be it. We are still of the opinion, however, that, while Dr. King obviously has the right and the duty to publicize his own views on the Vietnam conflict through any and every means at his disposal, he is deluding himself if he really thinks that his acknowledged leadership in the field of civil rights can be transferred automatically to the field of international relations.

●

A recent policy statement by a local affiliate of the Freedom Democratic Party in Mississippi urging Negroes to dodge the draft would seem to indicate that Dr. King is not the only civil rights leader in this country who is being tempted thus to overreach himself.

The July 31 issue of the New York Times reports that Negro mothers are being urged by the McComb (Miss.) Freedom Democratic Party — which is made up of a number of civil rights groups—to keep their sons from honoring the draft and that Negroes in the armed forces are being urged to stage hunger strikes in protest against U.S. foreign policy in Vietnam and Santo Domingo.

This plea was made in a leaflet distributed in Negro communities in Mississippi and was also reprinted in the monthly newsletter of the Freedom Democrats. According to the Times, copies were exhibited on a bulletin board in the party's headquarters in Jackson, Miss. A spokesman for the party is quoted as saying that the McComb Freedom Democratic Party initially published the statement and, while the executive committee of the F.D.P hadn't taken any action on it, the top officers of the party decided to reprint it in the official newsletter for distribution across the State.

●

The statement, as reprinted in the newsletter, reads as follows: "No Mississippi Negroes should be fighting in Vietnam for the white man's freedom, until all the Negro people are free in Mississippi.

"Negro boys should not honor the draft here in Mississippi. Mothers should encourage their sons not to go.

"We will gain respect and dignity as a race only by forcing the United States Government and the Mississippi government to come with guns, dogs, and trucks to take our sons away and be killed protecting Mississippi, Alabama, Georgia, and Louisiana.

"No one has a right to ask us to risk our lives and kill other colored people in Santo Domingo and Vietnam, so that white Americans can get richer. We will be looked upon as traitors by all the colored people of the world if the Negro people continue to fight and die without a cause.

"Last week a white soldier from New Jersey was discharged from the Army because he refused to fight in Vietnam; he went on a hunger strike. Negro boys can do the same thing. We can write and ask our sons if they know what they are fighting for. If he answers freedom, tell him that's what we are fighting for here in Mississippi.

"And if he says democracy, tell him the truth — we don't know anything about Communism, Socialism. and all that, but we do know that Negroes have caught hell right here under this American democracy."

●

In our judgment, the time has come for the general civil rights movement to repudiate this kind of demagoguery. To caricature the conflict in Vietnam and Santo Domingo as a struggle between colored natives and white imperialists (when there are natives fighting on both sides) is the cheapest kind of racism in reverse, and the sooner other elements in the civil rights movement stand up and say so —with no apologies and with no ifs, ands, or buts—the better it will be for the movement itself and for the cause of interracial justice, not only in the United States but throughout the rest of the world as well.

The movement, in our judgment, has nothing to gain and everything to lose by looking the other way and pretending that demagogic appeals to racial hatred by civil rights groups is somehow more defensible than the traditional racism of the Ku Klux Klan or the White Citizens' Councils.

In the hope of forestalling another round of irrelevant letters of protest, let me repeat that the leaders of the Freedom Democratic Party and others who disagree with American foreign policy have a perfect right to say so. But that's really beside the point.

The point is that people who say that American Negroes are being asked to risk their lives to "kill other colored people in Santo Domingo and Vietnam so that white Americans can get richer" are pure and simple demagogues. And, by the same token, those who say that they "don't know anything about Communism, Socialism, and all that" are either too ignorant or—let's face it—too tricky and dishonest to be entrusted with leadership in the civil rights movement in the United States.

U.S. Sisterhoods to discuss change

DENVER, Colo.—About 500 communities of U.S. Sisters will be represented at a national meeting late this month where the role of religious life in the modern world will be analyzed.

The session will be the annual assembly of the Conference of Major Superiors of Women's Institutes at the suburban Loretto Heights College from Aug. 23 to 27.

Delegates will hear from participants, observers and experts at the Vatican Council, from a top canon lawyer, from a Vatican official and from four prominent Sisters, each discussing the updating of a facet of religious life. Archbishop Urban J Vehr of Denver will be host.

● *WHAT OF THE DAY*

Our first stop—Tokyo

By REV. JOHN DORAN

Tokyo—a city of contrasts.

We came in from the International Airport, after a delightful—though long—flight on the Japanese Airlines, via the new toll road. It is a freeway style road built to accommodate the Olympic games' crowd. As we turned off the freeway into town, we met a rickshaw which was taking a gheisha girl to her appointment.

Then up the noisy street—a veritable Broadway with neon signs of huge proportions and moving electric signs giving the news. I remembered Chesterton's remark that Times Square would be a delight to anyone who could not read English—for the colored lights in Japanese were for me an optic delight devoid of any meaning.

Huge buildings in concrete, steel and glass line the streets —but just to the back of them are tiny shops. We saw one wood working shop no larger than an average bedroom where seven young men were busy at their tasks. Modern machinery on the building projects contrasts with the simplest common labor tasks.

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Our hotel is the famous, old Imperial, built by Frank Lloyd Wright, and strangely reminiscent of the Arizona Biltmore. The decorations of the hotel and the service is strictly Japanese, but—somehow—the atmosphere is British!

On the streets of Tokyo one finds 95 per cent of the people dressed in Western world garb, but the remaining few in the ancient and beautiful Japanese robes are a delight of the eye. Japanese women aping the Western women—as Western women ape the designer demands, lose much of their charm, even part of their femininity.

Tokyo gives the impression of being the capital of a prosperous country, and it is. There is some grumbling in the press of recession, but this seems to be no more than a readjustment. The busy manufacturers have come close to filling the domestic needs. For instance 75 per cent of Japanese homes have TV, and nearly all have electric refrigerators.

Japanese know-how must concentrate on the foreign market, and has been doing so successfully as the ever rising gross national product and export balance shows. Probably they now face a readjustment to better forms of merchandizing and a more realistic profit margin.

●

A final contrast before I send this first "letter home" on its way. Yesterday we visited the famous Goddess of Mercy Temple—an ancient place of worship built on the traditional style, where people go to pray and toss money through a grating at the foot of the altar. Then we went to see the huge new Cathedral of Tokyo. Built in soaring concrete, it is a masterpiece of modernity designed by the architect who gave such flashing splendor to the Olympic pools and stadium.

We leave now to see the country side and Kyoto, the more ancient Japan.

Named secretary of Charities body

WASHINGTON — Msgr. Lawrence J. Corcoran, director of the Catholic Welfare Bureau of Columbus, Ohio, has been named secretary of the National Conference of Catholic Charities with headquarters here.

Msgr. Corcoran succeeds Bishop-designate Raymond J. Gallagher, who recently was named bishop of Lafayette, Ind., and has been secretary of the NCCC since September, 1961.

Announcement of the appointment was made by Bishop John J. Carberry of Columbus and Coadjutor Bishop Leo C. Byrne of Wichita, Kan., honorary president of the NCCC. The conference is the chief coordinating agency for Catholic social welfare programs in the U.S.

Mission departure

HAARLEM, The Netherlands —Bishop Jan van Dodewaard of Haarlem officiated at a departure ceremony for 294 Dutch missionaries, including eight laymen, before leaving on their assignments in various parts of the world.

Archbishop's Schedule

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

WHY PEOPLE BUILD CHURCHES

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

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St. Catherine wins another tennis crown

By DENNIS HOFFMAN

St. Catherine's of Indianapolis is the undisputed champion of the 12th Annual Archdiocesan Junior CYO Tennis Tournament which completed play last weekend.

It was the fifth consecutive win for the Southside parish with St. Catherine's amassing a total of 411 points—more than the total of all the other 20 parishes combined.

They also swept the Open and Novice Division team championship while their players won seven out of ten individual events.

St. Christopher was second in overall team standings with 64 points, and runner-up in the Novice Division. St. Margaret-Mary, Terre Haute, was second in the Open Division with 15 points.

SUSIE SIMMONS of St. Catherine's led her team by winning the Girls' Singles and teaming with Theresa Baker to take the Girls' Doubles in the Open Division. Theresa Baker, meanwhile, joined Willard Mays to win the Mixed Doubles.

Lester Brown, Boys' Singles champ, and Mays became the Boys' Doubles Champs, by dropping another St. Catherine's duo in straight sets, 6-2, 6-4. All five runners-up in the Open Division were also from St. Catherine's.

In the Novice Division, Judy Gabonay, of St. Catherine's won in the Girls' Singles by defeating Mary Kay Kiefer, also St. Catherine's, 6-3. Then she went on to win the Girl's Doubles with Mary Kay when St. Catherine's took the championship from their sister team of Jeannie Chiplis and Becky Snyder, 6-1.

TWO BOYS from St. Roch won the Novice Boys' doubles. They are Steve Huck and Greg Huch who defeated Ron Nolan and Ray Grantz of Holy Family parish, New Albany, 6-2, 6-3. Terry Steinmetz, Immaculate Heart, is the Boys' Singles champ, and Dave Bender and Katie Phillips, St. Christopher, are the Mixed Doubles winners.

Below are the official results as tabulated by the CYO office:

INDIVIDUAL RESULTS
Novice Division

Boys' Singles: Terry Steinmetz, mmaculate Heart, defeated Dave Bender, St. Christopher, 6-4, 3-6, 6-4.

Girls' Singles: Judy Gabonay, St. Catherine, defeated Mary Kay Kiefer, St. Catherine, 6-3.

Boys' Doubles: Steve Huck and Greg Huch, St. Roch, defeated Ron Nolan and Ray Grantz, Holy Family of New Albany, 6-2, 6-3.

Girls' Doubles: Mary Kay Kiefer and Judy Gabonay St. Catherine, defeated Jeannie Chiplis and Becky Snyder, St. Catherine, 6-1.

Mixed Doubles: Dave Bender and Katie Phillips, St. Christopher, defeated Pat Brown and Mike Collins, St. Catherine, 6-3.

Open Division

Boys' Singles: Lester Brown, St. Catherine, defeated Willard Mays, St. Catherine, 6-4, 3-6, 6-4.

Girls' Singles: Susie Simmons, St. Catherine, defeated Pat Snyder, St. Catherine, 7-5, 6-3.

Boys' Doubles: Willard Mays and Lester Brown of St. Catherine defeated Chuck Kriese and Pat Wire, St. Catherine 6-2, 6-4.

Girls' Doubles: Susie Simmons and Theresa Baker, St. Catherine, defeated Pat Snyder and Thelma Wilson, St. Catherine, 6-4.

Mixed Doubles: Willard Mays and Theresa Baker, St. Catherine, defeated Lester Brown and Pat Baker, St. Catherine, 6-2.

TEAM RESULTS
Novice Division

St. Catherine	184
St. Christopher	63
St. Roch	34
Immaculate Heart	28
Little Flower	22
Open Division	
St. Catherine	227
St. Margaret-Mary of T.H.	15
St. Luke and Immaculate Heart (tie)	12
Sacred Heart	10
Over-all Total	
St. Catherine	411
St. Christopher	64
Immaculate Heart	40
St. Roch	39
Little Flower	22

Talent audition draws 100 teens

More than 100 talented teens showed up for the auditions for the CYO Talent Show, last night at St. Michael's parish hall. These will be trimmed to 32—10 vocal, 10 instrumental, and 12 variety—and the lucky ones will be notified today by telephone. Those eliminated will be notified by mail next week, the CYO office has announced.

The show itself is slated for August 22 at the Garfield Park Amphitheatre in Indianapolis. Ample seating is available for the large crowd which usually attends this annual event. No admission is charged.

Cops Richmond Deanery trophy

RICHMOND—The St. Andrew parish CYO here won the traveling trophy at the fifth annual Richmond Deanery CYO picnic recently. The awarding of the trophy is based on points accumulated during games and relays at the picnic, with the number of high school age students from each parish taken into consideration.

St. Andrew's captured the trophy this year from Holy Family which has held it for the past two years.

Other parishes participating were: St. Anne's, New Castle; St. Gabriel's, Connersville; and St. Mary. Rushville.

Men's Softball

Results of Sunday, Aug. 8
Division III: Nativity 11, St. Catherine 7; St. Jude 2, St. Bernadette 0.
Standings as of Aug. 8
St Jude 7-1; Nativity 5-4; St. Catherine 4-4; Holy Name 5-5; St. Philip 3-5; St. Bernadette 2-7.
Schedule for Sunday, Aug. 15
St. Philip vs. St. Bernadette, Christian Park, 2 p.m.; St. Jude vs. St. Catherine, Msgr. Downey Field, 12:30.

Football season opens Sept. 12th

The 44th CYO Cadet and 100-lb. league football season officially starts with the Cadet Jamboree at the CYO Stadium, Sunday, Sept. 12. The first games will be held Wednesday, Sept. 15, with all teams in action by the following Sunday.

The pre-season coaches' meeting will be held Thursday, Aug. 26, at Chatard High School. The coaches of the 100-pound league will meet at 7:30 p.m. while the cadet league mentors will gather at 8:30.

AT KC SOFTBALL TOURNEY—Shown prior to the opening game of the state Knights of Columbus softball tournament in Huntington Saturday, Aug. 7, are (from left) Mike Gurchiek, manager of Indianapolis Our Lady of Fatima team; Huntington Mayor Robert E. Ambler; Patrick E. Eckert, grand knight of the host council, Huntington, Msgr. Dillon; and Jim Nash, manager of Indianapolis Mater Dei team. The two Indianapolis entries opened the tourney at 9 a.m. Saturday, Aug. 7. Final games were postponed by rain and will be played at Huntington's Elmwood Park diamond at noon Sunday, Aug. 15. (Huntington Herald-Press photo)

Conferences set on population

NOTRE DAME, Ind. — The University of Notre Dame will sponsor a series of regional population conferences and in-depth studies of certain population problems with the support of a $100,000 grant from the Ford Foundation.

Dr. George N. Shuster, assistant to the president and director of Notre Dame's Center for the Study of Man in Contemporary Society, said three conferences are planned in the Southwest, New England and the South Atlantic area.

The projected research, he said, will deal with a number of population issues which have theological or moral implications. Dr. William Liu, recently appointed as the Center's director of population studies, will administer the two-year program which will include a number of case studies of population dynamics in developing countries.

Three ordained

SKOPLJE, Yugoslavia—Bishop Smiljan Cekada ordained three priests—two Slavs and one Albanian—for this ancient Balkan diocese, in the first such ceremony here in 33 years.

St. Roch, St. Anthony annex softball titles

Two Junior CYO softball championships were decided on August 4 at Englehardt Stadium, Indianapolis.

St. Roch became the Girls' Softball champs for the second consecutive year by edging St. Anthony 3-2. The South-side girls were led by the hitting of Susie Kuehr, who batted 1.000 for the game. St. Anthony's top batter, Dore Severance, likewise was perfect at the plate.

Coach Charlie Bogeman's St. Roch team finished the season unbeaten in both Division II and championship competition. John Munshower coached St. Anthony, the Division I winner.

In the final of the Boys' Softball season, St. Anthony regained the title they lost to St. Michael's last year, by downing St. Catherine 14-8. Wally Gorka's two-run homer for the winners was the game's highlight. Winning pitcher Jim Wolfe helped his own cause with three hits. Mike and Tim Casey likewise collected three hits. Tim also played an outstanding game at shortstop.

Coach Vic Sahm saw three of his men bat .500 for the game, but that wasn't sufficient.

Joe Fox coached St. Anthony to an 8-0 record in Division I play prior to the championship tilt. St. Catherine held the Division II title.

Kickball entries still accepted

Late entries are still being accepted today for the Cadet and Junior Leagues for the upcoming CYO kickball season. Action is slated to begin on the 12th and 13th of September.

Two new rules will be in effect this year: a circle, eight feet in diameter, will be painted around the pitcher's box; and substitutions will be handled as in baseball. Under the new rule, a starter may leave the game and re-enter, if she does so in the same kicking order. Substitutes may not re-enter.

A copy of the rules will be distributed to the coaches at their meeting, scheduled for early next month.

Cy Cipher

YOUTH MISSION — An evening of recollection for high-schoolers will be held at two sites in Indianapolis on Wednesday, Aug. 25. This is the third annual such event sponsored by the Archdiocesan CYO. Included will be a sermon, Benediction and a "living rosary" procession.

BOWLING TOURNEY—Entry deadline for the St. Philip Neri CYO Bowling Tournament is August 20. The tourney will begin Wednesday, Aug. 25, and extend to the following Saturday if necessary.

Further information may be obtained by calling Matt Delane, ME 8-0755.

Profession ceremony slated at St. Meinrad

ST. MEINRAD, Ind. — Five young Benedictines, including one from the Indianapolis Archdiocese, will pronounce religious vows at St. Meinrad Archabbey here Sunday, Aug. 15.

Frater Novice Dennis Mitchell, of Fountain City, Ind., will make his triennial vows during the Conventual Mass celebrated by Very Rev. Gabriel Verkamp, St. Meinrad prior.

Mitchell, a member of St. Mary's parish, Richmond, is the son of Mr. and Mrs. Raymond Mitchell. He will begin his senior year at St. Meinrad College this fall.

Others making triennial vows include: Frater Novice John Range, of Granite City, Ill.; Frater Novice Wayne Jorgensen, of Chicago; and Frater Novice Richard Miller, of West Hartford, Conn.

Reciting solemn vows as a Benedictine monk will be Frater Matthias Neuman, of Huntingburg, Ind. He will begin his second year of theology studies this fall at St. Meinrad.

Brother Augustine Schmidt, O.S.B., will observe his 25th Anniversary of religious profession at St. Meinrad Archabbey here Tuesday, Aug. 17.

A native of Louisville, Brother Augustine entered St. Meinrad's in 1938 and made his first profession of vows two years later. He served seven years in the Archabbey tailor shop and the past 18 years as an electrician. He has been assigned to St. Charles Priory, Oceanside, Calif., for the coming year.

Brother Augustine has a twin sister, Sister Majella, who is a member of the Benedictine Convent of the Immaculate Conception, Ferdinand. Another sister is Sister Angelica, also of Ferdinand. A brother, Father Nicholas Schmidt, is assigned to the Oceanside Benedictine priory.

Terre Haute CYO schedules dance

TERRE HAUTE, Ind. — The Junior CYO of the Terre Haute Deanery will sponsor a dance Saturday, Aug. 14, in St. Joseph's auditorium from 8 p.m. to 11 p.m. with live music to dance by. All Catholic teenagers and their guests are welcome. Dress will be informal.

The CYO will also hold a talent show August 18 in the St. Joseph's auditorium featuring finalists selected from auditions held earlier. Winners will compete in the Archdiocesan CYO Talent Show Contest August 22 at Indianapolis.

All interested CYO youth may enter by addressing a letter to the Terre Haute CYO office, 105 S. 5th St., no later than Saturday, Aug. 14.

Switch to black

BRUSSELS — Belgian Franciscans have been given permission to wear black suits instead of their traditional brown robes in public. As a distinguishing emblem they are to wear on the lapel a tau cross, the T-shaped symbol of their founder, St. Francis of Assisi.

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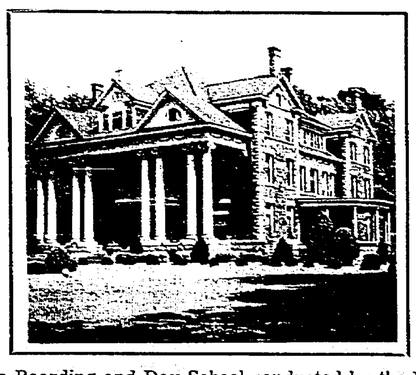
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FOURTH SESSION OUTLOOK

Council impact greatest in field of liturgy

(One of a series)
By JAMES M. JOHNSON
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ROME — Perhaps in no other area has the Second Vatican Council had greater impact than in worship. The liturgical reforms voted by the council Fathers at the second session in 1963 have caused more turmoil and shouting than virtually any other subject thus far debated in St. Peter's basilica, with only one or two possible exceptions.

A Latinist society has been formed in England to fight for retention of that language in the liturgy. A strong reactionary movement has provoked uproar in many French churches when the vernacular was first introduced.

In Italy, there were demands for a boycott of vernacular liturgies and worshipers were urged to reply in Latin when the priest addressed them in Italian. In Holland, the introduction of the vernacular in worship provided the catalytic element and popular appeal of a nascent reactionary movement there.

In all of Europe, only in the German-language countries, where there has been a long tradition of widespread use of the vernacular in the liturgy, have the conciliar reforms been received without much reaction.

A German Catholic editor in Bonn pointed out that the reforms had been accepted without difficulty by the peopls and that Germany, therefore, had escaped the outcry and enflamed passions that had developed in other nations.

"SINCE WORLD War I we have been promoting the Bible-reading and liturgical movements," Cardinal Franziskus Koenig of Vienna asserted recently. "We had the Epistle and Gospel in German long before the council, so there was no great change there.

"But the priest now faces the people and is closer to them. The people hear the Word of God directly from the priest. But we had a better preparation. Some people didn't like it and feared that the change might go too far. But there has been very little controversy as in some other countries."

However, on Whit Monday in Vienna—a national as well as a religious holiday—it was possible to attend a traditional Mass in St. Stephen's Dom. The entire liturgy was in Latin, the priest faced the altar, which was about a light year away from the congregation, and all congregational responses were in Latin.

Still ,the Austrians are much more conservative than the Germans and the vernacular liturgy definitely has been long established in most of Northern Europe.

BUT THE reactions in other European countries have not been as negative as they might seem. The reactionaries have made most of the noise and attracted the greatest amount of attention. There is no sign, however, that they are anything more than a highly vocal minority with a diminishing appeal as far as the great bulk of Catholics are concerned.

The vernacular liturgy has been highly successful in Italy, contrary to most expectations. Most of the people have, after some initial hesitation, taken to the reforms with great enthusiasm. In probably a majority of churches, altars now are arranged so that the priest celebrates Mass facing the people. Congregational responses are strong and singing, while lagging somewhat, is slowly catching on.

Despite conservative reaction in Holland, the vernacular liturgy has been received enthusiastically. Most of the liturgy is in Dutch. In fact, the Dutch and Italians both use more vernacular than does the American Church. The Dutch have introduced the practice of the laity receiving the Eucharist while standing and other changes also are being anticipated there.

Bishop Willem Bekkers of s'Hertogenbosch said recently that he was pleased by the success of the liturgical reforms in his diocese. He also credited the vernacular liturgy with bringing back to the Church many persons who had not assisted at Mass in many years.

The vernacular liturgy also is doing well in Belgium. French and Flemish are used in different parts of the country and, therefore, there are two vernacular liturgies. The language issue complicates the liturgical effort, especially when some national event is observed.

At the consecration of Cardinal Joseph Cardijn in Rome, it was necessary to evenly balance the two vernacular languages so that neither the Flemings nor the Walloons would take offense. Still, the situation is not as complicated in Europe as it is in Africa or Asia where there may be a whole host of vernaculer languages in a given area.

IN ENGLAND, the conservatives—among the most articulate in any country in the world—have gained considerable attention but they do not speak for the majority of English Catholics. A poll taken at the direction of the English Catholic hierarchy at the instigation of Cardinal John Heenan of Westminster (London) showed that an overwhelming majority of the people wanted more, not less, vernacular in the liturgy.

In some ways, the countries where there has been the strongest resistance to the vernacular liturgy now may be passing up the pioneer in the movement. There seems to be a certain amount of resting on the old laurels in the German-speaking nations. And, in addition, the people of the countries where there has been more turmoil have, therefore, been made much more aware of the implications of the Second Vatican Council. It has come so easily in Germany that most laymen have almost no interest in or knowledge of the council. Controversy does, after all, indicate interest, if nothing else.

The liturgical reforms, meanwhile, have caused increasing numbers of Catholics to rediscover the primary purpose of their Church. In a time when the parish may be operating a counseling service, a credit union, social gatherings, a youth center and educational facilities, it has been easy to overlook the fact the Church's primary function is the worship of God.

WHILE THE parish church may legitimately — and, indeed, sometimes must — provide a variety of services to meet a variety of needs, the idea of a worshipping community sometimes has been overlooked or neglected. As this re-discovery becomes more general and deeper, subtle effects begin to be noticeable.

First, there begin to be many demands for further changes in the liturgy. The survey by the English hierarchy indicates that in many countries the general mood of the people already has gone beyond the goals established by the council in its liturgical constitution.

In Holland, for example, there have been increasing requests for further loosening of the regulations on the reception of communion under both kinds—that is, the bread and the cup. And the Dutch hierarchy seems favorably inclined.

The trend is such that bishops who feared that their people might be upset by the extent of the changes authorized by the council now find themselves being pressed for even more revolutionary changes.

But the liturgical reformers are quickly running out of minor modifications, such as simple translations from the Latin to the vernacular.

But a deeper reform of the liturgy, for which demand is growing, will raise many questions that the Church seems unprepared to answer at present. The emphasis upon congregational participation, the re-emphasis of the priesthood of all believers and the stress on personal commitment and participation, for example, inevitably lead to major questions and problems.

An English priest, a sociologist, observed recently in Rome that the parish structure is virtually meaningless today for most Catholics. They are much too large, he noted, and it is impossible in liturgical worship to see that the worshipers are brothers in a family united by love.

"Most Catholics enter and leave the parish church without knowing or even caring about the man or woman seated on their left or right," the priest observed. "People are strang-

(Continued on page 10)

Feast of the Assumption

• FAMILY CLINIC

Should fallen-away be requested to leave?

By JOHN J. KANE, Ph.D.

We reared my 24-year-old son in a good Catholic home; he attended Catholic school from elementary to college. Now he has abandoned his Faith, never goes to Mass, eats meat on Friday and tries to justify all of it. He says he doesn't believe, ridicules Catholic teaching, and upsets his father, brothers and sisters as well as myself. Should we ask him to leave the home?

•

First, faith is a gift. It is something to be cherished and to be developed. And yet there is probably no Catholic or persons of other religions for that matter, who at sometime or other in their lives have not been plagued by doubts about their Faith. Some of the greatest saints went through such periods.

Now, I should ask you a question. How should a good Christian behave in such circumstances? The answer, as you probably know, is with a heart filled with charity. Openly fighting with your son about his particular convictions will result in no good.

As a matter of fact, most of this may be an attention getting device and he is not unusual in this type of behavior. Recently a number of letters and case histories have come to my attention in which the son or daughter of a good Catholic family seem to have abandoned the Faith.

In the process of growing up and trying to become independent of parents, some children find it necessary to reject them one way or another. While your son is 24 years of age and by this time should have passed this stage, I suspect he is a bit on the immature side. He is trying to assert his independence and this happens to be one of the methods he chose.

•

But even though I urge you to bear this with charity, I likewise urge you to insist that he give up ridiculing the Catholic Church. He is old enough to form his own conscience, but he is also a member of the family and this may have adverse affects on others who are constantly listening to his criticism of the Church. If these are his convictions and he is sincere, and frankly I doubt both, at least let him keep his comments to himself. This, incidentally, is another indication of his immaturity, the necessity to criticize the Church.

But it also indicates something else. It is a whistling in the dark to keep up his own courage. Daily he must reinforce his disbelief in the Catholic Church. If he were firmly convinced that the Church were not the true church, why bother to discuss it at all? He could simply forget it.

Not infrequently at this period of life a seeming rejection of the Church is not that at all. It is unwillingness to cooperate with God's grace in living up to the commandments. So to soothe an aching conscience he rationalizes his behavior by claiming the Church, not he, is wrong.

•

The extent to which you openly express concern about his attitudes are a source of satisfaction to him. Deny him this satisfaction by calmly informing him that he must make his own decisions. You have given him a good Catholic education and reared him in a good Catholic home. This is the best that God can expect of you. Please do not be plagued by feelings of guilt, as you apparently are.

I also suspect that in view of his education, he is fairly articulate. For this reason he may constantly start spurious arguments against the Church. Perhaps there is no one within the home who has enough education to refute some of the things he may bring up. Furthermore, if there is to be any discussion of the matter, you will have to admit very freely that certain churchmen and laymen have committed evil.

If among the twelve Apostles, there was one Judas, it is scarcely surprising that out of millions of Catholics, clerical and lay, there should be some who have given bad example. If you are discussing such matters with him and trying to pretend that there never were any clerics or lay people who were Catholics and did things that were wrong, you are playing into his bands. He will simply delight in refuting your claims.

So far as his eating meat on Friday is concerned, you cannot do anything about it. What you can do is to prepare non-meat meals on Friday for the family, and in the event he insists upon meat, let him go to a restaurant and buy it. In insisting on eating meat on Friday, he is not only breaking the regulation of the Church, but he is jarring the tradition of any Catholic family. In other words, let me be quite honest and state that he is trying to be as annoying as possible.

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So far as leaving home is concerned, he has already done so. at least in the psychological sense. He has left the Church which is a type of home, and he has left his own home psychologically because of his strong opposition to Catholicism and convictions of family members. I would not insist upon his leaving home physically. If you do so, this will be another argument that he can use that you are bigoted and narrow minded. Such an action would be far from charitable.

•

Of course, you are heart-broken over this situation, and this is quite understandable. But you have a powerful weapon at your disposal and this is the weapon you must employ—prayer. Perhaps it is a coincidence that your name is Monica. You recall the story of the life of St. Augustine whose mother, St. Monica, prayed for years that he would return to the Church. She should become both your patron and your example in these difficult and trying times.

There is one disturbing question, however, which I feel I ought to raise. Perhaps it does not apply to you, but it does apply to many Catholic parents. Too frequently they depend exclusively upon the school, parochial, high school or Catholic college, to see that their children receive a good education in Catholicism.

But education is something broader than merely knowing what the Church teaches. It involves an active, devout parti-

(Continued on page 10)

• GOOD NEWS

'My Lord and my God'

By MARY PERKINS RYAN

Several of the new books preparing children for first Communion are designed, quite properly, to help the children appreciate the Eucharist in terms of a family meal—of God's children. But in carrying this out, they tend to present the child's experience of a family evening meal at which all the members are gathered together, as an invariably happy affair, with Father so kind and Mother so sweet.

Things aren't like that all the time, at least in our house. And one major reason is that Father and Mother are both so tired. After our day's work to earn the money to buy the food, and the effort in preparing it and getting it on the table, we are usually more or less worn out. We can only hope that our real love for each member of the family will come through the irritability that fatigue too often causes. For, of course, we wouldn't have got involved in all this work and worry if we didn't love the children and want them to grow up strong and healthy.

But seeing family meals as they often are can be as helpful to our appreciating the Eucharist as the over-idealized picture sometimes given. The food and drink on the table are at once the effect and the sign of the parents' worn-out-ness. In nourishing the family, the food and drink on the table are actually accomplishing the purposes that the parents are getting worn out for. Every meal, then, is in some sense at least, a realization, a representation of the fact that the parents are laying down their lives little by little, year by year, to help their children attain the fullness of life and maturity.

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Christ our Lord laid down His human life, dying on the Cross, in order to become, in His Risen life with the Father, the "source of life to all who believe in Him." He had to die to the "life of the flesh," the limited life of human nature as we know it, in order to live the life of the Spirit and be able to communicate that life to men, to bring human persons to the fullness of life and maturity that God wills for them. And He does communicate this life to us, here and now, above all through making Himself our Food and Drink in the Eucharist.

At the Last Supper, when our Lord said, "This is my Body . . . This is My Blood . . ." in the context of a table-prayer of praise and blessing, He committed Himself to this whole work of laying down His human life in order to be able to give the fullness of life to mankind. He also actually carried out this whole work sacramentally, making Himself Food and Drink for His disciples.

At the Mass, we do not have to wait for the Consecration to have our Lord present in our midst, any more than the Apostles did at the Last Supper. He has been with us from the outset because we have "gathered together in His Name." He has spoken to us through His Word. He is present in the priest who, at the Consecration, speaks and acts in His very person. But, at the Consecration, He makes Himself present under the signs of the bread and the wine, as our Food and Drink. And, in doing so, He re-presents everything that He did in order to be able to give Himself to us as our life—the whole work of our redemption.

•

Most of us were taught to say, "My Lord and my God!" when the bell rings to alert us to the fact that the Consecration has been carried out. This exclamation was the Apostle Thomas's response of awed recognition of the Person and mission of the Risen Jesus, now become "Lord" in His glorified human nature—the Jesus whom he had known as a man among men, whom he had seen going to his death.

We can then repeat St. Thomas's exclamation as an expression of our recognizing by faith not only Christ's Presence in the consecrated bread and wine, but also the re-presentation of His whole work for us, in the past, the present and the future, the work He came to accomplish, of giving us life, life in abundance.

• THRU GOD-COLORED GLASSES

The role of Judaism

By GILBERT ROXBURGH, O.P.

A great deal is being written and said nowadays about a warmer relationship between Christians and non-Christians, especially Jews. The question: What is Judaism in relationship to the Christian faith?, has taken on greater urgency, particularly since the beginning of the Vatican Council.

Considering the persecutions by Christians of Jews in the past, does this new thought represent a change of heart among Christians?

Not really. Any form of anti-semitism is, and always has been, against the sound principles of the Christian religion. Persecutions have been carried out against Jews in defiance of clear-cut affirmations of the Christian faith.

•

The New Testament has no grudge against Jews in general, but only against their leaders. Nor was it ever reasonable to force Jews to become Christians; in the Catholic view faith is a gift from God, and must be a free choice; man's conscience must be respected.

Furthermore, St. Paul continually affirms that God still loves Israel, that Israel still has some meaning in God's plan. With this in mind, we must deal with Jews, not on a basis of some sentimental toleration, but must theologically relate to them, finding some positive theological basis for contact and understanding.

In Catholicism's own view, then, what is the relationship of Judaism to Christianity?

• First of all, Judaism would be considered as essentially a preparation for Christianity. God prepared his people in history for their salvation through certain controlled experiences with ideas, realities, historical events. He attached a certain meaning to all of these throughout Old Testament history, in order to make them meaningful in New Testament times. For example, you cannot understand what baptism is as a Christian sacrament unless you understand what water meant in Israel's history: the Flood, the Exodus through the Red Sea, etc.

• Therefore, the teachings of Christianity do not appear suddenly out of nowhere, but are grasped in terms of Jewish thought and feeling. Marriage and sexuality, the meaning of the Covenant, Messianism—all of these and more miss their mark if we do not see them as developments of the Old Testament.

• Therefore, our principal bond with Jews is found in God's own written Word, the Bible, which Jews commonly, like Christians, look upon as God's own work.

• Finally, Christians and Jews have a bond in Jesus Christ. Of course Jews do not accept Jesus Christ as God, or even as savior-messia. But it is a fact that the man we Christians honor most was a Jew, formed by the spirituality of Israel, the model of every virtue: of complete self-giving for mankind, of charity, of divine intervention; the man we honor as the epitome of everything most Christian was a Jew; in fact, the perfect Jew and the perfect Christian are the same person.

In this vein, we might also mention that Mary the Mother of Jesus, and the apostles too, were Jews—the full flowering of all that was best in this great religious faith.

(To be continued)

Plan to double Bogota parishes

BOGOTA, Colombia—The Bogota archdiocese will double its number of parishes by 1968, according to current plans.

At present a new parish is being created every 15 days. This accelerated plan for establishment of new parishes began last year with a plan for a new parish a month.

But despite the efforts of the archdiocese to attend to pastoral needs, Bogota still has a number of parishes with more than 80,000 people with only one priest to serve them.

The plan to double the present total of 100 parishes by 1968 is part of the preparations for the International Eucharistic Congress to take place here in that year.

Pope counsels vacationers

CASTEL GANDOLFO—Pope Paul VI, speaking to a holiday crowd at his summer villa here, asked them to spare a thought for those who are unable to take a vacation.

"They must do their work while others can give themselves moments of relaxation and enjoyment," he said.

He called attention especially "to those who are rendering some service, either professional or domestic, and above all to those employed in public services."

Pope Paul gave a new twist to the usual papal admonition to vacationers not to forget to go to Mass. This observance, he said, is not only meritorious in itself but also "for the good example it gives to communities which receive foreigners and vacationers and see that they are punctilious and faithful at our Sunday encounter with God."

THE WEEK IN LITURGY

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

Aug. 15 ASSUMPTION OF THE BLESSED VIRGIN MARY (10th Sunday after Pentecost). In view of the fact that the Blessed Virgin Mary was to be the mother of the Son of God she was preserved from all sin, even Original Sin which all mankind inherited as children of Adam. Thus Mary was not subject to the effects of this sin, to death and bodily corruption, because of her unique privilege of being conceived immaculately.

In the East this feast was called the Dormition (the falling asleep) of the Blessed Virgin Mary. There is doubt as to whether Mary spent her last days in Jerusalem or at Ephesus, but there is no doubt that Mary was taken (assumed) into Heaven, body and soul, by Christ. Of her it can be said, "You are the glory of Jerusalem! You are the joy of Israel! You are the pride of our people!" (1st Lesson). O Mary! You are the joy of all Christians, too!

Aug. 16 ST. JOACHIM. There is a tradition that the name of the father of the Blessed Virgin Mary was Joachim, the husband of St. Anne, the grandfather of Jesus. St. Matthew does not trace the genealogy of Jesus through St. Joachim, but rather through St. Joseph; both were descended, however, from the royal line of King David (Gospel).

Aug. 17 ST. HYACINTH OF POLAND. This 13th century Dominican was a great missionary. Besides Poland, he also preached in Austria, Denmark, Lithuania, and Scotland. He had a great devotion to Our Lady and died on her feast of the Assumption in 1257. Like all of us, he could have transgressed God's commandments, but he did not; he could have done evil, but he avoided it (1st Lesson).

Aug. 18 MASS OF THE 10TH SUNDAY AFTER PENTECOST. The Pharisees were Jews who had multiplied their religious observances to such an extent that an ordinary Jew could not easily fulfill them, especially those regulations that restricted contact with with non-Jews. Jews with public offices like the tax-collectors (publicans) were unable to abide by such rules because they were in constant contact with all the people, and therefore were held in contempt by Pharisees.

The Pharisee in the parable related by Christ judges himself to be a paragon of virtue. He pridefully compares himself with the rest of men and notes how he has surpassed them, especially that tax-collector who happened to be in the temple at that time (Gospel). The tax-collector does not credit himself with any virtues, but humbly admits that he is a sinner. It is he whom Christ praises. For a virtuous person who is proud robs himself of virtue; while a penitent sinner admitting his unworthiness adorns himself with virtue.

Aug. 19 ST. JOHN EUDES. After 20 years as an Oratorian, this 17th century French priest founded the Congregation of Jesus and Mary (Eudist Fathers); afterwards he founded one to care for delinquent girls. He is also particularly noted for his writings promoting the liturgical cult of the Sacred Heart of Jesus and the Heart of Mary. He was a servant of God, who when his time came was awake and waiting for his Lord (Gospel).

Aug. 20 ST. BERNARD. He belonged to a "family that overtook Christ." Four of his brothers, an uncle, and 26 other relatives and friends entered the French monastery at Citeaux with him in 1112, where the Rule of St. Benedict was strictly observed. Three years later he was sent by the abbot with 12 monks to start a new monastery at Clairvaux, which eventually grew to 700 monks, including the rest of his family, his aged father and youngest brother. "The memory of me is destined to last from age to age" (1st Lesson) is true of this great and learned Cistercian mystic who has been declared a Father of the Church as well as a Doctor.

All are called to be Christians, but not all Christians are called to the cloister. Contemplative monasteries and convents give a special kind of witness to the Gospel of Christ: in the world, but not of it. Whereas, other Christians, including priests, Brothers, nuns, are in the world and of it. They must give witness to the Gospel of Christ wherever they are and can sanctify the world by sanctifying themselves. The monastery is like a beacon on a mountain top; the Christian in the world is like a light in a house or neighborhood.

Aug. 21 ST. JANE FRANCES. After nine years of happy wedded life, Madame de Chantal became a widow at 28. St. Francis de Sales became her spiritual director and after her children were educated and cared for, she became co-founder with him of the Visitation nuns in 1607. Of her it can be said, "Charm is deceptive and beauty fades, but the woman who fears the Lord will have abundant praise" (1st Lesson).

● *VIEWING WITH ARNOLD*

'Lord Jim' doesn't do Conrad justice

By JAMES W. ARNOLD

Joseph Conrad's novels are a frightful temptation for moviemakers. Bristling with cinematic surface, the books have a moral complexity and psychological depth that elude firm grasp even in the literary medium. Making a film of "Lord Jim," for example, is like trying to suggest the human activity inside the Empire State Building by taking beautiful shots of the outside.

It's not just that the movie (Richard Brooks' "Lord Jim," with Peter O'Toole in the title role) is something less than the book. A film can never provide the identical intellectual experience of a great book. It can provide a different kind of experience that may also approach greatness. But if it follows the book too closely one is constantly reminded of where the film is failing instead of where it is succeeding.

It's something like trying to tell a story in music. If the result is to be called good music, its beauty and impact must come from the music and not from the story. The basic idea must be re-created in terms of music.

In general, it's dubious practice for either music or movies to borrow ideas from literature. But if they insist on doing so, they should take only the inspiration and not the details. You can't read poetry with a violin, and with a camera you can suggest only the simpler, larger workings of the human mind.

●

The film is almost the entire creation of Brooks, who served as producer-writer-director. He tries to mold "Jim" into visual form, dropping characters and changing situations, but finds, with some panic, that all he has is a traditional adventure film with an offbeat hero and a downbeat ending. So he tries to fold in some of Conrad's depth through suggestion and dialog. It doesn't work. The action is slowed without being clarified. What results is not entirely satisfying as an adventure film and only a bit of Conrad.

Conrad-lovers are likely to emphasize the literary failure. The truth is that in some places Brooks has translated Conrad very well (e.g., in suggesting Jim's state of mind as he abandons the Moslem pilgrims on the Patna or as he faces execution, and in the mist-shrowded parley with Gentleman Brown).

For those who have read Conrad, this is still the story of a man seeking atonement for an unthinkable violation of his own uncompromising principles. There is a lot of O'Toole's "Lawrence of Arabia" in O'Toole's "Jim": the spiritual agony of the perfectionist who has sinned. Once innocence is lost to such a man, can it ever be restored?

The uninitiated may miss much of the profundity. They will see only the convicted coward redeeming himself by his bravery in liberating a remote tribe in the backwaters of Southeast Asia from a military tyrant. (They will also see too many action film clichés, ranging from the native beauty offered as bait to the hero-worshipping boy-who-gets-killed, from lines like "It's quiet . . . too quiet" to "Truth, what is truth?")

●

The casual customer will wonder why physical victory, endurance of torture, etc., is not enough for Jim. This is plainly what Conrad's novel is all about. But there is too little motivation in the movie for anyone to dig the deeper significance of the Gentleman Brown sequence and Jim's theatrically splendid death scene. Why does he trust Brown? Why does he die with almost exultation? (Especially with Dahlia Lavi breathing heavily off-camera).

It's a pity that "Jim" is not a success, because its hero is rare in films: a man for whom the only reality is moral responsibility for his fellow men.

Conrad, foreshadowing writers like Graham Greene, poses an impossible ethical conflict. Given a corrupt world in which one is bound to commit a corrupt act, what will happen to an idealist? Jim's plight is horrible because there is no source of forgiveness outside himself, and he can expiate his act of betrayal only by the supreme act of sacrifice: deliberately embracing certain death. Thus death, for him, brings redemption and peace.

●

Like the novel, the movie stresses the personal loneliness of Jim's, and every man's, moral struggle. His leap from the troubled ship occurs under extreme pressure, almost without his willing it. The viewer hardly blames him, yet the guilt of it scars Jim's life. Others manage to cope with their guilt in various ways, but success comes only in following one's code. The trouble is that Jim's code is merciless, and he is his own judge.

O'Toole certainly suggests the inner torment as well as any actor could, and he works like a galley slave in a role whose physical demands might exhaust Steve Reeves.

Among other assets: the steamy Asian locale, which makes one feel the buzzing heat and the sweating oppression; the cushy color photography by F. A. Young (who won an Oscar for "Lawrence"); some brisk battle scenes using, among other imaginative devices, exploding spears; and a weirdly stimulating collection of soundtrack noises that screech, bang, bong, zing and clack.

Eli Wallach and Curt Jurgens make rather conventional villains, drinking, leering, scheming and cackling hideously James Mason, however, is excellent as Brown, the bowler-hatted pirate, and dies a new sort of death for a screen bad guy: being peppered to oblivion by a canon loaded with (possibly symbolic) coins and rare jewels.

(Legion of Decency: A-2. unobjectionable for adults and adolescents.)

'Shrine Day' set at World's Fair

NEW YORK — "National Shrine Day," to be observed August 14 at the New York World's Fair here, will feature an outdoor candlelight procession.

Bishop Edward E. Swanstrom, executive director of Catholic Relief Services—National Catholic Welfare Conference, will preside and impart Benediction of the Blessed Sacrament in the Good Shepherd chapel.

Msgr. Thomas Grady, director of the National Shrine of the Immaculate Conception, Washington, D.C., will lead a delegation of priests from the shrine staff to the fair. They will offer a series of Masses in the pavilion chapel each hour from 10 a.m. to 6 p.m.

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Carolyn J. Hollcraft, Mgr.

(A Weekly Service to Criterion Readers)
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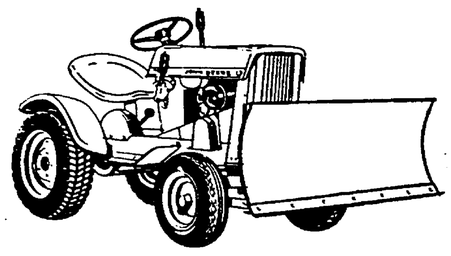

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TO ENTER CONVENT—Miss Peggy Baurley, a June graduate of Our Lady of Grace Academy, Beech Grove, will enter the Benedictine Convent of Our Lady of Grace there on September 8. She is the daughter of Mr. and Mrs. Joseph W. Baurley, of St. Ambrose parish, Seymour. An open house will be held in her home, 603 S. Chestnut St., Seymour, from 2 to 5 p.m. Sunday, Aug. 22. No invitations have been issued.

Notre Dame sets Laymen's Retreat August 19 to 22

NOTRE DAME, Ind. — The 47th annual Laymen's Retreat will be held on the Notre Dame campus Aug. 19-22. The retreat, which is open to men and teenage boys, will begin with supper on Thursday and end with a communion breakfast on Sunday morning.

Preaching this year's "Big Retreat," as it is popularly called, will be Father Joseph F. O'Donnell, C.S.C., a member of the Mission Band.

Father Richard Papen, C.S.C., will preach the teen-age boys' retreat which parallels the men's retreat.

The Retreatants will be housed in the regular student residence halls on the campus. They will eat together in the student dining hall. All the religious exercises of the retreat for men, except morning Mass, are held at the outdoor grotto of Our Lady.

For reservations, individual or group, you may write Father Michael Foran, C.S.C., Retreat Director, Notre Dame, Ind., or telephone 219-234-6267.

Magazine format, offset scheduled for Sunday Visitor

HUNTINGTON, Ind. — Our Sunday Visitor, described as America's biggest Catholic weekly, will soon have a new look, changing from newspaper to magazine format.

Msgr. Joseph R. Crowley, editor, said today the changes will begin to be visible in the August issues.

"We're going to look more like the weekly magazine Our Sunday Visitor was meant to be," he said. OSV has a circulation of nearly 860,000.

He said there will be use of topical full-cover photos, a restyled masthead, magazine treatment of articles and a stronger use of photographs. All edition will convert to offset printing next year.

The Visitor publishes local editions for 13 dioceses. Besides its regular national edition, it also publishes a news edition, a Canadian edition, and a "Operation Understanding" edition which is ecumenical in purpose. Other editions are planned.

List current officers for Council of Women

The names and addresses of the current officers of the Archdiocesan Council of Catholic Women were announced this week by Mrs. Edgar Day, president. Readers who have need for the information are urged to clip and file the listing for possible future reference.

Mrs. Day's address is 1635 Oriole Drive, New Albany, Ind., 47150.

Other officers and their addresses are: Recording Secretary, Mrs. Raymond Sparks, 1451 Ridgeway Dr., Jeffersonville, 47130; Corresponding Secretary, Miss Emma J. Kenny, 929 S. Virginia Ave., Clarksville, 47131; Treasurer, Mrs. Leo A. Brand, 3301 E. Sumner Ave., Indianapolis, 46227; Auditor, Mrs. Dan Hughes, 348 Wells Ave., French Lick, 47432; and Parliamentarian, Mrs. Rose Marie Cruzan, 3942 Central Ave., Indianapolis, 46205.

New deanery presidents include: Mrs. Robert Gonder, 1013 E. Market St., New Albany, 47150, New Albany Deanery; Mrs. Louis J. Kossmann, 121 N. Harbison Ave., Indianapolis, 46219, Indianapolis North Deanery; Mrs. John Stevens, 625 N. Ritter Ave., Indianapolis, 46219, Indianapolis South Deanery; Mrs. Leo B. Kesterman, R.R. 3, Brookville, 47012, Lawrenceburg Deanery; Mrs. William J. Dammann, 31 N. 7th St., West Terre Haute, 47885, Terre Haute Deanery; Mrs. Theodore Biere, 104 Mouser St., Madison, 47251, North Vernon Deanery; and Mrs. Roger Ferguson, St Meinrad, 47577, Tell City Deanery.

The ACCW spiritual director is Father James D. Moriarty, 5353 E. 56th St., Indianapolis, 46226. Archbishop Schulte is the honorary president.

Current officers will serve through April, 1966.

Dropping grades in New Zealand

AUCKLAND, New Zearland—Cought in a financial and teacher recruitment squeeze, the Christchurch diocese will drop the first two grades in its parish schools during the coming school year. New Zealand's two larger dioceses of Auckland and Wellington, though pressed by swelling enrollments, are not considering such a move at the present time.

About 150 Catholic school pupils of the beginning grades in the diocese will start at state schols in September, and 500 to 600 more in February. The diocese will meet religious instruction needs by expanding its Confraternity of Christian Doctrine program and correspondence courses.

● *VARIETY IN BOOKS*

'The Making of the President'

"The Making of the President—1964," by Theodore H. White. Atheneum, New York. 415 pp. $6.95.

Conceivably, the feature of this book which will be consulted most in the years to come appears in its appendix.

This volume, of course, is concerned with Lyndon B. Johnson's progress toward the presidency in his own right. It was inevitable that it should be written, after the great success of the earlier work "The Making of the President — 1960," which dealt with John F. Kennedy.

But this second work begins with the assassination of President Kennedy on a November afternoon in 1963, and ends with the election of President Johnson to a four-year term on a November night in 1964. As a consequence, how Mr. Johnson became vice president, and as a result succeeded to the presidency, is not within its scope.

MANY PEOPLE asked in 1960, and many still ask, why did Lyndon B. Johnson accept the vice-presidential spot on the Democratic ticket after having been such a vigorous candidate for the top place. The appended material in this book may not answer the "why" of this question, but it goes a long way toward answering the "how." The appendage is a memorandum prepared for White by Philip Graham, publisher of the Washington Post and Newsweek magazine, a friend of both Kennedy and Johnson, and generally regarded as the go-between who brought off the 1960 Democratic ticket. Graham, who died in 1963, wrote down for White "the way it was." Graham had disagreed with various interpretations of what happened, including White's version of the transaction in his book about Kennedy.

The writing is called "narrative history," and it has style and pace and is intensely interesting. Many will ask how the author could know what was said in private conversations at which he was not present, but there are many ways he could have found out, being an experienced and well-acquainted reporter. As a result he makes this material quite believable. But some other things that are said the reader will see as the author's own ideas, his estimates, his opinions.

MANY WILL BE attracted by gossipy type of material. For example, how Johnson decided not to have Robert F. Kennedy as his vice-presidential running mate in 1964, and how he broke the news to Kennedy. There are pages on this, and all very readable. It will be asked, with reason, how White knew what Johnson said to Kennedy and how Kennedy reacted, when he wasn't there. The author doesn't pretend to have been present. He says both the President and Kennedy told people what took place, and the indication is that he talked to them.

Considering the landslide victory of Johnson in 1964, the various currents stirred by the Barry Goldwater nomination and campaign; the issues debated then and remaining with us, Mr. White's book will be referred to by some readers for a long time. There is no question that it has much solid stuff in it and that it is stylishly written. But there are those who will call some passages biased, the author's viewpoint Everyone must admire the very great amount of work that must have gone into the book's preparation.

(Reviewed by Burke Walsh, assistant director, NCWC News Service and a veteran Washington observer and commentator.)

●

"The Careful Writer," by Theodore M. Bernstein. Atheneum, New York. 487 pp. $7.95.

To write, to speak—clearly, simply and concisely—is our desire more intensely than we realize. We want to be understood. We long to express our thoughts.

But unfortunately we experience often the frustration of our intention; what we say or write conveys a meaning we had not intended. Perhaps we have not even phrased accurately what we had in mind; perhaps our words make inevitable misunderstanding by the reader or listener. Such experiences lead us to the dictionary and to manuals of style and usage such as "The Careful Writer."

Mr. Bernstein, assistant managing editor of The New York Times, is a veteran of 40 years of professional interest in words. He knows the dictionary, he allows for changing meaning, and his ear is attuned to the spoken word; his object is a commonsense search for simple,

(Continued on page 10)

Vacation food is OK — BUT — Isn't it great to get home to

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Noted theologian is hospitalized

MUNICH, Germany — Msgr. Guardini, world famous German theologian and philosopher, is reported to bt very ill at a hospital in Munich. The nature of his illness was not disclosed.

Msgr. Guardini, who marked his 80th birthday in February, has written numerous books on theology, liturgy. philosophy and sociology, as well as a work o nthe life of Christ.

Radio and Television

INDIANAPOLIS AREA

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

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

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

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

NEW ALBANY AREA

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

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

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

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

RICHMOND AREA

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

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

SALEM AREA

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

SHELBYVILLE AREA

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

TELL CITY AREA

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

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

TERRE HAUTE AREA

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

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

CONNERSVILLE AREA

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

EVANSVILLE AREA

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

Saturday
4:15 p.m.—Credo .....(14)

Radio Programs

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

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

MADISON AREA

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

NORTH VERNON AREA

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

same fresh flavor beer after beer

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Tic Tacker

AROUND AND ABOUT—The **Archdiocesan Purchasing Department** has a new telephone number—MElrose 8-2308. . . . **Father Laurence Lynch** is a popular chaplain at **St. Paul's Hermitage,** Beech Grove. This past week about 40 residents of the Archdiocesan retirement home sent feastday cards to him in Terre Haute, where he is attending Indiana State University this summer. The Hermitage gift shop, managed by **Miss Alma Keppel,** one of the residents, quickly ran out of appropriate cards. So birthday greetings were sent out, with the necessary corrections. . . . **The Sisters of St. Francis,** Oldenburg, will contribute mathematics and science teachers toward the faculty of a new Catholic co-educational high school to be built next year in Hamilton, Ohio, in the Cincinnati Archdiocese. (This will make ten high schools for the Franciscans to staff—in Indianapolis (3), Oldenburg, Evansville, Cincinnati, Dayton, Middletown (O.) and Chillicothe (O.). . . . Present and former members of **St. Patrick's parish,** Indianapolis, will gather in Garfield Park for a parish picnic Sunday, Aug. 29, from noon 'til dark. . . . **Sister Mary Gerald Gaynor, O.S.F.,** will visit with her family, **Mr. and Mrs. Louis Gaynor,** of Dover Ind., Sunday, Aug. 15. An Open House will be held from 2 to 5 p.m.

JUBILARIAN HONORED—**Mr. and Mrs. Bernard J. Traub,** of **St. Philip Neri parish,** were hosts at an informal buffet on Tuesday evening honoring Silver Jubilarian **Father Brendan Keane, O.S.B.,** of Blue Cloud Abbey, S.D. Guests at the affair—all classmates or close friends of the jubilarian during seminary days at St. Meinrad—included: **Msgr. Francis Reine, Father James Moriarty, Father Charles Noll, Father Charles McSween, Father Paul English, Father Earl Feltman, Father Albert Diezemen, Father Herbert Palmer, O.S.B., James F. Spalding, Carl J. Fries** and **Fred W. Fries.**

PUTTING CHAMPION—"If you can beat 'em, join 'em." And that's exactly what 16-year-old **Gil Caito,** sophomore at **Brebeuf Preparatory School,** is planning to do. Young Gil sat the Professional Putters Association on its collective ear last week by posting a sensational 71-under-par 361 in the organization's annual national tournament. That was one stroke better than the total posted by Tracy Moore, the winning pro.

NAMES IN THE NEWS—**Rev. Mr. Larry Voelker,** a deacon who will be ordained for the Archdiocese next May, received his master of science degree in chemistry last Friday at the University of Notre Dame. . . . Several Benedictine monks of **St. Meinrad Archabbey** will present papers or otherwise participate in the section meetings of the American Benedictine Academy, to be held in St. Joseph, Minn., August 16 to 19. On the program are: **Father Mark Toon, Father Aurelius Boberek, Father Simeon Daly, Father Thomas Ostdick** and **Father Damian Schmelz.** . . . **Miss Carolyn Oakshott** and **Miss Janet Oakshott,** daughters of **Mr. and Mrs. Eric W. Oakshott of St. Simon's parish,** Indianapolis will teach next year in Ewa Beach, Hawaii. They leave Indianapolis on August 19. . . . **Father John Quinn,** former Archdiocesan priest now a member of the Servants of the Paraclete, passed through Indianapolis recently on his way to a new assignment in England. He had been director of a foundation in Sturgis, S.D. The society specializes in rehabilitation work among priests.

600,000 refugees flee Viet Cong terror

By ROBERT CRAWFORD, C.M.

SAIGON—An estimated 600,000 refugees, many of them Catholics, have fled from the east areas of South Vietnam controlled and terrorized by the communist Viet Cong.

The refugees have no place to go, no one to receive them, little or no money. Aiding them is extremely difficult. Food is scarce and prohibitively expensive, and the communists are constantly disrupting provincial and district communications.

The South Vietnamese government has only limited means. But at least in some places it has set up primitive shelters. It is also supplying about five cents a day for each refugee. With the roads cut and bridges destroyed, however, few receive even this pittance.

IN MANY districts the refugees are almost all Catholics, who are always special targets for the Viet Cong. Local bishops and priests are doing their best for them.

Catholic Relief Services is the organization doing most to help them. Under its director for Vietnam — Lawson Mooney of Boston — the American Catholic relief agency has transported thousands of tons of U.S. government surplus food to the refugees. The U.S. armed forces here have cooperated wholeheartedly in transporting and distributing the relief supplies.

The number of refugees is sure to increase and their plight to worsen the longer the war in Vietnam lasts.

The Viet Cong control huge areas of the countryside. At night they are complete masters. Their ranks have multiplied and they need food. So they tax the peasants, taking rice or whatever else they have. The Viet Cong are also forcing the able bodied to work for them by digging up roads or carrying supplies. Peasants in central Vietman have been herded all the way to Laos—a six-week trip on foot—to tote back military supplies for the Viet Cong. The young and sturdy, single or married, are compelled to join guerilla units and frequently are never heard of again by their families. Refugees invariably stress this conscription as a motive for their flight from the Reds.

ANOTHER GREAT hardship for the peasants are the air strikes against the Viet Cong. Air bombardment is never without hazard for a civilian population and in a war without a front line the danger is enormous. It has been estimated that in South Vietnam 10 villagers are killed in air raids for every Viet Cong.

The Viet Cong are now drawing air strikes against any village that refuses to cooperate with them or is suspected of reporting their activities. When planes fly overhead a few Viet Cong stationed on the outskirts of the village fire at the air craft. As a result the flyers believe the village is held by the Viet Cong and bomb it.

An example is the village of Tra Loc, a short distance to the north of Hue, which had a reputation of being anti-communist. The Viet Cong entered Tra Loc in force, rounded up 15 young men and tied them arm to arm in the village market place. Then the guerrillas went outside the village and shot at passing planes. The planes bombed the village, killing the young men along with others.

Scecina graduate makes profession

MISHAWAKA, Ind. — Sister Mary Rosalie Thie, the daughter of Mr. and Mrs. Joseph Thie of Little Flower parish, Indianapolis, made her first profession of vows at the motherhouse of the Poor Sisters of St. Francis Seraph of the Perpetual Adoration here August 12.

She was graduated from Scecina Memorial High School and attended St. Vincent's School of Nursing. Next month Sister Mary Rosalie will resume nursing studies at Loyola University, Chicago.

Assumption sets dual card party

INDIANAPOLIS — Assumption parish will hold a dual card party on Sunday, Aug. 15, in the school hall, 1117 S. Blaine Ave., starting at 2 p.m. and at 4 p.m. Euchre and various games will be played.

Refreshments will be served between the sessions. Chairladies are Mrs. Walter Byers, Mrs. Ralph Eback, Mrs. Wilbur Stout and Mrs. Floyd Wiggs.

Opposition voiced to ecumenism

GENEVA, Switzerland—Sharp opposition to the current ecumenical movement was expressed by the head of the International Council of Churches, a fundamentalist Protestant body, as it held its sixth world congress here.

The International Council, a rival to the World Council of Churches, now claims membership of 103 Protestant groups in 60 countries. Its president is the Rev. Carl McIntire of Collingswood, N.J.

The Rev. Mr. McIntire said his council rejected dialogue with Catholics because it "implies a compromise with one's beliefs, and this we are not prepared to do." He contended that Catholic policy in ecumenical matters was centered on the belief that Protestants would eventually return to Catholicism.

He reported a continuing clash with the World Council of Churches in all parts of the world, and said his group was gaining ground in the United States, Asia and Africa. He said many members of the World Council were committing apostasy by falling away from a belief that the Bible is infallible.

The International Council also opposes the World Council's attitude on communism, holding that the World Council has weakened Christianity's necessary struggle against communism by cooperating with churches in Red-ruled countries. The International Council admits refugee churches from these countries but argues that churchmen within the communist countries are under communist discipline.

Family

(Continued from page 1)

those who are trying to bring about changes in the legal structure propose the change as though it means a moral approval of the methods advocated, then, even assuming that the change could be legitimate, opposition is created."

"Of course there will continue to be discussions on the morality of birth control procedures," he added. "But as lawyers we must carefully distinguish the questions.

"The popular press too often confuses them, bringing into legal issues the continual query, 'Will the Catholic Church change its position?' Whether the moral positions can change or not, the legal issue is quite a separate one, dealing as it does with social values and problems."

Father Hanley said there appears to be a "consensus" today that "family planning is a legitimate public concern."

"Though disputes do remain about the means to be used in bringing about such regulation," he said, "the goal is a legitimate one for individuals and for society as a whole. . . . Thus not only can government have a legitimate concern over family limitation but it may support and encourage wide research in to all aspects of the problems."

IN PRESENTING the joint statement approving government involvement in family planning programs, Father Hanley offered a number of cautions for the conduct of such programs. Among them were these:

- Family planning programs should not be imposed "willy-nilly" on the public. "Direct coercion" on doctors or patients to participate in such programs would be intolerable.
- Care must also be taken to avoid "indirect coercion." This means among other things programs must be geared to clear up moral and medical ignorance and permit "an informed moral choice" by prospective participants. It also rules out making participation in such a program a condition for receiving welfare payments, as well as tolerating economic and social conditions that make family planning "an economic imperative" for the poor.
- The United States in its foreign aid programs should be careful not to seem to be forcing birth control on countries where there are "social, religious and traditional objections" to such practices.
- Abortion as a family limitation technique cannot be tolerated. In particular, this would raise serious questions about the use in a public family planning program of the intrauterine coil contraceptive, whose effect is thought to be perhaps abortive.

15 Ordained

VIENNA — Rumanian government authorities permitted Bishop Aaron Marton of Alba Julia, Rumania, to ordain 15 periests from the seminaries of Alba Julia and Jassy, according to reports reaching here. Bishop Marton is the only Catholic bishop now heading a see in Rumania. He has been under police surveillance since his release from prison in 1955.

SPONSOR AVONDALE PERFORMANCE—Hollywood actor Andy Devine, star of the Avondale production of "On Borrowed Time," holds tickets to the special performance Tuesday evening, Aug. 17, being sponsored by Scecina High School for the benefit of the Marching Crusaders, the school's musical organization. Curtain time is 8:30 p.m. With Andy are two Scecina students: Katy McDaniel, left, and Ruthie Davis, both of St. Philip Neri parish. In charge of ticket sales is Ruthie's mother, Mrs. Davis, who can be contacted at ME 9-1776.

Life was in danger, Selma priest says

NEW YORK—Father Maurice Ouellet, S.S.E., believes there was a "very real" possibility that he might have been killed for his efforts to encourage Negroes to register to vote in Selma, Ala.

Father Ouellet is the former pastor of St. Elizabeth's parish in Selma whose transfer out of the diocese was requested by Archbishop Thomas J. Toolen, bishop of Mobile-Birmingham.

Referring to his Negro voter registration efforts in an article in Jubilee magazine, he says: "I was threatened with arrest, and I was called before a grand jury, and I was asked to leave town.

"I knew that I coud be killed for what I was doing. The possibility was very real. In this town you just don't defy white authority.

"But I had to make a decision with my conscience somewhere along the line and I made it. These are my people, Christ's people, and I am a priest."

ON THE attitude of the Church in the South toward the racial issue. Father Ouellet expresses the view that, historically speaking, "in the South the Church really didn't have much choice; if it was going to work with the Negro it almost had to do it on a segregated basis."

He adds, however, that he personally wishes "we had taken a stand against segregation at the beginning."

"Looking at the positive side of it," he says, "the Church has done a great deal (for southern Negroes), but on a segregated basis."

THE PRIEST asserts that "unfortunately" there are "a lot of foreign priests in the diocese who seem to approve of segregation." "I can't understand, for instance," he continued, "how the Irish, whose people were oppressed for centuries, can come here and after a year or two become so imbued with prejudice against the Negro. But many Irish priests do just that.

"On the other hand, a lot of other priests in Alabama are working quietly for integration. They have gone underground to escape the bishop's notice and they keep silent, but tney are doing their best."

Calendar

FRIDAY, AUG. 13

The Fish Fry at Christ the King Church, 1827 Kessler Blvd., begins at 5 p.m. Carry-outs are available; games will be provided.

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

SATURDAY, AUG. 14

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

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

SUNDAY, AUG. 15

The Dual Card Parties at Assumption School Hall, 1105 S. Blaine Ave., begin at 2 and 7 p.m.

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

TUESDAY, AUG. 17

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

THURSDAY, AUG. 19

The Parish Supper at St. Philip Neri Church, 550 N. Rural St., featuring Campfire Stew begins at 6 p.m. The Boy Scouts and Cub Scouts of the parish are this month's sponsor.

Bombing

(Continued from page 1)

may the world see a day of misfortune like that of Hiroshima.

"We pray that men may never again place their trust, their calculations and their prestige in weapons so fateful and so dishonorable.

"We pray that all may together and loyally outlaw the terrible art which knows how to produce, multiply and preserve them for the terror of peoples.

"WE PRAY that that deadly device may not have also killed peace, although it was to have sought it; may it not always impair the honor of science and may it not have extinguished serenity of life upon the earth.

"We pray instead that botherhood, peace and love may be granted and assured to the world. We remind you that only Christ can guarantee us these supreme gifts, He alone, our Saviour who became our brother when Mary pronounced the words 'be it done,' which we now in her honor repeat."

Pope Paul then began reciting the Angelus, which he usually recites at Sunday noon audiences.

Friction

(Continued from page 1)

might grow and deepen in our understanding of it."

TURNING TO the subject of the liturgical reforms begun by the council, Cardinal Suenens said that in this matter also Catholics are sometimes presented with a "false choice."

"Some of our people believe they must decide whether to pray or follow the Mass," he said.

"It is not necessary to pray during Mass," said Cardinal Suenens. "Rather, the Mass is our prayer. It is the great community action, and it must be done together.

"Collective prayer and personal prayer are not mutually exclusive. They are both essential to the Christian's spiritual formation," he stated.

A QUESTION OF VALUES

'Theology of work' groundwork cited

ALBANY, N.Y.—A theologian said here that efforts to "Christianize" the secular world must begin by assigning their proper value to both the religious and the profane aspects of life.

While the distinction between the sacred and the profane is a real one, said Father Donald W. Reck, S.J., nevertheless "in God's eye the sacred and the profane, as indeed also the natural and supernatural, work together to accomplish His designs."

"Therefore, one Christianizes the world," he said, "by devoting himself as wholeheartedly to his worship of God as to his secular daily work—whether it be mathematics or art or bus driving or serving as a congressman—confident that if any work has genuine value towards human culture and civilization it also has value in the supernatural plan of God for the human race."

Father Reck, of St. Mary's College, a Jesuit seminary in St. Mary's, Kan., spoke on "A Theology of Work" (Aug. 12) at the annual convention of the Catholic Art Association. The meeting was held at the Seminary of Our Lady of Angels.

HE SAID THE starting point for a theology of work is found in St. Paul, who teaches that "all material reality somehow shares in the redemptive plan of God and strains toward the day when all things will be freed from the disruption of the present order and united in the cosmic Christ."

Noting that human work and civilization can be "formative of man and productive of a society which has great human, and consequently Christian, possibilities," he asked:

"But is it not possible, even necessary, given the grace framework which we find expressed in Sacred Scripture, in St. Paul particularly, to see the hand of God at work in all of this to some degree, inspiring the desires which make human culture possible and necessary?"

He said there is "striking similarity" between "the spirit of a young person entering the strenuous training and work of the Peace Corps and the spirit of a novice in a religious order, between the optimism and courage of a Winston Churchill or a John F. Kennedy and John XXIII, between the collective self-sacrifice and determination of the personnel of the United Nations Organization and that of a group of missionaries setting off for South America."

While God is being served "more clearly and explicitly by the novices and John XXIII and the missionaries," Father Reck said, nevertheless "I would hesitate to say that the accomplishments of one of each pair was entirely in the city of God and the other entirely in the city of man."

TURNING TO the subject of the Christianization of the secular world, the priest said Christian revelation "acknowledges that the secular has as much of a place in man's life as the religious does."

He said what he called "Christian secularity" found justification in "the clear and lasting acceptance by almighty God of human work, action and history as that in the heart of which He would work out His plans for the salvation of the human race."

"How Christianize a secular world?" he asked.

"Basically in the same way Christ accepted His human nature alongside of His divine nature and human history alongside of the gratuitous salvific action of God, recognizing that in God's eyes, though not always in ours, all—natural and supernatural, secular and religious—works together to that day when will be fulfilled the intention of God in Christ, as described by St. Paul:

" 'For it has pleased God the Father that in Him all His fulness should dwell, and that through Him He should reconcile to Himself all things, whether on the earth or in the heavens, making peace through the blood of His cross' " (Col. 1, 19-20).

Rights

(Continued from page 1)

short-range struggle for rights. Perhaps two generations may pass before this battle is finally won, although important gains can be secured by present poverty and educational programs.

NEW PATTERNS of leadership should emerge in the civil rights movement. The Urban League will move to the front, as the organization best suited for the programs of the future. The NAACP may need to modify its traditional roles, but it is likely to survive because of the high quality of its leadership. CORE will have at least a transitional function, with more emphasis upon political techniques and decreasing reliance on direct-action programs. It is likely that the Southern Christian Leadership Conference and the Students' Nonviolent Coordinating Committee will move even more strongly into the area of voter registration in the near future.

Finally, there will be changes in the Catholic sector of the civil rights movement. It has already been radically changed in recent years, since it has moved into the power structure of the Church and has ceased to be a fringe, specialized movement. But it too must concentrate more on job equality, housing patterns, and poverty programs. Clergy and Sisters may be less evident on the picket lines and more concerned with the complex problems of the slums.

A time of change is usually disrupting. There will be failure and disillusionment. Much experimentation will be necessary.

Yet, in the Catholic community, these new programs harmonize well with our traditional works of charity, social action, and education, We should be equipped to do our part in this vital struggle for human dignity.

Appointed

WASHINGTON—Sister Grace Miriam McCarthy of the Sisters of Charity of Cincinnati will serve as assistant secretary of the Sister Formation Conference here. She will assist Sister Rose Dominic of the Sisters of Charity of Leavenworth, executive secretary since August, 1964.

Editor cites impasse in Catholic Press

NEW YORK—A Catholic editor has urged steps to resolve what he believes is a "journalistic impasse" hamstringing the U.S. diocesan press.

Msgr. Salvatore Adamo, executive editor of the Catholic Star-Herald, newspaper of the Camden, N.J., diocese, says Catholic papers face two main problems: too much control by the bishops and too much unfair sniping by some journalists.

Msgr. Adamo, writing in America magazine, makes several suggestions for giving the Catholic papers more freedom and satisfying the legitimate desires of journalists. Aming them are these:

- Making Catholic weeklies "community-oriented newspapers" dealing realistically with the problems of the areas in which they are published. Some papers are already doing this, he notes.
- Loosening episcopal control over the press by setting up the newspapers as financially independent of their bishops.
- Establishing a Religious Newspaper Guild, to guarantee "security and decent wages" for newsmen employed by the diocesan press.

THE MONSIGNOR asserts that "most" bishops "manage the news" in their diocesan weeklies. Partly, he says, this is because they "fret over the problem of responsibility and respect," but even more so it is because they "misunderstand the nature of journalism."

"They feel their news weeklies should indoctrinate, publicize their activities and advertise Church programs. In a word, they want house organs," he says.

But if many bishops have exercised "over-control" of the press, he says, "some Catholic journalists have compounded the problem by under-respect."

"Intoxicated by the outspokenness evident at the Second Vatican Council," he says, "they have boldly and brashly imitated the council Fathers. They seem to have forgotten they are not the bishops' peers.

"Capitalizing on their journalistic skills, they have not hesitated to insult them with sarcastic comments, sometimes manifesting an adolescent delight in irreverence."

He adds:

"Many bishops must be considering stemming the tide of open reporting and discussions dipped in disrespect. These Catholic journalists, on the other hand, want even more freedom and can't understand why the bishops don't understand this.

"Neither group seems ready to yield. This is the journalistic impasse in the Catholic press today."

AMONG SPECIFIC instances of alleged "news management" by the bishops Msgr. Adamo cites the operations of the NCWC News Service.

"Repeatedly," he says, "NC News Service has been requested by Church leaders to ignore this, soften that, cover up some other news story. As a result, diocesan newspapers, which depend on NC, have been embarrassed over and over again by the appearance of dramatic religious news stories first in the secular press."

He also says there is "no valid reason" why the National Catholic Welfare Conference should operate a news agency and calls this "the root of the problem of freedom of information."

St. Mary-of-the-Rocks pilgrimage Sunday

ST. MARY-OF-THE-ROCKS, Ind.—Hundreds of pilgrims are expected to converge here on Sunday, Aug. 15, at the Grotto of Our Lady of Lourdes for annual ceremonies in honor of the Assumption. This will mark the 42nd year for the observance.

Ceremonies, beginning at 8 p.m., will include sermon, candlelight procession and Benediction. Father James A. Brune, of St. Clement's Church, Boonville, will preach the sermon. An Honor Guard will be provided by the Batesville Assembly, 4th Degree, Knights of Columbus.

The Lourdes grotto here has been a popular pilgrimage spot since its erection in the early 1920's.

THE IDEA of building the grotto originated in 1918 when a substantial contribution was received for the purpose. However, it was not until the spring of 1921 that work actually started.

Real impetus to the construction of the grotto was given to the project in 1920 by Father Lambert Weishaar, pastor of the parish. Father Weishaar visited the Shrine of Lourdes while on a trip to Europe, that year, where he was granted a petition. On his return he organized the parishioners into work groups and the project began early the following year.

The grotto is constructed of boulders and stones collected by the parishioners. It is situated to the rear and above the church, suggestive of the original European shrine, with rustic stairways connecting the walks on either side of the Church. It was completed in July, 1922.

IN NOVEMBER, 1922, a statue of the Blessed Virgin was donated by Henry Estel. About a year later Michael Derleth honored his wife's parents, Henry and Mary Laker, with the donation of the statue of St. Bernadette.

The first pilgrimage was conducted on August 15, 1923.

On December 8, 1923, the Sodality of Our Lady-of-the-Rocks was organized. Members of the sodality maintain the shrine and make the rose-shaped candle shades carried by the pilgrims in the procession.

Membership is open at any time during the year and can be secured by sending name and address to St. Mary-of-the-Rocks Church, R.R. 2, Batesville. The customary offering is $1.00 per year.

St. Mary-of-the-Rocks Church is located on the Oldenburg-Brookville Road. Father Joseph Klee is pastor.

Contends Christ was probably born in 6 B.C.

WASHINGTON — A Biblical scholar said here a claim that Christ was born in 6 B.C. is probably correct.

The claim was made in a book entitled "The Ancient World," the second volume of a history of mankind published under the auspices of the United Nations Educational, Scientific and Cultural Organization (UNESCO). Published in the United States (July 30) by Harper and Row, it was written by three Italian professors—Luigi Pareti, Paolo Brezzi and Luccano Petech.

Father Louis F. Hartman, executive secretary of the Catholic Biblical Association, said: "Christ was born during Herod's reign, and Herod died in 4 B.C. Christ was born probably about two years before, so that would make 6 B.C. the most probable date."

The date of Christ's birth has been generally placed between 4 and 8 B.C., but no definite date has yet been widely accepted as certain.

The authors said the period of Christ's teaching probably began when he was 32 or 33 and lasted two years and a few months.

"That would be about right," Father Hartman said. "He died in either 30 or 33 A.D., and that would make the times right."

"Those are all common, accepted ideas," he added.

AROUND THE ARCHDIOCESE

Recollection slated for Terre Haute CCW

TERRE HAUTE, Ind. — The Terre Haute Deanery Council of Catholic Woman will hold its annual Day of Recollection Wednesday, Aug. 25, at St. Mary-of-the-Woods College.

Father Malachy Donnelly, O.F.M. Conv., assistant at St. Benedict's Church, will conduct the spiritual exercises.

Registration will be held in Foley Hall at 8:30 a.m., followed by Mass at 9 in the Sacred Heart Chapel.

Luncheon will be served at noon at Woodland Inn on the campus. Reservations should be made with your parish president or Mrs. Joseph Lang, C-3488. no later than Sunday. Aug. 22.

The monthly meeting of the Notre Dame Alumni Club of Terre Haute will be Tuesday, Aug. 17, at the offices of Stran Steel at 7:30 p.m. Michael Kearns, club president, urges members to attend this important meeting at which final plans for two bus trips to Notre Dame football games will be discussed. Besides the annual ND-Purdue trip to Lafayette on September 25, a second outing is planned, to South Bend, for the Southern California game October 23.

Reservations may be made with co-chairmen Myron Busby, Jr., or Bernard A. Burdick.

ST. MARY-OF-THE-WOODS

The St. Mary's Village Schiol cordially invites all Terre Haute area residents to attend its Ice Cream Social Sunday, Aug. 15, from 4 p.m. to 7 p.m., at the old fashioned price of 25c. There will be door prizes and other attractions.

RICHMOND

A rummage sale will be held at North 8th and "C" Streets on Saturday morning, Aug. 14, for the benefit of the CYO. Included will be items left over from the auction conducted on August 4, from which the CYO program realized about $600.

The Annual Ice Cream Supper will be held on the Holy Family School Lawn Sunday, Aug. 15, 4:30 p.m. to 8. Home made pies and cakes will be plentiful; soft drinks, coffee and sandwiches will be served. Profits will be used to underwrite CYO activities for the parish, and the Baptisry for a new church.

HAMBURG

St. Anne's Parish Picnic is slated Sunday, Aug. 22, on the parish grounds. Delicious chicken and beef dinners will be served on the hour from 11 a.m. to 2 p.m. Price for adults is $1.25, children, 75c

Kane

(Continued from page 7)

cipation in Catholicism. Every Catholic home should have within it holy pictures, holy water font, Catholic literature, and hopefully family prayer. Grace before and after meals is frequently neglected. In other words, too often the very minimum is practiced.

I am not saying that this was true in your case, but unfortunately it is true in very many cases. Example is one of the most powerful methods of teaching anybody anything. The Catholic home rent by dissension, bitterness between parents or among children, gossip about neighbors and other acts of an uncharitable nature will of necessity cause youngsters to ask questions about how effective the Catholic way of life is.

●

I believe this is a transitional stage in your son's life. If you will bear with him as kindly as possible, have patience, and above all pray daily that he may return to the Church, I believe he will.

At this moment he is getting tremendous satisfaction out of his behavior. You can deny this to him by refusing to argue about the matter, and if he insists on ridiculing the Church, simply walk out of the room.

But any attempt to use any kind of force, psychological or otherwise, is absolutely futile. The only force you should employ is constant prayer for him. When things look darkest, I recommend that you pick up the life of St. Monica and read it. I believe you will find it a great solace.

Annual lay alumni meeting scheduled at Saint Meinrad

ST. MEINRAD, Ind.—The St. Meinrad Lay Alumni Association will hold its annual meeting here on Sunday, Aug. 22. About 150 alumni from various parts of the country are expected to attend.

Many alumni are expected to arrive on Saturday. Those who bring their wives will find lodging at the St. Jude's Guest House on the Archabbey grounds or at motels in neighboring communities. Sleeping facilities will be provided for others in the college dormitories.

Sunday's agenda will include a special Mass at 10:30 a.m. in the Archabbey Church. Dinner will follow in the high school dining hall. A business meeting and election of officers is scheduled for 2 p.m. The day will close with an evening buffet.

Current national president of the SMLAA is C. H. Pfau, of Marion, Ind.

PLAN D OF I ANNIVERSARY DINNER—Preparing the mailing list for the invitations to the dinner observing the Golden Anniversary of the founding of Mother Theodore Circle 56, Daughters of Isabella are Mrs. Alice Farrell (standing); Miss Alice Lipps (left), Regent of Mother Theodore Circle; and Mrs. J. Frank Jones (right). Msgr. Cornelius Sweeney, State D of I Chaplain, will be guest speaker at the dinner scheduled for 7 p.m. Saturday, Sept. 11, at the Indianapolis Athletic Club. Mrs. Farrell and Mrs. Jones are co-chairmen of the Historical Committee. (Staff photo)

Council impact

(Continued from page 7)

ers when they enter and when they leave. Obviously, our parishes must be much smaller, perhaps as small as two or three blocks in a city neighborhood."

IF THE liturgical reforms are tending toward such conclusions —and many theologians and liturgists believe they are—authorities in the Church may find themselves under heavy pressures from an unexpected quarter for major, even revolutionary changes. Since worship more deeply involves the greatest number of persons than any other area—such as theology—it also appears that interest in other reforms will be more widespread and penetrate to the grass roots more effectively than in the past.

Among the purely liturgical reforms already envisioned are the development of services which are entirely in the vernacular, complete revisions of the present liturgies, greater use of ideas, language and motions of different cultures.

The translation of much of the liturgy, already undertaken in most countries, has not only shown many Catholics the beauty of the liturgy, but it also has exposed its weaknesses. The language and terminology frequently has little meaning for or attraction to men today in what Anglican Bishop Robinson of Woolwich has called the "post-Christian period."

There is, within the liturgical movement, an attachment to the forms and expressions of the past — a romanticism of antiquity. But, as a liturgist in Rome recently pointed out, "a rite which was successful in the First century will not necessarily be successful today."

The revival of the Easter vigil and liturgy was not wholly successful, he indicated, because of this reason. Modern man simply does not think the same way as ancient man. And there have been many other changes in the course of the centuries. Today, man is urbanized, specialized and much more highly educated.

In addition, use of Scriptural insights in the liturgy is not wholly pleasing. Much of the scriptural understanding when the liturgies were formed and written was weak. Exegetical science has advanced so rapidly in the last half century that the Church's sense of the Scriptures has changed considerably.

FATHER Francis McCool, S.J., a professor at the Biblicum in Rome, asserted that the fruits of the researchers' investigations must be taken very seriously by liturgists as they undertake further, more sweeping reforms.

The most difficult work ahead of the liturgists is the adaptation of the liturgies to the mentality and reality of modern man. A liturgy professor in Rome noted that "many of the favorite expressions of the priest or professional religious, which once evoked certain expected reactions, no longer elicit them. There was, in a sense, a Pavlovian response We can no longer count on these reactions or responses.

"The liturgy of the future," he said, "will be more Biblical in approach. That does not mean that style or language can be taken directly from the Scriptures. What we mean is that, as in Scripture, the Church must be so attuned to the minds of the people that it speaks in ways which they readily understand and which are, in a very real sense, their own ways of speaking."

At the same time, the liturgists must take more seriously the indigenous religious and cultural expressions of the various regions of the world in which it exists. A White Father, now serving in Rome after more than 20 years in Uganda, observed recently that missionaries often were so strongly resisted in many areas that they hardened their minds and approaches against the entire cultures.

"We are overcoming that problem," he noted. "We are learning to accept many practices and expressions which have real meaning to the people, despite their pagan or even Islamic backgrounds. This work is extremely difficult because the liturgist must steep himself in the history and knowledge of the culture. This takes time. But we are making progress."

ADAPTATION in Western nations may be even more difficult, because Western man no longer knows the language of symbol or image. Even the languages have become more technical than poetic.

In addition, some resistance may be building up to further liturgical adaptation. The English and Scottish bishops recently agreed to a common liturgy and standardized versions are becoming much more common in other nations. While the intention is often laudable, there is by implication a desire to end confusion and change.

The confusion in liturgical reform, however, has to a great extent prepared the laity and clergy alike for changes in other areas. The liturgical reforms of the Second Vatican Council have carried the Church much closer to that point of diminishing return at which each succeeding change produces much less shock among many fewer persons.

Questions

(Continued from page 4)

ing to the Constitution on the Sacred Liturgy, is by their "bodily attitudes."

Just a couple of weeks ago my column carried an extensive answer as to why we receive Holy Communion standing.

I have no idea what you mean by your question about discarding beautiful chalices for bread baskets? It would be a ridiculous exchange.

The ending is not abrupt. After the Mass is ended the people wait for the priest's blessing, and then they may sing a hymn of thanksgiving and praise to the Lord during the procession of the priest and ministers from the altar.

The "Last Gospel" was a belated addition to the Mass and never really an integral part of it. It was usually mumbled by the priest; seldom read with evident attention and devotion. It gave those who were bored or restless a chance to leave early. The Pope, through the Congregation of Rites, directed that it be discontinued: "elements which, with the passage of time . . . were added with but little advantage, are now to be discarded."

Very recently I wrote at length about the Leonine prayers, which were formerly said after Mass. They were also discontinued on orders from the Holy See.

There are many more "why's," but we must leave them for a later column.

Oldenburg plans nuns' workshop

OLDENBURG, Ind. — Secondary school teachers of the Sisters of St. Francis will participate in a summer workshop here August 13 and 14 focusing on professional aspects and current trends in nine subject areas.

A ten-member board of committee chairmen, coordinated by Sister M. Laurita of Marian College, is directing the workshop.

More than 100 nuns are expected to attend.

Course slated

BLOOMINGTON, Ind.—Confraternity of Christian Doctrine instructors at St. Charles Borromeo parish here will attend a five-day methods course meeting three hours nightly from August 16 to 20. Sister M. Evelyn Eckert, O.S.B., Archdiocesan School Office supervisor, will conduct the classes. Both elementary and secondary catechetical methods will be covered.

Books

(Continued from page 8)

clear and concise expression, combined with an awareness of the subtle differences of meaning.

For example, Mr. Bernstein deplores the use of "saleswise" and the glut of other words people use in current jargon, adding "wise" as a suffix. He points out differences between written and spoken language that affect usage. He notes simple matters of word order that change meaning. One who reads his paragraph on "Reverend" will be cured of any future misuse of that often-awkward word.

Bernstein's sophisticated good humor makes "The Careful Writer" easy reading. It will doubtless become a favorite resource of professional writers, reporters, editors, teachers and students.

(Reviewed by John E. Ryan of the staff of NCWC News Service, Washington, D.C.)

Cincinnati paper gets lay editor

CINCINNATI—Msgr. Edward J. Graham, editor of the Catholic Telegraph here since 1952, is leaving the newspaper to become a pastor. He will be succeeded by James M. Shea, associate editor since 1952.

Archbishop Karl J. Alter of Cincinnati said that Msgr. Graham will become pastor of Christ the King church here. The monsignor spent 25 years on the staff of the archdiocesan newspaper. He will continue as contributing editor.

MacEoin

(Continued from page 4)

and accelerated language courses have been set up at Petropolis and Belem, in Brazil; at Cuernavaca and Mexico City, Mexico; at Bogota, Colombia; Ponce, Puerto Rico; and Lima, Peru. The Lima Center, with a 32-booth electronic language laboratory, teaches Quechua as well as Spanish.

Another important orientation program is the annual conference of the Catholic Inter-American Cooperation Program. Early this year it assembled in Chicago 2,000 clerical and lay delegates, United States and Latin American bishops, government officials, observers from the World Council of Churches, the National Council of Churches and several individual Protestant Churches. The presence of Protestant observers reflects the beginning of better Catholic-Protestant relations in Latin America. The background of the U.S. clergy enables them to advance more easily in this delicate area than can Latin American or Spanish priests.

At the Chicago meeting Cardinal Ritter of St. Louis forecast a tremendous further expansion in the U.S. Catholic contribution to Latin America. Within ten years, he said, his diocese would increase more than fivefold its present contribution of ten priests.

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† **WILLIAM J. MURPHY**, 60, Sacred Heart Church, Aug. 5, St. Joseph Cemetery. Husband of Ann L.; father of William J. Jr., Michael and Mrs. Charles Baxter; brother of Edward Murphy.

† **HELEN DOMOGALIK**, 82, Holy Trinity Church, Aug. 5, St. Joseph Cemetery. Mother of Anthony, John, Joseph, Benjamin and Mrs. Stella George.

† **RAYMOND L. WHEATLEY**, 44, Christ the King Church, Aug. 7, Calvary Cemetery. Husband of Roselou; father of Raymond Jr.; brother of Mrs. Jesse W. McArty and John F. Wheatley.

† **MARY J. REILLY**, 79, Holy Cross Church, Aug. 9 Holy Cross Cemetery. Sister of John J. Reilly.

† **GENE A. WAAS**, 43, Holy Rosary Church, Aug. 10, St. Joseph Cemetery. Brother of Louise Bisesi and Thelma Bova.

† **HARRY J. QUINN**, 49, St. Joseph Church, Aug. 11, Calvary Cemetery. Husband of Helen V.; father of Teresamary; brother of William, Anna Roth, Mary Folins, Dorothy Juranis and Rita Snyder.

† **GERTRUDE C. METZGER**, 78, SS. Peter and Paul Cathedral, Aug. 11, Holy Cross Cemetery. Sister of Frank Metzger.

TERRE HAUTE

† **ARTHUR T. Gallagher**, 53, St. Ann's Church, Aug. 6. Calvary Cemetery. Husband of Rena; father of Robert Gallagher, Louise Gallagher and Kathleen Gallagher, all of Terre Haute.

† **SARAH ANN O'CONNELL**, 90, St. Patrick's Church, Aug. 9. Calvary Cemetery. Mother of Mrs. Marie Thoms, William J. O'Connell and James F. O'Connell, all of Terre Haute.

RICHMOND

† **MRS. ANNA B. STACK**, 79, St. Mary's Church, Aug. 7. St. Mary's Cemetery. Mother of Mrs. Lewis Dintaman; sister of Miss Nora O'Connor and Mrs. Helen Conrad, both of Union City; Ted O'Connor, Richmond; and William O'Connor, Piqua, Ohio. Also surviving are four grandchildren, and two great-grandchildren.

† **MRS. WILLIAM A. MERCURIO**, 73, St. Mary's Church, Aug. 6. St. Mary's Cemetery. Mother of William A., of Richmond. Three grandchildren also survive.

NEW ALBANY

† **MRS. ANNA MARIE MORTHORST**, 79, St. Mary's Church, Aug. 11. Mother of Father Robert Morthorst O.S.B., Aurora, Ill., and Father Edmund Morthorst, O.S.B., St. Meinrad. Also surviving are two half-brothers and four grandchildren.

SCOTTSBURG

† **JOHN PHILIP FLUHR**, 79, American Martyrs Church, Aug. 6. Survivors include three brothers and a sister.

Stamp issue

MADRID—The Spanish postal service plans to issue a postage stamp commemorating the 400th anniversary of the founding of St. Augustine, Fla. It will contain the same basic design as a five-cent stamp to be issued by the United States Post Office Department on August 28.

Annual Fish Fry Festival slated

INDIANAPOLIS—The annual Fish Fry Festival will be held Friday and Saturday, Aug. 20 and 21, in the Assumption School Hall and Grounds—1117 S. Blaine Ave. Serving will start promptly at 4 p.m.

Numerous booths and fun games for both adults and children will be available including the annual Fish Pond, Ballon Game, Peg Game, Golf Game, and Fancy Goods Booth.

A grand prize of either $500 cash or a round trip jet ticket to the New York World's Fair plus $300 expense money will be given away Saturday evening.

Carry-out service will be handled promptly.

Obscenity ban

KARACHI, Pakistan—Legislation banning the import of obscene books and magazines is shortly to be introduced in Pakistan, West Pakistan's minister for information announced at a press conference.

Open House set for Bro. Edward

INDIANAPOLIS — An Open House Sunday, Aug. 15, will honor Brother Edward Dailey, C.S.C., who is vacationing after four years of teaching in Ghana.

The event will be held in the home of his parents, Mr. and Mrs. Gerald S. Dailey, from 2 to 5 p.m.

Brother Edward is a graduate of Cathedral High School and holds undergraduate and graduate degrees from the University of Notre Dame. He will leave September 14 for three years assignment at St. John's High School and Junior College, Sekondi, Ghana.

Youthful pilgrim

SANTANDER, Spain — Young Jill Picerson, 22, a student from San Francisco, made a foot pilgrimage to Santiago de Compostela because of the Santiago Holy Year. With another girl, she took the old road from Burgos to Santiago and walked over 550 miles in 18 days.

Mass privilege

VATICAN CITY—North African Catholics have been given permission to fulfill their Sunday Mass obligation on Saturday evening. A decree issued here by the Vatican's Congregation of the Council grants the permission to residents of Tunisia, Algeria and Morocco. It had been requested by bishops from these countries because their few priests found it difficult to reach all of their scattered churches on Sunday. The permission lasts for five years.

Governor signs bus bill in Ohio

COLUMBUS, Ohio — Gov. James A. Rhodes has signed into law a bill providing tax-paid school bus transportation for students attending parochial and other private schools.

The law becomes effective August 15, 1966. It is estimated to cost about $1.3 million a year.

3d Order retreat slated at Fatima

INDIANAPOLIS — Father Philip Marquard, O.F.M., former director of Alverna Retreat House, will conduct a retreat for members of the Third Order of St. Francis at Our Lady of Fatima Retreat House, 5353 E. 56th St., the week-end of August 20-22.

The retreat is also open to ladies from Greensburg, Jeffersonville, and Rushville, in addition to St. Philip Neri and Holy Angels parishes, Indianapolis.

Father Philip is national secretary of the Third Order, with offices in Chicago.

Benefit dance slated Aug. 28th

INDIANAPOLIS — The Russ Carlyle Orchestra will play for a benefit dance Saturday, Aug. 28, at the Msgr. Downey Council 3660, Knights of Columbus, 511 E. Thompson Rd.

Proceeds of the event, sponsored by the Latin School Foundation, will help defray expenses of the residence halls at the Latin School.

Tickets at $10 per couple are available in advance from Phil Caito, S. M. LaRosa or the Council manager. Reservations will be limited to 250 couples. Robert Bonke and Hugh G. Baker are co-chairmen of the event.

Reject offer

MYSORE, India—The Catholic educational board of the Mysore diocese has turned down an offer by the Mysore State government promising a "liberal policy" if its 127 schools were surrendered to the government.

'Fun-Time Party' scheduled Sunday

INDIANAPOLIS—The Alumni Association of the Latin School of Indianapolis will sponsor a "Fun-Time Party" on Sunday, Aug. 15, from 2 to 8 p.m. in the Holy Rosary auditorium, 520 E. Stevens St. Food and refreshments will be served.

Proceeds of the event will benefit the scholarship fund established by the group. Two incoming freshmen will receive the first grants.

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Population study group names listed

Catholic publications in Europe and Latin America have published what they describe as a complete list of members of the papal commission for the study of marriage and population problems.

Among those who have published the list are the Dutch Catholic news agency, KNP of The Hague; Criterio, Catholic monthly of Buenos Aires, and Noticias Aliadas of Lima, Peru, Catholic news service for Latin America.

No official list has been released by the Vatican.

As issued by the other publications, the list includes 57 names from 20 nations, including four in Africa, three in Asia and one in Latin America. Of the 57 names, 10 come from Belgium, nine from France, seven from the U.S., five from Germany, and four from Italy. Two each come from England, India, Spain, the Netherlands, Japan, Canada and the Malagasy Republic. Countries represented by one name are Brazil, Hungary, Jamaica, Mauritius, the Philippines, Senegal, Switzerland and Tunisia.

THE LIST includes two bishops—one of whom is Archbishop Leo Binz of St. Paul, Minn.—and 21 priests compared with 33 laypeople, five of whom are women. The latter include marriad women from the U.S., Canada, France and India and an unmarried woman from the Philippines.

Those on the list are:

Father Paul Anciaux, professor at the major seminary of the Malines-Brussels archdiocese, Belgium; Father A. Auer, specialist in sexual questions from Wuerzburg, Germany; Dr. Donald Barrett, demographer from Notre Dame University, Notre Dame, Ind.; Dr. Bertolus, Paris physician;

Archbishop Leo Binz of St. Paul, Minn.; Dr. Thomas Burch, demographer from Georgetown University, Washington, D.C.; Dr. Colin Clark of the Agricultural Institute of Oxford University, England; Dr. B. Colombo of the Laboratory for Statistical Investigation of the University Institute of Venice, Italy; Dr. John R. Cavanaugh, psychiatrist from Washington, D.C.;

Miss Mercedes Concepcion of the Statistical Center of Manila, Philippines; Mr. and Mrs. Patrick Crowley of the Christian Family Movement, Chicago; Father Philippe Delhaye, theologian from the Catholic University of Lille, France; Dr. Michael Dembele, director of the investigations department of the Ministry of Planning, Dakar, Senegal;

Father Manuel Diegues, Rio de Janeiro; Dr. Jacques Ferin, gynecologist from the Catholic University of Louvain, Belgium; Dr. Anthony Fianny of Kingston, Jamaica; Father John C. Ford, S.J., moral theologian from the Catholic University of America, Washington, D.C.; Father Joseph Fuchs, S.J., moral theologian from the Pontifical Gregorian University of Rome (a German); Dr. Marcel Gaudefroy, Paris physician;

Dr. Albert Goerres of Frankfurt, Germany; Father Bernard Haering, C.SS.R., moral theologian from St. Alphonsus College, Rome (a German); Dr. Andre Hellegers, gynecologist from Johns Hopkins University, Baltimore (a Belgian); Father Louis Janssens of the Catholic University of Louvain, Belgium;

Mrs. J. F. Kulanday, specialist in maternal and child health from the Public Health Orrice, New Delhi, India; Father Michel Labourdette, O.P., theologian from Toulouse, France; Msgr. Ferdinando Lambruschini, theologian from the Pontifical Lateran University, Rome; Father Louis Lebret, O.P., sociologist from Paris; Msgr. Georges Lemaitre, president of the Pontifical Academy of Sciences and mathematics professor at the Catholic University of Louvain;

Father S. de Lestapis, S.J., sociologist from Vanves, France; Father Pierre de Locht of the National Family Pastoral Center of Brussels; Dr. Juan Lopez Ibor, Madrid psychiatrist; Msgr. Jean Margeot, vicar general of the Port-Louis diocese, Mauritius; Dr. John Marshall, London neurologist.

ALSO Dr. Armand Mattelart, Belgian sociologist at the Catholic University of Santiago, Chile; Dr. A.M.G. van Melsen, philosophy professor at Nijmegen University, the Netherlands; Father C. Mertens, S.J., theologian from Eigenhoven, Belgium; Dr. J. Mertens dé Wilmart, Brussels sociologist and economist;

Dr. Henry Moine, physician from Tunis, Tunisia; Dr. Paul Moriguchi, Tokyo physician; Father Giacomo Perico, moral theologian from the Venegono Theology Faculty, Milan, Italy; Mr. and Mrs. Laurent Potven of Ottawa, Ont.; Dr. Remy Rabar of Tananarive, Malagasy Republic;

Dr. Jules Razafimbahiny, Malagasy specialist in political sociology; Mr. and Mrs. Henri Rendux of Paris; Auxiliary Bishop Joseph Reuss of Mainz, Germany; Father Henri de Riedmatten, O.P., moral theologian; Dr. P. van Rossum, Brussels physician; Dr. J. P. Ryan of the extension service of the Social Inlian Institute of Bangalore, India; Father J. Sasaki of Eichi University, Osaka, Japan;

Father Raymond Sigmund, O.P., president of the Institute of Social Science of the Pontifical University of St. Thomas Aquinas, Rome (a Hungarian); Dr. Thibaut, zoologist from Jouy-en-Josas, France; Dr. Francesco Vito, rector of the Sacred Heart University, Milan, Italy;

Father Jan Visser, C.SS.R., rector of St. Alphonsus College, Rome (a Dutchman); Father Marcelino Zalba, S.J., moral theologian from the Pontifical Gregorian University, Rome (a Spaniard).

Others who have been mentioned as members of the papal commission but whose names are not on the published list include Father Antonio Nalesso, professor of morals at the medical school of Sacred Heart University in Milan; Msgr. George A. Kelly, head of the New York archdiocesan family life bureau, and Dr. Frank J. Ayd, Baltimore psychiatrist.

'Star Council' rating given four KC units

Four K of C councils in the Archdiocese were among those to be awarded the "Star Council" designation by the supreme council in New Haven, Conn., recently. They are: Msgr. Downey Council 3660, and Infant of Prague Council 5562, both of Indianapolis, Council 1096 of Bloomington and Council 4377, Brazil. The honor recognizes excellence in six areas.

The citations were made at the officers, chairmen and grand knights meeting held recently at Our Lady of Fatima Council, Indianapolis.

Two South Bend councils were named the outstanding councils in their division: Santa Maria Council 553 was announced as top large council (250 or more members) while Ave Maria Council 5521 was named outstanding council in the small council division.

The outstanding state chairman award was presented to Andy McKim, Mishawaka, state Catholic Affairs chairman, and the late John D. Garab, Jr., Walkerton, former district deputy in the sixth district was named for the outstanding district deputy honor.

Some 200 K of C officials attended the meeting in Indanapolis which featured a series of training seminars designed to acquaint council officers and chairmen with the program offered by the state council. State deputy Alvin B. Holland, Loogootee, presided.

Changes authorized for mixed marriages

WASHINGTON—U.S. Bishops have been authorized to permit the celebration of Mass at mixed marriages and allow the non-Catholic partner's minister to bless the newlyweds at their home after the Catholic rite.

It was disclosed that the authorization came from the Congregation of the Holy Office in an instruction to the hierarchy.

Presently, mixed marriages involving a Catholic and a baptized non-Catholic are held in Catholic churches with the priest acting as witness, but without celebration of Mass.

The instruction cautions that in the blessing by the minister in the home, where there may be a sermon and recitation of a prayer for happiness by the couple, the marriage promises are not to be recited again.

It was said that the reason for this ban is that the sacrament of matrimony will already have been validly administered and should not be cast into doubt by repetition of the marriage promises.

FORT MUSICIAN HONORED—Mrs. Andrew W. Weidekamp, formerly of Little Flower parish, Indianapolis, is shown here admiring the rosary presented to her recently by Brigadier General L. B. Markey, (right) Commanding General, Finance Center, U.S. Army, in appreciation for her services as organist for First Friday Masses at the center for the past three years. James I. Mileato, St. Lawrence parish, a Finance Center supervisor active in the First Friday Club, made the sterling silver rosary. The presentation was made to Mrs. Weidekamp as a farewell gift just prior to the family's moving to Houston.

1966 Jesuit meeting expected to be brief

By DONALD QUINN

ST. LOUIS—The U.S. Jesuit heading a committee to speed up the society's general meeting in Rome said he hopes the 1966 session can be finished within four weeks.

Father Paul C. Reinert, S.J., president of St. Louis University, was one of three representatives of the Missouri Province of the Jesuits at the society's 31st general congregation in Rome.

He returned home with the job of chairman of a committee to make the next session more efficient and speedier. The general congregation recessed after nine weeks of meetings until September, 1966, when the 220 representatives of the 36,000 men in the society will return.

The 431-year-old society is as intent on renewing itself in relation to the modern world as the Church itself seems to be at the Vatican council, Father Reinert said in an interview.

BETWEEN NOW and the Jesuit meeting next year, Father Reinert's committee will refine regulations on the length and timing of speeches, the order of business and such physical considerations as handling the language problem with a translation system. Latin was used in discussion and documents at the first session.

Father Reinert said the society found the same liberal-conservative labels in the general congregation as the Fathers of the Vatican council have experienced.

And, like the council Fathers, most delegates end up voting for the progressive side "on the big issues," he said.

The liberal-conservative division was generally explained by three factors, Father Reinert said. They are nationality, age and missionary activity.

"The younger men were usually more liberal," he said.

FATHER REINERT clarified reports which at first had indicated that the new Jesuit general, 57-year-old Father Pedro Arrupe of Spain, was elected before a decision was reached about whether his term would be limited or set for life.

The lifetime term was approved twice, Father Reinert said, once before the election of Father Arrupe and again after the election.

Of the session, Father Reinert commented: "I wish it had not taken us so long to do what we did, but on the other hand, it is very encouraging that a big, lumbering world-wide organization can renew itself."

Of the Jesuits' 36,000 members, he said, about 9,000 are from the United States.

"And if you look at the novitiate records, you'll see that U.S. members shortly will make up one-third of the membership."

Nearly 45 million in mission areas

ROME—A total of 44,741,087 Catholics live in the 780 Sees dependent on the Congregation for the Propagation of the Faith.

According to Fides, mission news service issued by the congregation, the distribution is as follows:

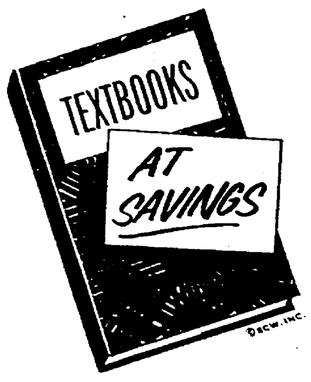
Africa, 24,262,266; the Americas, 5,800,000; Asia, 11,343,162; Europe, 87,933; and Oceania, 3,248,726. Not included in the totals are Catholics in territories under communist rule which have Sees dependent on the congregation.

To carry on this work in the mission world there are 31,004 priests, 15,512 Brothers and 33,235 Sisters.

Goya canvas discovered

YALDEMORO, Spain — Art historians have discovered a painting of Our Lady by the famed Spanish artist Francisco de Goya (1746-1828) in the parish church here.

The canvas, about six feet high and four feet wide, shows the Virgin Mary and St. Julian, to whom she is handing a palm as he kneels before her. Art experts say that it is impossible to set a value on the painting, which probably dates from 1786-87.



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ARCHDIOCESAN Bulletin
OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

FISH FRY — Christ The King Church
Friday, Aug. 13 — 5 P.M. - 9 P.M.
Carry Out Orders

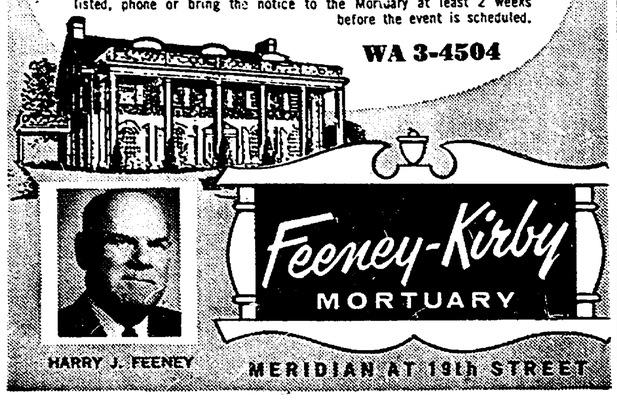
HOMECOMING DANCE
St. Philip Neri Altar Society and Men's Club
Saturday, Aug. 14 — 9 P.M. - 1 A.M.
School Auditorium

FUN-TIME PARTY
Holy Rosary Church Auditorium — 520 Stevens Street
Sunday, Aug. 15 — 2 P.M. - 8 P.M.
Games — Food — Refreshments
Proceed Benefit Latin School Alumni Association Scholarship Fund

ANNUAL FISH FRY FESTIVAL
Assumption School — 1105 South Blaine
Friday - Saturday August 20 - 21
Serving 4 P.M. - 9 P.M. — Booths - Games
$500.00 Cash Prize (or) TWA Round Trip to World's Fair plus $300.00 Expense Money

These announcements are available without charge. To have your event listed, phone or bring the notice to the Mortuary at least 2 weeks before the event is scheduled.

WA 3-4504



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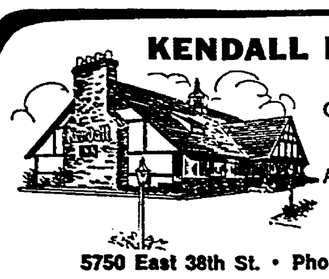

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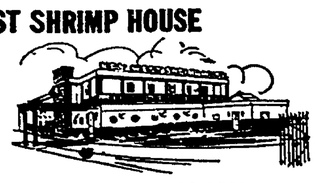

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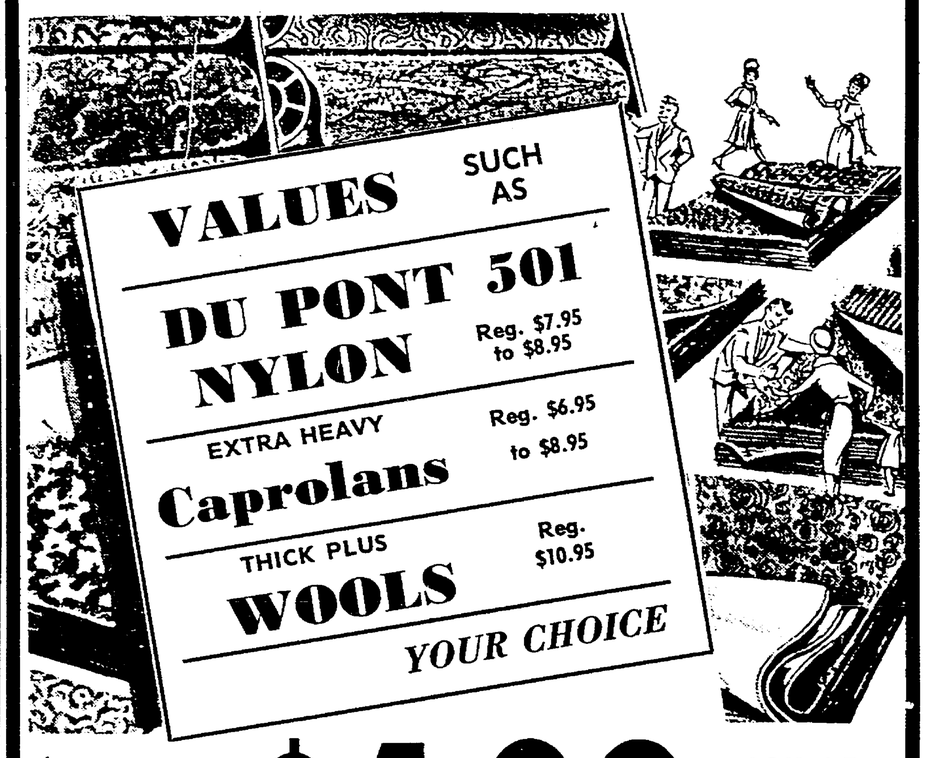

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