

Catholics, Methodists 'break ice'

CHICAGO—The first meeting on the national level of representatives of the Methodist Church and the Roman Catholic Church focused on the role of the Holy Spirit in the Christian community.

The (June 28) session, held in the O'Hare Inn here, brought together a Catholic delegation headed by Auxiliary Bishop Joseph B. Brunini of Natchez-Jackson, Miss., head of the sub-commission for Methodist relations of the U.S. Bishops' Commission on Ecumenical Affairs, and a group led by Methodist Bishop F. Gerald Ensley of Columbus, O., chairman of the Commission on Ecumenical Affairs of the Methodist Church. The Methodist Church, with 10.3 million members, is the largest single Protestant church in the United States.

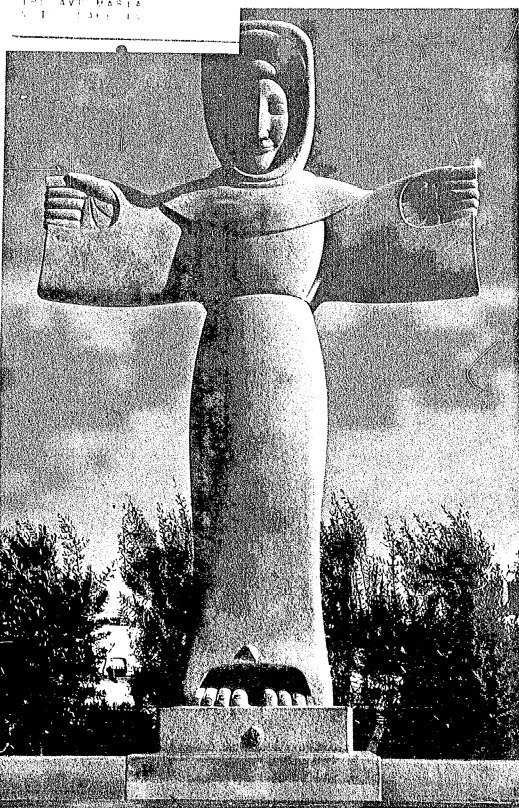
Among the five Methodists taking part in the day-long talks were Bishop Fred P. Corson of Philadelphia, president of the World Methodist Council, and Dr. Albert C. Outler of Dallas, who was an observer-delegate for the WMC at all four sessions of the Second Vatican Council.

CATHOLIC Archbishop John P. Cody of Chicago and Methodist Bishop Thomas W. Pryor both appeared at the meeting to extend their personal greetings and encouragement to the participants.

The session opened with a prayer led by Bishop Ensley and closed with another led by Bishop Brunini.

Tenor of the meeting was set by two papers, prepared on the Methodist side by Dr. Eugene L. Smith of New York, associate general secretary in the United States for the World Council of Churches, and on the Catholic side by Father John F. Cronin, S.S., of Washington, associate director of the Social Action Department of the National Catholic Welfare Conference.

Father Cronin for his part suggested that the Catholic-Methodist dialogue might be centered on Christian social concern for the structure and functioning of the Church, and on the work of the Holy Spirit and the function of the prophetic ministry in the Church. On the question of social concern, Father Cronin said that "one of the glories of Methodism" is its (Continued on page 9)



PATRON SAINT—This striking statue of St. Francis of Assisi, the patron saint of the city of San Francisco, stands near Fisherman's Wharf. (Photo by Orville Andrews)

ON-THE-SCENE REPORT

Dutch Catholicity—what makes it tick?

First of a Series
By **DESMOND FISHER**
Copyright, 1966

THE HAGUE — The recent riots in Amsterdam spoiled many an outsider's image of Holland. Here was a peaceful, even placid, country suddenly kicking over the traces and behaving in the way we have come to expect of Washington or London or Barcelona.

True, there was a fuss over the wedding of Princess Beatrix. True, a group of white-jacketed youths called provocateurs has been giving the police a headache since long before the mid-June disturbances.

But for the most part, the Dutch today live up to their name of being a sensible, untroubled folk, pursuing lives as uneventful as their flat, featureless fields. Even in religious matters the same thing applies. One of the vast misconceptions about Holland is that religion there is in a state of obvious chaos. Foreigners have got the impression of a nation in the midst of a religious revolution, with turbulent priests and dis-

To Catholics in the English-speaking countries, Holland is a new vigor in the Church? Or are they signs of an approaching schism?

To find out what is going on in Holland and more importantly why, the Catholic Features Co-operative sent Desmond Fisher there. He talked with the country's leading "progressives" and with the "moderates." He participated in some of the more daring experiments.

Basically, he went to probe the thinking behind the new ideas to see if they were just aberrations or gimmicks or if they had a genuine theological foundation.

In this first article Fisher, former editor of the London Catholic Herald, describes what is going on, and how the Dutch themselves view it. In future articles he will describe in detail experiments being conducted in the fields of liturgy, ecumenism and pastoral theology and will assess their good points and possible dangers.

IF THEY ARE doing this, they are doing it very unostentatiously. Superficially one detects no great activity at all. In most of the churches, the liturgy is no better than it is anywhere else. There is no sign of anything unusual.

It is only when one looks for that one finds out some of the things which are going on, activities which Catholics in other countries, particularly the more conservative English-speaking ones, may find alarming, or even shocking.

Indeed, unless one knew in advance about the new thinking in Holland and see nothing of it, one would not be able to detect any of it.

WHEN ONE probes beneath the surface, one discovers activities such as:

- Mass is being said in the vernacular throughout, including the Consecration, though the Liturgical Commission in Rome has expressly forbidden this.
- Some priests are changing the Canon of the Mass, telescoping some prayers and even omitting others altogether.
- Catholics are participating with non-Catholics in intercommunion services at which the Last Supper is recalled, priests alternating with ministers as leaders.
- Couples who are—according to Canon Law—"living in sin" are sometimes invited by pastors to come to Mass and Communion.
- Homosexual relations are being tolerated by some pastors.

There are many other examples in Holland of departures from religious practices which in most other countries are considered as tests of a strong and orthodox Christianity. Many priests, even before the latest instruction from Rome, have been dispensing with the written promises in mixed marriages, requiring only an oral (Continued on page 9)

The Church admits the regulation of births for good reason since bringing children into the world is a moral act, and a (Continued on page 9)

Keep Vietnam war within moral limits, Card. Shehan pleads

Editorial, Page 4

BALTIMORE — Cardinal Lawrence Shehan of Baltimore, in a pastoral letter on "Peace and Patriotism," warned that proponents of an all-out war in Vietnam are growing stronger and are pressuring the U.S. into decisions which the "Christian conscience cannot endorse."

The Archbishop of Baltimore asserted that "those who argue against restraint and against keeping the nation's war-making acts within moral bounds, are likely to win an ever greater hearing when casualties mount and war threatens to grow in intensity."

"If we are to resist such lethal appeals to our understandable impatience," he said, "we must constantly recall that only on moral grounds can our cause in Vietnam be just, for our means become immoral, our cause will have been betrayed."

"Let us also avoid the narrowness of supposing that all the vice and bad will lie on one side of any major conflict and that all the virtue and goodwill lie on the other."

ISSUED AS the nation was about to observe Independence Day, the pastoral had as its stated purpose to suggest "some lines of thought about the patriotic duties of an American Catholic in the present hour," and to recall Pope Paul's "various and unwavering efforts for world peace," as well as "some of the important principles formulated by the Vatican Council concerning modern warfare."

Cardinal Shehan covered such topics as the legitimate but qualified role of patriotism, moral self-defense, duties of military personnel, the question of conscientious objection, moral limits of self-defense, a citizen's right to information, a Catholic's obligation to exercise moral influence, and the urgent need for peace.

He quoted from documents of Vatican II to explain the Catholic Church's stand on most of these issues.

In noting that the Vietnam war is a subject of "acute controversy" around the world, Cardinal Shehan said that "Christians of equal sincerity and equal devotion to the Gospel may honorably differ in their conclusions, especially when the problems are gigantic and important facts are themselves a matter of dispute."

HOWEVER, he said, "no Catholic who claims to find in the living teaching of the Church a source of moral guidance can be indifferent to his duty to care about the overriding moral issues of modern warfare, as well as his duty to know and follow the pronouncements of the Church on the moral limitations even of lawful self-defense."

Observing that Catholics make up the "largest organized religious body" in the country, Cardinal Shehan said they especially have an obligation "to (Continued on page 9)



VOL. VI, NO. 40

INDIANAPOLIS, INDIANA, JULY 8, 1966

SHRIVER MEMO CITED

OEO is stepping up birth control efforts

WASHINGTON—The Office of Economic Opportunity, familiarly known as the War on Poverty, apparently is moving into a more aggressive phase in its sponsorship of birth control programs for the poor, in the estimate of observers here.

A memorandum by OEO director Sargent Shriver and distributed within the agency emphasizes that there is "absolute no hesitation" within the OEO to approve family planning grants.

At the same time the agency is expanding a program of sponsorship for neighborhood comprehensive health service centers for the poor. The centers will include family planning among the health services offered poor persons.

Four grants for such centers—in the Watts section of Los Angeles, in New York, and in Chicago (which will have two centers)—were announced by Shriver at a press conference. He said the center would be "one stop" facilities serving all out-patient medical needs of the poor.

SHRIVER'S memorandum on family planning appeared designed to answer charges that the OEO has not been active enough in pushing birth control.

"It has been alleged," he said, "that there is substantial restraint or diffidence on the part of regional directors and CAP (Community Action Program) analysts to propose family planning components in Community Action Programs based on a belief that I or others in Washington oppose or take a dim view of such requests."

The memorandum continued: "This message will, I hope,

Raps Shriver

WASHINGTON—Bishop Paul F. Tanner, general secretary of the National Catholic Welfare Conference, has accused the Office of Economic Opportunity of abandoning "neutrality" on birth control in favor of "outright advocacy."

Bishop Tanner sharply criticized a memorandum by Sargent Shriver, director of the OEO, outlining the agency's policy in regard to family planning. The head of the U.S. bishops' secretariat said Shriver had "moved into this area without congressional authorization."

There is absolutely no hesitation on my part or, as far as I know, on anyone's part in Washington to approve family planning grants. As far as I know I have signed every such grant which has come to my desk. I shall continue to do so.

"Therefore, if anyone under your direction is laboring under the impression that Washington, or the director, is opposed to such programs it might be well to explain to them that it was OEO which first created these programs."

UP TO NOW the anti-poverty agency has approved grants totaling some \$1.7 million for 35 family planning projects in various parts of the country. Such projects come under the war on poverty's Community Action Program.

In the past three months the agency has taken steps to expand its activities in this field. New OEO regulations disclosed in March dropped a one-year limit on the length of time for which federal funds could be used to provide contraceptives to a client. The regulations also increased from \$12 to \$20 the amount that can be spent for birth control services to one woman.

Carmelite novenas will begin tonight

The annual novenas sponsored by the Carmelite monasteries in Indianapolis and Terre Haute begin tonight at 8 p.m. on the grounds of the Carmelite Monastery in Indianapolis and at St. Margaret Mary parish, Terre Haute.

Novena speaker in Terre Haute is Father Hugh M. Calkins, S.M. Preaching the sermons in Indianapolis is Father George S. Nagle, C.S.P.

Father Calkins' sermon topics are: (July 8) "The Mass and Our Lady"; (July 9) "Living the Mass Each Day"; (July 10) "Sunday Teaching: Unity, Love, and Faith"; (July 11) "Our Mother Teaches True Love"; (July 12) "Family Ideal Under Fire"; (July 13) "Vacation Problems for Youth"; (July 14) "Maturity in Our Religion"; (July 15) "Christ at Work in Our City"; (July 16) "Christ Takes Us to Victory."

THEME for the Indianapolis novenas will be "Our Lady, and How Our Relationship With Her Can Bring Us Closer to Christ."

Celebrants for Benediction at the Indianapolis observance beginning with July 8, in order, are: Msgr. Victor Gossens, St. Mary's parish; Very Rev. Richard Kavanagh, St. Michael; Father John Ryan, Immaculate Heart; Msgr. Cornelius Sweeney, St. John's; Father Thomas Carey, Christ the King; Msgr. Clement Boder, St. Joan of Arc; Father Leo Lindemann, St. Christopher; and Father Joseph Gephthas, Holy Spirit.

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

ARCHBISHOP Schulte will officiate at the traditional candlelight ceremonies at Indianapolis on the closing night, the feast of Our Lady of Mount Carmel.

Assisting him will be Father Anthony McLoughlin, pastor of Assumption parish, and Father Joseph Barry, O.M.I., pastor of St. Bridget's. Edward J. Krieger will direct the Columbians on that night.

As in past years, special buses will be provided by the Indianapolis Transit System, leaving Monument Circle each evening at 6:40 and 7:30 p.m.

Announce pastorate exchange

The Chancery Office this week announced that two priests are exchanging pastorate.

Father Matthew Herold, founding pastor of St. Andrew's parish, Indianapolis, will exchange assignments with Father Richard Mode, pastor of St. Thomas parish, Fortville. The change will be effective July 15.

Father Herold, 65, was assigned to establish St. Andrew's parish, located in the densely populated northeast area of Indianapolis, in 1946. The parish has become one of the largest in the Archdiocese, with more than 4,600 parishioners. School enrollment during the past year was 840 pupils.

ORDAINED in 1924, Father Herold served 10 years as assistant pastor of St. Joan of Arc parish, Indianapolis. He received his first pastorate at St. Michael's, Charlestown, in 1934. Three years later he founded American Martyrs parish, Scottsburg. Later in 1937 he was named pastor of St. Mary's parish, Rushville.

Father Mode, 40, was the second resident pastor of the 200-member Fortville parish, located in northern Hancock County. He previously held a pastorate at St. Michael's parish, Bradford.

Since ordination in 1951, Father Mode has served as assistant pastor of St. Thomas Aquinas parish, St. James the Greater parish, both in Indianapolis, and St. Lawrence parish, Lewisburg. He has also served four years as chaplain at St. Vincent's Hospital, Indianapolis.

Teacher shortage critical

The Archdiocesan School Office this week expressed "grave concern" over the shortage of qualified teachers to staff classrooms in Indianapolis area parish schools this fall.

According to Msgr. James P. Galvin, Archdiocesan Superintendent of Schools, there are 40 openings in the elementary school level. He urged pastors to assist in the search for qualified teachers.

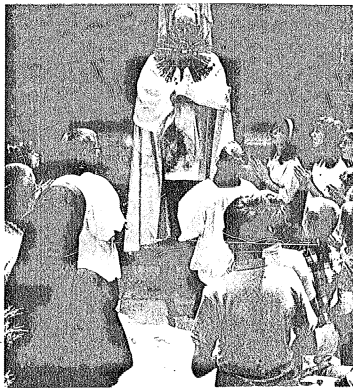
Applications are now being taken at the School Office, 131 S. Capitol Ave., Indianapolis, by Sister Thomas, S.P.



LET'S STRING ALONG—With Sister Rose Christine at the guitar, youngsters attending the recent Vatican religious instruction at St. Jude parish, Spencer, loosen up between sessions. About 25 boys and girls sang an assortment of freedom songs, spirituals and folk songs each day during the two-week school conducted at the Owen County parish. Three Sisters of Providence conducted the project designed for youngsters not attending parochial school. In the background, right, is the administrator of St. Jude's, Father Richard Lawler. Additional photos on Page 7



SPENCER CATECHETICAL CLASSES—The first two weeks in June each year around the Archdiocese, a number of parishes conduct daily religion classes for youngsters not able to attend parochial schools. While nuns conduct the majority of these classes, a growing number of parishes are using laymen in the role of catechetical instructor. Sister Rosita,



S.P., one of three Sisters of Providence who taught at St. Jude's parish, Spencer, uses a television technique to convey the life of Christ to her primary class in the photo at left. Five children in the photo received their First Communion at the close of summer school. The teachers and pupils observed the Feast of Corpus Christi with special Eucharistic services.



They marched in procession to the shrine of St. Jude on the front lawn of the church, where Father Richard Lawler, administrator, offered Benediction. Recreation was not forgotten in the daily schedule of instruction and prayer. Sister Deidre, S.P., photo at right, drags the pitcher to put one over the plate. Extensive use of audio-visual aids were also used

by the Sisters in reaching the junior high and intermediate classes. The day-long sessions began with prayer and recitation of the rosary in the parish chapel each morning at 9 a.m. St. Jude's serves all of Owen County and numbers about 150 parishioners.

Editor of new conservative journal out to break 'liberal stranglehold'

By WILLIAM A. RYAN
WASHINGTON—At one point in "Morte D'Urban," the popular novel by J. F. Powers, Father Urban reflects that while there may indeed be much to say for the conservative point of view, he is not at all sure that the wandering Shrapnel brothers are the ones to say it. It is difficult to escape completely from a kindred uncertainty in conversation with L. Brent Bozell, editor of Future, the forthcoming magazine aimed primarily at conservative Catholics. Every so often, the lawyer-scholar and convert to

Roman Catholicism seems, like so many of us, to be not overly burdened with a profound grasp of the theological and historical underpinnings of recent developments in the Church.
But as editor of a monthly periodical, Bozell will not rely solely on his own considerable skills to speak a message that well deserves the speaking. He will be even more engaged in the task of seeking other thinkers, of encouraging them to provide readers with another side of the many issues confronting the Church of today. He has already enlisted the talents of many, and Future articles will include pieces by such formidable scholars as Christopher Dawson, the historian; philosopher Gabriel Marcel, Cardinal Charles Journet, and Gary Wills, the columnist.

positions of authority in the Church tend to be liberal. But the non-Catholic press shows the same tendency. The tendency is secular. It is the "zeitgeist," the spirit of the age, he explains.
"There are strong, vocal voices in the Church which wish to accommodate with the times," he says. "The magazine does not reflect the opinion of the faithful," he says.
When the first issue of Future appears in August it will represent nearly nine months of effort on Bozell's part. He laid the groundwork for the magazine at the Second Vatican Council last fall when he called his plans to the attention of about 15 American bishops. Bozell understandably wants to gain the goodwill of the bishops, and to give them the assurance that Future aimed to serve the Church "in a more helpful fashion than most of the existing Catholic journals of opinion."

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BOZELL SAYS that Future will attempt to break what he sees as a kind of liberal stranglehold on Catholic journalism. "We're all for dialogue in the Church, but only the liberal side gets heard," he states. "Future will provide an alternative to the monolithic views that are expressed in the Catholic press."
Asked to explain how the monolith arose, Bozell replies that he does not suspect a conspiracy. He also seems to equate the "liberal" position in the modern world. "Most people in Catholic publishing or in

he says there is considerable interest in the magazine among several members of the hierarchy, attributes this to the increasing awareness in the part of the bishops that there are several sides to most issues. Bozell emphasizes that Future will not claim its views are official Church teaching, and says that no magazine should even hint at such a claim.
Since early this year, Bozell has spent much of his time on a subscription and fund-raising campaign. One well wisher contributed a sum "in four figures," Bozell says, while most donations of Future have averaged about \$15 to \$20. There are 5,000 prepaid subscribers. A single subscription costs \$24.

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Poignant letter of Czech priest describes life behind the Curtain

BERLIN — An anonymous Czechoslovakian priest has written a long letter to the Berlin diocesan weekly, Petrusblatt, describing priestly life behind the Iron Curtain.
After describing some of the privations of being a priest in the East, he describes the ways in which he tries to exercise priestly functions, the writer praised the mothers of priests, who helped them by living, working, and praying with them. He also thanked Western friends who sent theology books across the border.

Concluding with some description of prison, the unknown author spoke of the good that can come from even the harshest trials. He wrote: "I am a priest-worker in Czechoslovakia, one of hundreds of priests who have been forced to hang their necks in the noose because the government has judged us unfit for pastoral work. We have not become do-it-yourselfers, or pioneers working out a new form of the apostolate. We carry with effort the cross that has been placed on our shoulders."
"OUR LIFE IS empty of all romance. In the early morning we celebrate Mass alone; in the evening, heavy with fatigue, we read the breviary. These are our only consolations. If we were to renounce them, we would be lost."
"You see, we lack the spiritual joy normally part of a priest's life. We are not comforted by the presence of the faithful participating with us in the liturgy. Never do we baptize an infant. We cannot hear a confession and reconcile a sinner with God, nor can we speak of God to the children and guide their souls to sanctity."
"By God's mercy, most of us still have our mothers living. They are our zond angels. They protect against the temptations of solitude, which in our rude lives, so completely empty of even small successes, are sometimes very severe. They share our homes and our sufferings and they include us in their prayers. They help us to remain faithful to the commitments we freely made and from which we are able, without doubt, to be dispensed with more worthy notices than a good number of our Western brothers, whose abandonment of their commitment is presented to us as a triumph by the communists."
"After our mothers, our theology books are our greatest consolation. We pass them on from hand to hand and copy whole chapters, even if they have been condemned as religious propaganda, and we are happy as children when some Western friend sends us some new works. The books keep us from the death of the spirit and from insanity, which has dimmed the spirit of several among us."
"In the factories where we work, many people know that we are priests. Many have conceived a sympathy for the Church because they have met in the factory a priest-worker whom they judge as a good worker and friend."
"Many priests, who consider their life among the workers as a grace, are preparing themselves for the day when they will again be able to announce Christ, not only by silent acts, but also by homilies and instructions. They employ their rare hours of leisure to study. They make great sacrifices to follow the theological development provoked by the Second Vatican Council.

faithful" and "a lack of imagination in responding to the assignments called for by Pope John."

"ONE DAY THE Church will again need us. In this diocese 20 priests die each year; only two new ones have been ordained. Active parish priests average 60 years old. One can accurately judge exactly when there will be no more priests here. This is why we constantly pray that God will give His Church liberty before we get too old."
"The handful among us who have been able to return in these past few years to pastoral work have introduced a new attitude toward their neighbors. They are ready to share their life and their work with others. They know by experience that laymen are able to sanctify themselves by their own work and that they can announce Christ with force when they have filled their lives with the faith and love of Christ."
"This is true also of those who have been in prison. Certain of them have been able to profit from this time with an uncommon self-mastery, and thanks to a rigorous schedule of prayer, meditation and work have been able to conquer boredom and despair. One brother who had been imprisoned six years in solitude, prepared a sermon every day, able to preach only to himself. For recreation, he spent one day recreating in his mind a stage play he had seen. The rest of the time he prayed, slept, and strained of his guards. Thanks to this he acquired an inner life that imparts to each of his words a unique profundity."
"LIKE HIM, many of the priests have been filled with a

new attitude toward the communists because they have strained body and soul to love them sincerely. They have discovered the triumphal force of a love that transforms into brotherly love. Those who have scorned and tormented them. They know that the ironic question of the communists, 'Where is this love that the Church has been teaching for 2,000 years?' is at bottom a search for God, since God is love. Every sincere communist is big enough to face a genuine encounter with this love. And it happens sometimes that a communist finds God in secret because a priest-worker loved him in silence."

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A precedent: no one died

CHEON, Korea—The people of this small South Korean village will remember this past winter and the U.S. missionaries who helped them. It was the first time in memory that no one starved to death.
The mayor of this village gave credit to the missionaries. He told Father Clyde Davis, M.I., of Commerce, Okla.:

"Honorable Father, this is the first winter in all of our memories that no one has died from want of food. We know that it is due to your feeding station where the poor eat at least once every day."

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LOOK INTO THE FACES OF THE HOLY LAND'S FORGOTTEN CHILDREN



■ Eighteen years ago 600,000 Arabs poured out of war-torn Palestine, in search of safe homes for their children in Jordan, Syria, Lebanon and Gaza. ■ Today the Arab-Israeli War perpetuates their exile. Half of these refugees (who now number 1.2 million) are under 16 years of age. ■ The children you see here are a new, third generation. They were born in squalor in refugee camps and slums. ■ They have hungry faces, hurt faces, innocent of war and politics. When they grow up, will they be angry, cynical, desperate men and women? ■ Pope Paul VI is very much concerned. On pilgrimage in the Holy Land he took these children in his arms—and he was visibly moved to tears. ■ In 1949, with the assistance of Cardinal Spellman, he founded THE PONTIFICAL MISSION FOR PALESTINE. Since then THE PONTIFICAL MISSION has helped to feed the Arab refugees, clothe them, educate them, give them medical care and the sacraments. ■ Recognize the shirts and shoes these refugee children are wearing? They came from the U. S. Bishops' Thanksgiving Clothing Drive. ■ Food and clothing are not enough, however. The only permanent escape from refugee camp misery is self-help training in trades like carpentry, dressmaking, hairdressing, a dozen more. . . . Refugees can feed themselves in years to come if we equip them now. Otherwise, they'll endure with embarrassment survival by means of a dole. ■ Look into these faces again. To feed a family for a month costs only \$10. To train a boy in carpentry (and in reading, writing, and arithmetic as well) costs only \$275 a year. ■ THE PONTIFICAL MISSION FOR PALESTINE is the sister agency of THE CATHOLIC NEAR EAST WELFARE ASSOCIATION, of which Cardinal Spellman is President. Need, not creed, is its watchword. ■ "Did Christ ask the blind man his religion before He cured him?", asks Monsignor John G. Nolan. ". . . Neither do we." ■ How can you help these helpless children? Ask Monsignor Nolan, (PONTIFICAL MISSION FOR PALESTINE, 330 Madison Avenue, New York, New York 10017) or send him what you can. You'll not be forgetting a forgotten child.



■ Swarming around the refugee camps and slum villages of the lands where Christ beckoned children to him are more than a half million children without a country. They are Arab, mostly Muslim. Despite aid of UN, Vatican relief and other voluntary agencies, they can scratch together a diet equal to only one-third average American fare—barely enough to sustain life, not enough to maintain health. Weeping wail (above right) nearly cried himself to death before he was hospitalized for want of ordinary vitamins. ■ Faces of the new third generation of homeless Arabs light up with hope only to the extent that international agencies, like Pope Paul's Pontifical Mission for Palestine, can bring self-help relief. The American priest (below) is Monsignor John G. Nolan, who heads the Pope's aiding, educating, peacemaking mission to the refugees. Schooling is what they need most . . . for lasting economic independence—and like children every where, they need (above right center) a warm hand they can trust.



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.

Day of the hawk

Administration spokesmen insist that the recent Hanoi-Haiphong bombings and similar raids do not constitute an "escalation" of the war.

They are right. Escalation is too mild a term for the complete reversal of aims and policies thus far stated, however loosely and ambiguously, to the American people.

From the outset of the Vietnamese conflict, Americans repeatedly have been told that no military actions were sought. Peace through honorable negotiations was constantly stressed as the ultimate goal, while pursuing a policy of containment of Communist forces and the defense of a legitimate Saigon government.

Last week the hawks began to take command. President Johnson, despite the equivocations of his spokesmen, has embarked in the direction of an all-out military solution.

The change has been sensed with excitement. "Hit Them Again," an editorial in the Indianapolis Star demanded, "Let us smash every strategic military target in North Vietnam that we can hit. Let us bring this war to an end!"

It was a typical reaction as the outsiders of unlimited war realized they finally were gaining ascendancy.

But as Pope Paul has warned time and again, the hysteria that accompanies war can destroy religious sensitivity to the moral issues involved. This sensitivity must be kept alive, however great the criticism and however demeaning the epithets hurled at those who question the morality of bombing whole villages, killing innocents, poisoning foodstuffs and propping up a murderous little savant Caesar as the head of a "legitimate government."

The right of a President to wage full-scale war on the basis of an outworn, hastily given resolution from a subjective and unsuspecting Congress must also continue to be questioned.

Last week The Criterion referred to Pope Paul as a lonely voice crying in the wilderness of general Catholic apathy and silence.

This past Sunday, however, a dramatic pastoral letter from Cardinal Lawrence Shehan was read at Masses throughout the Baltimore Archdiocese.

Cardinal Shehan appealed to American Catholics to "exert whatever moral and civic influences" they can to keep the Vietnam war "within moral bounds." He warned against "those harsh voices which argue against restraint" and which have "a lethal appeal to our understandable impatience."

It was a strong, unequivocal statement exhorting Catholics to follow Pope Paul's lead, to seize the initiative from those who would march forward Armageddon in the garb of a mock Church Militant, to rekindle that sensitivity to moral issues which is inherent in all good men.

Let us hope Catholics throughout the country heed Cardinal Shehan's brave outcry. The day of the hawk is almost here. Time is running out for those of us who would keep the Vietnam war "within moral bounds."

The acid test

Title IV of the proposed 1966 Civil Rights Act is slowly but almost surely being choked to death. This far housing section of the measure has little chance of passing Congress in any useful form.

Title IV is the acid test of Northern sincerity on racial matters. It was so easy for Yankee moderates and liberals in Congress to support the civil rights laws of 1964 and 1965. Those laws were aimed mostly at the Deep South. Montgomery and Jackson and Selma are a long way from the Circle in Indianapolis and the Main Line in Philadelphia.

How pleasant it has been to denounce Sheriff Jim Clark, Bull Connor and the Ku Klux Klan! How exciting to cheer on the Alabama and Mississippi marchers! How therapeutic to roar in outrage at the terrible atrocities in the Southland! How politically profitable to demand voting rights for Georgia Negroes!

Now, though, the issue has become whether a Negro should be able to move into a house in a lily-white suburb of Indianapolis or Minneapolis. And now many self-styled dogooders in the Northland seem to have lost stomach for this most meaningful of all civil rights issues.

For this issue hits home—the homes of moderates and liberal Northerners. And suddenly many of them have become quite concerned about property rights, constitutionality, the "practicality" of a federal open housing law, and a thousand other reservations, evasions and compromises on Title IV.

We haven't heard a single crusading word in behalf of Title IV from that flaming liberal of yore, Hubert Humphrey. In fact, we have heard precious little from Indiana lawmakers who get elected as moderates and liberals.

The Northerners in Congress could push through Title IV. But not enough of them seem to have the courage. They are flunking the acid test. If Negro Americans have begun to doubt the sincerity of white leadership in their behalf, who can blame them?

THE CRITERION
 124 W. Georgia, P. O. Box 174, Indianapolis, Ind. 46206
 Official Newspaper of the Archdiocese of Indianapolis
 635-4531
 Price \$4.00 a year.
 Entered as Second Class Matter at Post Office, Indianapolis, Ind.
 EDITOR, Rev. Raymond T. Blasser; ASSOCIATE EDITOR, John G. Ackelmeier; MANAGING EDITOR, Fred W. Frier; NEWS EDITOR, Paul G. Fox; ADVERTISING MANAGER, James T. Brady.
 Published Weekly Except Last Week in December.

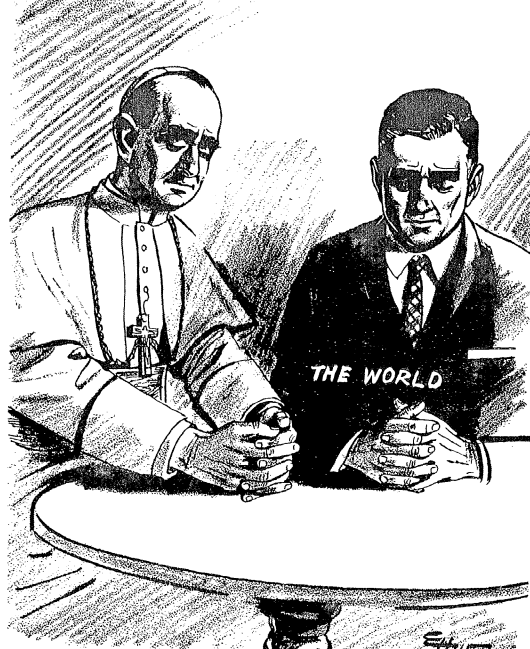
O. say can you?

Over the long Fourth of July week-end a lot of us probably had occasion to sing "The Star Spangled Banner" en masse and, as always, found we neither could remember the words very well, at least beyond the first verse, nor reach the high notes at all.

It had been proposed in several perfectly respectable quarters of late that we either adopt a national anthem that is more singable or revise the present one so that it becomes a pleasure rather than an ordeal to sing it.

Popular sentiment, however, seems to be against

Grant Us Peace



QUESTION BOX

Who are the 'Old Catholics'?

By MSGR. J. D. CONWAY

Q. May I have some information about the Old Catholics who broke away from the Roman Catholic Church almost 100 years ago? I understand they have duly ordained priests (who may marry) with the power to say Mass. They have retained some of the sacraments but have abolished some others, and do not, and do not, are they called Anglicans, Eastern Orthodox, or what?



A. If a Roman Catholic were in danger of death and no Roman Catholic priest available, would it be permissible for him to receive Communion from one of the Old Catholic priests who was available?

A. Before, during and after the First Vatican Council in 1869-70, there was considerable opposition to the definition of papal infallibility. A number of prominent German professors, and possibly one or two bishops, simply did not believe in the doctrine, but most of the opposition came from those who did not believe the formal definition of the doctrine opportune. They thought it might cause a schism, would cause enmity and opposition from world governments and would be a needless strain on good relations with other Christians.

After the definition of all the Catholic bishops of the world accepted the doctrine and promulgated it in their dioceses. Some of the strongest opponents like Bishops Hefele and Slosser, however, hesitated for a time, but never seriously threatened schism.

The strongest and most illustrious opponent was Professor Dollinger, dean of the theological faculty at Munich. When the Archbishop of Munich returned from the council he invited the members of the faculty to accept the definition of infallibility. He turned to Dollinger and said: "We are going to renew again our work for the Holy Church." To which Dollinger replied, "Yes, for the old Church." The Archbishop told him, "There is only one Church; and do there is neither an old Church or a new Church." To which Dollinger retorted, "They have made a new one."

Dollinger was a priest and he led a dozen other priest-professors from five universities, to protest the Vatican Council's

declaration. He also inspired 44 lay professors to make a public protest. In due time his Archbishop excommunicated him, but he exposed in vacillating manner the establishment of a schismatic church, even though it was formed under his inspiration and guided by his doctrines. He lived nearly 20 years more, but never became reconciled to the Catholic Church; neither would he join the schismatic church, though he tried to keep it from radical innovations in doctrine and practice.

The new church began with orthodox congregations at Munich and Cologne. Since it had no bishops it chose a Professor Reinkens of the University of Breslau, and had him consecrated by the bishop of Devon, a bishop of the Old Roman Catholic Church of Utrecht, popularly known as the Janensist Church of Holland. This was in 1873. Bishop Reinkens established his headquarters at Bonn, Germany, and the Old Catholics of Switzerland were forming the Christian Catholic Church, and they had Reinkens consecrate Bishop Herzog for them in 1876. It was this same Bishop Herzog who, in 1897, consecrated Bishop Kukiowski for the Polish National Catholic Church in the United States.

In 1889 the Union of Utrecht was formed. To it adhere the Church of Utrecht, the Old Catholic Church of Germany, the Christian Catholic Church of Switzerland, the Old Catholic Church of Austria and the Polish National Catholic Church of the U.S.

In 1931, by an agreement made at Bonn, full intercommunion was established between the Church of England and the Old Catholic churches; a similar agreement was made in 1946 between the Episcopal Church in the U.S. and the Polish National Catholic Church. It is estimated that through mutual participation in episcopal consecrations more than half the Anglican bishops of the world have episcopal succession through the Old Catholics.

You are carried in your belief that the Old Catholics have validly ordained priests. Certainly became optional for their priests in Germany in 1878 and in Holland in 1923. They retain him, "seven sacraments, but do there is neither an old Church or a new Church." To which Dollinger retorted, "They have made a new one."

Up to the present time we have no private intercommunion with the Old Catholics and I doubt that it will be granted soon. However, ecumenism has been an honest in-

terest and goal of the Old Catholics through much of their history. They were inspired in this by Dollinger.

Q. St. James 1:26. And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain.

With respect, and a prayer for your retirement from writing.

Remember, Last Judgment!

A. As an antidote I quote from a letter I like much better:

"First of all I tell you I enjoy your columns enormously and sometimes feel you have the wisdom of Solomon in answering some of the questions you have been asked. I do hope if the editor finds it necessary to shorten any feature in the paper it won't be yours. I think the clergy too can benefit from the questions... after all, many priests really don't know how to live or think in secular situations."

As long as people are not in different to my column I am happy.

Q. Inasmuch as the Pope has stated that we need Divine intervention in the Vietnam war and has pleaded for world-wide prayer, why is it that in many dioceses we find no prayers being said for peace? I asked one priest about this and he said they were waiting for orders. Surely it should not be necessary for the clergy to be asked to say a small prayer for peace after each Mass and at other devotions.

True we as individuals can pray privately for peace but we need to be reminded and inspired.

A. The Pope himself directed that during Lent we insert in the Prayers of the Faithful, whenever they were used, the Mass, the following intonation for peace:

"Many people who suffer from war or discord be granted a just peace and a true harmony."

Many of us are still saying that prayer.

It is not our custom now to add prayers after Mass, but rather to include prayers in the Mass for all our special intentions. Otherwise I am in hearty agreement with you; we should pray unremittingly for peace.

"Blessed are the peacemakers, for they shall be called children of God."

Let's face it. A baseball game or a Cassius Clay-Canavasset Kelly ring waltz is no more a patriotic event than a cock fight just because a crowd happens to be on hand.

As for "The Star Spangled Banner," it didn't become the official national anthem until 1931. Up until that time it was but one of many popular patriotic songs; it was and remains the least singable of all of them, having been set to the music of an old British drinking song.

If we had our "druthers" in a national contest to pick a new anthem, we'd vote for "America the Beautiful." It is wonderfully singable, non-martial and asks that "God shed his grace on thee."

build bridges to the Communist nations with aid. I cannot help but question the reason for trying to keep these murderers in power. In my opinion we should be trying to free the people under Communism.

When I look to the Church for leadership in fighting the Communist ideology, I find several organizations who are doing a good job with the membership they have; however, there is no massive push by the Church to try to gain more members into these organizations.

Pope Paul VI has designated the Jesuits to distribute anti-Communist material. I am sure that they will do a very good job. I also believe that the Blue Army and the Cardinal Minim�senty Foundation should warrant much more support by Catholics. However, if you are afraid of being smeared, you had better try to find another excuse for not wanting to fight Communism. This excuse had better be good, for you may have to give it to God on Judgment Day.

I am very confident that we will win this war with the Communists because we have God on our side. However, often times God works through his people. Where will you stand?

I have joined the John Birch Society with only one point in mind, and that is to let other

people know what the aims and objectives of the Communists are. With the help of God, and when enough people learn this, Communism cannot possibly survive.

Paul V. Fuller
Richmond, Ind.

Editor's Note: On June 12, 1962, former Congressman John H. Rousset of California, then and now a member and handbook editor of the John Birch Society, entered the following extension of remarks on "The Beliefs and Principles of the John Birch Society" into the Congressional Record:

"We believe that the continued existence of Communism and a Christians' life civilization on one planet is impossible. The struggle between them must end with one completely triumphant and the other completely destroyed. We intend to do our part, therefore, to halt, weaken, hurt, and eventually bury, the whole international Communist conspiracy."

A Bircher replies

To the Editor:

I have noticed that you express wonderment at the possibility of my having so many members of the John Birch Society are Catholics. I am a Catholic and a member of the John Birch Society. I am sure that I can tell you why I joined the society.

Let us keep in mind the motto of the John Birch Society throughout this discussion. That motto is "Less Government, More Responsibility, and With the Help of God, a Better World."

Let us state first of all that all Catholics are familiar with conservatism in relation to the Church. They can base their lives on that very solid rock, the Catholic Church instituted by Christ. The Catholic Church does not change her beliefs at the whim of the majority of the people at any one point in history.

I have met several Protestant members of the society who are strong Christians, but who tell me pathetically that the basic doctrine of their church has changed so much with the help of the National Council of Churches, that they had to drop out of the church they were in. These people always found another church that still taught the same beliefs that they could follow.

So with the Catholic Church as a solid base, we will examine some of the teachings of the Church. First of all, we are taught that we are placed on earth as a trial period in order to work for heaven. We are judged individually at our death on what we did or did not do on earth. You will find that here we are in disagreement with the collectivist approach. Just because everyone else does something wrong does not make it right, and we will answer for it to God. Here again we are face to face with a conservative idea.

Secondly, we are confirmed as soldiers of God. We were told that we are expected to fight Satan and all his evil ways wherever we find them. We were even told at this time that the devil will try to promote his works under camouflage. This means that we must be even more alert than we would normally have been. We are then individually expected to fight Satan and his ways the rest of our lives. Communism is the greatest work of Satan on earth today.

I have seen and read many accounts of Communism and Communist activity. Perhaps I have already read more than I should have if I wanted to ignore this menace. However, when I read of thousands of religious murdered by the Communists, and millions of innocent people slaughtered with nothing in mind except to create fear among the rest of the people, I cannot help but stand up in shock and wonder why nobody tries to stop these Communists.

I look to the President of the United States for leadership, and I fear that we should try to

OPINIONS

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Once again, The Criterion suggests that each Catholic, including Catholic members of the John Birch Society, read this excellent handbook: "Pacem in Terris, Mater of Magistra and Vatican II's Constitution on the Church in the Modern World."

YOUR WORLD AND MINE

U.S. newsmen hurl challenge

By GARY MACOENIN

Most commentators on Senator Robert F. Kennedy's recent tour of Africa concentrated on its significance for the Senator's political ambitions. I am happy to see that Victor Riesel is concerned with another issue that has brought sharp focus to the denial in South Africa of freedom of information and other basic human rights.

Victor Riesel can speak with authority in this area. It will be recalled that he was permanently and totally blinded some years ago, when a hoodlum threw live in his face because of his exposures of labor racketeering.

The experience only increased his crusading zeal. About three years ago, he backed me in a successful move which I initiated to force the Overseas Press Club to withdraw an invitation to Cheddi Jagan as guest of honor at a club luncheon. Jagan was the head of the communist-dominated regime in British Guiana. Riesel and I were willing to have him come to the club to be crossquestioned about

his denial of press and trades union freedom, but we felt it improper to "honor" one who was publicly flouting the principles on which the club is based. A majority at a show-down meeting of the club membership supported us.

Riesel is now president of the Overseas Press Club. Outraged by South Africa's ban on foreign correspondents during Senator Kennedy's visit, he has committed the club to a continuing campaign of exposure of the situation in that country. The first step is an invitation to Nobel Prize winner Albert Luthuli, who has remained in Durban, novelist Alan Paton, and South African student leader Ian Robertson, to attend (at expenses paid) a meeting of protest at the club headquarters in New York. Senator Africa's Minister of Information is also invited, at his own expense. Riesel believes in free speech.

I do not think it unlikely that the South African regime will grant the travel permits to the guests, but if they don't, their fear of the will once more be emphasized. Even if they do not, the club has other members, as well as me, who have evaded the labor totals of the totalitarian regime to visit "black spots" and collect first-person evidence of the continuing denial of human rights. We can still have a fact-packed "Freedom of the Press South African Night."

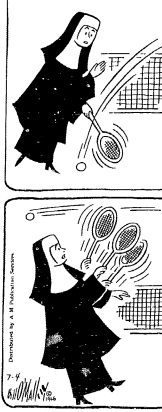
I don't believe the point has yet arisen formally, but if travel permits are denied, I should oppose the granting to South African's Information Minister a right of reply. He must first let the victims speak.

The Press Club campaign must inevitably force a hard new look at the support by the United States government of the business community of a minority regime whose racist policies deny basic human rights to the vast majority of the republic's citizens. Direct U.S. private investment in industry based on labor totals half a million dollars and is rising annually at a rate of \$50 million. Surely this is the first hole we should plug in our balance of payments.

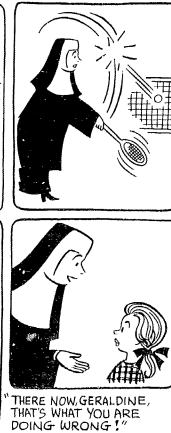
Portfolio investment adds another \$200 million contribution by this country to injustice in South Africa, and it is likewise increasing. Each year, you and I see a fellow citizen pay \$250 million worth of South African products and sell that country \$400 million worth. We are not so hard up that we could (Continued on page 6)

LIL SISTERS

By Bill O'Malley



There Now, General Dine, That's What You're Doing Wrong!



THE YARDSTICK

From midnight to dawn



RECEIVE RELIGIOUS AWARDS—Boy Scouts of Holy Family parish, New Albany, were presented the Ad Altare Dei Award, while Cub Scouts were given the Parvuli Dei Award. These are the highest religious awards available to Catholic scouts. Pictured above are the recipients and the scout leaders: front row, from the left, Bill Stemple, Tommy Walton, Mark Ringenberg and Don Slumler; second row, Doug Stumler, Charles Marking, Ronald Redewig, Doug McDonald and Don Everdton; back row, Karl Pamperin, Paul Collins, John Drake, Father Edmund Banel, parish moderator, Mike Jenkins, Danny Spitznagel and Ronny Webber.

By MSGR. GEORGE HIGGINS

I recently took part in one of those open-end, midnight-to-dawn television programs which, for some strange and uncountable reason, are apparently becoming more and more popular in a country that prides itself on being one of the most civilized nations on the face of the globe.



Why so many people stay up most of the night to watch these programs is a mystery which completely defies rational analysis. And why so many of us who never stay up to watch them can be persuaded so easily to take part in them, even more mysterious. Even our best psychiatrists have yet to explain this strange phenomenon.

Be that as it may, I must admit—now that, 48 hours later, I have just about caught up on my sleep—that the particular program which I shared with an Ordinary of the local diocese and with a distinguished American theologian proved to be an interesting and worthwhile experience. I still can't get over the fact that the moderator who is not a Catholic, spent the better part of three hours in the company of my night-plying us with pertinent questions about the results of Vatican Council II.

Presumably he knew his audience well enough to be reasonable, certain that such a long drawn-out discussion of the council would hold their interest. And so it did, judging from the number of questions which were phoned in by members of the audience up to the very end of the program.

If anyone had prophesied at the time of Vatican II that, a hundred years later, an open-end discussion of Vatican II would have to have some other moderator and staged in a predominantly non-Catholic area would hold the interest of a predominantly non-Catholic audience from midnight until the wee hours of the morning, his contemporaries would have thought that he was out of his mind.

Indeed, as recently as the 1950s most observers probably would have been inclined to agree with the more pessimistic judgment of Don Cuthbert Butler, who, in winding up his history of Vatican II, observed that "should the Vatican Council be called in being again, it is impossible to imagine a renewal of the wild worldwide excitement in which the Council of 1870 was held."

From one point of view, of course, there was a certain amount of truth in Butler's observation. He was correct in prophesying that Vatican II would take place in a less excited political atmosphere and would be able to carry on its work without interference of any kind by the political powers. On the other hand, we now know that Vatican II aroused far greater public interest than Vatican I or any other previous council in the history of the Church. Butler's own book illustrates the difference dramatically. First published in 1930—70 years after the event—it is still the only English-language history of Vatican I, and it is a very incomplete history at that. By contrast, as of this writing—less than one year after the event—more than a dozen English-language books on Vatican II have already appeared, and many more presumably are in the offing.

There are many involved reasons for this dramatic contrast in public reaction to the two Vatican councils. Butler himself, with a kind of reverse English, put his finger on one reason which is worth attending to, although it would be foolish to exaggerate its importance. I refer to the matter of conciliar secrecy.

Butler thought that the rule of secrecy at Vatican I was a serious mistake.

"At the very beginning," he writes, "an influential group of bishops made a representation on this matter of secrecy, urging that it was against the spirit of the age, which was all for publicity; and that it would in all likelihood occasion far greater troubles and evils than the publishing of all that took place. The event seems to show that there was much truth in the contention, and that less excitement, less storm, less suspicion and misunderstanding would have arisen, had even reporters of the public press been given entrance to the debates. Certainly, if ever the council met against the surest way of public interest in its proceedings, would probably be broadcast all by loudspeakers over the world; soon the most curious would tire of listening in!"

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WHAT OF THE DAY AN OPEN LETTER

By REV. JOHN DORAN

Dear Father Kinsolving: I saw in the paper the other day that you have been appointed by your retiring, but yet retired, Bishop Pike, to a full-time job of lobbying for changes in the California abortion law. I guess from the story that you are to work with the state legislature toward repealing the state laws which prohibit abortion. You will be sort of a Reverend abortionist, I guess. Well, in the spirit of cooperation I suppose we should all give you a hand with your work. So I thought I would drop you these few words of wisdom as to how to go about your job. First, be sure you know just

what abortion is. Black's "Law Dictionary" defines it as "the expulsion of the fetus at a period of utero-gestation so early that it has not acquired the power of sustaining an independent life." It goes on to describe the fetus as "an unborn child." So what you are involved in is the expulsion of an unborn child from the womb of its mother before the child can sustain an independent life. The word child is rather mean, isn't it? Especially in America where we try to be so good to our children, it's hard to think of abortion as throwing a child out of its natural habit so that the child will die. Maybe it would be better for you to use the word fetus, and pretend that a fetus is not a child. But it's presents a problem too. You can't classify a fetus as an inorganic thing, because it is living. You would have difficulty calling it a vege-

WHY IS INDIA HUNGRY?

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

POPE PAUL To save families from starvation, Catholics and Protestants in well-fed North America are shipping food and farm supplies to India this week. . . . Why is India hungry? Last year's drought ruined the crops, covering fields with worthless sun-baked stalks. But, even if rain is plentiful, food production is always low in India.—Farmers lack the basic tools. Whenever Indians have "something besides a sharpened stick to plow with" farm yields are up 50 per cent, the Wall Street Journal reports. . . . "What can I do about India?" Give a farmer and his family a simple, low-cost plow. The total cost is only \$35. . . . By enabling a farmer to raise twice as much food, your plow can keep an Indian family together. It guarantees them, besides, a sense of self-help dignity. . . . Give one plow (\$35) all by yourself? And why not make this suggestion to your family, that they contribute a plow among themselves? The time to discuss it is when you sit down together for a family meal.

WORDS, WATER, FOOD AND MEDICINE A healthy young man becomes a priest in India to teach and baptize. If people are hostile, his best introduction is frequently food and medicine. . . . For only \$8.50 you can put in a native priest's hands 10,000 Drops (enough for 43 lepers for one year). And for only \$8.50 a month you can train a priest of your own. He will pray for you always and write to express his thanks. His training costs \$100 a year, \$600 for the entire six-year course, payable at your convenience. We'll send you full information on request.

USE THANKS TO GIFTS The recipient for use "where needed most." Pope Paul has sent to India rice and supplies worth \$200,000. Such stringless gifts in any amount (\$1,000, \$750, \$500, \$250, \$100, \$50, \$25, \$10, \$5) take care of countless emergencies. It's worth remembering that you and when you revise your will. Our local office: CATHOLIC NEAR EAST WELFARE ASSOCIATION.

Dear Monsignor North: ENCLOSED PLEASE FIND \$_____ CR FOR: NAME: STREET: CITY: STATE: ZIP CODE: Please return coupon with your offering.

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YOU CAN possibly build up your case by weeping over the problems of the weaned mother. You can show that, when a girl makes a mistake, the child in her womb should pay for it. I am sure we would assume that any child should be willing to give his life to prevent embarrassment to his mother. I would suggest, also, a little clinical experience. Scrub up and doll up in white and watch an abortion operation. You will find it particularly interesting to watch the heart-beats of the child, as recorded on the electro fetal cardiograph. You can watch in fascination as those little heartbeats grow slower, slower, fainter, and finally stop. This experience will be bracing to you as you roam the legislative halls in Sacramento. One final piece of advice, and this on finances. If your Bishop Pike does not give you enough money to lobby successfully, you could always turn to a kindred group for help, to Murder Inc. Fraternally, Father John Doran

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Monsignor Goossens Says: A healthy child needs 2100 calories daily. These children rarely get 1600. Beggars since learning to walk, they will beg till they die — unless we give them a chance! One of every two children in Guatemala die before the age of ten! Make a sacrifice! Your gift of \$2 will feed a child for a week! CATHOLIC HOME AND FOREIGN MISSIONS 136 WEST GEORGIA ST. INDIANAPOLIS, IND. 46225

Lourdes golfer wins tourney

INDIANAPOLIS—Leo Kiemeyer, of Our Lady of Lourdes parish, defeated Jim Kuntz, Holy Name, 6 and 5, last Thursday at South Grove Golf Course to capture the first annual CYO Match Play Golf Tourney.

Kiemeyer took top honors in the Junior-Senior Championship Flight. Russell, resident pro at South Grove. Kiemeyer took top honors in the Junior-Senior Championship Flight. Russell, resident pro at South Grove.

BOTH MEDALISTS in the qualifying round, Don Russell, St. Michael, and Gary Armour, Little Flower, were eliminated during the first day of match-play competition. Russell was edged out by his brother Dick, 1-up. Gary lost to eventual champ Kevin Niehus, 2 and 1. Rob Reehrig, St. Matthew, won the Consolation Flight in the Freshman-Sophomore competition.

TROPHIES and medals were presented to the winners at the conclusion of the tourney by Bill

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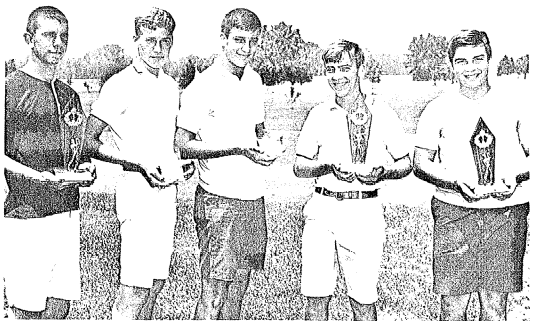
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Chicken Dinner

MILLHOUSEN HOMECOMING Immaculate Conception Church, Millhausen, Ind. **Sunday, July 17**

Dinners served on the hour—11:00, 12:00, 1:00, 2:00 Adults, \$1.25 Children, 75c Pre-Schoolers, 25c Send Dinner Reservations to: Rev. Carl Riebenhaier, R.R. 2, Greensburg, Ind. (State number and hour) (Reservations will be honored 10 minutes after the hour)

To reach Millhausen from Indianapolis take Interstate 74 to second Greensburg Exit. Turn right at second stoplight, then left at third stoplight. Cross R.R. track—concrete bridge at Millhausen road sign, 8 miles. Take right fork after 4 miles of travel. You will see church steeple. Come and See Our Scenic Grounds and Beautiful Church



CYO MATCH PLAY GOLF TOURNEY WINNERS—These lads took home the major share of the honors from the recent Junior CYO Boys' Match Play Golf Tournament at the South Grove Golf Course, Indianapolis. Leo Kiemeyer, Our Lady of Lourdes, Junior-Senior champion is at the left. Gary Armour, Little Flower, Freshman-Sophomore qualifying medalist (with a 79) and Don Russell, St. Michael, who shot a 71 to capture the Junior-Senior medal and lead all qualifiers, are next. Second from the right is Kevin Niehus, St. Michael, Freshman-Sophomore Championship Flight winner. Standing at the right is Chip Buchman, St. Matthew, President's Flight winner in the Freshman-Sophomore division.

Outdoor dance set for tonight

The summer activities program of the Indianapolis Deaneer Junior CYO will benefit from the profits of the annual Summer Outdoor Dance, to be held tonight (Friday) in the school-yard of Little Flower parish, 4720 E. 13th St.

The celebratory "Dawn Five" combo will provide the entertainment for the affair, traditionally the social highlight of the summer season for the Junior CYO members.

ADMISSION will be \$1 and the presentation of an up-to-date CYO membership card with accompanying identification is a non-negotiable requirement. School clothes are in order. (Skirts and blouses or dresses for girls; dress trousers and shirts for boys.)

Door prizes including record albums will be given away. **THE LITTLE FLOWER JUNIOR CYO** Chapter is playing host to the dance, which is sponsored by the Indianapolis Deaneer's Junior Youth Council.

Dancing will begin at 8 p.m. and last until 11 p.m. Junior CYOers are asked to report to the school-yard at 1 p.m. to help in the decoration chores.



JUNIOR-SENIOR MATCH PLAY CHAMP—Leo Kiemeyer, Our Lady of Lourdes, is shown receiving the championship trophy in the Junior-Senior Division of the First Annual Junior CYO Boys' Match Play Golf Tournament from pro Bill Russell, a member of St. Michael parish, who played host to the boys at the South Grove Municipal Golf Course. Kiemeyer defeated Jim Kuntz, Holy Name, 6-5, in the final match of the Junior-Senior Championship Flight, after earlier victories over Bernie Perry, St. Monica, and Dick Carriger, St. Andrew. The new champion is a member of the Secena High School golf team and will be a Junior at the eastside institution this fall.

Sub-Novice Meet lifts swimming lid

INDIANAPOLIS—The first of side Park at 5:45 p.m. on Monday will be held Monday, July 11, at Brookside Park Pool. Twenty events are scheduled for this, the Indianapolis Deaneer's Second Annual Junior CYO Sub-Novice Swim Meet.

The meet will begin promptly at 6 p.m. CYO officials say the evening of July 12 will be used if the meet cannot be completed on Monday. The 25-cent admission fee will be charged all contestants. Preliminary heats will be held at 6 p.m. on Monday, July 18, and the finals on the following evening. Over 1,000 boys and girls will participate in the 25 events, 12 each for boys and girls, and one mixed relay. Competition will be in both Novice and Open classes. Novices will be divided into two age groups: 13-14 and 15-and-over. Defending over-all team champion is St. Joan of Arc parish which has won six consecutive championships. Northsiders retired their third traveling trophy last year. Coaches are reminded that entry deadline is Thursday, July 14.

New Albany CYO elects officers

NEW ALBANY, Ind.—Two representatives from New Albany and one each from Clarksville and Floyd Knobs were elected officers of the New Albany Deaneer Youth Council last week. Ronald Nolan, of Holy Family, New Albany, was elected president. Susan Krueger, St. Mary-of-the-Knobs, Floyd Knobs, vice-president; Kathy Grass, St. Anthony, Clarksville, secretary; and P. Pat Teives, Our Lady of Perpetual Help, New Albany, treasurer. Outgoing officers for the deaneer are Cincy Lankert, president; Jo Ann Gerdeman, secretary; and Carol Spitznagel, treasurer.

Scores

JUNIOR GIRLS' SOFTBALL
Games of Thursday, July 13:
Division 1: St. Christopher 21, Christ the King 0; St. Pius X 2, St. Gabriel O'Harra's 1; Holy Trinity 7B, St. Michael 7; St. Anthony 13, St. Joan of Arc 5.
Division 2: St. Roch 2, Holy Name O'Harra's 1; St. Catherine 21, St. Philip Neri 5; St. Barbara 10, St. Patrick 12; Little Flower 10, Sacred Heart 6.
Headings:
Division 1: Holy Trinity 6-0; St. Anthony 6-5; St. Joan of Arc 4-2; St. Michael 4-2; St. Ann 4-2; St. Pius X 3-3; St. Christopher 2-1; St. Gabriel O'Harra's 1-1; St. Thomas 0-6.
Division 2: St. Catherine 2-0; Little Flower 3-0; St. Roch 3-1; Sacred Heart 2-1; St. Barbara 1-2; St. Philip Neri 1-3; St. Patrick 0-2; Holy Name 0-4.

JUNIOR BASEBALL—CLASS "B" SOUTH LEAGUE
Games of Thursday, June 30:
Holy Name 12, St. Joan of Arc 9; Bernadette 16, St. Patrick 10.
NORTH LEAGUE
Games of Thursday, June 30:
Little Flower 10, Monica O'Harra's 1; St. Lawrence 9, St. Michael O'Harra's 1; St. Thomas 9, St. Andrew 9.

JUNIOR BASEBALL—CLASS "C" SOUTH LEAGUE
Games of Thursday, June 30:
Little Flower 7, St. Lawrence 11; St. Andrew 7, St. Michael O'Harra's 1; St. Catherine 10, Holy Name 5; Lourdes 5, St. Patrick 11; Little Flower 8, St. Andrew 7; St. Catherine 10, Holy Name 6; Bernadette 5, St. Lawrence 7; Holy Name 2; St. Catherine 6; St. Patrick 6 (tie).

CYO names committee for public relations

Twenty leading Indianapolis advertising and public relations men have been named to the first Catholic Youth Organization Public Relations Advisory Committee according to an announcement by Father John P. Elford, CYO Director for the Archdiocese of Indianapolis. Elected chairman of the committee was Ferd L. Keller, Assistant Public Relations Director for the Ben Division of the Ruben Advertising Agency.

Eighteen Indianapolis companies have donated personnel to the committee, whose function it will be to coordinate and promote the many activities of the organization, and to translate their activities into communications of public service to the City of Indianapolis. Separate committees have been named for most of the programs under the Religious, Cultural, Social and Athletic categories of the overall CYO Program.

NAMED TO THE FIRST committee of its kind for the CYO were: Frank Wilson, The Indianapolis News, Publicity Director for the CYO; Bill Anderson, press secretary to Mayor John J. Barton; James Barnes, Coca Cola Bottling Company; Guy T. Connelly, The Indiana National Bank; Frank Day, Frank Day Advertising; George Diehl, American United Life Insurance Company.

Also on the committee are: Casey Heckman, Ren Division, Ruben Advertising Agency; Forrest F. Hickman, Indianapolis Power and Light Company; Ronald H. Heuring, American States Insurance Company; Homer Housing, American Fletcher National Bank;

Win Seminarists' Golf Tournament

Paul White and Dan Haake were the high school and college division winners respectively in the annual Seminarists' Golf Tournament sponsored by the Serra Club of Indianapolis. Dan was over-all winner with his 40 for the nine holes. Paul toured the course with a 43, two strokes ahead of David Boyse and Bill Corder. Tied for fourth were Mike Zam and Dan Costello.

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monthly meetings, as well as special meetings to perform its unique service to the 28-year-old Indianapolis Unit of the Fund Agency, Father Elford said.

Thomas Kelly, International Harvester; F. L. "Mike" Layden, Indiana Bell Telephone Company. **THE COMMITTEE** also includes: Jim Mathis, the WFBI Stations; Bob Randall, Caldwell, Larkins & Siderer — Van Ripper Advertising; Curt A. Seifer, Western Electric Company; John F. Sikora, The Rough Notes Company (Committee Secretary); Kit Slodkin, Merchants National Bank and Trust Company. The committee will hold

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CATHOLIC SAVAGE BUREAU NOW—Three Locations: Christ the King, St. Monica and Holy Name (Beech Grove)

Father Roger Huser named provincial

CINCINNATI—A native of the Indianapolis Archdiocese has been elected to a six-year term as Minister Provincial of the Cincinnati Province of the Franciscan Fathers.

Very Rev. Roger Huser, O.F.M., 57, the son of Mrs. Joseph Huser and the late Mr. Huser of Oldenburg, succeeds Very Rev. Sylvan Becker, O.F.M.

As provincial, Father Huser will assume direction of the activities of more than 800 Franciscan priests and Brothers. They are engaged in mission work, parishes, teaching and chaplains in 11 states from Ohio to Arizona, and Michigan to Louisiana; and in the Philippines and Japan.

Franciscan operations in the Indianapolis Archdiocese include parishes in Batesville and Oldenburg, and St. Joseph Brothers' Training School, Oldenburg, which will become the Franciscan novitiate next month.

Born at Spades, Ind., near Batesville, Father Huser attended the Oldenburg parish school and Oldenburg High School, Jasper Academy and East Night

High School, Cincinnati. He worked for a newspaper and attended Indiana University before entering the Franciscan novitiate in 1930. He was ordained at Oldenburg in 1938.

AFTER OBTAINING a doctorate in canon law from the Catholic University of America, Father Huser has taught theology students at the Franciscan seminary in Oldenburg and Centerville, O. For 16 years from 1942 to 1958, he was administrator of St. Raphael Mission in Laurel (Franklin County). He served seven years as a member of the Archdiocesan Home Mission Board. Since 1963 Father Huser has been a definitor (counselor) of the Cincinnati Province.

Other officers elected at the chapter meeting include: Father Andrew Fawcett, vice provincial; Father Francis X. Hoffer, Father Paul Seales, Father Davin Von Hazel and Father Nicholas Lohkamp, definitors.

Terre Haute priest observes jubilee

TERRE HAUTE, Ind., — A Terre Haute native who spent 19 years in the African missions of the Franciscan Conventuals observed his 25th jubilee of ordination here Sunday, July 3.

Father Andrew Peck, O.F.M., C.F., in residence at St. Joseph's parish since January, celebrated a Mass of Thanksgiving last Sunday in St. Joseph's Church.

He attended St. Joseph's parish school before entering Mt. St. Francis Minor Seminary, Floyd County, Ordained in 1941, the jubiliarian was a seminary teacher several years prior to volunteering for the African missions.



AT RICHMOND SUMMER SCHOOL—A new overhead projector, part of the equipment provided to Richmond parochial schools under Title I of the federal education act, is being examined above by several youngsters attending summer school at St. Mary's school. Sister Margaret Marie and Susie Strang, teacher aide, observe a demonstration slide rule, at left, being explained by Jerry Mantooth, of Vaile Public School. Summer school is also under way at St. Andrew's School through July 29. A joint effort of the Richmond Community Schools and the parochial schools, the summer project has enrolled 246 pupils in the participating schools. The staff at St. Mary's includes eight teachers, eight teacher-aides and a secretary, while there are six teachers, six teacher-aides and a secretary at St. Andrew's. The schools received overhead projectors, thermofax copiers, tape recorders, movie projectors, portable science laboratories and other equipment under the federal program.

FESTIVAL CALENDAR

For the convenience of Criterion readers, the following is a listing of summer festival and picnic dates throughout Archdiocesan parishes. May we suggest that you take the family, see Indiana, and support the activities of these parishes. The missing dates will be filled in as we receive them.

- Bradford, St. Michael's—Corydon, St. Joseph's—Sunday, Aug. 7.
- Frenchtown, St. Bernard's—Sunday, Aug. 7.
- Hamburg, St. Anne's—Lanesville, St. Mary's—Sunday, Aug. 14.
- Milwaukee, Immaculate Conception—Sunday, July 17.
- Morris, St. Anthony's—Napoleon, St. Maurice—Navilleton, St. Mary's—New Alsace, St. Paul's—Sunday, Aug. 14.
- Oak Forest, St. Cecilia—St. Mary of the Rock, St. Mary's—Monday, July 4.
- St. Peter, Franklin County—Sellersburg, St. Paul's—Sunday, July 31 (Rock Lake Park).
- Yorkville, St. Martin's—



PLAN COVERED DISH PICNIC—The Altar Society of St. Mary's Church, New Albany, will sponsor a Covered Dish Picnic at Binford Park, New Albany, on Wednesday, July 13, beginning at 6 p.m. Discussing plans for the affair above, left to right, seated: Mrs. Ralph Conner, treasurer, Mrs. Robert Hebermel, president, and Mrs. Bon Price, secretary; standing, Mrs. William Fernley, left, and Miss Irene Gabel, members of the arrangements committee. (Staff photo)

Pope ordains 70 for Latin America

VATICAN CITY—As a sign of the Universal Church's deep commitment to the growth of the Faith in Latin America, Pope Paul VI ordained 70 young men from Europe, North and South America in St. Peter's Basilica July 3. All will work in Central and South America. Among the men 57 were diocesan priests and 13 were members of religious orders. The only U.S. priest, Daniel Corbett, 24, of the Buffalo diocese.

CLERGY NECROLOGY

- July 8, 1906 — Rev. Thomas Aquinas Weiker, O.S.B.
- July 10, 1924 — Msgr. Joseph F. Byrne
- July 13, 1952 — Father Paul Bleuel
- July 11, 1957 — Rev. Dominic Metzler, O.S.B.
- July 11, 1949 — Msgr. John P. O'Connell
- July 12, 1935 — Father Walter Cronin
- July 12, 1932 — Abbot Athanasius Schmitt, O.S.B.
- July 12, 1914 — Father Louis Gueguen
- July 13, 1955 — Father Herman J. Gadlage
- July 13, 1944 — Father John Schueth
- July 13, 1935 — Father Joseph F. Weber
- July 13, 1877 — Rev. Jerome Bachmann, O.S.B.
- July 14, 1950 — Father Andrew Bastnagel

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MacEoin

(Continued from page 4) not survive without this blood-stained trade. I do not suggest anything so simple as a straightforward breaking of diplomatic relations or an immediate total economic boycott. But we have political and economic weapons which we are not using because South Africa's propaganda and the cupidity of a business community which rates moral issues low in its scale of values have produced an atmosphere of apathy in the United States. If Bob Kennedy and Vic Riesel change this situation, I at least shall thank them.

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Sheed Pontiff blesses new transmitters

(Continued from page 7) no accident that the recent Vatican Council gave itself first to liturgical revival and development. The Mass is the one place where we meet God not as individuals (which we can do at any moment) but as His People. This meeting is right, nothing else in the Church will be.

The council thought that the Mass matters. So do we of the laity. But the council and we may not always have been on the same wave length.

When Pope Paul speaks, as he did at a weekly audience, of a devout layman who was happy because for the first time in his life he had participated in the Sacrifice of the Mass to the full spiritual measure, many of us are forced to re-think the Mass. What is this "full spiritual measure" made possible by the changes in the ritual? Have we all these years been content with some lesser measure?

The key is perhaps contained in the phrase in which I have expressed it: "There's no peace." Those to whom Mass was a time for being alone with God feel that the congregation is crowding in on the intimacy of their converse with Him. And in the flux of the dialogue they can't hear themselves pray.

In all this there is a profound spirituality, but it may be missing the point of the Mass. "Liturgical services are not private functions," says the council. We go to Mass in order to join with others in an action we and they are performing together. And that action-with-others is not simply praying, as when we say the Rosary together or sing the Te Deum. It is the offering to God of Christ once slain on Calvary and now forever living.

The priest consecrates and offers in the power of Christ; and we are not merely spectators watching or audience listening, however devoutly. We are partners in the offering—"my sacrifice and yours," says the priest to us at the *Orate fratres*.

Compared with the immensity of what is being done at Mass, questions of Latin or vernacular, silence or dialogue, are secondary—not unimportant, but not primary either. We cannot profitably argue about how the Mass should be said till we have brought our whole mind to bear upon what the Mass is.

Pontiff blesses new transmitters

ROME—Pope Paul VI formally blessed three new 100,000-watt transmitters for Vatican Radio facilities, making it the second most powerful station next to the Voice of America—in Europe.

The Vatican station is in Santa Maria di Galliera, just outside Rome.

One of the transmitters was donated by Cardinal Francis Spellman, Archbishop of New York, and another by the Knights of Columbus. The third transmitter was presented by an unnamed group of donors.

At papal rite

LONDON—Anglican Bishop J. T. Hughes of Croydon represented Anglican Archbishop Michael Ramsey of Canterbury at a Te Deum sung in the Westminster cathedral to commemorate the third anniversary of the coronation of Pope Paul VI.

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Calendar OF EVENTS

St. Anthony's . . .
Third Order of St. Francis, July 10.

St. Augustine's . . .
CVO Deans' Youth Council Meeting at St. Mary-of-the-Knobs, July 25.

Sacred Heart . . .
Parish Family Picnic and Reunion, July 17 at Rock Lake Park.

Providence . . .
Party, Saturday nite, 8 p.m.
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Parish Bulletin Board New Albany

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Holy Family—
CVO Deans' Youth Council meeting, July 25th.

St. Mary—
Altar Society Covered Dish Picnic, Binford Park, July 16, 6 p.m.
These announcements are made available without charge. To have your event listed, phone BU 2-3869 at least two weeks before event is scheduled.

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VIEWING WITH ARNOLD

Two new opulent films feature Sophia Loren

By JAMES W. ARNOLD

Into every life, a little Sophia Loren must fall. She has been falling with increasing regularity this year, appearing in at least six films as the MGM lion. In "Arabesque" and "Lady L," Miss Loren tends to be overshadowed by opulent productions.



wasted shot, it exploits Miss Loren's varied abilities as a comedienne (for Christian clothes horse) or as a dramatic athlete (she runs at least six miles in heels), and connects one (her attempt to break up a deadheaded Buckingham Palace guard is one of several bits that seem inspired and improvised on the spot).

Combining the gloss and magic confusion of "Charade" with the photographic whimsy of "The Iress File," "Arabesque" manages to be superior to both of them. Real movie fans, in short, ought to burn their old Bogart stills rather than miss it.

Producer-director Stanley Donen, whose films ("Seven Brides for Seven Brothers," "Funny Face," "Charade") almost always have incredible zest and glitter, apparently intended to do the definitive waltz-pense film. If he can be faulted for anything it is over-enthusiasm.

The story, even more incomprehensible than usual, involves an American archeologist (Gregory Peck) in London who is asked to decipher a hieroglyph containing a message about the planned assassination of a friendly Arab diplomat. The Hitchcock plot, with its twists and turns, is kidded out recklessly. At times, it does Hitchcock one better: e.g., an hilarious sequence in which Peck and Loren follow a heavy who is munching on hard candy and tossing away wrappers, not knowing that one of them contains the message.

When it gets too complicated, all you need to remember is that Peck is good, that various bad guys are after the ciphers, and that Miss Loren is nice to have around, whether she is a spy or counter-spy, or whether she just wandered into the wrong place for a beauty appointment.

The visuals, by Donen and cameraman Chris Challis, are so fresh they make Modigliani look like Whistler's Mother. This is true of the best scenes: a surrealistic murder in an optometrist's office; a mad chase through an aquarium zoo full of monsters, screeches and reflected images; a finale in which the villains in a helicopter pursue the heroes on horseback across English wood and dale. It is also true of the small ones: a love scene shot from beneath a glass table, a chase down a staircase shot by a camera panning through a sparkling chandelier.

One astonishing bit has Peck, groggy from a truth drug injection, staggering amid the fuzzy colored lights and sounds of a freeway, thinking he is a mata-

hilarious fellow in which Peck and Loren follow a heavy who is munching on hard candy and tossing away wrappers, not knowing that one of them contains the message.

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To co-ordinate Pius XII cause

VATICAN CITY — Father Paolo Molinari, S.J., who is procurator general of the Society of Jesus in Rome, has been named postulator of the beatification cause of Pope Pius XII. In this office Father Molinari has the responsibility of overseeing all phases of the investigation and preparation of the cause for its presentation before the Congregation of Rites and other Vatican tribunals concerned.



RETRAIT MASTER—Father Phil Marquard, O.F.M., former director of Alverno Retreat House, Indianapolis, will return as guest retreat master July 22-24. Assigned parishes for this retreat include: St. Gabriel's, Indianapolis; Bloomington, Greendale, Knightstown, Tell City, Odenburg, Franklin and Hamburg. Reservations may be made by writing or calling the retreat house. Father Phil now serves as executive secretary of the Third Order of St. Francis.

Dean of cardinals visits Sweden

STOCKHOLM, Sweden—Cardinal Eugene Tisserant, dean of the College of Cardinals, paid a six-day visit to this country as a patron of the 11th European Exhibition, which centers around the personal life and career of Queen Christina, a 17th-century Swedish queen who gave up her throne and became a Catholic. Cardinal Tisserant is the first cardinal to be invited to Sweden by the government since the Reformation period. A concert by a string quartet played to an empty ballroom. When the only couple present applauded, the leader and first violinist proudly shake hands.

Training school

BOULDER, Colo. — A record number of participants attended the Newman Chaplains Training School, held at the University of Colorado here. Some 41 former and nine Sisters were enrolled for the course.

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Remember them in your prayers

INDIANAPOLIS
† ROBERT J. HOOPER, 51, St. Philip Near Church, July 5, St. Joseph Cemetery, husband of Margaret, father of Sue Ann Gohy, Theresa R. Matzner and Mary M. Hoover...

Paul Cathedral, July 4, Holy Cross Cemetery, husband of Eleanor, father of Albert P. and Robert W. Hoover...
† ANNE C. BURCKLE, 78, St. Philip Near Church, July 5, Holy Cross Cemetery...

Cardinal permits Masses in Latin Catholic agency

BALTIMORE—Cardinal Lawrence Shehan of Baltimore has authorized the Archdiocesan Liturgical Commission to permit Latin Masses in special cases.
"Pastors who, for the good of souls, deem it necessary to provide a Mass using the full official Latin text of the Missal with such participation as may be possible or advisable should petition the Liturgical Commission for the necessary permission," the cardinal said in a letter to pastors.

Methodist heads five diocesan institutions—Holy and St. Joseph's Temporary Family Institute, Gilmary School Home. He is married and the for Girls, Toner Institute, Au. father of three children. All berie Memorial Home for Boys are Methodists.

PITTSBURGH—A Methodist has been named director of institutions for the Commission for Catholic Charities and Social Welfare of the Pittsburgh diocese.
Alfred A. Darter, former executive director of the Family Guidance Center in St. Joseph, Mo., as director will oversee...

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Agree on merger of seminaries

BOIS-LE-DUC, Holland—Two Dutch dioceses and nine religious orders have agreed to merge their seminaries and theology departments in 1967 and form a single theological school.
The dioceses are those of Bois-le-Duc and Breda. The theology departments are those belonging to the Divine Word Missionaries, the Order of Friars Minor Capuchin, the Missionaries of the Holy Family, the Cistercians, the Sacred Heart Fathers, the Montfort Fathers, the Benedictine Order, the Canons Regular of Premonstré and the Missionaries of the Sacred Heart.

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Methodist heads five diocesan institutions

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Charges Christians are being 'squeezed out' of Holy Land

LONDON—Christians are being squeezed out of the Holy Land by the Jewish and Moslem majorities in Israel and Jordan, and their plight is ignored by the rest of the world.

So said Archbishop Georges Hakim, Melkite Rite prelate in a Catholic weekly. The United Nations has pledged for support by the world's Christians of their co-religionists in the land of Christ.

(Archbishop Hakim's comments, relayed to Israel on a British Broadcasting Corporation Arab-language broadcast, drew the response from Israel's Religious Affairs Minister Zerah Warhaftig that he was "astonished," because, he said, the prelate and other Christian leaders in Israel had often spoken out there about good relations in the country.)

ARCHBISHOP Hakim noted that less than 2% of Israel's population is now Christian, and even this number is declining rapidly. "It is not apostasy," he explained. "The Christians are leaving the country because life is too difficult for such a small minority. The economic situation is hard, with unemployment rising. It is the min-

ority, Christians and Moslems, who are first to lose their jobs."

The archbishop said he was not blaming the Jews. "I blame the Christians of the world because they are not interested in us. World public opinion could help us."

He continued: "The minority is difficultly not confined to Israel. In Jordan there is a Christian minority, too, in a Moslem state, and the same sort of thing is happening. Ten years ago the population of Bethlehem in Jordan was 75% Christian; today it is 25%."

Archbishop Hakim spoke of a joint appeal he and other Christian leaders had made to Israel's prime minister to halt the requisitioning of land from Arab citizens in Israel. Then he said: "The difficulties of Arab Christians in Israel have become more acute recently owing to fresh requisitioning of land. The better educated, especially, see no economic future in the future in Israel. Last month alone, 40 families left."

THE PRELATE SAID the world's Christians could help in four ways: by backing indus-

tries in the Holy Land, by promoting pilgrimages that visit the Christian people as well as Christian places, by "adopting" Christian institutions, and by granting scholarships to Holy Land Christians could travel abroad and return.

Archbishop Hakim said that while he is always happy to receive pilgrims, very few are coming. He added: "Fewer still stay in Nazareth, our Lord's own town, even though the government has cooperated willingly and built two new hotels there."

(Religion Minister Warhaftig refused to speak in detail until he could get a full text of the archbishop's statement. He did read, however, Archbishop Hakim's earlier expression of thanks to Israel's president for his role in maintaining good Christian-Jewish relations.)

(The Jerusalem daily Yedioth Aharonim spoke more critically, castigating the archbishop for a two-faced prelate who says one thing when at home and another when away. The fact that Archbishop Hakim's comments were broadcast to Arab countries added to Israeli anger.)

RAP LIBERAL VIEWS

Report Spanish bishops bar Catholic Action program

MADRID—In an action here which observers described as "a bolt out of the blue," the Permanent Commission of the Spanish Episcopal Conference ordered all meetings of Spanish Catholic Action on the national level to be cancelled until further notice.

In issuing the order, the commission voiced disapproval of conclusions reached at the recent national convention of Catholic Action leaders held in Madrid.

These conclusions—reflecting a thinking of liberal-minded Spanish Catholics—were not made public and the Episcopal Commission also kept silent as to their content, merely saying that the order was "early temporal (secular) in spirit."

ACCORDING to private sources close to the Church, the Catholic Action leaders called, among other things, for the elimination of political considerations on the part of the Franco regime in exercising its privilege of recommending candidates to vacant bishoprics. At an end to political activity by key members of the hierarchy, and for an open dialogue among all Catholics in Spain.

Held at the Valley of the Fallen and representing labor, youth, farm, women's and other groups, the Catholic Action movement's concluding session was attended by Archbishop Casimiro Morcillo Gonzalez of Madrid. However, apart from asking that certain of the conclusions be either amended or



WHEN THE LIVIN' IS EASY—Summertime means baseball, bicycles and, best of all, no school for these youngsters from St. Bridget's School, Indianapolis. Shown, left to right, are Anthony Willis, Charles Billingsley, Richard Hall, Lawrence Fox, Stephen Willis and Anthony Simpson. (Staff photo)

dropped, he offered no compromise. The Episcopal Conference action against the Catholic Action leadership coincided with other developments reflecting growing tensions inside Spanish Catholicism.

Authorities ordered destroyed more than 2,000 copies of the June issue of *Life International*, an American publication, which carried a full-page account of the incident at Barcelona last May when police clubbed "rebel" priests who had attempted to protest alleged police mistreatment of a girl student in the University of Barcelona.

Meanwhile, a confidential document was reportedly circulated to the bishops by the Franco government, urging them to prevail upon Archbishop Gregorio Moredro y Cassaus of Barcelona to dismiss the rebel priests from their parish posts.

According to the document, Barcelona's civil governor, Antonio Ibanez Freire, told the archbishop that the priests' demonstration had been politically motivated and they must be severely disciplined.

THE NATIONAL Episcopal Conference is a new body formed early this year to replace the Conference of Metropolitan bishops in which membership had been confined to the country's 13 archbishops. Head of the conference is Cardinal Fernando Quiroga y Palacios, Archbishop of Santiago de Com-

postela, generally considered to be conservative in viewpoint.

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SERVING BUNBURY DIOCESE

Permanent deacon in Australia

BUNBURY, Australia — A young man who began his education through correspondence courses is now serving as a permanent deacon in the Bunbury diocese of Western Australia.

The Rev. Michael James Naisbitt, 27, was born in Western Australia's wheat belt, about 200 miles from Perth, the fifth of eight children.

After five years of correspondence courses, he went to the Marist Brothers' St. Idephonus' College at New Norcia for six years. During this time he decided to become a priest.

He entered St. Charles' seminary at Guildford, a few miles from Perth, and in 1961, after an interval of a year at home because of ill health, he began his theological studies at St. Francis Xavier's seminary at Magill, South Australia.

His health, however, became progressively worse, and it was decided at the end of 1962 that he should leave the seminary for an indefinite period.

THE NEXT FEW years spent at his home resulted in a considerable improvement in his health. When Bishop Laurence J. Goody of Bunbury returned from the third session of the Second Vatican Council in 1964, he told Naisbitt about the council's deliberations on the role of permanent deacons and suggested to him that he might consider working in that office.

The council's Constitution on the Church says that the diaconate can be "restored as a proper and permanent rank of the hierarchy" and that it may be conferred upon suitable young men. For them, however, the law of celibacy must remain intact.

The council's Decree on the Missionary Activity of the

Church states that "where it is opportune, the order of the diaconate should be restored as a permanent state of life, according to the norms of the Constitution on the Church."

Naisbitt agreed to serve the Church as a permanent deacon and permission for this was obtained from the Holy See in mid-1965.

On February 13 of this year, he was ordained a subdeacon and on March 20 he was ordained a deacon in St. Patrick's cathedral here.

HIS DUTIES as a deacon were at first limited but have been slowly increasing. He has worked as a secretary to Bishop Goody in the preparation of marriage documents and has assisted the bishop at Mass and

other liturgical functions. Deacon Naisbitt is now assisting the director of the Young Christian Workers groups in the Bunbury diocese, and helps distribute Communion.

He is also accompanying Bishop Goody on his trips around the diocese, including the future confirmation studies for the priesthood, but for the present, he says, "I only want to become a good and effective deacon."

He feels that there is a definite place in the work of the Church for permanent deacons, and that there are many jobs to be done that do not require the special training of priests or the labor of those who have received the priesthood.



RELATES MISSION EXPERIENCES—Two Richmond natives now members of religious orders returned to their hometown recently for a public reception and family reunion. Brother Henry Aubin, a member of the Brothers of the Sacred Heart, and his sister, Sister Michael Ann, O.S.F., a member of the Oldenburg Franciscan community, are admiring a wood plaque above that Brother Henry brought from his mission in Basutoland, South Africa. The plaque, which is a torate will gain independence on October 4, 1966. Brother Henry is administrator of a mission district which includes five high schools, one college and two houses of religious formation. The district is staffed by 52 Brothers, including 25 native Africans. Brother Henry will return here in August. Sister Michael Ann, who is observing her 25th jubilee in Profession this year, is assigned to St. Mary's School, Greensburg, for the coming year.

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ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

- CFM PICNIC — Sunday, July 10 All Day — Jern-Air Park 63rd and Sunnyside Road
- ANNUAL FESTIVAL — July 8, 9 & 10 Holy Angels Church — 28th and Northwestern GRAND PRIZES — 66 CHEVROLET IMPALA DINNER — GAMES — RIDES
- SUMMER FESTIVAL — \$6500 In Prizes Holy Spirit Catholic Church — 7200 East 10th Street PRIZES TO BE GIVEN AWAY: Friday, July 22 — 19' RCA Black and White Portable TV Saturday, July 23 — 19' RCA Color Portable TV Sunday, July 24 — 1966 CADILLAC DINNER — GAMES — RIDES

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.

923-4504

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Pope Paul notes 3d anniversary

VATICAN CITY—Pope Paul VI observed the third anniversary of his coronation June 30 by attending a solemn pontifical Mass in St. Peter's basilica.

The Pope entered the basilica preceded by 33 cardinals including Cardinal Francis Spellman of New York. As in the past, Pope Paul eschewed the use of his tiara and wore a white mitre and carried his crozier-crozier. The Pope assisted at the Mass celebrated by Cardinal Lorenz Jaeger of Paderborn, Germany, at the Altar of the Chair. The Pope delivered no homily or discourse, but when the Mass ended he walked over to the seats occupied by the diplomatic corps accredited to the Holy See and chatted with a number of ambassadors and members of their families.

In addition to cardinals, diplomats and thousands of visitors to Rome, members of the Pope's family attended the ceremony. He also greeted them.

Plan joint Bible for Netherlands

AMSTERDAM — The Dutch Protestant Bible Society and the Roman Catholic Bible Foundation have agreed to make a joint translation of the Scriptures in Dutch. Under the venture, which has the approval of the Catholic bishops, each group has named two experts to begin a new translation. The committee is to begin with the New Testament. The new ecumenical project here was announced just a month after revelation that a similar Scripture project in Germany had been dropped after initial attempts at a common translation had failed.

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