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AT LAFAYETTE INSTALLATION—Four of the five Hoosier bishops are shown above at the installation of Bishop Raymond J. Gallagher as the third bishop of the Lafayette Diocese. Archbishop Schulte presided during the ceremonies held Monday afternoon in St. Mary's Cathedral, Lafayette. Shown from left are: Bishop John Carberry, former bishop of Lafayette, now of Columbus, Ohio; Bishop Leo Pursley, of the Fort Wayne-South Bend Diocese; Archbishop Schulte; Bishop Gallagher; and Bishop Andrew Grutka, of the Gary Diocese. Archbishop Schulte is Metropolitan of the Indiana Province, which comprises the Archdiocese of Indianapolis and the Dioceses of Lafayette, Fort Wayne-South Bend, Gary and Evansville. (Staff photo by Paul G. Fox)

Opposition is voiced to federal program for birth control

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the CRITERION

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WASHINGTON—A spokesman for the National Catholic Welfare Conference and the Pennsylvania Catholic Welfare Committee told a Senate sub-committee those agencies oppose use of "public power and public funds" for birth control programs on civil liberties grounds.

Provisions of birth control legislation before the Senate Government Operations subcommittee pose "serious dangers to civil liberty, while offering no genuine prospect of relieving the problems of poverty, crowding and disease which they purport to solve," declared William B. Ball, representing the national and state bishops' secretariats.

BALL EXPRESSED particular concern at the civil liberties implications of public birth control programs for the poor.

"If the power and prestige of government is placed behind programs aimed at providing birth control services to the poor, coercion necessarily results and violations of human privacy become inevitable," he stated.

He also charged that there is an inevitable "note of racial eugenicism" in proposals for government birth control programs, which are aimed mainly at Negroes on the domestic scene and at members of the colored races on the international level.

Ball is general counsel of the Pennsylvania Catholic Welfare Committee with headquarters in Harrisburg, Pa. He is a former law school professor and a specialist in constitutional law.

He told the subcommittee that his statement, besides representing the views of the Pennsylvania agency, had been "reviewed by the National Catholic Welfare Conference and is submitted with its express approval."

BEFORE BALL testified, a priest-law professor appeared before the subcommittee and said he believes government may "legitimately" support family planning programs, provided it does so "in such a way as to permit full freedom of moral choice to each citizen."

This stand was taken by Father Dexter L. Hanley, S.J., director of the Institute of Law, Human Rights and Social Values at the Georgetown University law center. He noted that his testimony was a "personal statement" of his own views.

On August 9 Father Hanley made public at an American Bar association meeting in Miami Beach a statement signed by a group of prominent Catholics agreeing that government may conduct family planning programs provided "human life and personal rights" are protected and there is no "coercion."

In his testimony the priest said that, while maintaining his "basic moral positions" as a Catholic on the subject of contraception, "I believe that I can support a government program, which, in its legitimate concern about education, permits each citizen a fully free moral choice in matters of family planning and aids him in implementing this choice."

In the matter of family planning, he said, "while I may deplore the private choice of citizens and feel that a particular choice may not be morally legitimate, the government may still permit and aid in this choice without approving it."

While government "may legitimately take (an) active role" in family planning programs, Father Hanley said, at the same time "it should be emphatically stated that, in any program such as the one I foresee, the government may not indicate a preference for any particular method; to do so would be to make a judgment beyond its own capacity and to infringe upon the freedom of its citizens."

THE SENATE Government Operations subcommittee before which Ball testified (Aug. 24) has been holding protracted hearings on legislation sponsored by its chairman, Sen. Ernest Gruening of Alaska, and others.

Gruening's bill (S. 1676) proposes a 1967 White House Conference on Population in the State Department and the Department of Health, Education and Welfare.

Ball pointed to sections of the bill which he said make it "plainly and simply, a bill for the establishing of a domestic and international birth control program and for the creating of permanent federal governmental organs for the carrying out of the same."

Ball said the NCWC and the PCWC have no objection to government support for population study and research programs, provided these can be carried on without "intrusion" on the "sensibilities and customs of other national communities."

But he sharply opposed government involvement in actual birth control programs on constitutional grounds.

"It is easy," he commented, "to be mesmerized by concepts of social planning, just as it is natural to want the least and shortest steps to solve the worst and most complex of our problems.

"But we must remember that the planning of families is a thing radically different from the planning of highways, and the government control of birth may come close to being government control of life. We think that this is no place for government."

IN THE FIRST half of his statement, Ball reviewed at

(Continued on page 9)

Integration of schools is mandated

JACKSON, Miss.—Immediate and complete desegregation of all Mississippi Catholic schools has been announced by Bishop Richard O. Gerow of Natchez-Jackson, the state's only diocese.

In a letter read at all Masses in all parishes of the state, Bishop Gerow said:

"Last year I wrote you concerning a policy to be observed in the schools of our diocese. Now I am convinced that we may take a further step in bringing our practice into full conformity with the teachings of Christ.

"AFTER earnest prayer and meditation we announce that beginning immediately the doors of our parochial schools are open to all qualified Catholic students in all grades."

The policy enacted last year desegregated the first grade. In only two parishes, however, one in Jackson and one in Gulfport, did Negroes enroll. Bishop Gerow had taken the position that Catholic schools should desegregate only when the public policy of the state changed.

In the interim, however, he helped establish a "Committee of Concern" that raised funds to rebuild churches burned because of civil rights activities in them.

THE NEW POLICY puts the Catholic school system far ahead of Mississippi's public schools in desegregating. Most public schools in the state have allowed Negroes to enter only a few grades so far.

The bishop may grant a one-year extension if it is impossible for a school to integrate immediately, a chancery spokesman said. But, he added, exceptions will be rare and only with specific permission from the bishop.

97 pct. of adults believe in God, survey indicates

WASHINGTON — The Harris Survey said here 97% of the nation's adults believe in God and that 51% go to church once a week or more.

In a copyrighted survey, pollster Louis Harris said that Catholics lead the way in church attendance, with 74% reporting they go to church once a week or more.

Harris also said that 83% say they contribute to a religious cause; 72% believe in an after life; and 50% say grace at most meals in their homes.

Mass at Fair

With the permission of the Chancery Office, a Mass will be offered at 7 a.m. in the Farmers' Building at the Indiana State Fairgrounds on Sunday, Aug. 29, and Sunday, Sept. 5. The Mass has been arranged for 4-H members and other Fair personnel who cannot conveniently leave the grounds to fulfill the Sunday Mass obligation.

Abp. Schulte installs Bishop Gallagher

LAFAYETTE, Ind.—The age of renewal in the Church obliges the faithful "to bear witness to the truth that unites us and not to the confusions which may divide us," a bishop declared here.

Preaching at the enthronement of Bishop Raymond J. Gallagher in St. Mary's cathedral here (Aug. 23), Bishop Leo A. Pursley of Fort Wayne-South Bend stated:

"If the present situation, with all its challenge, increases our burdens, it also enlarges our opportunities; and if it allows us a broader scope of freedom, it also demands a more exacting sense of responsibility."

BISHOP PURSLEY was one of 14 prelates present for the enthronement, at which Archbishop Schulte officiated.

Bishop Gallagher, a native of Cleveland, has been executive secretary of the National Conference of Catholic Charities since 1961. He was named to the Lafayette See on June 23, and was consecrated in St. John the Evangelist cathedral in Cleveland, Aug. 11, by Archbishop Egidio Vagnozzi, Apostolic Delegate in the United States.

Bishop Gallagher is the third bishop of Lafayette, a north-central Indiana diocese which covers 24 counties and has nearly 70,000 Catholics. He succeeds Bishop John J. Carberry, who was transferred to the Diocese of Columbus, Ohio on March 25.

In his sermon, Bishop Pursley quoted extensively from passages in the Second Vatican Council's Constitution on the Church, describing the role of a bishop, and noted that full and faithful exercise of the office of bishop in today's world presents special problems.

REFERRING to Bishop Gallagher's motto, "Caritas Super Omnia" (Love Will Conquer All) he said: "That is essentially and profoundly true, because God is love and God will always have the last word."

"We now have a renewed and expanding Church which reaches out with the energy of the Divine Spirit to all men of good will and bad," Bishop Pursley said. Emphasizing that this has always been the mission of the Church, he continued:

"It is to be fulfilled now in this moment of truth, this hour of crisis, in the face of difficulties so manifold and complex that only strong faith in the all-prevailing power of God can sustain His weak and unworthy servants."

Fr. Andrew O'Keefe dies at the age of 66

Archbishop Schulte will celebrate a Pontifical Funeral Mass at 11 a.m. Friday, Aug. 27, for Father Andrew O'Keefe in SS. Peter and Paul Cathedral Father O'Keefe, chaplain at St. Francis Hospital, Beech Grove, since 1948, died there Wednesday morning. He was 66.

Office of the Dead will be said by the clergy at 10:30 a.m., before the Funeral Mass. Burial will be in the priests' circle at Calvary Cemetery.

Ministers of the Funeral Mass include: Very Rev. H. Francis Van Benten, assistant priest; Father Robert Hartman and Father William Knapp, deacons of honor; Father Bernard Shea, deacon; Father Robert L. Kolentus, subdeacon; Father Kenny Sweeney and Father George Coffin, masters of ceremony. The sermon will be delivered by Msgr. Cornelius B. Sweeney.

A native of St. Patrick's parish, Indianapolis, Father O'Keefe was ordained in 1925 at St. Meinrad's, following his seminary studies there. He was assigned to Our Lady of Lourdes, Indianapolis, as assistant pastor. The following year he was loaned to the Louisville Archdiocese, where he served six years.

Other assignments included: St. Anthony's, Indianapolis; St. Mary's, Daviess County; Assumption, Evansville; and St. Mary's, Greensburg. He was named chaplain at St. Francis Hospital in 1948.

FATHER ANDREW O'KEEFE

Surviving is a sister, Mrs. Hugh Davey, Frankfort.

To Moscow post

WORCESTER, Mass—Father Eugene V. LaPlante, instructor in theology at Assumption College, has been appointed chaplain for American Roman Catholics in Moscow, succeeding Father Joseph F. Richard, who has held the post since 1961.

Dearth of vocations is probed

CLEVELAND—The increasing affluence of American Catholics tends to discourage vocations, Auxiliary Bishop John F. Whealon of Cleveland told the National Sisterhood Vocation Conference here.

The conference was sponsored by the Theresians, an organization of laywomen fostering vocations to the Sisterhood, with an aim of taking a new and long look at the religious life.

Vocations, Bishop Whealon declared (Aug. 21), come from the ranks of the poor—and in just a few generations Americans have moved up the financial scale from farm or factory poverty to a middle class comfort and even affluence. He added:

"We produced more vocations, proportionately, during the great depression of the 1930s than we do today. We note that there are far more vocations from the middle class parishes than from the affluent ones."

THE MATERIALISTIC atmosphere of the nation has become so hostile to true Christianity, Bishop Whealon continued, that it is perhaps surprising that there are any religious vocations at all. He said:

"When religion is strong, when piety is widespread, there will come forth the chosen ones, the noble ones with generosity of heart and high ideals.

"But when religion is weak or weakened, when materialism or sensualism are the true dominating spirits of society and the gods of the land, it will be most difficult for either true religion or vocations to appear in a society."

Among the factors in American life which militate against true religion or vocations, the bishop declared, is the sheer volume of noise. He added:

"People are literally being brainwashed by noise. . . . Many of our people, especially the young, seemingly cannot bear silence. They seem to fear silence. And so every waking moment is filled with noise."

ANOTHER FACET of the American society causing a decline in vocations, he added, is the decline in the virtue of love.

"True love is complete dedication of self to another and humility is a fundamental requirement of love," he said.

"The average teenager today has been oversold on marriage as the only approach to happiness in life. But a happy marriage can only exist where both parties are unselfish and humble."

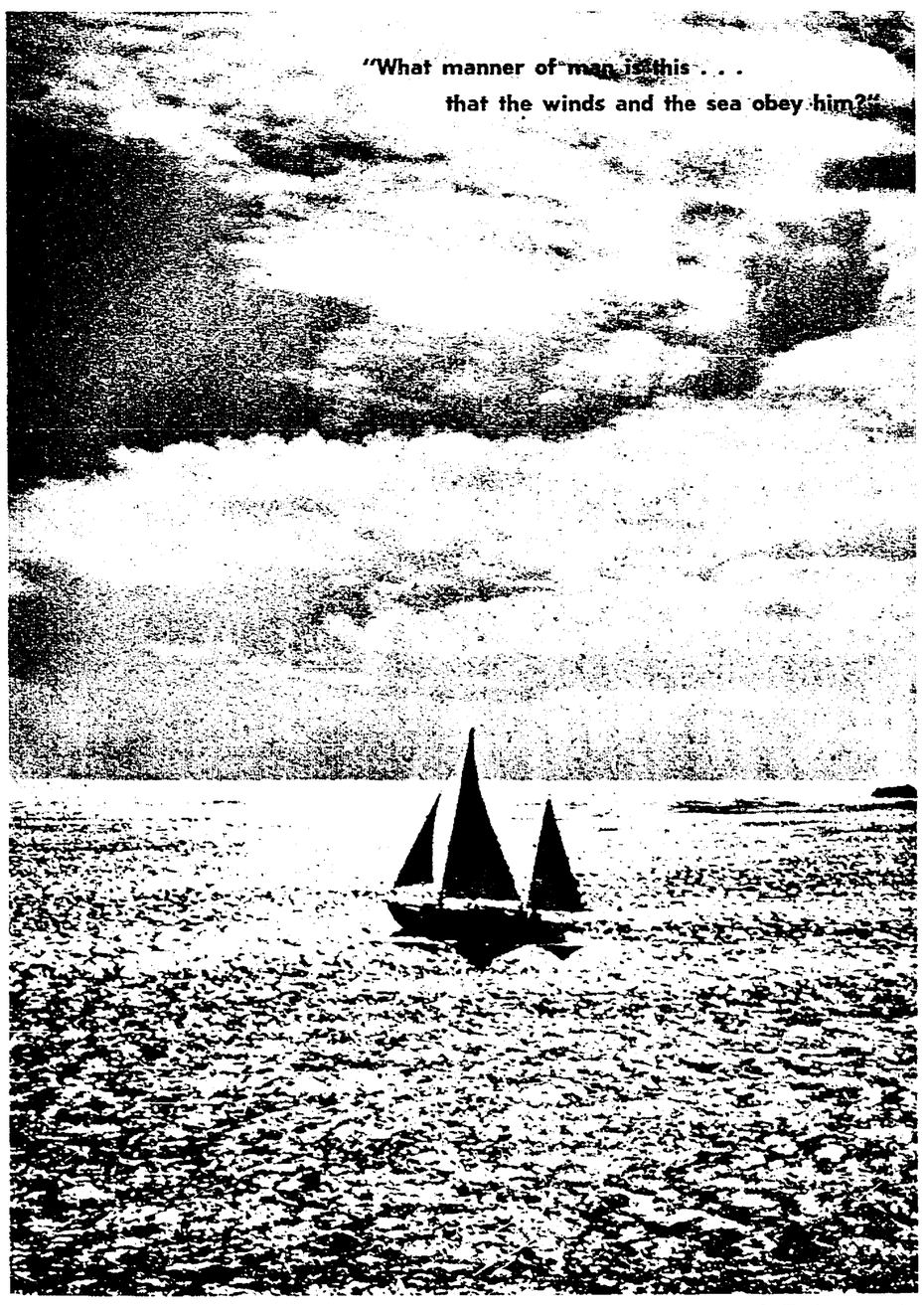
To start Home for the Aged

Groundbreaking ceremonies marking the start of construction for the new St. Augustine's Home for the Aged will be held at 3:30 p.m. Sunday, Sept. 5, at 2400 W. 86th Street, Indianapolis.

Archbishop Schulte will head a host of religious and civic dignitaries expected to be present for the event.

St. Augustine's Home, conducted by the Little Sisters of the Poor, will replace antiquated facilities operated by the Sisters at 520 E. Vermont St. for nearly 100 years.

A $1.8 million campaign drive is currently underway in the Archdiocese to finance the project.



Orville Andrews photo

Prayer vigil is scheduled at Cathedral

The National Prayer Vigil, asked by the nation's Bishops, will be observed in Indianapolis on September 3 and 4.

An evening Mass has been scheduled at 8 p.m. Friday, Sept. 3, in SS. Peter and Paul Cathedral, 14th and Meridian St., to begin the observance. It will be followed by all-night Holy Hours.

Intentions of the Prayer Vigil are: Concord and unity in the United States, the triumph of the Vatican Council, and world peace.

Each of the 43 Marion County parishes has been assigned a specific Holy Hour throughout the night at the Cathedral. Parish priests will lead the recited prayers.

The Prayer Vigil is scheduled the same evening as the monthly Nocturnal Adoration devotions. Members of the Nocturnal Adoration Society are asked to forego their regular assigned hour and join their parish group.

Teachers attend religion workshop at Marian College

More than 600 teachers are attending a three-day religion workshop, concluding today (Friday) at Marian College. Theme of the conference, open to elementary, secondary and college teachers of religion, is: "Making an Impression on Modern Youth."

General session speakers for the entire group included: Father John Leibrecht, assistant superintendent of schools for the Archdiocese of St. Louis; Father Richard Sklba, scripture professor at St. Francis Seminary, Milwaukee; and Father Sebastian McDonald, C.P., professor of theology at the Passionist Theologate, Louisville; and Father John Kramer, S.J., of Brebeuf Preparatory School.

Discussion groups followed all general sessions on specific grade levels. Seminars were also conducted on various topics.

Chancery lists clergy assignments

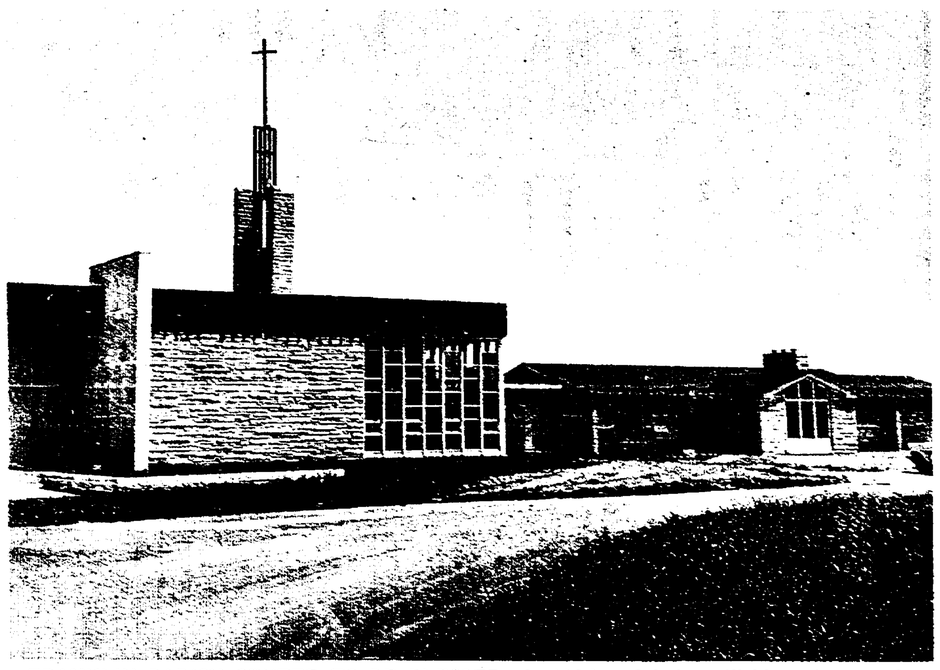
The Chancery Office this week announced the appointment of Father Richard Hillman as pastor of St. Andrew's parish, Richmond, and dean of the Richmond Deanery.

He has served as administrator of St. Andrew's since 1961, upon the retirement of Very Rev. C. O. Bosler, V.F. Father Bosler died last week.

Also announced was the appointment of Father Robert L. Kolentus as chaplain of St. Francis Hospital, Beech Grove. Formerly assistant chaplain, he succeeds Father Andrew O'Keefe, who died this week.

Two appointments of assistant pastors in Terre Haute were disclosed, effective August 31.

Father William Bader, O.F.M. Conv., was named assistant pastor of St. Benedict's parish, succeeding Father Malachy Donnelly, O.F.M., Conv. Named assistant pastor of St. Joseph's parish was Father Leo Knopp, O.F.M. Conv.



FRANKLIN PARISH CENTER TO BE BLESSED—Archbishop Schulte will bless the new St. Rose of Lima Church and attached rectory at 4:30 p.m. Sunday, Aug. 29. The Franklin church was finished several months ago, but the above home of the pastor, Father Paul English, has just been completed. Both structures are faced with St. Meinrad sandstone. (Staff photo)

BLAMES RETICENCE

Priest-composer raps antipathy to singing

By THOMAS ALBRIGHT

PORTLAND, Ore.—When critics of liturgical reform ask "Why do we have to sing?" that is a sign that "something is wrong either with us or with the music," a priest-composer said here.

Father Clarence J. Rivers, speaking at the 1965 Liturgical Week in Portland, said opposition to singing in church arises in part from an attitude in which "the body, the flesh, the material, the emotional, the natural, are suspect if not downright evil."

"The result is that we do not worship as whole men or with complete involvement. . . . We need fear being too emotional no more than we need fear being too reasonable," declared the Cincinnati priest, composer of a controversial "American Mass" whose music draws its inspiration from Negro spirituals.

ANOTHER speaker, Father Frederick R. McManus, declared that liturgical reform is "just in the introductory stage."

Change in the liturgy is "a continuing process" and an even more important task of the liturgical movement in the future will be that of "educating new generations" to a deeper understanding of Church worship, said Father McManus, retiring president of the national Liturgical Conference and secretary of the U.S. Bishops' Commission for the Liturgical Apostolate.

Thousands of priests, Religious and laymen, including many non-Catholics, attended the Portland Liturgical Week (Aug. 16-19), one of three being sponsored this summer by the Liturgical Conference. The first was in Baltimore in June and the other will be in Chicago, August 30 to September .

FATHER RIVERS warned his listeners against an "exclusively cerebral approach" to liturgical reform and stressed the role of the emotions in worship.

"I am very skeptical of our present tendency to institute liturgical reform simply by giving logical reasons for doing new things and issuing detailed directives," he said.

"Reasons, even urgent ones, do not always convert, and instructions, however detailed, cannot convey the spirit which alone will give life and dynamism to new forms. In my opinion, only an experience of the reformed liturgy itself, well celebrated, will serve to convert the unconverted."

The priest cautioned church musicians against "relying too heavily on traditional forms" and said: "Let us take for granted that traditional music of the Church is here to stay and is most worthwhile—yet we must be wary of monotony."

"There need be no abstract separation between religious and secular music," he said. "There is no such thing in nature. Even Gregorian chant was based on secular music.

"If the musician is not to hang on tenaciously to traditional forms for abstract religious reasons, still less is he to do so for abstract artistic principles. Almost every great work of art has been produced in defiance of the principles of the preceding age."

FATHER McMANUS, speaking in an interview, said it would be "a great mistake to think that we will reach some definitive form" of worship within "the next three, five or ten years."

"We have a very dramatic change now, because there haven't been any changes in three or four centuries," he said. "Future changes will not be as rapid, but adaptation and accommodation will continue to evolve.

"It is inconceivable that we will ever go back to the artificial regimentation which set in around the 15th or 16th century."

Father McManus minimized opposition to liturgical renewal in the U.S., saying: "People who resist the changes will benefit from them in spite of themselves."

He said the goal of liturgical renewal is not "a new pattern of rigidity. It would be much easier if everything were all spelled out. But then worship becomes mechanical,-formalistic and ritualistic."

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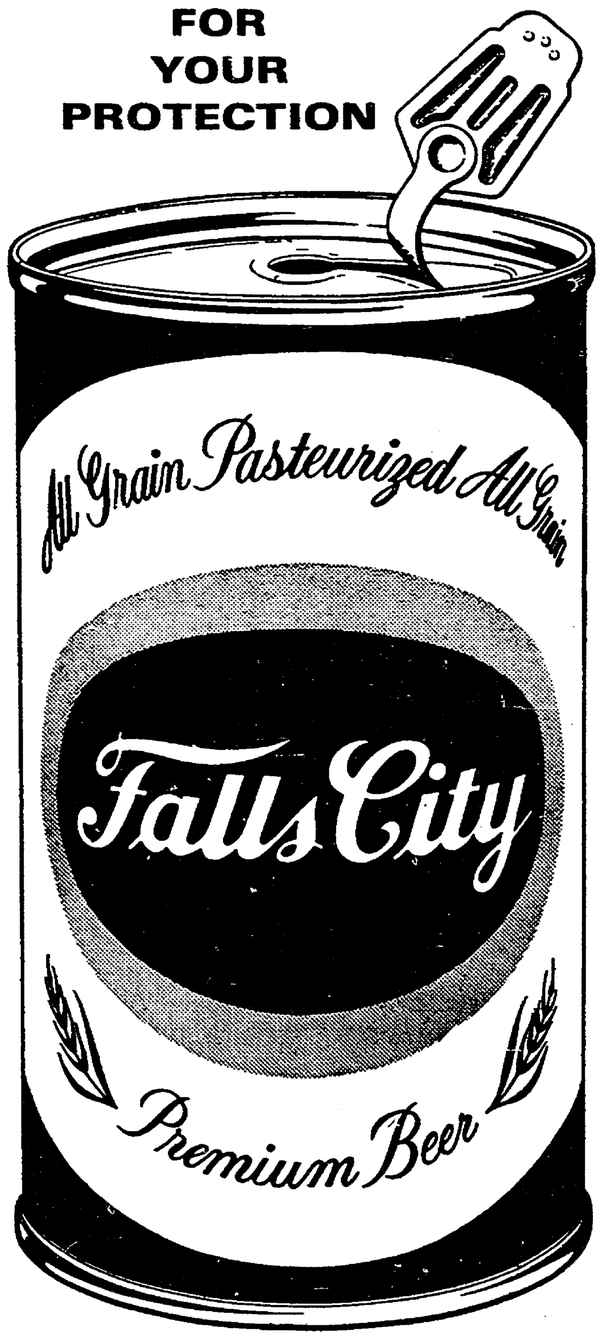

THE CHURCH AND THE WORLD

Delegates applaud Pope—Appeals for farm peace

At home

♦ SAN JUAN, P.R.—Delegates to a world convention of the Disciples of Christ enthusiastically applauded Pope Paul VI when a candle blessed by him was presented to their meeting as a gift. The candle was one of several blessed by Pope Paul and sent to religious groups represented by observers at the Second Vatican Council.

♦ CLEVELAND — Non-public school pupils in Ohio will be able to share in federal aid to education through shared-time programs as a result of legislation signed by Gov. James Rhodes. New provisions were necessary in the state's School Foundation Act before Ohio could participate fully in federal school aid.

♦ SANTA CLARA, Calif.—The board of directors of the National Catholic Rural Life Conference has urged growers and farm workers to "bury grievances and work in good faith for a policy that will be mutually advantageous." The board said here it agrees with action by Congress and Labor Secretary W. Willard Wirtz cutting off the importation of foreign farm workers — mostly Mexicans known as braceros — for U.S. farms. But, it said, discontinuation of the bracero program is "merely a removal of an obstacle to the solution of the problems of domestic farm workers."

Abroad

♦ BOGOTA, Colombia—A bishop noted for his successful social action projects has conducted meetings here in preparation for establishment of a Social Action Department of the Latin American Bishop's Conference (CELAM). Bishop Eugenio Araujo Sales, Apostolic administrator of Sao Salvador da Bahia archdiocese, Brazil, and other social action experts have prepared guidelines for the bishops who plan to establish the new department when they meet in Rome for the fourth session of Vatican Council II.

♦ BONN—A German Catholic bishop urged voters to study political candidates, not merely their platforms, prior to the general elections that will be held on September 19. In an editorial written for the German Catholic news agency, Auxiliary Bishop Walter Kampe of Limburg pointed out that the platforms of the political parties are so similar, especially in regard to foreign policy, that people not experienced in politics can see little difference between them. He did not urge people to vote for the Christian Democratic party.

♦ BERLIN — The commission for the October 10 elections of town councils and mayors in communist-ruled East Germany has urged Catholics to vote. In a statement citing Pope John XXIII's encyclical Pacem in Terris, the commission declared that by voting Catholics would show their willingness to begin a dialogue with the Marxists. The Catholic bishops in East Germany have never urged the faithful to vote for the so-called unity lists presented by the communist government in which the only candidates eligible are communists or Marxist socialists.

♦ VIENNA—Pope John XXIII succeeded in bringing new light to Church thinking about the contemporary world despite roadblocks thrown in his path by professional anti-communists, according to an Italian communist writer, Libero Pierantozzi. The article appears in the current issue of the World Marxist Review, published in Prague.

♦ MADRID—A Spanish Protestant leader said here that religious freedom in Spain appears to have taken a step back with the alleged decision of the Ministry for Education to close a Protestant private school in Saragossa. Francisco Garcia Navarro, president of the Commission for Spanish Protestant Defense, said that the Saragossa school was not a public school, but a private one for the exclusive use of Protestants.

♦ LEOPOLDVILLE, The Congo —Catholic missions in Africa ought to scrap the traditional "bush schools" and concentrate instead on "community education centers" where whole families can be educated, an educator told the first Pan-African Conference of Catholic Education. Father Georges Albert Auger, O.M.I., who is stationed in Basutoland, said that the establishment of such centers would enable parents and children together to be oriented toward a kind of life more advantageous for the individual, for the family and for society.

♦ JAKARTA, Indonesia — The official Indonesian news agency, Antara, said the United States has been using American missionaries as "subversive agents" in the New Guinea province of West Irian. It said that "documents seized by authorities showed that the United States planned to create unrest in major towns of West Irian on the anniversary of our nation's independence (Aug. 17)." It was not known whether the attack was aimed at Catholic or Protestant missionaries. Statistics on the number of American Catholic missionaries of West Irian were not immediately available, but there are 46 American Catholic missionaries in the entire country.

♦ NEW DELHI, India—A prominent member of the Indian parliament has deplored the lack of a full-fledged Indian ambassador resident in Vatican City. Gopal Singh, who is also a noted poet and philosopher of the Sikh community, said that the "Vatican . . . feels let down" that India has appointed no diplomat there corresponding to the Holy See's representation in New Delhi which was upgraded early this year to nunciature status. India's representation was raised at that time to embassy level, but this has remained nominal as the Indian ambassador to Switzerland has continued to be concurrently accredited to the Holy See. He normally resides in Switzerland.

Pope again makes plea for peace among nations

CASTEL GANDOLFO, Italy—Pope Paul VI has again appealed for prayers for peace, especially peace within nations troubled by ideological conflicts.

Speaking from the balcony of his summer home here, the Pontiff told the crowd gathered below that they must go on praying for peace because, even though there is some encouragement to be found in the atomic disarmament talks taking place in Geneva, events elsewhere are disturbing, such as riots in Greece.

"These events," he said, "make us realize that even before a peace in the arms race we need civil and social peace, peace within nations troubled by conflicting ideologies, which result in grave disorders and evils which might degenerate—God forbid—into worse evils. We are thinking especially of Greece, a country with a great name in the history of civilization."

(Thousands of Greeks have been demonstrating in recent weeks because of the ouster of former Premier George Papandreou by King Constantine.)

POPE PAUL added: "We must pray for peace among peoples, for the cessation of armed conflicts both where they are still tragically in progress and where they have been dangerously and only recently quieted: in the Far East, in the Middle and Near East, in the Congo and in the Dominican Republic.

"Let us pray that the will for peace may rise again and may work favorably . . . and make new negotiations and agreements possible."

The same day as he made his plea for peace, the Pope joined hundreds of seminarians in previewing an Italian movie on the life of Pope John XXIII, "And There Came a Man."

THE POPE made his second Sunday visit of the season to the summer villa of the seminary of the Congregation for the Propagation of the Faith located near his own summer residence. During a party there, for which the Pope had sent fruit and soft drinks, he watched a drawing for prizes, including holy pictures, religious statues and a concertina. The winner of the concertina gave an impromptu concert of Italian folksongs for the Pope.

Later the seminarians and other students from nearby institutions joined the Pontiff in the audience hall at Castel Gandolfo for the movie preview. Afterwards Pope Paul congratulated producer Vincenzo La Bella and director Ermanno Olmi for making an uplifting movie and urged those present to imitate the simple and great virtues of Pope John.

'A single, sound reason'

FRENCH LICK, Ind .— Most Catholic students in secular colleges are there "for a single and sound reason—money," the executive director of the National Newman Foundation said here.

Jerry Burns told the convention of the National Association of Catholic Alumni Clubs that it is no longer possible for all Catholic students to go to Catholic colleges, but the need remains "to feed the hungry minds and souls with the truth."

"This is the challenge we of Newman make to you Catholic college grads: you readily support the education of a Maryknoll priest because you understand the need; you support the missions because you understand the need. Now you will be called upon to become an influence which will help a doctor, lawyer, teacher, coach, make a Christian impact on society because you adopted the missionary apostolate which helped educate him in the Christian sense."

Lay Catholic leaders are badly needed today, he said, and "these leaders must be found on the university campuses across the country. Above all, these lay Catholic leaders must be sought out on the secular campus."

TO ENTER CONVENT—Miss Doris Ann Koors, daughter of Mr. and Mrs. Alvin B. Koors of St. Mary's parish, Greensburg, will enter the Sisters of St. Francis Convent, Oldenburg, on September 8. She is a 1965 graduate of Greensburg Community High School. Open House will be held from 2 to 5 p.m. Sunday, Aug. 29. Relatives and friends are invited.

Gives dispensation from abstinence

BOMBAY, India — Cardinal Valerian Gracias of Bombay announced here a two-year dispensation from the law of abstinence in his archdiocese.

The cardinal said the dispensation, under which only Good Friday and Ash Wednesday will be observed as meatless days, was granted by the Sacred Congregation for the Propagation of the Faith at his request "in view of the present high cost of fish."

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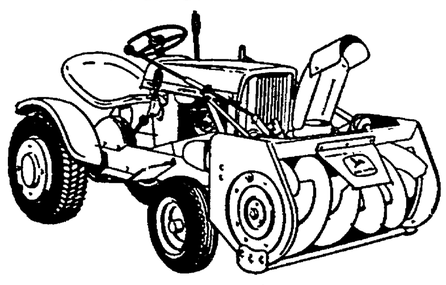

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Varied activities mark girls' camp sessions

LOWERING THE FLAG—The raising and lowering of the American flag is a twice daily ritual for the campers and staff at Camp Christina, operated by the Archdiocesan Catholic Youth Organization in Brown County. "Peany" Carrico, above center, readies the flag for folding, while Mary Beth Belknap, left, and Mary Walsh look on. "Peany" is a member of St. Mark's parish, Indianapolis, and a junior at Chartrand High School. Mary Beth will be a seventh grader at Immaculate Heart of Mary School, while Mary will enter the seventh grade at St. Pius X School, both in Indianapolis.

CAMPERS AT CORRAL—Campers and counselors at CYO Camp Christina happily pose at the horse barn during the last week of the camping season, just completed. Horseback riding is a popular activity at the camp, attended by more than 600 girls this summer. Senior counselors shown above are Joyce Barlow, to the left of the horse, of Fort Wayne, Beth Gross, center, of St. Joan of Arc parish, Indianapolis, and a sophomore at St. Mary's College, Notre Dame. Junior counsellor Kathy Tracey, of Holy Name parish, Beech Grove, and a junior at Chartrand High School, is shown third from right. (Staff photos by Paul G. Fox.

SACK-TIME—Carol Elliott, left, and Cathy Moos, both eighth graders at St. Joan of Arc School, Indianapolis, head for the sleeping tents armed with pillows and blankets. Each sleeping tent is equipped with eight beds and, together with a similar tent, forms a camping "unit" of 16 girls.

SWIMMING, ANYONE? — At noon each day the campers board the school bus, loaned to Camp Christina for the summer by Chartrand High chool, and head to neighboring Happy Hollow Camp for a swimming session.

HEAD COUNSELER—Miss Donna Dufour, head counselor at Camp Christina, poses with the camp mascot, "Meatball." A graduate of Scecina Memorial High School, Indianapolis, Miss Dufour attended St. Mary-of-the-Woods College.

READY TO FIRE—Two new kilns have been added to the handicrafts department, headed by Mrs. Cecilia Eschenbach. Maureen Conley, left, a member of Sacred Heart parish, Terre Haute, and a freshman at Schulte High School, and Karen Crowe, seventh grader at St. Bridget's School, Indianapolis, are ready to fire some molds.

Figures show decline in Hungarian Church

VIENNA, Austria—The claims by communists in Hungary that Catholics there enjoy full freedom of religion are contrary to statistics which show a rapid deterioration of the Hungarian Church in the past 20 years.

In an effort to counter Western criticism over the arrests of Catholic priests, propaganda machines in Hungary and other communist nations have been grinding out stories which purport to show Hungarian Catholics are doing very well. One of these stories, complete with erroneous figures, was issued recently by the party-lining Pax movement in Poland.

THE REAL statistics, published here, reveal the extent to which the Hungarian Church has been restricted since 1945.

Twenty years ago there were about 6,900 priests and 7,500 nuns in Hungary. Now there are about 4,500 priests and 1,400 nuns, most of whom don't live in convents.

The number of male religious orders has declined from 187 to 6, and orders of nuns have fallen during the same period from 39 to 2.

Where in 1945 there were 30 seminaries with nearly 1,000 students, there are now six seminaries with nearly 1,000 students, there are now six seminaries with about 300 students.

There were 68 newspapers and magazines issued by the Church in 1945. There are now only four. There were 20 Church-run printing presses two decades ago. None of them is operating now.

RIGHT AFTER World War II Hungarian Catholics had 49 high schools, more than 3,100 elementary schools and nine hospitals. In 1965 they have eight high schools, no elementary schools and no hospitals.

Much of the government's attention has been directed at lay organizations rather than priests and nuns. There were 4,000 such groups in 1945. Only one is in existence today.

Even the figures above don't tell the whole story, since the government's office of church affairs holds a tight reign over normal Church activities such as preaching and teaching.

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Comment

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

Back to work

President Johnson lost quite a few Brownie points in ultra-rightist circles when he let Russia and France off the hook on their indebtedness to the United Nations for peacekeeping operations.

These people, along with Gen. De Gaulle of France and possibly even Soviet leaders, had been hoping the debt issue would tear the UN asunder.

Now they are calling the debt cancellation a "surrender to Moscow" and citing it as proof that a UN majority never will vote against Russian interests.

They conveniently overlook the fact that the Russian debt under Article 19 of the UN Charter arose from the UN peacekeeping operation in the Congo, which definitely was against Russian interests, but was sanctioned anyway.

The United States made a mistake in bringing up the collection issue in the first place, and would not have done so but for heavy pressure from Congress. This enabled Russia to bring the UN parliamentary procedures to a shuddering halt. The General Assembly went into indefinite recess. The Secretariat dared not let it convene, for then the United States would have had to forlornly seek enforcement of the collections under the unpopular Article 19.

Why is Article 19 unpopular? Another question may answer that: Would either Congress or the State Department accept the General Assembly's authority were it to vote for a Russian-sponsored "peacekeeping" mission to, say, Viet Nam?

Despite all the legalistic hokum, Article 19 is simply unenforceable. Johnson did right to cut the Gordian knot so that the General Assembly can convene on schedule this autumn. To have permitted another year to pass without the Assembly convening would have been to invite the death of the UN.

The big thing now is to get the Secretariat, the Assembly, and all subordinate UN agencies moving in concert in the cause of peace and common humanity.

In this context, America magazine says there is a 50-50 chance that Pope Paul VI will come to the General Assembly this autumn. We hope the Pontiff does see fit to make the visit, and that President Johnson will ignore minor hazards of protocol and policy to be on hand to greet him.

That indeed would be a great day. As America puts it: "A confrontation of Pope and President at the seat of the world peace organization would identify our country in a striking way with all the honest efforts made by good men to dispel the prospect of war."

Even Cuban chicken pluckers and Russian shoe pounders likely would be on their good behavior at least for that one day.

●

The second mile

In the wake of the devastating Los Angeles riots, religious leaders of all faiths have been making agonizing reappraisals. Where does the blame lie? Where have they succeeded? Where have they failed?

This, indeed, is a solemn responsibility. On the one hand, reappraisals should not let a sense of the dramatic lead to distorted, headline-grabbing conclusions. Nor should timidity be allowed to suppress failures.

Nor should the reappraisals be confined to religious leaders. It is the laity who really count.

We believe the Catholic record in interracial justice to be a good one, on the whole.

In 1958, early in the nation-wide desegregation movement, the Bishops of the United States issued a statement, "Discrimination and the Christian Conscience." That document spelled out the evil consequences of segregation, whether enforced or de facto.

In the South, individual archbishops and bishops already were ending segregation in their schools, often against violent odds. In the North, individual prelates long had been fighting discrimination in housing, jobs, and education. Through the years, thousands of individual priests and Religious have shown a quiet dedication and heroism in combattng racism.

For many years the Catholic Interracial Councils, the National Council of Catholic Men, and other lay organizations have deeply concerned themselves with the welfare of the Negro American. Countless individuals, acting on their own, have sacrificed heavily in the cause of anti-racism.

But let us not break an arm patting ourselves on the back . . .

- Not while ghettos like Watts in Los Angeles continue to exist in every city in the land.
- Not while Negro Americans stay at the bottom of the totem pole in housing, employment, job opportunities and income.
- Not while discrimination still shows its ugly face in almost all things social, cultural, and political.
- Not while bigotry and hate-mongering continue to be powerful, intimidating forces.

Many of those who have fought the good fight have, indeed, walked the first mile. Now all of us must ready ourselves for the second mile.

A famous non-Catholic religious leader, assessing the Los Angeles riots, came to the conclusion last week that "sinister forces" are "trying to set race against race and class against class with the ruthless objective of overthrowing the government."

This is a tragic misreading of the riots, as the best newspaper reporters in the land, almost to a man, have testified.

We are almost tempted to suggest that this gentleman and others who think like him be sentenced by law to spend a month in Watts or its equivalent ghetto in any large city. For, surely, they speak from ignorance, not from mischief.

Either we want Watts and other black ghettos to exist, or we do not. So long as they do exist, explosive violence will be a part of the American scene. If we want to get rid of them, we must make 10 times the effort heretofore made in behalf of racial justice.

Now for that second mile . . .

A good try

A bold experiment in the use of lay theologians as "assistant priests" is deteriorating for lack of funds to support the program.

The situation came to light last week with the resignation of one of the laymen who had converted some 300 persons in his four years of active participation.

George Randol, of Fresno, Cal., is the fifth of the seven initial graduates of the University of San Francisco's Institute of Lay Theology to resign. All resigned reluctantly, out of financial necessity.

The pastor of the parish in which Randol worked said his presence added to the apostolic spirit of the whole parish. But there just wasn't enough money to pay a living wage.

The lay theologian program, the inspiration of Father Eugene Zimmers, S.J., was designed to "sell" the Church through the use of salaried, well-trained laymen. It has been a unique plan for the implementation of the laity into the full life of the Church.

Randol wistfully remarked of the Institute's working graduates, "It may turn out that we were half a generation too soon."

But there still is a good deal to rejoice about. The program was imaginatively conceived and carried out. It has and is bringing converts into the Church. There were enough inspired souls to at least get it off the ground.

Perhaps it won't take "half a generation" to solve the problem of financing, after all.

OPINIONS

La Leche

To the Editor:

This is to express my gratitude for the generous amount of space you at The Criterion have given to La Leche League, which promotes the breastfeeding of infants. Betty A. Countryman's article in the Aug. 20 issue was particularly instructive. It told what the league is and gave telephone numbers in the Central Indiana area where further specific information may be obtained.

I am a mother of seven, and all of my children were breastfed, for which I shall be eternally grateful. How I wish La Leche had been in existence when the first new members of our family were born, though! I was much tempted to surrender to the simplicity of bottle-nursing and I would have, had it not been for the encouragement and instruction given me by my own mother, who had quite strong views about the advantages of breastfeeding.

Breastfeeding became easier as new children arrived, and I became a member of La Leche several years ago in order to help other mothers discover the joys and advantages of this wholly natural method of nourishing infants.

Betty Countryman remarked in her article, ". . . the breastfed baby has the best start in life—a physiological and psychological 'edge' over the bottle-fed infant."

There simply is no questioning. The whole weight of scientific evidence supports the statement.

The trouble is, we in this affluent nation have become addicted to "instant" solutions to everything. We seem to have lost the art of patient effort, and that is part of what La Leche is all about.

Mrs. X

Indianapolis

Sing out!

To the Editor:

I have heard persons in my parish complain that the reason they do not participate in the Mass with more gusto is that they are confused as to what to sing, say and pray.

Well, this past Sunday I went to Mass at a beautiful new church in another city. There were at least 800 there, and the church was comfortably air-conditioned. Further and more importantly, they had appropriate Mass cards in large, readable type to enable them to participate in the hymns, the prayers of the day and the longer prayers.

What was the result?

The participation was so anemic—800 there, mind you—that I could hear the exceptionally quiet air-conditioning system all through the Mass.

I don't think puny participation is so much a matter of confusion or ignorance. It involves shyness, a false sense of modesty, and ill-concealed, ill-conceived embarrassment.

Come on, folks, let's sing out until the windows rattle!

Mrs. H.T.

Indianapolis

Inner loop

To the Editor:

Thanks to Councilman Max E. Brydenthal's persistent efforts, as well as the efforts of other citizens not in public office, the issue of the inner-loop highway system in Indianapolis has refused to roll over and play dead, which is what some leaders in this community would have it do.

The central argument against changing the inner-loop plans has been that there is no time left to do so . . . that we must proceed with the present destructive plan in order to meet the federal government's 1972 cut-off date.

Brydenthal, in one of a series of statements, points out that this is so much swamproot elixir, although he doesn't use that relatively impolite expression.

But he does cite the fact that fewer than half of the cities in the United States, all geared to the 1972 deadline, have completed highway plans or construction. Just last week Washington, D.C., halted bids on its inner loop through park land (a part of the problem in Indianapolis, too) in order to study an alternate route.

In short, we are being cattle-prodded into building this blankety-blank inner loop by a false sense of urgency. The fact is, there is plenty of time to reconsider, and I should think downtown merchants would want to listen—if for no other reason than this selfish one:

Over-all area retail business is up 23.9% since 1958; central business district business is down 13.9% since 1958. This is partly because the existing Interstates and other highway improvements make it so simple and swift to get to areas other than the central city. The inner loop would likely add to this "escapism," not correct it. In other words, the inner loop offers no magic solution to downtown's woes.

C. Jackson

Indianapolis

YOUR WORLD AND MINE

Arab Christians and the dialogue

By GARY MacEOIN

Christians of the Near East find themselves these days in a role to which they are little accustomed. Cut off from their fellow-Christians for 13 centuries, except for short intervals, condemned to the inferior status of **dhimmi** (protected conquered peoples) by their Moslem masters, they suddenly have become a focus of attention.

The furnished the main contacts in the delicate negotiations which led to the meeting of Pope Paul and Orthodox Patriarch Athenagoras in the Holy Land, and indeed only their presence made possible the encounter in the holy places which they have tended for Christianity. As Arabs, they form the logical and, humanly speaking, the only possible spokesmen for Catholicism in the dialogue with Islam proposed by the new Vatican Secretariat for relations with non-Christians. Meanwhile, they are experiencing a type of pressure with which they are familiar, as Arab governments manipulate them like pawns in their efforts to block the Vatican Council statement on the Jews.

It is a big role for a tiny Christian remnant living in and near the cradle of Christianity. The total number is not insignificant, six or possibly more millions in Turkey, Lebanon, Syria, Jordan and Egypt. But they are deeply divided among themselves. There are the two main divisions of Orthodox and Catholic, each divided into many rites and jurisdictions.

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The Catholics have an additional subdivision in the Latin rite, farther removed in many ways from the Eastern rite Catholics than they are from their Orthodox brothers. The Latins are few in numbers but they wield influence beyond their numbers. They have never fully shaken off the stigma of having arrived with the crusaders who destroyed the Christian East of which they were the uninvited protectors.

As one can see from many of the actions of Egypt's Nasser, all the Arabs suffer from a minority psychosis, a trait fully understandable in the light of their relations with the great European powers in the nineteenth century and first half of the twentieth. As a minority within a minority, the Arab Christians bear a double load of history, more than a thousand years of struggles, vexations, rivalries and compromises.

Ironically enough, what looked like a major advantage for these Christians at the time has proved a doubtful benefit. In the nineteenth century, the European powers established schools as part of their presence. Whether under Christian auspices or "public," these schools were a projection of the culture of the occupying power. Even though open to all, they were frequented mainly by the children of Christians.

The better the education, the more it cut the recipients off from their Arab culture. They were good to work for their foreign masters or to emigrate, as did the forebears of the "Turks" who today figure so prominently in commerce in Latin America.

As Western influences declined in recent decades, so has opportunity for these westernized Arabs. The rising nationalisms closely identified with a reawakened Islam class them among the neo-colonialist elements. If professedly secular states cannot directly discriminate on the basis of religion, they can here find an excuse to achieve the same end. Jobs are closed to them. Education, particularly a Christian education, becomes difficult for their children. No wonder that the level of emigration shot up since World War II, particularly from Egypt after the Suez debacle.

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One aspect of the minority complex is a tremendous concentration of authority in the community which is simultaneously socio-civil and religious. This system becomes progressively less viable with the modernization of life. It creates the danger of abandonment of religious practice unless the clergy learn to give the young more freedom, more responsibility, a wider field of action.

Not less urgent is a growth of Christian ecumenism, beginning with the holy places where armed Moslems still keep the peace between those who claim to be Christ's followers. "You will always be divided until the

(Continued on page 9)

LI'L SISTERS By Bill O'Malley

"YOU SURE KNOW HOW TO HURT A FELLER."

● QUESTION BOX

Another query about changes

By MSGR. J. D. CONWAY

Q. In my limited circle of friends I know of at least 50 who are puzzled by all the changes in the Church and, like myself, would like a logical explanation for them. Is this too much to expect?

Since I am sending a copy of this letter to our Archbishop, as well as to the Apostolic Delegate, I hope we will be given reasonable and logical answers.

1. Why is it better to receive Holy Communion standing up? By the way, this is the only change that I ever heard any priest try to explain, and he fumbled it very badly. He said it was because this more closely resembled the manner in which the Apostles assisted at the Last Supper. This is really reaching for a reason.

A. About a month ago I gave a long answer to this question, and I thought it was quite reasonable and logical. Possibly it appeared in your paper after you wrote your letter. In summary, Catholic people have received Communion standing throughout most of the Church's history— at least from the 4th to the 17th century, the Communion procession is better defined by standing, and community singing is aided. As a priest I find it easier to give Communion in this manner.

The general rubrics of the Mass do not specify whether communicants should stand or kneel. So the choice is up to the bishop, the pastor, the individual priest, or the communicants—in that order.

At the Last Supper the Apostles probably received Communion reclining on pillows.

2. Why eliminate the genuflection in the Credo at the words "He was made flesh, etc."?

A. Our immediate reason is that the Pope told us to eliminate it. The new Rubrics for celebrating Mass were issued by the Sacred Congregation of Rites on January 27, 1965, by authority of Pope Paul VI, and these Rubrics direct the priest to bow when he says "Et incarnatus est, etc." Only on Christmas and the Annunciation is he to genuflect. On these feasts the Incarnation is commemorated in special manner.

The genuflection in the Credo is mentioned as early as the 12th century, and seems to have been rather widely used after that, even though one 15th century writer objected to it as a novelty. Carthusian monks, when celebrating Mass, never genuflected at the words of the Incarnation; they kissed the altar.

The Commission which revised the Rubrics removed various bows, genuflections, kisses and gestures to implement the Constitution on the Sacred Liturgy which directed that: "The rites should be distinguished by a noble simplicity"; and "elements which, with the passage of time, came to be duplicated, or were added with but little advantage are now to be discarded."

3. Why, on a recent trip to the West Coast when we attended Sunday Mass in four different churches in different parts of the country, did we see four different rituals of the Mass? In one, one of the largest churches in San Francisco, those old-fashioned priests still officiated at the one beautiful main altar.

A. Patience and tolerance are essential during the period of change and adaptation. The Constitution on the Sacred Liturgy, the Instruction of the Congregation of Rites, and the revised Rubrics are the same for the whole world. Some features of the liturgy, like the English translation, are under authority of the National Conference of Bishops and are uniform for the United States. But there remain many details, like hymn-singing, processions, commentators, the positioning of altars, and the posture of the faithful in receiving Holy Communion, in which the bishop of each diocese may exercise his authority as "the high priest of his flock." And many bishops have judged best to leave many minor details of this kind to the judgment of the local pastor. Under these circumstances you are bound to have differences, and a measure of diversity is good. Essentials are the same everywhere, but details are adapted to local needs and abilities.

Many of the more glaring differences will disappear as liturgical changes become stabilized, and as liturgical education progresses among both priests and people. But you will never find the steely rigidity which once characterized the Mass — in theory. Experience showed that even steel could be bent.

4. Why all this sudden effort to appease our non-Catholic friends?

A. May I suggest that you read carefully and prayerfully the Decree on Ecumenism of Vatican Council II? You can obtain it in any Catholic book store, or maybe from your parish pamphlet rack. Among other things you will learn from it is the importance of truth, charity, patience, self-denial, generosity, trust, honesty, and genuine spirituality in the life of a Christian. It is designed to help Christ's brethren be more like Christ.

5. Why must we, who do not go along with all these new-fangled changes, be subjected to insults and name-calling from the pulpits (?) and in the pages of our Catholic periodicals, by even such eminent personages as monsignori?

A. Don't point at me! Some Traditionalists feel that I insulted them when in my abounding charity I meant only fraternal correction and a diminution of the scandal they give. But I must admit that they irritate me.

Certainly there should be no insults, least of all from the pulpit (presumably your question mark challenges the qualifications of our modern lecterns). But most pastors have their faults and limitations; even monsignors have minor failings. So possibly your opposition, refusal of cooperation, and leadership in rebellion may push some of them beyond the limits of Christian patience and charity.

We should all meditate on the Decree on Ecumenism and apply its principles to our own internal frictions.

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Q. In what kind of container do you get holy water? Must it have a lid?

A. Probably a bottle is best. If you bring a bucket be sure it is a small one.

● *THE YARDSTICK*

Civil rights movement is far from over

By MSGR. GEORGE HIGGINS

On August 13 Rev. James Bevel, one of Dr. Martin Luther King's principal aides, told the Ninth Annual Convention of the Christian Southern Leadership Conference in Birmingham, Alabama, that President Johnson had signed the civil rights movement out of existence in signing the Voting Rights bill.

"There is no more civil rights movement," Rev. Bevel declared. The movement, he said, would develop into an "international peace army that goes to war like all other armies."

"There is no more civil rights movement. . . "

Within 48 hours after Rev. Bevel made this incredible statement, approximately 35 people had been killed and an estimated $200 million worth of property had been destroyed in the Los Angeles race riot—one of the most disastrous in the entire history of the United States.

Would it be in order, then, to suggest to Dr. King and Rev. Bevel that they bivouac their proposed international peace army in Los Angeles, for at least a few days, on their way to Southeast Asia or wherever it is they plan to go on the first lap of their announced peace mission? Who knows but what a few days in the embattled City of the Angels might possibly persuade them that the civil rights movement properly understood, far from having been signed out of existence, is really just getting started?

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If, on the other hand, they are honestly convinced that there is no longer any civil rights movement in the United States—and no longer any need of one—then the sooner they bow out of the picture, the better it will be for the cause of civil rights in the United States.

These are admittedly harsh words, but surely there is no place in the leadership ranks of the movement for men who think of it only as a melodramatic flash-in-the-pan strategy for hastening the enactment of needed legislation and are prepared to write it off, once and for all, as soon as this preliminary phase of the work has been accomplished.

In brief, if Dr. King and Rev. Bevel would prefer to let somebody else do the hard, grubby, tedious, long-range work that needs to be done to implement the spirit as well as the letter of the civil rights legislation while they go traipsing off at the head of an international peace army, so be it.

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I wish them well in their adventure though I must say that, if I were in Secretary Rusk's position, I think I would be inclined to take a dim view of it. Why? For the simple reason that there is nothing on the record to indicate that their experience and acknowledged leadership in the field of civil rights has necessarily prepared them to make a useful contribution in the field of international relations.

Dr. King and Rev. Bevel are not the only would-be foreign policy experts from the ranks of the civil rights movement whose credentials in the field of international relations are at least open to question.

One prominent civil rights leader, for example, argues very dogmatically in a recent book that there is a direct, measurable, and inexorably logical connection between our admittedly disgraceful practice of racial segregation and our present foreign policy. Given our treatment of the American Negro over the past hundred years and more, he asks rhetorically, "what reaction can we look for when the threat of international communism looms on the horizon? Can we be expected to react according to a larger imagination or breadth of mind?"

His answer to this question is almost breathtakingly simple. In his opinion, "we have internationalized our attitudes of (racial) injustice and exclusivism, our determination to preserve our status quo of privilege and possession." In summary, our foreign policy is un-Christian because our treatment of the Negro has been un-Christian. Because of our racial pride, "an international transference of policy and attitude occurs, a policy with the same psychosis as the one employed so widely and effectively at home."

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One way to test the validity of this touchingly simple thesis is to check it against the record. The record shows it to be full of holes, for the fact is that, by and large, during the past several decades the South, in spite of its bad performance in the field of racial relations, has been more vigorously in favor of international cooperation than other sections of the country.

As Alfred A. Hero, Jr. points out in his new book, "The Southerners and World Affairs," this is less true today than it was in the 30's for example. The fact remains, however, that, for whatever reasons, the South, at a time when it was almost totally segregated, had a better record in the field of international relations than other less segregated areas of the country.

This doesn't necessarily prove anything at all, but, at the very least, it would seem to suggest that the almost masochistic criticism of our foreign policy cited above is based on very shaky premises. And this, in turn, would seem to suggest that expertise in the field of civil rights is not necessarily synonymous with expertise in the field of international relations.

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● *WHAT OF THE DAY*

A 'windy' welcome

By REV. JOHN DORAN

Coming into Taiwan (Formosa) was for me almost like "old home week."

We had left Osaka, Japan, on the Cathay Pacific Airlines after a long morning of jostling through the train from Kyoto to Osaka, and up through the almost immobile traffic to the Free China Consulate to get a visa. On the plane, however, calm was restored by wonderful service, a healthy high-ball (free even in economy class) and an elegant dinner.

Taipei was windy. Two typhoons were battling with each other at sea. We blew into the airport, through customs, health and immigration and into the outstretched arms of Father Bernard Druetto. He is the Padre of Quemoy of whom I wrote some months ago when he visited us in Phoenix.

Father has returned to his lonely outpost where he serves as priest and doctor in Shanai-Shinshe Li in Quemoy. There he as expelled after three years of service in his hospital under the Communist regime, and eight months in prison for being "an enemy of the people."

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Next we met Father Bourret, S.J., a cousin of one of my parishioners, who showed us through his Kuang Chi Broadcasting Service in Taipei. There we met also, Father Roach, a TV writer and director who was formerly in Phoenix.

The Jesuits in this work for Taiwan are engaged in a service program seeking to make the Church felt and acceptable, though not too obvious, in the new culture of Taiwan. Christians represent only four percent of the Taiwanese population, and hence the value of simply showing themselves as having something to give which is meaningful in the frame of reference of the Taiwan population, also for the Chinese in Hong Kong, Bangkok, and Manila.

This broadcasting service does not broadcast. It prepares programs—plays—some as short as five minutes, some as long as forty-five. It is also going into the animated cartoon work. These plays and programs are made available to the government TV station and radio stations, and to the private radio stations too.

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Helped by the Asia Foundation, benefactors, and many American TV stations' gifts of equipment, the broadcasting service has moved a long way toward its goal of becoming a cultural benefit to the Taiwanese people.

It was interesting to see the Church at work here—as I saw it in Peru, fulfilling the wishes of the Vatican Council decree on communications.

We also saw the Church in her more usual missionary work. Rolling through the city and countryside in the hands of a mad-cap taxi driver, we pushed our way through hoards of bicycles, pedicabs, (bicycle front and rickshaw back) trucks, wagons, water-buffaloes, to the town of Taoyuan to visit Archbishop Lacchio, O.F.M.

The Archbishop was exiled from China after a year in the Communist prison. He has gathered some of his former priests from the mainland around him, and offered himself and them as missionaries in Taiwan.

In the 13 years that they have been here, they have now some 16,000 Catholics where before they had five persons; have now a mission, or at least a station in every town of a thousand population in their district. They have even begun the conversion of the Aboriginese in the mountains.

Taiwan has benefited by the closing of the doors to missionaries in Communist China, for it now has 700 missionaries where before it had 20, and 280,000 Christians where before it had 20,000.

"Tis an ill wind that does not blow someone some good."

AT LEADERSHIP SCHOOL—Two members of the Third Order of St. Francis, from Indianapolis, were among 150 persons to participate in the Third Order Leadership School held recently at Quincy (Ill.) College. Shown above with Waldemar Roebuck (left), regional director of Action for Interracial Understanding and the Hour of St. Francis in New York, are Joan Dreyer and Theodore McMann, members of the Sacred Heart Fraternity in Indianapolis.

Pope refers to mission of layman

CASTEL GANDOLFO, Italy—Pope Paul VI has said that the ecumenical council is teaching everyone that now is the time to restore veracity, integrity, strength and harmony to the profession of Christianity in all walks of life.

Speaking at his weekly general audience here, the Pope referred especially to council action during the forthcoming session on the mission of the layman and the Christian apostolate.

"Modern culture has recognized the legitimate and dutiful distinction among various fields of human activity," the Pope said. It grants to each "a relative autonomy" and thus "every science, every profession and skill has a relative independence of its own which separates it from the truly religious sphere."

But at the same time, the Pope continued, "when these particular fields of activity concern man and take in his entirety . . . everyone can and must honor and be honored by the religious light which illuminates that supreme aim which makes its achievement possible. That is to say, that where activity becomes moral, it must have its point of reference in the central point of life which is God and which Christ reveals to and leads us toward."

TO ENTER CONVENT—Miss Kathleen Dugan, daughter of Mr. and Mrs. James Dugan of St. Christopher's parish, Speedway, will enter the Sisters of St. Francis Convent, Oldenburg, on September 8. She is a 1964 graduate of St. Mary's Academy, Indianapolis. Open House will be held from 2 to 5 p.m. Sunday, Aug. 29, at 1950 Patton Dr., Speedway.

Plans announced for PAVLA center

CHICAGO—A special language and cultural center will be established in Mexico City to provide "continuous formation" for Papal Volunteers for Latin America.

Father Raymond A. Kevane, PAVLA national director, explained that existing training centers are inadequate for the increasing number of volunteers.

The new center—Hogar Interamericano, or Inter-American House—will be headed by Father William McKeon of Lansing, Mich. He has served with the Center for Intercultural Communication in Ponce, Puerto Rico.

Volunteers at the center will study the history, culture, customs and languages of Latin America, with particular emphasis on the country to which each is assigned.

Plan monument

PALMA DE MALLORCA, Spain — A monument will be erected here to commemorate Father Junipero Serra, O.F.M., founder of the California missions, who was a native of this Spanish Mediterranean island.

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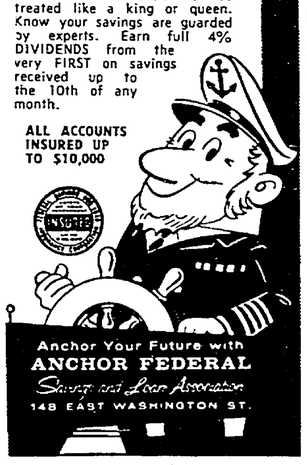
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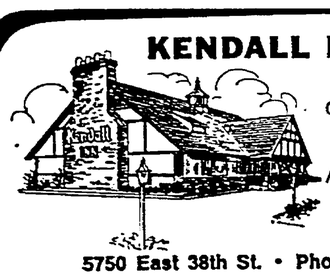
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CYO Talent Show is 'dominated' by Holy Name parish

By DENNIS HOFFMAN

Youngsters from Holy Name parish, Beech Grove, dominated the 12th Annual CYO Talent Show on Sunday, Aug. 22, at the Garfield Park Amphitheatre in Indianapolis.

Besides the "Best Act of the Show" prize, awarded to Barbara Bates, Holy Namers won one division first place, and placed in four others.

The only winner from outside a Marion County parish was the accordion duet of Patty and Paula Kaperak of St. Ann's parish, Terre Haute, first place in the Instrumental division.

A large, enthusiastic crowd watched the open-air proceedings. The Indianapolis Park Department estimated attendance at more than 2,000.

A trophy and $15 cash prize was presented to Miss Bates for her vocal rendition of a medley consisting of "One-Note Samba," "One Boy," and "It's Almost Like Being in Love."

FIRST PLACE in the Variety division went to Jeanette Colwell, Sacred Heart, for her ballet solo to Prokofiev's "Giselle." A song and dance group, The Islanders, from Holy Name won second place with a medley from "South Pacific." Third place was a tie between the comedy trio Hillbilly Herbie and Friends, of St. Christopher parish, and Flip & Flopp, the Flappers, also St. Christopher, a dance duo.

Top performers in the vocal division, in addition to Miss Bates, were (1) The Hum-and-Strummers from Holy Name, for their medley "Hallelujah," "The Cat" and "Ole Susiannah"; (2) Janie Pich, Holy Name, Medley from "My Fair Lady"; and Mike Kottkamp, Holy Spirit, medley from "The Sound of Music."

The Kaperak Sisters, of St. Ann's parish, Terre Haute were awarded first place in the instrumental division for their performance of the "Marriage of Figaro" on their accordions. Finishing behind them were Donald Stewart, Holy Name, who played "Mocking Bird" on his marimba, and Theresa McDonough, also Holy Name. Organ solo, a medley of "Around the World" and "Whispering."

JUDGES FOR the Talent Show were: Trish Ahern, Mrs. Gary Hofmeister and Mrs. Sam Rhinesmith in the instrumental division; Gerry Matheny, Dr. Thomas Quill and Sam Rhinesmith, vocal; and Gary Hofmeister, Mike Cancilla and Mrs. Thomas Quill, variety.

Joe Atkinson, president of the Indianapolis Deaneries Youth Council, acted as Master of Ceremonies. Distributing the cash awards and trophies were Father John Elford, Archdiocesan CYO Director, and Father Thomas Breidenbach, CYO moderator for St. Catherine's parish, where Garfield Park is located.

The first place winners in each division received a trophy and $10 in cash. Second and third place awards were $7.50 and $5.00 in cash, respectively.

1965 Schedule CYO Stadium

Friday, Sept. 3: Cathedral vs. Crispus Attucks, 8 p.m.
Saturday, Sept. 4: Scecina vs. Chatard, 8 p.m.
Friday, Sept. 10: Chartrand vs. Cathedral, 8 p.m.
Saturday, Sept. 11: Scecina vs. Arlington, 8 p.m.
Sunday, Sept. 12: CYO Cadet Football Jamboree, 1:30 p.m.
Wednesday, Sept. 15: CYO Cadet Football (3 games), 5 p.m.
Friday, Sept. 17: Scecina vs. Broad Ripple 8 p.m.
Saturday, Sept. 18: Sacred Heart vs. Shortridge, 8 p.m.
Sunday, Sept. 19: CYO Cadet Football (8 games), 12 noon.
Friday, Sept. 14: Chatard vs. Northwest, 8 p.m.
Saturday, Sept. 24: Brebeuf vs. Sacred Heart, 8 p.m.
Sunday, Sept. 26; CYO Cadet Football (8 games), 12 noon.
Wednesday, Sept. 29: CYO Cadet Football (3 games), 5 p.m.
Friday, Oct. 1: Crispus Attucks vs. Arlington, 3 p.m.
Friday, Oct. 1: Cathedral vs. Muncie Central, 8 p.m.
Sunday, Oct. 3: CYO Cadet Football (8 games), 12 noon.
Thursday, Oct. 7: Sacred Heart vs. Cathedral 7:30 p.m.
Friday, Oct. 8: Chatard vs. Cambridge City, 8 p.m.
Saturday, Oct. 9: Scecina vs. Shortridge, 8 p.m.
Sunday, Oct. 10: CYO Cadet Football (8 games), 12 noon.
Thursday, Oct. 14: Scecina vs. Chartrand, 7:30 p.m.
Friday, Oct. 15: Cathedral vs. Shortridge, 8 p.m.
Saturday, Oct. 16: Sacred Heart vs. Crispus Attucks, 8 p.m.
Sunday, Oct. 17: CYO Cadet Football (8 games), 12 noon.
Wednesday, Oct. 20: Scecina vs. Northwest, 8 p.m.
Sunday, Oct. 24: CYO Cadet Football (8 games), 12 noon.
Friday, Oct. 29: Chatard vs. Crispus Attucks 8 p.m.
Saturday, Oct. 30: Cathedral vs. Scecina, 8 p.m.
Sunday, Oct. 31: CYO Cadet Football (8 games), 12 noon.
Friday, Nov. 5: Cathedral vs. Washington, 8 p.m.
Saturday, Nov. 6: Sacred Heart vs. Chatard, 8 p.m.
Sunday, Nov. 7: CYO Cadet Football Play-offs (3 games), 12:30 p.m.
Sunday, Nov. 14: CYO Cadet Football Play-offs (3 games), 12:30 p.m.
Times listed are game times. Gates will be open at least an hour before the listed time in all cases.

BASEBALL "B" CHAMPIONS—After three years making it to the championship game and narrowly missing, Holy Name's Class "B" CYO Baseball team (for boys 15-17) won the CYO over-all title for the summer, defeating Little Flower in the championship game, 4-1. During the regular season, Holy Name successfully defended its South League title, thereby qualifying for the Junior Baseball play-offs and the CYO championship game, and this time, the Beech Grovers made it all the way. Head Coach Frank Toner is standing at the right of the back row. Flanking the boys on the left is Assistant Coach Larry Killion.

BASEBALL "C" CHAMPIONS—Coach Fran Fiddler completed a successful season of CYO Summer Baseball competition by handling his Class "C" Little Flower team to the over-all championship of the CYO. The Little Flower "C" team first won the South-East League title in regular season play, then defeated the North-West titleholders, St. Pius X, 10-3, in the CYO title game. The Eastsiders also made it to the final game of the "B" program, but lost to Holy Name. Coach Fiddler is at the left in the back row. Standing at the right is Assistant Coach Larry Sanborn.

Cy Cipher

The coaches' meeting for the Indianapolis Deaneries CYO kickball leagues is scheduled for Wednesday, Sept. 8. This is only four days before the Junior League opens and five before the Cadet League starts. At least five rule changes will be discussed, including two major ones.

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Entry blanks for the Fall CYO Hobby Show will be mailed out next week. As usual, this will follow the Parish Shows.

Dance scheduled

TERRE HAUTE, Ind. — The CYO of the Terre Haute Deanery will sponsor a dance August 28 in the St. Joseph Auditorium, with dancing from 8 p.m. to 11 p.m.

Grid Jamboree slated Sept. 12

The annual Jamboree will again kick-off the CYO football season in the Indianapolis Deaneries. The popular event is set for 1:30 p.m. Sunday, Sept. 12, at the CYO Stadium, with 35 teams scheduled to participate.

Bill Sahm, CYO executive secretary, stated this week that there will be no advance ticket sale; tickets will be available only at the gate on the day of the Jamboree. He emphasized, however, that there are plenty of seats available as well as ample parking facilities. Ticket prices will be 50c for adults, 25c for children.

Further details on the Jamboree will be released next week.

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List data on Senior CYO units

The names and phone numbers of the current moderators and presidents of the Indianapolis Senior CYO units, as well as information concerning meetings, were announced this week by Father John Elford, Archdiocesan CYO Director. Readers who might need the information are urged to clip the listing for future reference.

Officers for the Cathedral unit are Father Francis Van Benten, ME 4-4519, moderator; Pat Donahue, ME 6-1318, president. Members meet at Cathedral, 1300 N. Pennsylvania, on the second and fourth Tuesdays of the month at 8:30 p.m. Additional information may be obtained from Patty Schmink, AX 3-1499.

The Southside Unit meets every Thursday at 8 p.m. in the St. Patrick Club Rooms, 958 Prospect St. Father Joseph Wade, ME 2-8292, is moderator; president is Phil Munsey, ST 4-9792. For additional information call Pam Curry, ST 4-2215.

Father Edwin Soergel, FL 7-7017, is moderator of the Eastside Unit, which meets at Little Flower parish, 13th and Bosart, on the second and fourth Wednesdays of the month at 8 p.m. Unit president is Jim Shaver, FL 7-3243. Additional information is available from David Bray, ME 1-1680, or Mary Ann Kelly, ME 7-3263.

Sisters are denied building permit

MONTREAL—A motherhouse and novitiate of a religious order is a house but not a private residence, a judge ruled in rejecting a building permit appeal by the Hospitaller Sisters of St. Joseph of Montreal.

The order was refused a permit by the city council of Senneville because the proposed building is in a zone designated for "detached private residences." The order then appealed to Justice Albert Mayrand of Quebec Superior Court, saying the law is illegal because the city's charter states the council may regulate only "the type of house to be erected in its territory."

"House," the order said, should be interpreted as meaning a one-family dwelling, thereby denying the council authority to rule on their motherhouse and novitiate. The justice ruled that this is an "extremely restrictive" interpretation, and denied the appeal.

The order had purchased the property and spent some $25,000 in architectural fees before they were told the building was illegal.

TO ENTER CONVENT—Miss Marilyn Ann Schaaf, daughter of Mr. and Mrs. Edward J. Schaaf of St. Simon's parish, Indianapolis, will enter the Sisters of Providence Convent, St. Mary-of-the-Woods, on September 12. She is a June graduate of the Providence Aspirancy.

Retreat slated over Labor Day

INDIANAPOLIS — A Labor Day retreat, planned with the working woman in mind, will be held at Fatima Retreat House from Sunday. Sept. 5 to Tuesday, Sept. 7.

Father John Emge, of the Evansville Diocese, will be the retreat master. All women are invited to attend. Reservations may be made by calling the retreat house, LI 6-7900.

Play is scheduled by Christ the King teen-age thespians

"America—Who Needs It?" is the title of a play to be performed tonight and tomorrow night at Chatard High School Auditorium, 5885 Crittenden Ave., Indianapolis, beginning at 8:30 p.m.

The play, besides being produced, directed and performed by a group of young people who call themselves the Junior King Players, was also written by members of the organization. The story concerns a man who, after renouncing his United States citizenship, is confronted by Miss Liberty. She attempts to demonstrate the benefits of democracy.

Members of the group are from Christ the King parish, Indianapolis. They plan more plays of this type in the future. As one girl put it, "We want to show everyone that teen-agers can do something positive for their country, not just march and demonstrate."

General admission for both performances is 50c; reserved seats are $1. Reservations may be obtained from Karen O'Brien, CL 1-1751, or Barbara Brown, CL 5-1279.

TO ENTER CONVENT—Miss Betty Drewes, daughter of Mr. and Mrs. Richard Drewes, Sr., of St. Michael's parish, Brookville, will enter the Benedictine Convent of the Immaculate Conception, Ferdinand, on September 6. She is a 1963 graduate of the Academy of the Immaculate Conception, Oldenburg, and attended St. Benedict's College, Ferdinand, for two years.

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● *FAMILY CLINIC*

Girl, 21, is worried about age difference

By JOHN J. KANE, Ph.D.

I am almost 21 going with a boy of 19. We love each other and hope to marry in two years when he completes junior college. But what do I say to people who make nasty remarks about our age differences? Or should I say that I am his age? I look quite young. If you disagree with this, can you suggest a different approach?

●

I am tempted to answer your question in one brief sentence: Tell them, "It's none of your business." Of course, it is none of their business, and it would remain none of their business if you were ten or twenty years older than he although I admit this would arouse even more gossip. But to reassure you, let me talk a little about age differences in marriage and just what they really mean.

Students of the family have a technical term, "age gradient," to refer to differences in age between husband and wife. Put into plain English it means that there is a tendency for men to marry women who are two to four years younger than they. But there are many exceptions to this. Up until about the age of 18, girls tend to mature more quickly than men. Then the boys catch up and usually move ahead a little faster. This is why some high school and even grade schol romances, which incidentally should not really exist in the grade school at all, end up by the boy finding a girl younger than the one with whom he originally went.

●

But if one wanted to be completely logical about such matters, and of course no one is, it might be desirable for men to marry women who are a little older than they. The reason is that the male's life expectancy is somewhat less than that of a woman and if this ever became the common practice, the number of widows in our society would probably decrease.

There are many studies about age differences in marriage and their meaning for happiness or unhappiness. One of the very early ones which had a few people in its sample actually found that when men married women considerably older then they, their happiness score was unusually high. But one always suspects that such men were looking for mothers, not wives, and they were happy because they found a wife who acted like a mother. Furthermore, it is entirely silly to attempt to put all of this on a chronological age basis. It is not really how old you are, but how mature you are that counts. And, incidentally, many, many other things count more heavily.

Your age difference is so slight that I cannot honestly believe it is an important factor in your future marriage at all. If you both come from the same type of background, share a common religion, have about the same amount of education or if he has more than you, all of these things operate in your favor. If you really believe you love each other and are willing to wait two years for him to complete college, I see no problem.

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Now so far as those persons are concerned who make nasty remarks about your age difference, I think they are busy bodies who ought to be ignored. But you seem too sensitive to ignore these remarks and you suggest that you state you are his age. I am not a theologian, but in American society it is difficult to say that a woman who lies about her age is really committing a falsehood.

As a matter of fact, in our society, it is considered in the worst taste to ask a woman how old she is. There are even legal provisions on certain forms that a woman is permitted to state she is over twenty-one.

If people ask you how old you are, I would simply fail to answer the question. You can do it very neatly by turning the conversation into another channel, and if they don't get the message, they are unusually stupid. If they persist, you might make a remark to the effect that you are old enough to know what you are doing and discrete enough not to ask other people embarrassing questions.

In five or ten years this is going to make very, very little difference. Generally, women tend to age a bit more rapidly than most men. But, on the other hand, nature's inroads in this matter can be more than compensated for by the use of artificial devices — cosmetics, fashions, hair-do's, and what not. There are few women in our society who do not utilize them.

Anyone who makes a nasty remark to you about the slight difference in the age of you and your boy friend is scarcely a friend. You might ponder why these individuals feel it necessary to insult you. Frankly, they are really beneath your notice. So steel yourself a bit and simply ignore these remarks.

●

Be very thankful you have met the young man whom you love and who loves you. If you are going to worry now about such trivialities as 18 months difference in your age, what are you going to do when some really great problems present themselves in marriage as they inevitably will?

I do not mean to be harsh with you, and I fully appreciate that to you this is a problem. But I do hope in view of what I have said that it will cease to be so.

You might look around you and notice how many married couples there are where the wife is older than the husband and are apparently, completely happy. What you really want is a happy and successful marriage. If in all sincerity you believe you can have it with this young man, then that is the only thing that really counts. But, if you really doubt that because of the age difference you cannot be happy, then you better rethink the matter through and start looking for another boy friend.

Three cardinals named to posts

ROME — Pope Paul VI has temporarily established three committees of cardinals to direct the activities of the Italian Bishops' Conference.

His action relieves Cardinal Giuseppe Siri of Genoa of his office as president of the conference, a post he was due to vacate as of September. Cardinal Siri, 59, has not been well for some time.

The Italian Bishops' Conference was established on an experimental basis in 1954, and its statutes have not yet been approved definitively.

To replace Cardinal Siri, the Pope has nominated Cardinal Giovanni Urbani of Venice, Cardinal Ermenegildo Florit of Florence and Cardinal Giovanni Colombo of Milan to assume directive capacities as of September 1.

Anniversary

BERLIN — Special services and observances in both Protestant and Catholic churches throughout West Berlin marked the fourth anniversary of the erection by the East German Communist regime of the wall dividing the German city.

Twelve Sunday after Pentecost

Missionary expert stresses need to defend Christianity in West

BUURGOS, Spain—A missionary expert has stressed the necessity of maintaining the Christian faith wherever it has been implanted.

"Christianity is a capital investment which has cost centuries to obtain and which would cost centuries to regain," said Father Jean Danielou, S.J., member of the Vatican Secretariate for Non-Christians and dean of the Pastoral Institute of Paris.

Father Danielou spoke at the 18th Missiology Week held here.

SPEAKING on "The Dialogue of the Church and the Colloquy of Religions in Bombay," he emphasized the recognition that the Church accords to the various cultures which are Christianized and said that this position of the Church is essential to her catholicity.

"Conversion to Christ need not be a betrayal of one's own patrimony," he added. For that reason, at Bombay the Pope himself exhorted the Indian people to remain faithful to their traditions, he said.

In another talk on "Catholicism and Christianity," Father Danielou said that there must be an African, Asian, or other Christianity, just as there is a Western one.

But, he concluded, if Christianity is to include all the cultures of the world, with all the more reason must Christianity be defended where it exists in the West.

FATHER YVES Congar, O.P., told the same conference that one can no longer maintain that there is no salvation outside the Church.

The French Dominican theologian said that one must overcome the idea of saving only individual souls, since that would not reflect man's situation in the world, the untiy of God's plan or the testimony of the Scriptures to the cosmic nature of redemption.

"Salvation means not only saving a few survivors," he said. "It is the ultimate union in God of all His visible creation as summed up in man. Thus the Church is not only an 'opportunity' for finding salvation, it is the bearer of revelation and of the means of grace instituted by Christ."

Father Congar posed the question of the relation of the Church to those gifts of wisdom and grace that exist outside the Church.

These, he said, are given "in view of" the Church. It is not necessary that they be given through the Church, that they be directed toward the Church or incorporated in the Church.

ALTHOUGH IN the present day men know that pagans can be saved, Father Congar said evangelization is still necessary "in order to realize the plan of God, who not only wishes the salvation of mankind but their constitution as a people, as a temple in which He is praised.

"The problem is to make not only each person, but all humanity believe in God with intensity and perfection," he said. "This unity of humanity willed by God cannot be achieved outside the Church, which is a sacrament."

Fr. Ouellet says Church must work 'with' Negro

WINOOSKI PARK, Vt.—The Church in the South has worked "for" the Negro. Now it must work "with" him, the former pastor of Selma's Negro Catholic mission said.

"The transition will be difficult. It will be painful, but it must be done," Father Maurice F. Ouellet, S.S.E., told St. Michael's College alumni at their summer homecoming.

The Edmunite priest was pastor of St. Elizabeth's church, Selma, Ala., until late June. He said his move out of the diocese was requested by Archbishop Thomas J. Toolen, bishop of Mobile-Birmingham.

"In the past 27 years we have been in the South, the Edmundites have come to know the Negro because we worked among them. But there has been a great change in the past three years, more than in the 24 years before.

"THE CHURCH must adjust. The Edmundites must adjust. We began to change and here, I believe, lies the reason for my removal," Father Ouellet said.

Although he did not take part in the dramtic Negro voting rights street demonstrations last March, Father Ouellet's parish was the unofficial headquarters of Catholics, and many others, who went to Selma. He fed and housed many participants.

"It is a terrible thing to be a Negro in the South," Father Ouellet said. "Five per cent of the whites make life miserable. Ninety per cent are silent—guilty of the most awful sin of our times. It is so easy to forget that Christ said we are our brothers' keepers."

"THE AVERAGE white man has no notion how discontented the Negro is," he said. "The Negro has spent his life telling the white man what he wants to hear and some white men are too stupid to know the difference."

Father Ouellet also had a comment on the riots in the Watts section of Los Angeles. "I am not condoning violence," he said, "but I am saying that we are simply paying for our sins against the Negro. Time is running out."

Seminary rector escapes in Congo

LEOPOLDVILLE, The Congo —A priest who spent 20 months in the rebel-held zone of Kwilu has escaped, it was learned here.

Father Eugene Biletshi, now suffering from malnutrition, was rector of the minor seminary of Laba in the diocese of Idiofa at the outbreak of the rebellion in January, 1964.

The rebellion spread so rapidly that not all seminarians could flee Laba for more secure regions. Father Biletshi chose to stay with them at the seminary. Later, when the seminary was converted into a training center for rebel soldiers, the priest stayed in the village with members of his own clan.

Memorial Mass

DACHAU, Germany — Forty-one Polish priests, former inmates of the World War II German concentration camp here, celebrated Masses in the Carmelite convent and in the chapel of the Agony and Death of Christ.

● GOOD NEWS

Sacrifice of praise

By MARY PERKINS RYAN

I once attended a testimonial banquet held in honor of a doctor who had been forced, for reasons of health, to retire from a very active practice. Various authorities in his field were present, so were the administrators of the hospitals and clinics he had worked in. There were speeches, extolling his skillful and selfless service of his patients and the community, his contributions to his specialty and so on. . .

I was thinking rather uncomfortably how embarrassing all this must be to him. But then I looked away from the speaker, and round at my fellow-guests at the nearby tables. I saw several people who I knew had been this doctor's patients, and I was rather awed at the expression on their faces—so eager and outgoing and glad. One could see that they were not only agreeing with everything that was being said about their doctor, but were putting themselves into it, giving it everything they had. When they applauded, at the end of the speech, it was as if they were trying to put their whole selves into this action, to show their appreciation of what this man has been to them and done for them.

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In daily life, all of us feel this way now and then, when we suddenly see more clearly than usual what is really "special" about someone we love, how much he means in himself, as a person, and how much he means to us. And most of us feel something like this same desire to go out of ourselves in praise of God the Creator when we see a glorious sunset, or the sky on a starry night, or the New England woods flaming in the autumn. We want to do something—and yet our appreciation is somehow a doing in itself, an "ecstasy" in the literal sense of going out of ourselves.

When the priest says, at the beginning of the Preface in the Mass, "Let us give thanks to the Lord our God," this is the kind of effort we are being called on to make, the effort which we say it is "Right and just" for us to make.

As was said earlier in these columns, "to give thanks" is the literal translation of the Latin "gratias agere," itself a weak translation of the Greek word "eucharistein," which has the idea of praise as well as thanksgiving. But even "Eucharist" does not express the full wealth of the original Hebrew word which is sometimes translated, in the Psalms, for instance, as "Bless" ("Bless the Lord, O my soul!") In taking part in offering Christ's Eucharist, we are going to try to "go out of ourselves" in an ecstasy of praise, of appreciation of God the Blessed One, and the Source of all blessings to us.

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Of course, we don't ordinarily feel much like this at Mass. We have to make an effort of faith, rather than feelings. But an awareness of what our "giving thanks" at Mass implies seems helpful in showing us what Scripture means by a "sacrifice of praise", and how the Mass is such a sacrifice.

In His life-giving death, Our Lord went out of His earthly life, through death, to life in the Father's Presence, achieving what the Old Testament sacrifices could only signify—man's desire to go out of his state of alienation from God to life with Him, in His Presence. And, at the Las Supper, He offered this "going" in the context of a great prayer of "blessing" God.

As the incarnate Son of God, His infinite appreciation of His Father and of the Father's goodness to men translated itself at once into prayer and into the act of going out of this life to the Father, carried out at the Last Supper in its sacramental sign.

So He enables us to go out of ourselves with Him at Mass, and thus to make our whole lives, with His, a "sacrifice of praise." "How make return to the Lord for all He has given to me? . . . I will offer the sacrifice of praise and call on the name of the Lord." (Psalm 115).

Give aid for institutes on criminal justice

NEW YORK — Georgetown University in Washington, D.C., and the University of Chicago will establish institutes to help improve criminal justice under grants of $1 million each from the Ford Foundation.

Georgetown's institute, to be set up at its law center, wil conduct research and demonstration projects in the Washington area. The University of Chicago's law school will establish an institute to conduct a research-oriented program in law enforcement, corrections and delinquency.

JESUIT-RUN Georgetown University's Institute for Criminal Law and Procedure will use its grant for research and demonstration projects selected by a policy board representing organizations concerned with administration of criminal justice.

These will include District of Colombia courts and the United States Supreme Court, local bar associations, police and corrections agencies, and other universities.

AMONG PROJECTS being planned by the Georgetown institute is a pretrial psychiatric clinic where certain defendants will undergo pretrial mental examinations without necessity of the 90-day commitment now required. The clinic will provide more thorough examination than is usually given, and will encourage use of relevant psychiatric information in sentencing. Also, systematic data obtained by the clinic is expected to provide new insights into the causes of crime.

The Georgetown institute will also conduct a rehabilitation project, in which a social worker and a psychologist will work with a control group of defendants immediately after indictment to prepare rehabilitation plans for submission to the probation officer or judge if the accused is found guilty, or to help him meet his problems if he is acquitted.

'Crisis of faith' seen by visiting liturgist

KANSAS CITY, Mo.—A Belgian-born liturgist held here that a "crisis of faith" is beginning in Catholicism, and it should get worse before ending.

Father Boniface Luykx, O. Praem., said that "the crisis is general because we are asked to change from basing our Christianity on devotions and obligations to being People of God."

The Norbertine Father, a familiar figure at scholarly conferences in this country since 1951, has been stationed in the Congo since 1958. There he is establishing a monastery for his order, teaching at Louvanium University, Leopoldville, and assisting the work of the Center for Pastoral Liturgy for the Congo.

YOU AMERICANS." Father Luykx said in an interview, "must accept the fact that the crisis is just beginning and you must not accept easy answers."

What is needed he said, is "a new spirit."

"We have to go back to the spirit of the beatitudes, become human beings, find a sense of community in a religious way," he said.

"Formation for all is what must be achieved and America, I believe, is behind several years in preparing people for their new roles. This is not an accusation. I only want to stress the problem as it seems very evident," he said.

THE PRIEST spent five days here lecturing on the liturgy at Rockhurst College's institution on "Formation for Christian Worship."

"Christian life is at stake in this crisis we have," Father Luykx said.

"The Constitution on the Church tells us what we have to become. It gives the deep reality, the theology of the renewal. It shows the people of God sharing as a whole in the priestly and prophetic work of Christ, the place of religious people in the world, the charismatic function of these people. You have no idea of how far these charisms can go. . . .

"Too many people have never been formed to this spirit of openness to God and to each other in the spiritual life. So we have the crisis and much pain. Education for all and the experience of good worship must come quickly, but I believe the crisis will get worse before it gets better," he said.

School services bill signed into law

LANSING, Mich.—Legislation providing auxiliary school services has been signed into law by Michigan Gov. George Romney.

The school service legislation, endorsed by the Michigan Citizens for Educational Freedom organization, provides that whenever public schols make available certain specified services, parochial school students would receive the same services on an equal basis in their own school.

The services include reading, speech correction, school diagnosticians, health services, crossing guards, NDEA testing services, visiting teachers, teacher counselor and teaching consultants.

THE WEEK IN LITURGY

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

Aug. 29 TWELFTH SUNDAY AFTER PENTECOST. The obvious lesson of the familiar parable of "The Good Samaritan" is that all men are neighbors despite creed, color, or status. No one should be a neglected stranger.

Another interpretation can be applied: Christ is the "Good Samaritan" and each one of us is a traveler making our journey through life. We can suffer injuries from the attacks of Satan; or our own ignorance or foolishness can bring us near spiritual death. Christ cleanses the wounds inflicted by sin with the waters of Baptism or the oil of the Sacrament of Penance. With the wine of the Holy Eucharist He refreshes us. Thus He binds up all the wounds of sin of men, women, and children. He has established the Inn of the Church to whose care He has confided the welfare of all men. The keeper of the Inn is Pope Paul VI assisted by the bishops and priests and Christian laity throughout the world.

"Look after him and I on my return will make good any extra expense you have" (Gospel). Christ by His Passion and death has made good all our expenses, the debts of sins incurred by our foolishness and ignorance. A safe passage to eternal life is guaranteed if we keep the Commandments of God and follow the directions of the Inn-keeper, the Vicar of Christ on earth.

Aug. 30 ST. ROSE OF LIMA. As the beauty of a rose is supported by a strong stem and protected by thorns, so the spiritual beauty of St. Rose was nourished and protected by the severe austerities of her ascetical practices. The penance of being a genuine Christian will supply us with many opportunities for asceticism. This Peruvian saint became the first canonized saint of the Americas in 1671.

Aug. 31 ST. RAYMOND. He was surnamed "Nonnatus" (not born) because he was surgically removed from his dead mother's womb. A 13th century Spanish religious of the Order of Our Lady of Ransom, he was sent to Africa to obtain the release of Christians held captive by the Moslems. When his funds were used he became a hostage himself and suffered much. Ransomed and recalled to Spain he was named a cardinal, but died shortly afterwards of a fever at the age of 36.

Sept. 1 MASS AS OF SUNDAY. There is a phrase sometimes used that describes Christ when miraculously curing people who were afflicted by blindness, disease, infirmity, or deformity: "He was moved with pity" or "He had compassion," which terms are used in reference to the "Good Samaritan" when he saw the wounded traveler (Gospel).

Compassion is a Christian trait when what begins as something natural is supernaturalized. One who is moved to react as Christ did when He saw pain, distress, or sorrow is moved by Christian compassion. This means that one "suffers" or "feels" for another and is activated to help in some way because this is what Christ would wish us to do.

Sept. 2 ST. STEPHEN. This zealous 12th-century king was the first Christian king of Hungary who consolidated and ruled his country with laws based on Christian principles. Many of his people were barbarians and he ruled them accordingly. The Faith that endures in Hungary today is the result of St. Stephen's wisdom and work. He is like the servant of the king who was given one talent and multiplied it tenfold (Gospel).

Sept. 3 ST. PIUS X. Forty years after his death in 1914 he became the first canonized pope since 1672. Sanctity is not a prerogative of the Middle Ages nor of apostolic times. He effectively carried out his motto, "To renew all things in Christ," that is, to put a Christian emphasis on all things. He decreed that children of seven could receive Holy Communion and that all should communicate frequently, even daily, which at that time was neither done nor permitted. He fulfilled in a special way Christ's injunction to St. Peter, "Feed My lambs . . . Feed My sheep" (Gospel).

Sept. 4 MASS OF THE BLESSED VIRGIN ON SATURDAY. Mary is honored and loved by all Christians because she is the Mother of Christ. By this unique relationship with Christ she has become the most perfect intercessor with Christ. Do you desire a favor? Pray to Mary!

● *THRU GOD-COLORED GLASSES*

Dishonoring the old

By GILBERT ROXBURGH, O.P.

Walter Kerr is drama critic for the New York Herald Tribune. In one of his books, "Pieces at Eight," he looks backward with nostalgia at the old days of the implausible, illogical, unintegrated musical comedy in the days before "Oklahoma!" Musicals had no drama then, no message. There were only tunes, lyrics, comedy, singers, dancers, and clowns.

"Not that I mean to be the least bit captious about the later wonders wrought by Rogers and Hammerstein," says Critic Kerr. "My real objection to the rather lofty attitude now taken toward such old-fashioned foolery is that, having happily embraced what is new and exhilarating, we feel duty-bound to discredit what was old and exhilarating. It wasn't enough to kill off the clowns; we have to pretend that we never liked them much, anyway."

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This is one of the problems in being modern during this era of fine religious revival—that we raise our noses and turn snobbish toward our forbears, pretend not to know them, because the past where our roots are is not able, quite, to measure up to our present.

Now this is scarcely charitable; it also isn't sound thinking. It brings to the fore one of the current problems in our present religious renewal, as well as our theatrical renewal.

Many among us feel that we must prove our allegiance to the new theology, the new liturgy, the ecumenical movement, the Christian life generally, by stomping all over the last four generations, the poor Council of Trent and the great theologians from the past who have, according to their talents and their lights, served us well.

We don't run our families this way. We raise a new pack of children, try to give them a better education, without feeling we must defame our grandparents.

We don't light our homes this way. We feel we can go all-out for electric lighting without carrying a grudge against candle-makers or the kerosene lamps that gave to Edison—or was it Benjamin Franklin—the illumination necessary to discover electricity.

Why then must we tend to the bitter and the hyper-critical when we attempt to update Christianity in the modern world? There is an unpleasant ingratitude to our being so anxious to escape our past, like an ex-convict trying to forget his record. Could we a century ago, four centuries ago, have done any better in escaping the limitations of our culture or our scholarship?

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Each one of us builds upon the past, for good or for ill; we do not produce a new stage of industrialization by going back each time to rub two sticks together for fire.

Let us reverence our traditions, without, of course, being limited or held back by them.

We can revel in the book and music of "Oklahoma!" and "South Pacific," without throwing mud at Bobby Clark, "New Moon," or even "Red, White, and Blue Rhythm." A man can engage a new tailor without blowing up the premises of his former tailor. A Christian can absorb new ideas, new attitudes, new insights, without dishonoring those of the past.

● *VIEWING WITH ARNOLD*

Early flying machines 'star' in new comedy

By JAMES W. ARNOLD

Without doubt we have entered a new era of wacky movie comedy, and anyone who would observe it too critically is out of his mind. If you're stuck out in the country and suddenly the car begins to run, you're not inclined to complain if the buggy hops a bit or rattles too loudly in the wrong places.

So "Mad, Mad World" tried a trifle too hard, "Pink Panther" and "Shot in the Dark" were a touch too silly and perhaps risque, and "The Hallelujah Trail" didn't know when to stop. The point is that these were all hundred belly-laugh films, and that they reached back deep into movie history for the genuinely magical visual humor that first led many people into their long romance with the moving picture.

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The newest of the type is "Those Magnficent Men in Their Flying Machines," which steals the humor not only of the early movies but of the innocent pre-world War I era that gave them birth. Like the others, this picture, made by Britain's Ken Annakin ("Trio," "Quartet") has obvious faults, but it also has superb poetic qualities. Most of all, it is funny, offering that buolant sort of delight that survives even the terrors of the 10 o'clock news.

It is about a 1910 international air race "between the two most important capitals in the world" (London and Paris, which gives you a hint of the movie's bright spoofing naivete). For this romp, producer Stan Margulies' technical staff has concocted and re-created the weirdest collection of aeronautical contraptions outside of the Smithsonian museum. Some fly and some don't, but just watching them getting ready to fly is enough to set an audience spinning in its seats.

The men, as a group, are every bit as magnificent as the machines. The film's title, in fact, has a glorious double irony. For while these fellows are recklessly absurd and incompetent, they truly glow with nobility. This was an age when heroes were brave in a special way, facing the unknown in ridiculous gadgets they had pasted together themselves, without benefit of engineers and computers. There was still room for individualism and dash, for flamboyant costumes and mustaches, for enlisting a stray farmer or motorist in a crisis, for letting one's public relations image go hang.

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If that age is certainly lost, it is also true that our own explorers of space and sea are their blood brothers, challenging far vaster obstacles with equipment which may one day seem as quaint. It is to the film's credit that while it delights in joshing man's urge to do what he has never done before, it pays a subtle tribute to the spirit deep in man which makes him want to soar.

The fliers compete both as individuals and as representatives of their various countries, and it is the business of national stereotypes that writer-director Annakin beats to within an inch of its life. The methodical Germans, the emotional Italians, the casual, sex-conscious French are amusing for a reasonable time, but the script eventually runs out of variations. Annakin is also overly fond of scenes in which girls lose their skirts or men lose their pants; rough editing occasionally makes continuity hard to follow; and no one is able to devise an ending which would be both climactic and as raucously comic as all that preceded it. (The conclusion, involving a melodramatic air rescue and nicer-than-thou stuff by the Yank and Englishman, is silly without being silly enough to be funny.)

But the rest is marvelous, whether it is big and broad, like the long sequence of pandemonium when the over-confident and under-instructed Germans run wild in a plane and motorcycle pursued by a desperate Mack Sennett fire department, or smaller and more elegant, as when Prussian Gert Frobe, literally flying by the instruction booklet, reads down to the last line telling him to turn off the switch.

The process aerial action is generally fine, meaning you can't tell when it's faked, and some of the Todd-AO color panoramas from the sky, abetted by Ron Goodwin's music, rival those in "Around the World." Annakin achieves striking visual effects with the big screen by tracking single objects across complicated backgrounds. When Robert Morley is pacing in his library, or a pilot is drifting across the patterned fields of France, it is not the man and the plane but, awesomely, the library and the fields that seem to move. Also spectacular: the long shot of the field on takeoff day, where there seem to be more extras and more sheer space than in "Ben-Hur."

The introduction is brilliantly hilarious — a series in small screen black and white depicting man's early attempts at flight, some staged by Red Skelton but most pathetically funny and shrewdly edited newsreel shots.

The comic contribution of Terry-Thomas, playing one of his despicable but frustrated ("Oh, blast!") villains, is incomparable, and Stuart Whitman, Sarah Miles and James Fox pleasantly carry the burden of the romantic-plot-that-gets-in-the-way.

The scenes in which the Frenchman stops to dally in the hay with the farmer's daughter and the Italian persuades a covey of nuns to help him so a Protestant won't win seem strained. Typical of the best, though, is the moment when the Italian (Alberto Sordo) proclaims, "I shall win for Italy!" His countrymen in the background doff their caps, bow their heads or cross themselves. **(Legion of Decency: A-1)**

CURRENT RECOMMENDED FILMS:

...elujah Trail, Those Magnificent Men in Their Flying Machines, The Sound of Music, Von Ryan's Express, The Train.

TO ENTER CONVENT—Miss Janet Megel, daughter of Mr. and Mrs. John Megel of St. Joseph's parish, Four Corners, will enter Our Lady of Grace Benedictine Convent, Beech Grove, on September 7. She is a 1962 graduate of Immaculate Conception Academy, Ferdinand. An Open House will be held in the family home from 2 to 5 p.m. Sunday, Aug. 29. Friends and relatives are invited.

● *VARIETY IN BOOKS*

Fitzgerald—a critical portrait

"F. Scott Fitzgerald: A Critical Portrait," by Henry Dan Piper. Holt, Rinehart and Winston, Inc., New York. 334 pp. $9.50.

Twenty-five years after his death, F. Scott Fitzgerald is the subject of widespread interest he would find gratifying. As he was in life, so is he in death: a fascinating figure whose life and work, inextricably bound together, epitomize some aspects of American life in the 1920s and '30s, and a writer whose self-revelation is remarkable for its frankness and for the guidance it can provide to young authors.

The interaction between the facts of Fitzgerald's life and his writing has long interested Henry Dan Piper. He has gone to the sources and from his study is able to background the progress of Fitzgerald as he sought to fulfill his potential as an author. In detail he shows how and why certain works were hurriedly written, but he also demonstrates the care with which Fitzgerald learned to mold and to shape his writing. Recurrently, one is impressed with how much of Fitzgerald himself is in the stories.

"The purpose of this book," Dr. Piper says in the foreword, "is to separate myth from fact and to tell the story of Fitzgerald's life as a writer . . ." He has succeeded admirably, as a result of his thorough study and analysis, but also because Fitzgerald himself gave so fully in his published works, in notebooks and ledgers, and in correspondence, the details of how he actually worked. The book is a treasure of "how to do it" for aspiring authors.

Among the laments for Fitzgerald—and they are many—is the loss of his Catholic faith. He seems to have been obsessed in a distorted way with the moral problems he encountered in his life and work. Yet it is one of his rarities of reticence that he seems to have said and written little about the Catholic Church or its moral teachings. One can only regret that he lost what might have been a major support in adversity.

It is now certain, at any rate, that his place in American letters is secure, even though it has taken almost a quarter of a century after his death to give us assurance of the fact.

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

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"The I Hate to Housekeep Book," by Peg Bracken. New York, Fawcett World Library, 176 pp. 50 cents, paper.

Peg Bracken's cheery little manual for housewives is now available in paperback form. This is the same humorous best seller that was serialized in newspapers besides appearing in hard covers. And a happier collection of miscellaneous housekeeping hints you'll not come by these days.

The book is divided in 12 cleverly titled chapters. For example: "Don't Just Do Something, Sit There" and "How to Look as Good as the Lord Intended." A seven-page index is thoughtfully included. And to top it all off there are Hilary Knight's amusing drawings scattered here and there.

This can be highly recommended for all housewives. It should be in parish bookstores and paperback racks. "The I Hate to Housekeep Book" is a great little morale booster.

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

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"Meditations for Each Day," by Cardinal Antonio Bacci, translated by Desmond Williams and Brian Power. Newman Press, Westminster, Md. 688 pp. $8.50.

The author says in his preface that he has not written an erudite book, but was motivated to share his meditations with others in a rather simple way.

The Cardinal reflects on a wide variety of spiritual topics. In the meditations that he has selected for August, he writes of having an awareness of the presence of God; a holy death; the crucifix; sacred images; riches and poverty; almsgiving; rash judgment; the parable of the talents, and Christian optimism.

A meditation book is difficult to assess. There is always an element of subjectivity. Some readers will be attracted by this quality and find that sharing the thoughts of Cardinal Bacci is very spiritually rewarding.

(Reviewed by Father Paschal Boland, O.S.B., S.T.D., of St. Meinrad Archabbey, St. Meinrad, Ind., author of the nationally syndicated column, "The Week in Liturgy.")

Poverty war giving women new interest

DAYTON, Ohio — Participation in federal war on poverty programs is bringing thousands of Catholic women "out of their middle class shell" and giving them their first on-the-spot view of some of the critical needs of the poor.

This is the opinion of Mrs. John Holden, of Columbus, social action chairman for the National Council of Catholic Women.

Interviewed at an institute of the Cincinnati Archdiocesan Council of Catholic Women at the University of Dayton, Mrs. Holden singled out for praise Catholic participation in Women in Community Service (WICS).

WICS, interfaith and interracial, recruits and screens women applicants for the Job Corps. Participants in WICS visit tenements and hovels and discover first-hand how the poor live, she said.

WICS is a cooperative effort of the National Council of Catholic Women, the United Church Women, the National Council of Jewish Women, and the National Council of Negro Women.

"On the ecumenical level, the anti-poverty program has given women the opportunity to move from the tea and cookie stage to a more meaningful area of active cooperation," Mrs. Holden said.

WICS also gives women a chance to promote racial justice, she added.

Although Catholic women have "responded tremendously" to the challenges offered by WICS, they, like most other Catholics, are lagging behind in the struggle for racial justice and understanding, Mrs. Holden believes.

"The white Catholic hasn't shown much interest in his Negro brother," she said. "His personal contact with the Negro is negligible."

"I am alarmed by the fact that Catholic Negroes, especially those whose faith needs bolstering, are leaving the Church in large numbers," she declared.

CLERGY AND laity must share the blame, she observed. Priests not trained in the interracial apostolate often center their attention on preserving the parish status quo, rather than trying to identify the parish with the Negro, while white Catholic lay people are more concerned about running away than making integration work.

Catholic churches in Negro and integrated neighborhoods need programs in which parishioners can participate and identify themselves, she said.

Mrs. Holden said Catholics must also become involved in seeking solutions to such problem area as migrant labor and illegitimacy.

Such social crises, she said, make it plain that "scooping mashed potatoes at the parish bazaar" is at best a secondary activity for the apostolic woman.

Benedictines seek to preserve much of Indian culture

MARVIN, S.D.—Preservation of those parts of Indian culture useful to the Church is the aim of a proposed Indian cultural center at the Benedictine Blue Cloud Abbey here. The center was supported by the Tekakwitha Conference, a meeting of 40 Catholic Indian missionaries from the Northwest held at the abbey.

The missionaries also recommended a study of Indian history and culture in all schools in the states having large Indian populations. The conferees came from the states of South and North Dakota, Wyoming, Montana and the Canadian provinces of Manitoba and Saskatchewan. It was agreed that an objective textbook on North American Indian history should be written because none presently exists.

It was agreed that work among the Indians is beyond the stage of evangelization, but not yet at the stage of self-supporting churches. Brother Edward Red Owl, a Sisseton Sioux seminarian at Blue Cloud abbey, told the meeting that the Indian must be accepted as he is, not as the white man wants him to be. Another speaker was Father John Brown, S.J., a full-blooded Blackfoot Indian from Montana.

Aussie Catholics double in number

HOBART, Australia—Australia's Catholic population has more than doubled in the 20 years since the end of World War II while the total population has increased by only 50%.

Australian Catholics today number 2,592,806 compared with 1,237,136 in 1945. The total population has grown to 11,312,557 from 7,291,692 during the same period.

Biggest factor in the population rise is the postwar immigration program which has brought 2,220,000 new settlers to the country.

Abbey ruins put on block

LONDON—One of the greatest relics of English Catholicism and one of the best preserved abbey ruins in Europe, Fountains Abbey in Yorkshire, has been put on sale.

The remains of the Cistercian abbey, wrecked during the Reformation, are included in a 19,000-acre estate put up for auction. It is expected to be sold for around $2.8 million.

The picturesque ruins near Ripon attract thousands of visitors every year. The largest monastic ruin in Europe, Fountains Abbey has been officially listed as a place of historic interest protected by law and cannot now be demolished, removed or altered without government consent.

Radio and Television

INDIANAPOLIS AREA
Sunday Television
8:30 a.m.—Christophers .....(13)
9:00 a.m.—Sacred Heart .....(8)
10:00 a.m.—Challenge .....(6)
10:30 a.m.—Look Up and Live .....(13)
12:30 p.m.—Focus on Faith .....(6)
Saturday Television
2:00 p.m.—Directions '65 .....(13)
Sunday Radio
6:15 a.m.—Sacred Heart .....WISH
6:30 a.m.—Hour of Crucified .....WIBC
8:30 p.m.—Ave Maria Hour .....WIBC
9:30 p.m.—Catholic Hour .....WIRE
10:45 p.m.—Hour of St. Francis ....WFBM
Friday Radio
6:00 a.m.—Sacred Heart ..... .WFMS

NEW ALBANY AREA
Television—Sunday
11:30 p.m.—Christophers .....WAVE
4:30 p.m.—Catholic Hour .....WAVE
4:30 p.m.—Lamp Unto My Feet ....WHAS
Radio—Sunday
6:15 a.m.—Hour of St. Francis ....WKLO
7:45 a.m.—Sacred Heart .....WKLN
8:15 a.m.—Sacred Heart Hour ....WHAS
9:15 a.m.—Your Catholic Visitor ..WHAS
6:45 p.m.—Sacred Heart Hour ....WAKY
7:30 p.m.—Catholic Hour .....WAVE
Monday thru Saturday
10:45 a.m.—Through for Today ....WKYW
6:45 p.m.—Rosary Hour .....WLRP
Tuesday
7:30 p.m.—Moral Side of News ...WHAS

RICHMOND AREA
Radio—Saturday
6:15 a.m.—Hour of St. Francis ....WKBV
Sunday
7:15 a.m.—Sacred Heart .....WKBV
7:30 a.m.—Sacred Heart .....WKBV
7:30 p.m.—The Christopher Program WKBV
10:30 p.m.—Ave Maria Hour .....WGLM

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

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

TELL CITY AREA
Radio—Daily
6:00 p.m.—The Rosary .....WTCJ
Radio—Sunday
7:00 a.m.—Sacred Heart .....WITZ
7:15 a.m.—The Christophers .....WITZ
7:15 a.m.—The Christpohers .....WTHI
7:30 a.m.—Hour of the Cruicified ..WITZ
9:30 a.m.—Ave Maria Hour .....WITZ
11:00 a.m.—Students of W. Baden ..WITZ
11:15 a.m.—Hour of St. Francis ....WITZ

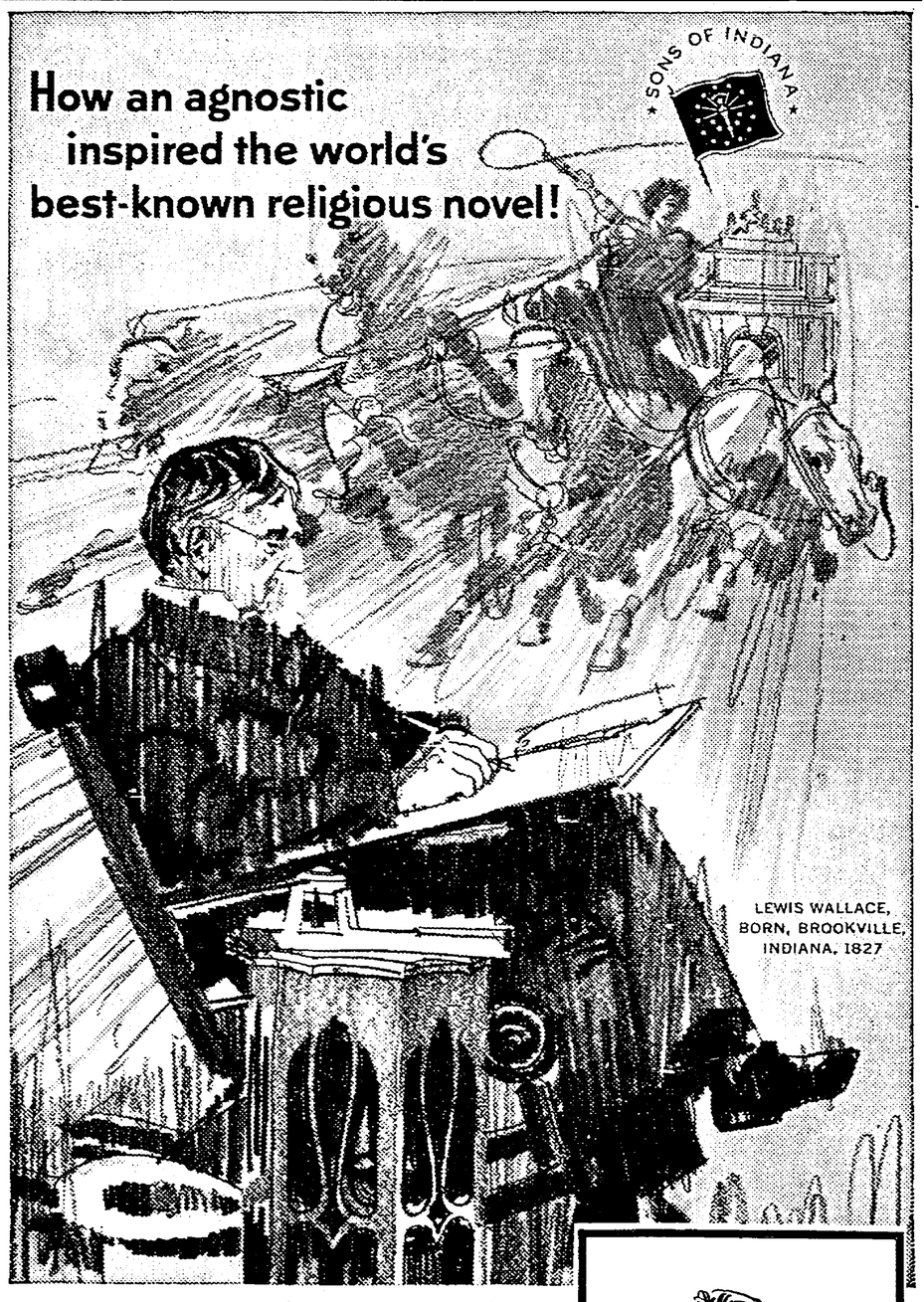
TERRE HAUTE AREA
Sunday—Television
9:30 a.m.—Church in the Modern World .....WTHI-TV
9:30 a.m.—Lamp Unto My Feet .....(10)
Radio—Sunday
9:45 a.m.—Religion .....WTHI

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

EVANSVILLE AREA
Sunday Television
11:30 a.m.—Christophers .....(7)
Saturday
4:15 p.m.—Credo .....(14)
Radio Programs
Sunday
6:30 a.m.—Ave Maria Hour .....WJPS
8:45 a.m.—Hour of St. Francis ....WEDA
1:30 p.m.—Catholic Hour .....WGBF
Saturday
5:00 p.m.—Local Catholic Program .WGBF

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

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



THE TRAIN LURCHED and swayed its way through the Indiana countryside that September evening in 1870. And the voices of two men began to rise above the clickety-clack of the wheels. They were arguing about God.

Robert C. Ingersoll, the noted agnostic, was lashing the believers in God and Christ and Heaven with the verbal whip of his eloquent scorn. He was trying to convince General Lew Wallace.

And convince him he did. But not in the way he had hoped. For this very discussion inspired Wallace to make over a novel he was working on into a reply to Ingersoll. His plan was to create a powerful argument for the divinity of Christ.

Ben-Hur, A Tale of the Christ, was the result! And Wallace's objective was accomplished beyond his wildest dreams. More people have read about, or viewed, Ben-Hur than any other literary character.

Lew Wallace (general, lawyer, politician, diplomat, as well as author) was born in Brookville in 1827. It was the first big town in Indiana. For farm-hungry settlers were swarming there to buy land at $1.25 an acre. Roads and railroads followed in time, but the telephone had to wait to be invented in 1875. The first phone came to Indiana in 1877.

It soon became an indispensable communications instrument. And today, Indiana Bell offers not merely the telephone, but a vast array of communications aids: DATA-PHONE* data communications service, that lets business machines "talk" to each other; the BELLBOY® personal signaling set, a pocket radio receiver that sounds when you're wanted on the phone; the TELETYPE® teleprinter, and many others. And the best is yet to come from Bell Telephone Research.

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NAMES IN THE NEWS—Major Thomas Michael Gallagher, son of Mrs. Ann Gallagher of St. Catherine's parish, Indianapolis, has been awarded the coveted Bronze Star for "meritorious service" in Viet Nam. A 12-year Army career man, Gallagher now lives in Fort Riley, Kansas, with his wife and six children. . . . **J. Timothy McGinley,** a graduate of **Scecina Memorial High School** and Purdue University, has been named administrative assistant to the dean of the Harvard University Business School. The son of **Mr. and Mrs. John J. McGinley, of Little Flower parish,** Indianapolis, received his master of business administration degree at Harvard this past spring. . . . Best wishes to **Mr. and Mrs. William F. Reifer** and **Mr. and Mrs. Joseph Jonas,** all of **St. Michael's parish,** Brookville, on the occasion of their 25th Wedding Anniversaries. . . . Three Sisters of St. Francis, Oldenburg, recently participated in the 12th annual Purdue Economic Education Workshop at LaGrange, Ind. Among the 45 economics teachers present were: **Sister Antoinette, Scecina Memorial High School; Sister Geraldine Marie, St. Mary's Academy,** Indianapolis; and **Sister Therese de Lourdes, Academy of the Immaculate Conception,** Oldenburg. . . . **Brother Robert Frank Lampert,** son of **Mrs. Mary Lampert of Holy Trinity parish,** Indianapolis, was among 33 men to make first profession of vows as members of the Society of Mary (Marianists) August 22 in Marcy, N.Y. A 1959 graduate of Scecina Memorial High School, Brother Robert will continue his education and religious formation at Marianist College, Dayton, O. . . . Attending the installation of Bishop Raymond J. Gallagher as third Bishop of Lafayette this past Monday were: **Msgr. Cornelius B. Sweeney,** Chancellor; **Msgr. Charles Koster,** Matrimonial Tribunal secretary;; **Msgr. John J. Doyle,** Marian College chaplain; and **Father Francis Tuohy,** Vice Chancellor. . . . **Sister M. Alfreda, O.S.F.,** administrator of **St. Francis Hospital,** Beech Grove, has been named a counselor of her community—the Poor Sisters of St. Francis Seraph of the Perpetual Adoration, Mishawaka, Ind. . . . **David Oberting,** head football coach and social studies instructor at **Scecina Memorial High School,** recently received his master's degree from Butler University. . . . **Sister M. Vincetta, O.S.B., of Chatard High School,** received her master's degree in home economics this summer at St. Louis University.

HERE AND THERE—Missing from the recently-published list of "Star Councils" of the Knights of Columbus in Indiana was Lawernceburg's Dearborn Council. The council's name was inadvertently dropped from the original news release received from the KC publicity chairman. Mea culpa (oops, sorry). . . . Tell City's Knights of Columbus have substituted prayers adapted from the Office of the Dead for the traditional rosary when praying for a deceased member. . . . **St. Barnabas parish,** Indianapolis, will have a Sunday Mass schedule for the first time this Sunday, Aug. 29. Masses will be celebrated in the unfinished church, sans pews, at 6, 8, 10 a.m. and 12 noon. **Father John Sciara** is pastor. His assistant is **Father John Rocap.** The parish plant is located at 8100 Rahke Road in Perry Township.

WHATEVER HAPPENED TO: (a new Criterion public service to readers)

Archdiocesan Purchasing Department—Formed earlier this year, this office is functioning under the direction of Sal Puntarelli, 131 S. Capitol Ave. Reports are that the total volume of purchasing is growing as parishes, schools and other Catholic institutions make use of the facilities. Greater economy of operation and greater savings will be possible as the volume of business increases.

Vocations to the religious life—All three motherhouses of nuns located in the Archdiocese—Sisters of Providence, Franciscans and Benedictines—have erected additional novitiate facilities within the last five years. This seemingly indicates rapid growth. However, the extended period of spiritual and academic preparation (Sister Formation Movement) now requires the convents to house their candidates four or five years before initial assignment to the active apostolate. The proportions are not keeping pace with the population increase and demands. Priest-wise, the enrollment of seminary students for the diocesan clergy has greatly increased, but so has the drop-out rate.

Rumors about "suppressing" the Diocese of Lafayette and reshuffling the boundaries of the Archdiocese—Squashed this week with the installation of Bishop Raymond J. Gallagher as Ordinary of the Lafayette Diocese.

Two clergymen shot in Alabama town

HAYNEVILLE, Ala. — The roll call of civil rights martyrs grew by two names when a Catholic priest and an Episcopalian seminarian were gunned down outside a grocery store in this Alabama town.

Jonathan Daniels, 26, Episcopal seminary student from Keene, N.H., died from shotgun wounds.

Father Richard F. Morrisroe, 26, of Chicago underwent 11 hours of surgery to repair extensive internal damage and remove eight pellets from his spine. He was listed in critical condition for four days at Baptist Hospital in Montgomery until he was removed from the critical list to the serious list (Aug. 24) with the comment: "He has a good chance to live."

Tom Coleman, 52, a highway engineer who sometimes served a sspecial deputy for Lowndes County, was arraigned on charges of first degree murder and assault with intent to murder. He was released less than 24 hours later on $12,500 bond.

Coleman reportedly admitted the shootings, but denied the charges. His defense counsel, State Senator Vaughan Hill Robison of Montgomery, predicted his client would be "acquitted and exonerated."

PRESIDENT Lyndon Johnson sent condolences to Daniels' family and a telegram to Father Morrisroe. The telegram, which reached the priest shortly after his removal from the critical list, said:

"Our hearts are with you this evening, and we pray for your complete recovery. God grant you peace in your distress. God grant us all an end to violence and a renewed commitment to human brotherhood."

Father Morrisroe's parents, Mr. and Mrs. John Morrisroe, arrived in Montgomery the day after the shooting. Mr. Morrisroe praised hospital personnel and "the kindness of the people of Montgomery," but refused to comment on the events, saying they are "personal matters of my son."

(IN CHICAGO, a fellow curate of Father Morrisroe at St. Columbanus church described him as a "tremendously dedicated, principled young man" who had a "tremendous impact on anybody he associated with."

(Father Edmund Burke, assistant pastor at St. Columbanus, said the wounded priest left Chicago August 8 to spend his vacation in Alabama and was due back August 28.

(Besides doing the "normal work of an assistant pastor" in the heavily Negro parish, Father Burke said Father Morrisroe also is a member of the Chicago Catholic Interracial Council and participated in marches protesting de facto segregation in Chicago public schools. He was one of eight priests arrested June 12 for blocking traffic during one such demonstration.

(Father Morrisroe "has been the priest who really built a bridge between the people and the parish" said John McDermott CIC executive director.

("Father Morrisroe won the admiration and love of the people because he took risks himself, he extended himself."

(McDermott said Father Morrisroe went to Selma, Ala., in March for the march to Montgomery, state capital, to protest abuses of voting rights. Selma is in Dallas county and Hayneville, where the priest was shot, is the county seat of nearby Lowndes County. During the earlier demonstrations in Selma the Rev. James Reeb, a Unitarian minister, and Mrs. Viola Gregg Liuzzo, a volunteer civil rights worker from Detroit, were killed.

(Father Morrisroe went to Birmingham at the beginning of his vacation to "look and learn" from the civil rights projects, McDermott said. "He had no plans to get involved, but, typically, he couldn't hold back.")

FATHER Morrisroe, Daniels and several other civil rights workers were arrested in Fort Deposit and released (Aug. 20) a week later.

County Solicitor Carlton L. Perdue said Coleman admitted the shooting. Coleman was arraigned on murder charges and released on bond less than 24 hours after the shooting. He pleaded not guilty.

Perdue said the group went to the store to demonstrate. "If they'd been tending to their own business, like I tend to mine, they'd be living and enjoying themselves today," he commented.

(McDermott said, however, that Ruby Sales, one of the rights workers, had told him they went to the store to get some food.

("There was a man in the door with a shotgun who said, 'Don't come in here.' So they turned away, and as they turned away, this guy opened fire at practically point-blank range," McDermott said.

State Atty. Gen. Richmond Flowers said he would seek an indictment for first degree murder against Coleman, a prominent local citizen with a son who is a state patrolman, a sister who heads the county's school system, and a brother who heads the city water works.

Coleman, Flowers said, "is strongly believed to be a Ku Klux Klan member," adding. "It is apparent from preliminary information I have that this is another Klan murder."

(Msgr. Francis W. Byrne, chancellor of the archdiocese of Chicago, said two priests—Fathers Thomas McDonough and Patrick Curran—had been sent to Montgomery by Auxiliary Bishop Cletus O'Donnell, administrator of the archdiocese, to represent the archdiocese.

(Msgr. Byrne said Father Morrisroe was born October 29, 1938, in Chicago and was ordained June 25, 1964, by the late Cardinal Albert Meyer. St. Columbanus is his first assignment.)

ENTERS PEACE CORPS—Miss Diane Hofmeister, daughter of Mr. and Mrs. Fred G. Hofmeister of Christ the King parish, Indianapolis, will begin training September 1 at the University of Hawaii for a Peace Corps assignment in Malaysia. A graduate of Scecina Memorial High School and Marian College, she has served as part-time secretary of the Catholic Youth Organization the past four years.

Calendar

FRIDAY, AUG. 27

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

SATURDAY, AUG. 28

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

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

TUESDAY, AUG. 31

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

PETITION PLANNED

Nuns want active role in revising Canon Law

CHICAGO — Leaders of the Sisters of Charity of the Blessed Virgin Mary plan to petition the Vatican to allow nuns to help revise the Church's canon law.

Sister Mary Francis Patricia, BVM councillor general and provincial superior for Mundelein College here, disclosed the plan at a meeting of 250 Sisters gathered at the college for a "BVM Institute on Problems That Unite Us."

Institute officials decided to circulate the petition among women's religious orders to ask the Roman Curia's Sacred Congregation of Religious to have nuns represented in the post-conciliar commission to revise the canon law code.

SISTER MARY Francis Patricia, director of the institute and head of the BVM Scholasticate which operates in conjunction with Mundelein College, served as discussion leader of a workshop session entitled "Can Obedience Really Be Blind?" She said:

"The old idea of presenting adult human beings, no matter what their age, with foolish and obviously meaningless directions so that they would become accustomed to obeying in more difficult matters where superiors do not feel free to divulge reasons—this whole concept has little value today and can really do harm.

"We tend to question publicly and privately the common sense of one who gives meaningless directions or who acts in a framework of secrecy where the only one who seems to be illuminated is the one who is giving the orders."

She asserted that "obedience is not a substitute for Christian decision," nor does a religious vow of obedience relieve the individual from exercising his or her own intelligence, judgment and courage.

A Sister subject "has the right and obligation" to raise questions if she thinks a Mother Superior is making a serious mistake, Sister Francis Patricia said, and a superior should possess enough "freedom from fear" to risk making a mistake.

SISTER MARY Francis Patricia, noting many Sisters' objections to the time they get up in the morning and get home at night, also spoke of a rumor that the canon law commission is contemplating making the directives of religious superiors binding, under pain of sin, for those below them.

"I am happy our rules now are not binding as a matter of sin," the BVM general councillor said. "If I could be sure I would live all my life under a reasonable superior, I would be happy to accept such a rule, but I don't trust human nature or even myself that at some time in my life I won't become unreasonable."

She said three-fourths of canon law is directed to women in religious life but is "written entirely by men."

"The men's religious communities can get around it by recognizing the existence of a rule and then getting themselves an exemption from it," she said. "We Sisters keep the rules rigorously."

The three-week institute, attended by a mixed group of Mother Superiors of the order and some of their subjects, included debates on the meaning of obedience within their religious community of 2,400 members in 175 convents and related institutions.

Opposition is voiced

(Continued from page 1)

length the relationship between individual liberty and social welfare and concluded that there is a national consensus for promoting both goals without sacrificing either.

He cited four major "guideposts for the protecting of personal liberty" which he said had been established by decisions of the U.S. Supreme Court pertaining to: "freedom from governmental inquisition; the related right of privacy; concern for the weaker members of society; (and) governmental coercion of mind and conscience."

There is serious danger that government birth control programs would violate all of these ."guideposts," .Ball warned.

He said he was not challenging privately-supported birth control programs, which are "entirely protected under the law of the land."

But he added, "the implications of public intervention in this area have been scarcely considered and now require the most careful weighing."

DISCUSSING the impact of public birth control programs on the poor, he said "the encounter between government and the poor person . . . is an encounter in which the potential for coercion by government is at maximum."

"What heightens the importance of the encounter where birth control or family planning are introduced, however," he added, "is the potential for inquiry by government into the personal affairs of the individual, data-taking respecting these, dictation concerning conduct, especially regarding sexual life or marital relationship (a thing described by the Supreme Court as 'intimate to the degree of being sacred')."

Ball noted that while it is "'very easy" to offer assurances that there will be no coercion in government birth control programs, this does little "to relieve the encounter of its built-in coercive atmosphere."

He continued:

"If it is apparent to the 'client' that government has a role in the program, he is at once rendered more susceptible to government's suggestions.

"Here, as where child confronts state in the school prayer situation, the availability of an exemption means very little indeed. The procedure may not be comprehended; taking advantage of it may be feared.

"Especially is the latter true where one governmental program which one may refuse is itnertwined with another—such as subsistence benefits—which one can scarcely refuse."

Ball said that in such a situation there is a "very special problem" for Catholics, who believe contraception to be morally wrong.

"To this (Catholic) citizen a most serious problem . . . may be posed by the very fact of his having to answer a question about his religious beliefs, even though the question may be asked solely to protect him in his religious beliefs," he said.

Ball warned that in a "casework" program of birth control involving extensive investigations and collection of data, there would be the widest scope for "thought control and conduct control and, in general, human engineering."

He also raised questions about the qualifications of prospective caseworkers in such programs. He noted that a 1960 survey showed that 30% of all public assistance caseworkers were not college graduates, while 10% had only high school training or less.

"While the Congress appears to contemplate a program of international family planning," he commented, "little seems to be said about who the planners are really to be. And yet their role will be the very marrow of the program."

POINTING TO the Supreme Court's position that, where civil liberties are involved, there must be a "necessary and not merely rational" relationship between a statute and accomplishment of a state policy, Ball said:

"One must further ask not what do the proponents of state-supported birth control predict will flow from their policies but what can they prove will flow therefrom?

"What is the experience, and where is the record of it, which demonstrates a tight cause-effect linkage between the proposed adventure and the peace, health, relief of poverty and betterment of economies which it is said will result?

"The astounding fact is that there is no such record and no such experience, but at best a large-scale effort in deductive logic."

Ball also expressed concern about the possibility of sterilization and abortion being made part of a governement population control program. He pointed out that these practices are not excluded under the definition of population control in the bill before the subcommittee.

He also voiced alarm about the "note of racial eugenicism" which he said is "inescapable" in the bill.

"It is known . . . that Negroes dominate in numbers our public assistance rolls," he said. "No one asserts that it is the intention of the proponents of S. 1676 to limit the production of American Negro offspring, and no one can doubt that de facto this will result if large-scale programs of government-supported birth control realize their intended goals.

"Certainly, the members of this subcommittee should take pause before asking the Congress to commit itself further to programs having this potential.

"In this hour of the painful emergence of our Negro brothers into the American society, surely this consideration should be weighed in the balance with the assumed but unproved benefits of S. 1676's birth control proposal.

"A similar consideration should be weighed when the Congress contemplates bringing birth control, as yet one more blessing of white civilization, to the countries of the black and brown and yellow peoples.

"They will, we suppose, be free to reject this American advice, but we do not think that the psychology of the 'white man's burden' ought to be furthered today, particularly in so vital a matter."

In questioning following Ball's testimony Gruening described his bill as an "exploratory operation" aimed a finding a role for government in the solution of population problems.

In reply, Ball noted that medical and other aspects of family planning are "an area of uncertainty" and are "in a state of great flux." He suggested it would be improper for the government to become involved in family planning programs in these circumstances.

Fathers Coffield, DuBay comment on LA riots

ST. LOUIS—Two Los Angeles priests who publicly alleged Church indifference to racial problems believe that the fuse for the Negro riots reaches back to 1964's hot campaign over fair housing.

But Father William H. DuBay and Father John V. Coffield don't see eye-to-eye on the actual trigger for the violent outbreak of fires, fighting and looting.

In interviews with the St. Louis Review, the two did agree there was a link between what happened in the Watts neighborhood and the "hopelessness" they said was felt after California voters approved last November a constitutional amendment prohibiting the state from adopting so-called "fair-housing" legislation.

It meant, in the opinion of Father Coffield, that residents of the Watts ghetto "had no hope of getting out." Father DuBay said: "It was quite a blow to any hopes the people might have had."

FATHER DuBAY, 30, received national publicity last year when he disagreed with Cardinal James McIntyre's policies on race issues and urged his removal. He is now chaplain at St. John's Hospital, Santa Monica.

Father Coffield, 49, resigned his pastorate at Ascension parish, which reached into the Watts area, and was granted a three-year leave of absence. He is now working on a Negro area of Chicago and residing at St. Carthage rectory there.

Father Coffield expressed confidence that the riots were caused by "delinquents—people who have police records for stealing, drunkenness."

"They are not committed to any social values. They had nothing to lose, and that was the start of it. Then mob psychology took over," he said.

"The boldness of the delinquent has given the police an awfully hard time there," he added. "The police are well trained to take this. But they have to be tough and ready to handle tough people. They can't handle them with kid gloves."

BUT FATHER DuBay disagreed. "I suspect there is something to the allegations about police brutality. The police don't handle the Negroes the way they handle white people.

"But that's not the big problem. The big problem is that the great majority of the white community just doesn't care, just doesn't understand. They think civil rights demonstrations are a lot of bother. They think there are two communities—the white community and the Negro community, when really there is just one community legally and politically," he said.

Sr. Sarah Marie, Providence nun, dies at age of 56

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Sister Sarah Marie Boland, S.P., were held at the motherhouse of the Sisters of Providence here this past Monday. She died in the convent infirmary August 21 at the age of 56.

A native of Fort Wayne, Sister Sarah Marie was reared in Indianapolis, where she attended St. John's Academy. She was a secretary for many years in an Indianapolis office, not entering the convent until 1945.

Sister Sarah Marie was assigned to clerical work at Providence High School, Chicago; St. Mary-of-the-Woods College and Convent; and Marywood School, Evanston, Ill. The past seven years she was bookkeeper at Immaculata College, Washington, D.C.

She is survived by a brother, Father Paschal Boland, O.S.B., of St. Meinrad Archabbey; and three sisters—Mrs. G. Francis Conney, Detroit; Mrs. John E. McMahon and Mrs. Bruno Beltrame, both of Indianapolis.

Tickets available for benefit dance

Tickets are still available for the benefit dance, featuring the Russ Carlyle Orchestra, Saturday evening at Msgr. Downey Council, Knights of Columbus, 511 E. Thompson Road.

Sponsored by the Latin School Foundation, proceeds of the event will aid construction of residence halls at the Latin School.

Robert Bonke and Hugh Baker are co-chairmen of the dance. Foundation president is Charles E. Stimming.

Inquiry course

AUCKLAND, New Zealand—In the four years since the opening of the Catholic Inquiry Center here, 10,094 persons have enrolled in its correspondence course.

D of I anniversary plans are announced

Final plans for the Golden Jubilee celebration of the Daughters of Isabella in Indianapolis were announced this week.

A reception and dinner at the Athletic Club on Saturday, Sept. 11, will mark the 50th anniversary of the founding of the Mother Theodore Circle 56. Honored guest at the dinner will be Mrs. Anna Walsh, of St. Louis, Supreme Regent. Msgr. Cornelius Sweeney, Indiana State D of I Chaplain, will be the speaker. William A. Brennan will be toastmaster. The Athletic Club festivities will begin at 7 p.m.

An Open House will be held the following day, September 12, from 2 to 4 p.m. at St. Elizabeth's Home, 2500 Churchman Ave., Indianapolis, one of the principal beneficiaries of the fund-raising activities of the Mother Theodore Circle.

THE ORGANIZATION known as the Daughters of Isabella, named for Queen Isabella of Castile, was founded in 1907 in New Haven, Conn. Its membership now includes thousands of women throughout the world engaged in various charitable enterprises.

The Indianapolis chapter was founded on September 26, 1915 in response to an invitation from the National Circle. Sixty-nine women attended the organizational meeting, and voted to name the local circle after Mother Theodore Guerin, foundress of the Providence Order at St. Mary-of-the-Woods. The late Mrs. John Trenck served as the first Regent.

It was with the aid of the D of I in 1919, that Msgr. Maurice F. O'Connor, first chaplain of the circle, opened the day nursery and cafeteria in downtown Indianapolis that preceded the present Catholic Community Center and Catholic Social Services.

Two years later, with financial help from the Mother Theodore Circle, Msgr. O'Connor purchased property near Beech Grove for the site of a maternity hospital known as St. Elizabeth's Home. This has continued to be the principal charity of the D of I.

MISS ALICE M. Lipps, of St. Patrick's parish, is the present Regent. Miss Mary Anne Dolan, St. Anthony parish, former Circle and State Regent, was recently elected to the Board of Directors of the Supreme Circle.

Thirteen of the 69 charter members, are still active in the Circle.

All members and friends of the local circle are invited to attend the anniversary dinner on September 11. Invitations are being sent to officers of neighboring circles. General chairman for the event is Miss Catherine Fletcher. Reservations may be obtained from Miss Catherine Fox, FL 6-1650.

MRS. WALSH

MacEoin

(Continued from page 4)

day of the Resurrection." Such is the jeering challenge of the Moslem to the Christian. To accept the challenge and prove it false must be our first step towards a Christian - Moslem dialogue.

Archbishop Cody cites Chicago race problem

CHICAGO — Archbishop John P. Cody told a jammed press conference here that the "biggest problem" facing Chicago is the racial issue.

"I hope to contribute everything I can to the solving of it," he told newsmen at a gathering held six hours after he arrived to be installed as the new archbishop of Chicago.

It was clear that reporters were ready with a barrage of questions on Chicago's race tensions. But Archbishop Cody took the intiative, beginning his conference with comments on race matters.

Of the shooting in Hayneville, Ala., of Father Richard Morrisroe, a Chicago priest, the Archbishop called it a "dastardly" action.

FRESH FROM Louisiana where he had been Archbishop of New Orleans, the prelate said: "The people of the south also deplore such unAmerican activities."

Asked about his attitude toward the participation of nuns in civil rights demonstrations, a controversial topic here where six nuns were arrested and convicted after a demonstration, the archbishop said: "I don't know what regulations have been made about nuns in demonstrations. I will have to take some time studying the matter."

Of priests' participation, he stated that priests are citizens and have the right to participate in activities which "they feel will help the public or any segment of the public."

"The priest must help solve the social evils of the day," he said, noting that the Church is divinely instituted, but that it is instituted for people.

"A PRIEST must be out among his people," the archbishop added.

The prelate told the reporters that it would be "some weeks, some months" before he knew what areas required his greatest administrative efforts.

He had high praise for the work of Auxiliary Bishop Cletus F. O'Donnell of Chicago who has administered the vast archdiocese of more than 2,000,000 Catholics since the death of Cardinal Albert Meyer of Chicago on April 9, 1965.

The archbishop was enthroned in his new see by Archbishop Egidio Vagnozzi, Apostolic Delegate to the United States, at a Mass in Holy Name Cathedral (Aug. 24).

Historic find

PADERBORN, Germany — A throne once used by Charlemagne has been found in excavations beneath the Paderborn cathedral. Scholars said the throne proves the Frankish emperor resided in Paderborn in the year 799.

TO ENTER CONVENT—Miss Helen Werner, daughter of Mr. and Mrs. Henry Werner of Holy Family parish, Oldenburg, will enter the Sisters of St. Francis Convent, Oldenburg, on September 8. She is a June graduate of Immaculate Conception Academy, Oldenburg.

Fatima holding first Cursillo

The first Women's Cursillo to be held in the Archdiocese is underway this week-end at Our Lady of Fatima Retreat House, Indianapolis.

A short course in Christianity, the Cursillo is being attended by women from Indianapolis, Mt. Carmel, Elwood, Muncie, Anderson and Fort Wayne.

Father Ralph Larson and Miss Clementine Stein, both of Fort Wayne, are spiritual director and lay director of the Cursillo, respectively.

Alverna Retreat House, Indianapolis, is the male Cursillo Center for the Archdiocese.

Guild to meet

INDIANAPOLIS—The St. Pius X K of C Guild will meet at 8:15 p.m. Wednesday, Sept. 1, in the council clubroom at 2100 E. 71st St. Following the meeting, Mr. Ishoq Khamis will speak to the group on Bethlehem and the country around it.

Pen money?

FORT MADISON, Iowa—About 100 inmates of the Iowa Penitentiary have given $120.50 to Bishop Ralph L. Hayes to use in the Davenport diocese's Papal Volunteers for Latin America program. The money was presented to the prelate when he went to the prison recently to administer the sacrament of Confirmation.

AROUND THE ARCHDIOCESE

Parish picnics, dinners scheduled

BRADFORD, Ind. — Country-style chicken and ham dinners will be served from 11 a.m. to 4:30 p.m. at St. Michael's parish picnic slated Sunday, Aug. 29, on the church grounds. All-you-can-eat privileges are priced at $1.50 for adults; 75c for children ,and pre-schoolers, free.

There will be rides, amusements and a display of applique quilts. St. Michael's is located 15 miles Northwest of New Albany off U.S. 150.

The public is cordially invited to attend this annual event.

MORRIS

St. Anthony's Labor Day Picnic will be held Monday, Sept. 6, on the parish grounds.

Chicken and beef dinners will be featured from 11 a.m. to 3 p.m. Turtle soup and other luncheon selections will be served in the cafeteria beginning at 4:30 p.m. A large number of valuable prizes will be awarded. The public is invited.

NEW ALBANY

The first fall retreat for the women of the New Albany Deanery Council of Catholic Women will be held the week-end of September 24 to 26 at Fatima Retreat House, Indianapolis. Father Forrest Macken, C.P., formerly of Louisville, Ky., will be the retreat master.

A chartered bus will leave Eighth and Elm Streets at 5:15 p.m. on September 24. Round trip bus fare will be $3.25. For additional information and reservations please call Mrs. Louise Livingston, WH 4-0832 or Miss Margaret Richard, WH 5-6724. Deadline for reservations is September 17.

All women of the deanery are invited to make this retreat.

ENOCHSBURG

Taste-tempting chicken dinners will be the menu highlight at St. John's annual picnic on Sunday, Sept. 5. An all-time favorite, turtle soup, will also be served from 11 a.m. to 9 p.m.

A power mower will be awarded as an attendance prize. For reservations write to St. John's Church, R.R. 6, Greensburg, Ind. Interstate Highway 74 is open from Indianapolis to Enochsburg.

A cordial invitation is extended to members of neighboring parishes to attend.

SELLERSBURG

Paul McNally is the newly elected president of St. Paul's parish Men's Club. Other new officers include James Denison, vice-president; and Robert Kleehamer, secretary-treasurer.

TERRE HAUTE

The Single Catholic Adult Club of Terre Haute, will hold a picnic at McCormick's Creek on Sunday, Aug. 29. Food will be furnished. The group will meet at Schulte High School at 12 noon to ride to the picnic grounds.

CYO UNIT SPONSORS PROJECT—The Junior Catholic Youth Organization of St. Christopher's parish, Speedway, recently completed a summer project at St. Elizabeth's Home for unwed mothers at 2500 Churchman Ave., Indianapolis. Under the direction of Greg Martich, CYO unit president, the group renovated a storage garage and converted it into a recreation area for the 25 girls living at St. Elizabeth's. Shown above are a portion of the work force which completed the project. From left, front, are: Therese Renie, Elaine Renie, Katy Phillips and Phyllis Stevens. Second row: Dave Vertacnik, Greg Martich, Rev. Mr. Peter Martich (summer "chaplain" at St. Elizabeth's) and Father Paul Richart, assistant pastor of St. Christopher's parish and CYO moderator. (Staff photo)

KC bares plans for skyscraper

BALTIMORE — The Knights of Columbus, a 1,100,000-member Catholic fraternal society, have revealed plans for a new skyscraper that will dominate the skyline in its headquarters city of New Haven, Conn.

Supreme Knight John W. McDevitt revealed plans for the building at the 83rd annual meeting of the organization's supreme council here.

Re-elected

SANTA BARBARA, Calif.—Father Ernest Larko, O.F.M., of Christ the King seminary, West Chicago, Ill., was re-elected president of the Franciscan Educational Conference at its 46th annual meeting here.

Population curb seen unnecessary

KOENIGSTEIN, Germany — An advisor to the United Nations European Economic Commission has declared here that there is no need to limit the population of the world because, he said, nature is able to feed a great many more people.

Eric Mehnert told the 9th international meeting of the Working Party for Christian Renewal that only 5% of the ocean's available food is being utilized. He said 70 square miles of cultivated algae from the sea could feed 80 million persons.

Nicaraguans protest U.S. priests' ouster

MANAGUA, Nicaragua—Hundreds of Nicaraguan Catholics have rushed to the support of two U.S. Benedictine priests dismissed from their parish duties by 81-year-old Archbishop Vincente Gonzalez y Robleto of Managua.

Sound trucks roamed through the streets of the Nicaraguan capital voicing support for the priests. Hundreds of persons signed a petition to the archbishop asking that the priests be reinstated to their duties at Sacred Heart parish in a poverty-stricken district of Managua.

FATHERS Peter Haasl of Milladore, Wis., and Raymond Greco of West Orange, N.J., were relieved of their duties by Archbishop Gonzalez who said in a letter that as North Americans the priests were unused to Latin American ways. Specifically, the archbishop said they had been trained for a Religious rather than a pastoral ministry, that they did not wear their habits in the streets, that they conducted parish fiestas and that they removed statues of saints from the parish church.

It is also said here that the priests, from St. Benedict's Abbey in Benet Lake, Wis., aroused the jealousy of local priests because they refused to accept stipends for marriages and funerals.

Father Haasl said in reply that the statues were removed during a renovation of the church and were not restored because the Vatican council's liturgy constitution said an excessive devotion to the saints in church distracted the congregation from Mass.

As for the other charges, Father Haasl said the parish fiestas were needed to raise money for the school the American Benedictines built there. He said the Benedictine rule on attire was proper for their work there and was not affected by local directives.

FATHER GRECO declared that Archbishop Gonzalez had not visited the parish in the three years it had been run by American Benedictines, although the church was less than a minute's ride from the episcopal residence. He recalled that the parish had 26 priests during the six years before the Americans came, some of them staying less than a week.

Father Greco noted that during their tenure there, the Benedictines had renovated the church and rectory, and established a school, a free medical clinic and a movie theater.

MANAGUA newspapers carried stories praising the "Christian works" of the Americans in the parish where about 40% of the persons are illiterate.

Those supporting the priests carried an appeal to Nicaraguan President Rene Schick and to the American Embassy. The President and a U.S. official said they would not intervene in a purely Church matter.

The petitions were handed to a secretary of Archbishop Gonzalez. The archbishop is in New York for treatment of an eye ailment.

The two priests have been in Managua for about a year. They plan to return to the United States Aug. 31.

(A spokesman at the abbey in Wisconsin declined to comment on the dismissal of the priests, saying that no word had been received from Nicaragua.)

Race issue is treated in Vatican newspaper

ROME, Italy — The Vatican City daily newspaper L'Osservatore Romano, asserted that the efforts of American politicians on behalf of racial justice and peace must be complemented by "the contribution of the great moral forces and the collaboration of time and of grace."

The paper's editor, Raimondo Manzini, noted that unemployment—among American Negroes is reported to be twice that among whites, and that Negroes "generally live in inferior and unhealthy neighborhoods and housing."

He declared that "the struggle for emancipation and for racial equality must, therefore, be conducted in the field of social conditions and hereditary psychology in order to give life to laws and make them penetrate public morals.

"But to do this it is necessary to have, in addition to the acts of the politicians, the contribution of the great moral forces and the collaboration of time and of grace.

"This," he said, "is the aim of the U.S. Catholic hierarchy and faithful in their categorical reaffirmation of the principles regarding the dignity and equality of human persons, and in the constant preaching of charity in the name of God. We are all God's children and in Him we are united in inviolable brotherhood."

Lauds missioners

KAMPALA, Uganda — President Sourou-Migan Apithy of Dahomey praised Catholic and Protestant missionaries as "friends who came to us neither to trade nor to reign, but to enlighten our minds." He spoke at the centenary of his alma mater, St. Joseph's College.

Faiths honor Aztec chief

MEXICO CITY—On the 444th anniversary of the downfall of the Axtec capital on which this modern metropolis stands, a group of Mexican Catholics attended Mass to pray for the defender of the Aztec city, Emperor Cuauhtemoc.

Members of other Christian faiths took part in prayers for the great Aztec warrior. He was tortured and killed by Spaniards under explorer Hernando Cortez when he refused to reveal the hiding place of an Indian treasure.

"Cuauhtemoc was a sensitive, far-seeing ruler who unconsciously adopted Christian principles in guiding his people," a participant said. "That is why we believe his memory should be honored, and prayers offered for his soul."

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INDIANAPOLIS

† **JOSEPHINE JABLONSKY**, 80, St. Anne's Church, Aug. 19. Holy Cross Cemetery. Mother of John Jablonsky and Mary Kaser.

† **HARRY W. DORSEY**, 79. Our Lady of Lourdes Church, Aug. 21. Calvary Cemetery. Father of Harry F. Dorsey and Alfred G. Dorsey.

† **ANNA M. BILLMAN**, 86, Holy Name Church, Aug. 21. Holy Cross Cemetery. Mother of Monica Tate, Fidelis Barnes, Modesta Carson, Luke and Paul Billman; sister of Joseph, Charles and Henry Oliger.

† **HANNAH MAE ROBISON**, 81, Little Flower Church, Aug. 21. Holy Cross Cemetery. Mother of Lucille Lauer.

† **MARY E. COLLINS**, 87, Assumption Church, Aug. 23. Holy Cross Cemetery. Mother of John W., Robert E., Joseph and Richard Collins.

† **ANNA M. RAY**, 69 St. Monica's Church, Aug. 24. St. Joseph Cemetery. Sister of Otto and Frank Ray.

† **WILLIAM R. ATKINSON**, 69, St. Simon's Church, Aug. 24. Calvary Cemetery. Father of Robert W. Atkinson, Frances Roller, Wilma Bader, Patricia Pedigo and Ruth Hughes. Brother of Mary Becker, Helen Datzman and Emmett Atkinson.

† **THERESA MALED**, 72, St. Francis de Sales Church, Aug. 24. Holy Cross Cemetery. Mother of Matilda, George, James and Joseph Maled, Marie George, Elizabeth Freije; sister of Mary Aziz and Susan Shadyak.

† **DORA C. WEBER**, 76, St. Roch's Church, Aug. 26. St. Joseph Cemetery. Mother of Mrs. Ralph Goff Mrs. John Braun, Mrs. Darrell Milnes, Mrs. Carl Suding and George Weber; sister of Mrs. Jack VanStan and Mrs. Carl Rodenwald.

TERRE HAUTE

† **BERNARD DUNNING**, 48, Aug. 17, Calvary Cemetery. Husband of Jacqueline; father of Suzan Dunning, Mrs. Glenda Presnell, Patrick Dunning, all of Terre Haute, and Jack Dunning with the U.S. Army in Viet Nam; brother of Mary Elizabeth Hutchens of Temple, Tex., Kathlyn Anderson of Indianapolis, Margaret Secrest and John Dunning, both of Terre Haute.

† **JASPER KALEN**, 82, Sacred Heart Church Aug. 19. St. Joseph's Cemetery. Brother of Louis Kalen of Terre Haute.

ST. MEINRAD

† **GILBERT J. OTTO**, 18, St. Meinrad Church, Aug. 20. Church Cemetery. Son of Mr. and Mrs. Hilbert F. Otto, of St. Meinrad; brother of Marilyn, Delores, Agatha and Eileen Otto, all of St. Meinrad; grandson of Mr. and Mrs. John Temple, of Ferdinand.

TELL CITY

† **ALBERT MEHLING**, 68, St. Paul's Church, Aug. 19. St. Mary's Cemetery. Husband of Elenora; father of LeRoy, of Tell City; brother of John Mehling, of Ferdinand; Mrs. Anna Freeman, of Louisville; Mrs. Lena Gehlhausen, of Ferdinand, and Mrs. Lasta Stanley, of Pontiac, Mich.; half-brother of Joe Mehling, of St. Meinrad; Ray Mehling of Jasper; Leo Mehling, of Fulda; Mrs. Bertha Dilger, of Fulda; Mrs. Frances Eilger, of St. Meinrad; and Mrs. Rose Haas, of Huntingburg.

NEW ALBANY

† **GRACE L. DYSON**, 73, Holy Trinity Church, Aug. 23. Wife of Thomas; mother of Roy Dyson and Mrs. Albert Gehlbach, all of New Albany.

NAVILLETON

† **EMMA E. NAVILLE**, 81, St. Mary Church, Aug. 23. Church Cemetery. Wife of Phillip; mother of Frank Naville, of New Albany; Mrs. Chester Geswein, of Lanesville; and Mrs. Paul Kiesler, of Floyds Knobs.

RICHMOND

† **MARY B. (Mamie) CONNOR**, 94, St. Mary's Church, Aug. 20. St. Mary's Cemetery. Sister of Martha and Dan Connor, both of Richmond.

† **MONICA ROSE PLATT**, infant St. Andrew's Cemetery, Aug. 23. Daughter of Mr. and Mrs. Guy E. Platt; granddaughter of Mr. and Mrs. Lewis Burton, and Mrs. Hilda Platt, all of Richmond.

CU given grants for social work

WASHINGTON — To help meet the critical need for more social workers for the mentally ill and their families, the School of Social Service of The Catholic University of America has received $154,610 in grants from the National Institute of Mental Health of the U.S. Public Health Service.

Both master's and doctor's degree students intending to make careers in mental health fields will be aided by the grants, and new traineeships at the master's level will be established in the area of corrections work.

Card party set

INDIANAPOLIS — The Indianapolis South Deanery Council of Catholic Women have slated their annual card party on Wednesday, Oct. 6. The party will be held at the South Side K of C hall, on U.S. 31 at Thompson Road. All games will be played. Mrs. Mary Williams is chairman.

St. Christopher's sets installation

INDIANAPOLIS—Mrs. Monte Hale, will be installed as president of the St. Christopher parish Altar Society at a meeting to be held Wednesoday, Sept. 1, at the church. Other new officers to be installed include Mrs. Maurice Theising and Mrs. Walter Vogel, 1st and 2nd vice-presidents respectively; and Mrs. William Aust, treasurer.

Mrs. Rose Sherman and Mrs. George Wehrle are co-chairman for the meeting.

Diocese pushes war on poverty

PITTSBURGH—The diocese of Pittsburgh will escalate its war on poverty by doubling the number of its antipoverty centers from 5 to 10 in September.

The new program, financed by an $800,000 federal grant, will run from September, 1965, through June, 1966, and will concentrate on helping students to stay in school and to gain an appreciation of education.

Under the new program, all full- and-part-time professional and sub-professional workers will be paid and, where possible, will be recruited from the neighborhoods of the ten centers. Workers at the current five centers are largely volunteers.

Blind pilgrim

BILBAO, Spain—Accompanied by his seeing-eye dog, Miguel Garcia, 45, blind for the past 18 years, is making a 625-mile journey from Lerida to the tomb of St. James the Apostle in Santiago.

JUBILARIAN — The 25th Jubilee of religious profession was observed recently by Sister Carmel Knue, S.Sp.S., a native of St. John the Baptist parish, Dover. A member of the Holy Spirit Missionary Sisters, Sister Carmel is the daughter of Mrs. Gertrude Knue and the late George Knue of Guilford. She has taught catechetics and elementary grades in Pennsylvania, Illinois and Michigan and will be assigned to Pine Bluff, Ark., during the coming year.

Donate $20,000 for riot relief

CHICAGO — An interfaith group of religious leaders has donated $20,000 to help the West Side Federation, a community leadership organization in the west side section of Chicago that was torn by riots.

The Interreligious Council on Urban Affairs revealed it has also gone over the head of the Chicago Committee on Equal Opportunity, the local anti-poverty agency, to ask the Office of Economic Opportunity for $450,000 to aid in organizing the community.

The council is made up of 11 Chicago religious leaders, including Msgr. John Egan, archdiocesan director of urban affairs; John A. McDermott, executive director of the Chicago Catholic Interracial Council, and John Ducey, director of the institute of urban life at Loyola University.

Pope underwrote prisoners' feast

VATICAN CITY — Prisoners at the Velletri jail, about 10 miles from Pope Paul's summer home at Castel Gandolfo, were treated to a special holiday dinner on the feast of the Assumption, it was revealed here.

The Vatican City daily, L'Osservatore Romano, reported that the Pope had both arranged for the special meal and sent his apostolic blessing to the prisoners on the Aug. 15 Marian feast.

New officers

INDIANAPOLIS—Mrs. Vance Harvell is the newly elected president of the Holy Angels Women's Club. Other new officers include Mrs. Harold Jones, vice-president; Mrs. Adolf Buckner, recording secretary; Mrs. Donald Malone, corresponding secretary; and Mrs. Doris Parker, treasurer.

Hoosier named to post at CU

WASHINGTON—Father Raymond F. Fowerbaugh has been named assistant to the rector for university development at the Catholic University of America, succeeding Father Theodore E. McCarrick, recently appointed president of the Catholic University of Puerto Rico.

Father Fowerbaugh, 37, is a teacher at Bishop Noll Institute, Hammond, Ind., and director of the institute's automobile laboratory, a technical laboratory for the study of the design and construction of automobiles.

Festival set

INDIANAPOLIS—The ladies of St. Francis de Sales parish will sponsor a fall festival on Saturday, Sept. 11, at the church, 22nd and Avondale. There will be a variety of booths and entertainment. The event, which will run from 4 to 11 p.m., is open to the public.

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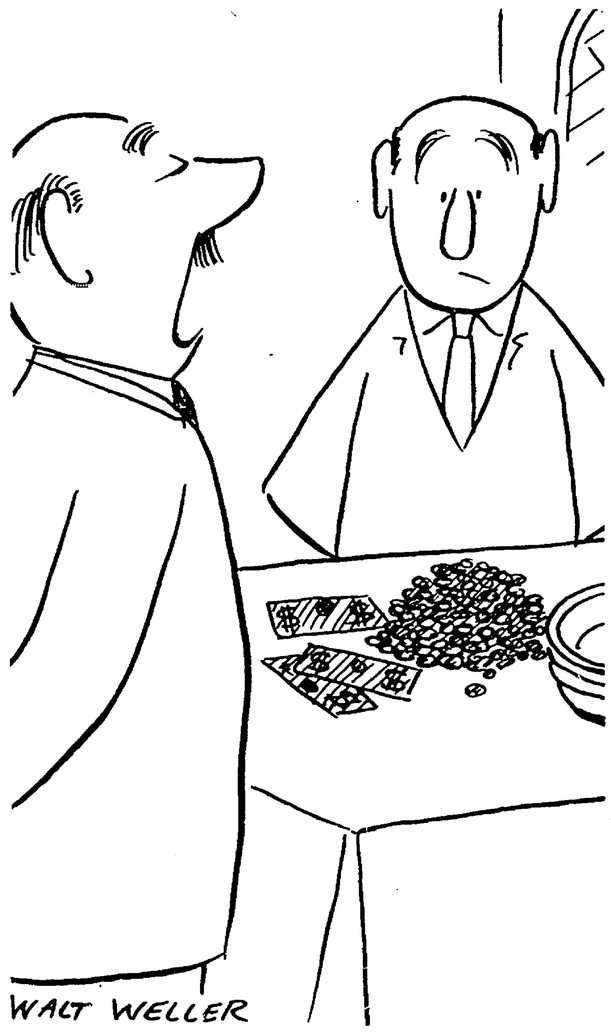

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CONVENTION ACTION

K of C mobilizes for war on smut

By ELMER VON FELDT

BALTIMORE — The 1,100,000-member Knights of Columbus have pledged themselves to an all-out war on smut.

Delegates to the 83rd annual meeting of the Catholic fraternal organization's supreme council undertook a four-pronged offensive against the purveyors of obscene literature.

Their action (Aug. 19) followed a briefing during the convention by Charles H. Keating, Jr., founder and legal counsel of Citizens for Decent Literature, a Cincinnati-based, nondenominational, non-political association.

At the same time the Knights of Columbus resolved to initiate and sponsor at all levels conferences on human rights stressing interracial justice and charity.

THEY EXPRESSED their disapproval of "the misuse of police powers by any state, as well as the use of brutality and violence by any demonstrations designed to secure equal rights for all citizens regardless of race, religion or national origin."

But they also declared that "civil disobedience of the law is not justified even though there is non-violence." "The concept of righteous civil disobedience is incompatible with the Anglo-Saxon legal system and society, which more than any other provides for orderly change," they stated.

Their action followed the arrest and conviction of priests and nuns in Chicago for defiance of the law in civil rights demonstrations.

Another resolution adopted by the delegates called for an expansion of the organization's Catholic Advertising Program, which tries to bring the Catholic truth to people who otherwise would have difficulty obtaining it, meet the challenge of anti-Catholic propaganda, and create good will for the Catholic Church and its people.

DELEGATES asked for an expansion of this program so advertisements on Catholic teachings would appear not only in newspapers and magazines but also on radio, television and educational programs.

Other resolutions approved the K of C supreme board's action in establishing a half-million-dollar scholarship fund at the Catholic University of America, Washington, D.C., and reaffirmed opposition to the admission of Red China to the United Nations.

Briefing the Knights of Columbus on the problem of pornography in the United States, Keating described the merchants of smut as "evil, dirty people."

"Their God is money," he said. "They are ruthless in pursuit of their trade and with their products they send countless souls on the path to hell.

"Pornographers destroy goodness and purity. They are liars. They deprive, have deprived and will deprive many, many of our fellow countrymen—especially our youth—of their freedom as they seduce innocence into the bondage of lust and prurience."

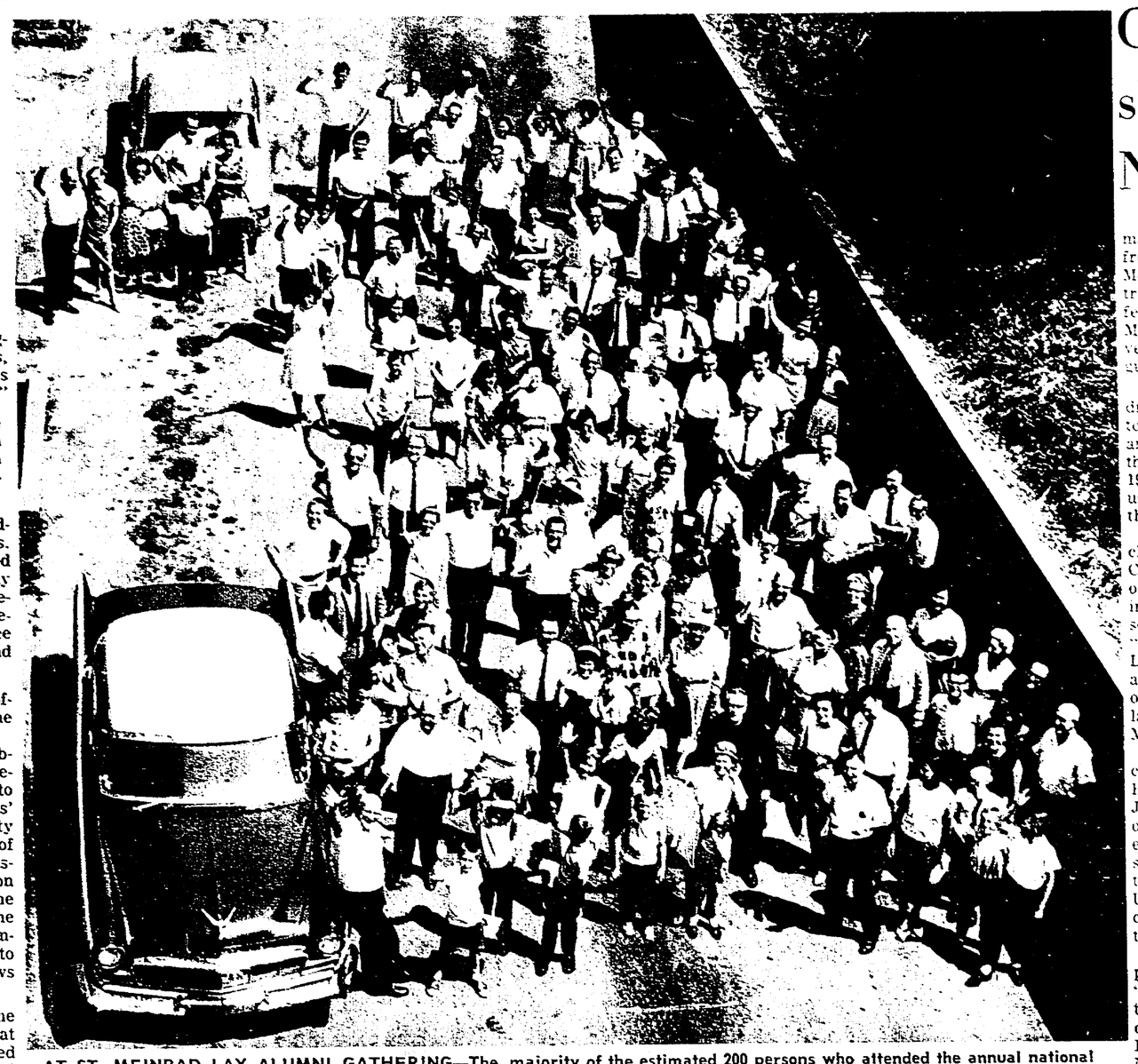
IN THEIR four-pronged offensive against printed smut, the delegates:

1. Asked every state and subordinate council to appoint decent literature committees to promote formation of citizens' commissions in each community to be composed of clergymen of all faiths, business and professional men, educators and union leaders which will educate the community with respect to the malice and extent of the obscenity problem and arouse it to demand enforcement of laws restricting obscenity;

2. Urged every member of the order to support legislation at all levels of government aimed at curbing the publication and distribution of obscene literature and films;

3. Asked the supreme council as well as the state and local councils "to lend strong, active and enthusiastic support to the efforts of the Citizens for Decent Literature" to attack the problem of obscenity through lawsuits and other legal initiatives;

4. Urged all councils to subscribe to the National Decency Reporter, monthly publication of the Citizens for Decent Literature, and to make use of films, legal briefs and handbooks of the organization to guide the Knights' fight against obscenity.



AT ST. MEINRAD LAY ALUMNI GATHERING—The majority of the estimated 200 persons who attended the annual national Lay Alumni Reunion at St. Meinrad last Sunday are shown in this photo, taken from a fourth floor window. The priest in the center foreground is Father Marcellus Fisher, O.S.B., executive secretary of the Lay Alumni Association. One of the projects of the SMLAA, founded in 1958 for former students at St. Meinrad, is to raise funds to provide scholarships for needy seminarians. (Staff photo by Fred W. Fries)

CFM meet slated at Notre Dame

NOTRE DAME, Ind.—An estimated 1,200 married couples from the United States, Canada, Mexico and twenty other countries will attend the 14th conference of the Christian Family Movement opening at the University of Notre Dame on August 27.

The conference, to be addressed by theologians, educators and specialists in marriage and family life from throughout the world, will launch the CFM's 1965-66 program which is focused on international life and the creative use of leisure time.

Major conference speakers include Father Bernard Haring, C.SS.R., professor of moral theology at the Lateran University in Rome, who will conduct a seminar for CFM couples on "The Theology of Married Love." Father Haring is also addressing an advance meeting of approximately 300 CFM chaplains on "The Church in the Modern World—Schema 13."

Other conference speakers include Belgium's Abbe Francois Houtart, "Challenge to Change;" James Norris, director of Catholic Relief Services, "World Poverty and the Christian Conscience;" and Dr. Franklin Littell, professor of church history, University of Chicago Theological Seminary, "Unity Through the Religious of the World."

Also Sister Jacqueline, S.L., president of Webster College, "The Christian Response to Culture;" Dr. Martin Marty, editor of The Christian Century, "The Layman and the Ecumenical Movement;" and Father Walter Imbiorski, director of the Cana Conference of the Archdiocese of Chicago, "Population and Responsible Parenthood."

Answers article critical of the Catholic Press

ATLANTA, Ga.—Freedom is not the real issue in any alleged impasse between bishops and editors of the Catholic press, according to a Catholic lay editor.

This view is expressed by Gerard E. Sherry, managing editor of the Georgia Bulletin newspaper, in his syndicated column "Reapings at Random."

Sherry's comments are in reply to a recent article in America magazine by Msgr. Salvatore Adamo, executive editor of the Catholic Star-Herald of Camden, N.J., complaining of over-control of the diocesan press by the bishops.

Sherry says, however, that "the fault lies mainly in mediocrity and indifference."

SOME EDITORS, he says, "don't read enough; they don't study enough; and they are not committed in any sense of the word."

Sherry points to a second problem in "the entrance into Catholic journalism of intellectuals who, wittingly or unwittingly, have assumed the mantle of teaching the teachers."

"They give the impression that no one can teach them a thing; they seem unable to wait for the timeless Church to catch up to them; and yet, with all their knowledge, they lack a sense of history of the perennial youth and aged wisdom of the Church which is Christ," he declares.

NEITHER TYPE of editor, Sherry says, represents "the mainstream of the Catholic press." He adds:

"Enough of our diocesan newspapers are operated by dedicated priests and laymen who combine journalistic skills and knowledge with faith and commitment to the service of their neighbors.

"For this reason we need not fear that the alleged impasse between the bishops and the editors of diocesan weeklies is anything but the normal growing pains of maturing Christians."

Adult Education courses expanded at Marian College

The adult Education courses offered by the Marian College Evening Division, beginning Thursday, Sept. 23, have been expanded to include a late afternoon schedule from 3:30 to 4:30 p.m. Offered on this special schedule are courses in English, history, Latin, philosophy and theology.

Registration for Evening Division classes will be held Sept. 16 and 17 from 9 a.m. to 8:30 p.m. and Saturday, Sept. 18, from 9 a.m. until noon in the Marian College Administration Building, 3200 Cold Spring Road.

Applicants who wish to work toward a degree at Marian are admitted to evening classes on fulfillment of regular requirements for admission. Application and transcript must be sent to the Director of the Evening Division by Monday, Sept. 13.

Brochures and detailed information pertaining to Evening Division courses are available by calling the college.

Be in vanguard of ecumenism, Sisters urged

DENVER, Colo.—Nuns should be "in the vanguard in promoting the ecumenical movement," a bishop told the 10th anniversary meeting here of the Conference of Major Superiors of Women.

Bishop Charles H. Helmsing of Kansas City-St. Joseph, Mo., made the appeal for involvement of Sisters in ecumenism in the opening address to the meeting.

The Conference of Major Superiors of Women was founded in 1955 at the suggestion of the Holy See to promote mutual understanding and foster the work of women's religious communities.

More than 400 religious superiors representing the 180,000 U.S. Sisters attended the Denver meeting at Loretto Heights College. Delegates came from 41 states, and there were also observers from religious communities in Canada, France, Italy and Mexico.

Bishop Helmsing said "no members of the Church are more eager" than Sisters to carry out its wishes.

For this reason, he declared, "the bishops of the whole world look to you, their major superiors, to guide and direct the vast army of women religious" in ecumenical work.

Germany gives help to missions

By REINHOLD LEHMANN

BONN—After three years in operation, the German government's plan to help finance Evangelical (Lutheran) and Catholic Church projects abroad shapes up as a success.

Some call it a rare diplomatic triumph that has accomplished more for Germany's image than the efforts of all her embassies.

Between 1962 and 1964, the Federal Republic of Germany gave $50 million to help support overseas building projects of the two churches. There was complete agreement between the churches and the government that the money was to be used for "non-missionary" purposes, such as hospitals and schools open to members of all religious denominations.

THUS FAR, the Evangelical church has accepted only one-third as much money as the Catholics, largely because of widespread Protestant fear that government help might one day mean government control. But this year both churches will receive equal amounts—approximately $12 million each.

The two relief organizations charged with investing the government's money are the German Catholic agency, Misereor, and the Protestant, Bread for the World. The two agencies contribute between 25% and 30% of the cost of each project helped by the government, and the recipient country contributes an equal amount in a plan which was conceived by the former Chancellor Konrad Adenauer.

GOVERNMENT officials are proud of their cooperation with the churches, and believe they have discovered an excellent way to give aid to underdeveloped nations. They point out that working through churches gives their assistance a more personal character than could be achieved through a simple donation to a foreign country's treasury.

They also know that government sponsored projects abroad have failed in the past because of a lack of trained personnel, and believe they have much to gain from having their investments managed by dedicated and experienced missionaries.

Liberated nuns return to Congo

MADRID, Spain—Ten of the 23 Spanish Dominican Missionary Sisters of the Holy Rosary who were liberated after being held captive by rebels in the diocese of Wamba last December have returned to the Congo.

"The Congo continues to be our most beloved mission," Sister Lourdes Olano, general counselor of the congregation, said. She added that Sisters who have returned to the Congo have received guarantees of safety, "because the risk of martyrdom is not sought voluntarily."

"At the same time, the rebels have lost much ground and do not represent a real danger now," she said.

Record crowd attends lay alumni reunion

ST. MEINRAD, Ind.—A record crowd of more than 200 persons attended the eighth annual national reunion of the St. Meinrad Lay Alumni Association here Sunday, Aug. 22.

One of the features of the reunion was a concelebrated Mass in the Archabbey Church.

Guest speaker at the business meeting, held in the St. Jude Guest House, was Father Kenneth Whimsatt, O.S.B., who described the work of the St. Meinrad Benedictines at San Benito Priory in Huaraz, Peru. Father Kenneth was a member of the Peru community until his return to St. Meinrad for health reasons.

IN CONNECTION with the priory the Benedictines staff a minor seminary operated for the Huaraz diocese.

Members of the community perform a variety of services for the native population, Father Kenneth narrated, ranging all the way from distributing U.S. surplus food supplies to extracting teeth.

Father Marcellus Fisher, O.S.B., permanent executive secretary for the lay alumni group, announced that the membership had completed a third scholarship for the support of a needy seminarian. It was named for Archabbot Bonaventure Knaebel, O.S.B., on the occasion of his 10th anniversary as abbot. The fourth scholarship—to be financed in the 1966 fund drive—is being established in memory of Father Herman Romoser, O.S.B., long-time rector of the high school department, who died on August 14.

NEW OFFICERS were announced at the business meeting. Jack Whitaker, of Cincinnati, is the new president, succeeding Charles H. Pfau, of Marion, Ind., a former resident of Indianapolis. Other officers include: Thomas Stratman, vice-president; James Duffin, secretary; and Alfred Auciello, treasurer. All are from the Cincinnati area.

Fred W. Fries, Criterion managing editor and a SMLAA past president, was among four men from the Archdiocese of Indianapolis who were named to the newly-formed Executive Board. The others are Robert Doerr, of Indianapolis, and Herbert Naville, New Albany, both former SMLAA presidents, and Patrick Mullen, current Indianapolis chapter president. Mr. Pfau is also among the new board members.

ON THE VIET NAM FRONT—PPC. James Lanagan, former Chatard High School student and a member of St. Thomas Aquinas parish, Indianapolis, is shown above carrying a wounded comrade after he was hit by Viet Cong fire. The action occurred in early August, and the photo was loaned to The Criterion by a former schoolmate of Lanagan's—Dan Gruesser. Young Lanagan is stationed with the Security Forces in Can Tho, South Viet Nam, and has been overseas since June 1.

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Christians in Action! We Salute . . .
MAJ. THOMAS MICHAEL GALLAGHER
A 12-year U.S. Army Veteran, Maj. Gallagher recently received the Bronze Star for "meritorius service" in Vietnam. He is a native of St. Catherine's parish, Indianapolis, and currently is stationed at Fort Riley, Kansas, where he lives with his wife and six children. He expects to return to Vietnam soon.
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Everyone Invited
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These announcements are available without charge. To have your event listed, phone or bring the notice to the Mortuary at least 2 weeks before the event is scheduled.
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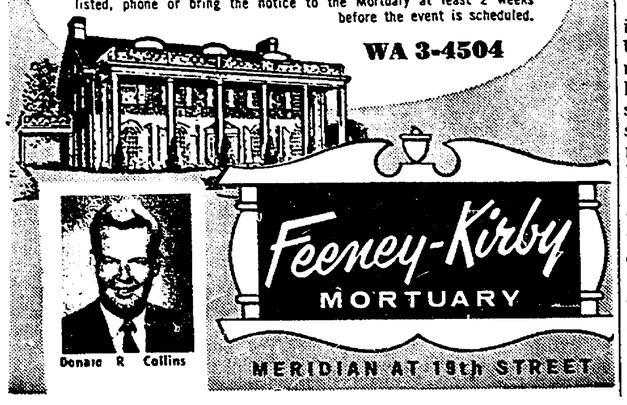
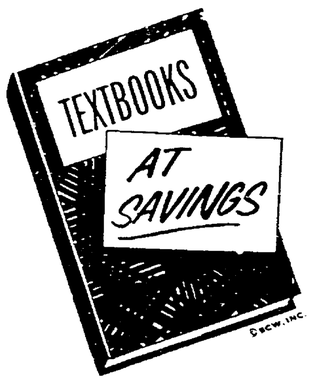


Donald R. Collins



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