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LATIN SCHOOL ANNUAL OUTING—Thirty-one Latin School juniors braved the elements for three days last week in the school's annual camping vacation near the Ohio River, west of Aurora, Ind. Led by Father Harold Knueven, other Latin School instructors and parents, the group enjoyed fishing, swimming, water skiing and boating on Laughery Creek and the Ohio River. A few golf enthusiasts used neighboring links. The boys participated at Mass on Monday morning at the Glenmary Novitiate and the following morning in St. Mary's Church, both in Aurora. In the photo at left above, five lads use the relative seclusion of a camping bus to practice folk songs. From left are: Tom Whittemore, Mark Hudson, Bill Corder (partially hidden), all of Indianapolis, Mike Murray, of Shelbyville, and Bob Cirillo, of Indianapolis. Father James Dooley, center photo, grabs a handful of hair to arouse Tom O'Gara and Tom Brown from their tents for morning Mass. Kevin Newton, right photo, was unaware of this 5:30 a.m. photo as he demonstrates his "total commitment" to outdoor living. Recent graduates were also taking a class trip at the close of school. (Photos by Paul G. Fox)

the CRITERION

VOL. V, NO. 38 INDIANAPOLIS, INDIANA, JUNE 25, 1965

INDIANAPOLIS 'PIONEER'

St. Patrick's parish to mark centennial

New and old members of St. Patrck's parish, Indianapolis, will join in the observance of the parish's celebration this week-end on the city's southside.

Located at Woodlawn and St. Patrick's Street in Fountain Square, the 100-year-old parish will have both festive and solemn commemoration of the event.

Archbishop Schulte will preside in the sanctuary during a

Photo on page 3

Solemn Mass of Thanksgiving at 5 p.m., Sunday, June 27, to be offered by the pastor, Msgr. James P. Galvin.

Two sons of the parish—Father Robert Walpole, pastor of Sacred Heart parish, Jeffersonville, and Father Donald (Martin) Walpole, of St. Meinrad Benedictine Archabbey, will serve as deacon and subdeacon. The sermon will be delivered by Father Bernard Shea, of SS. Peter and Paul Cathedral.

On the previous day, Saturday, June 26, a bazaar and chicken dinner will be featured in the parish hall. Both events are open to the public.

THE THIRD oldest parish in Marion County, St. Patrick's parish holds many distinctions during its first hundred years. Its parishioners had an auxiliary bishop for a pastor for ten years, and a future cardinal served his first assignment there as assistant pastor.

The parish was founded in 1865 as St. Peter's parish by Father Joseph Petit. Five years later it was renamed St. Patrick's with the arrival of Father Peter R. Fitzpatrick as pastor.

It was Father Fitzpatrick who erected a stately, gothic-styled church, which was dedicated in 1871. Topped by a 130-foot spire, the edifice had a capacity of 650.

Fifty-six years later, in June of 1927, an arsonist set the church ablaze. Thousands of misty-eyed parishioners and neighbors watched the handsome structure crash to the ground.

Undaunted, the parishioners completely rebuilt their church. Bishop Joseph Chartrand blessed the present church in February, 1929.

Three pastors led St. Patrick's congregation for 76 of its 100 years. They included: Bishop Denis O'Donaghue (1885-1910, Msgr. John O'Connell (1913-49) and Father Thomas Fields (1949-64).

Bishop O'Donaghue served as auxiliary bishop to Bishop Francis Silas Chatard from 1900 to 1910, when he was appointed ordinary of Louisville. Previous to 1900 he had served as chancellar and vicar general of the diocese, in addition to his pastorate. He guided the parish through its greatest period of growth.

Msgr. O'Connell was responsible for replacing nearly all the parish buildings during his 36-year pastorate. He erected the present school (1923), rectory (1928), and church (1929).

FATHER Fields completed the updating of the parish plant by constructing the present commodious convent in 1955 and remodeling the other buildings.

Msgr. Galvin, who also serves as Archdiocesan Superintendent of Schools, became pastor last year upon the death of Father Fields. His assistant is Father Joseph Wade, newly-ordained serving his first assignment.

At present, the parish has 2,600 parishioners with 380 children enrolled in the parish school. Sisters of Providence and lay teachers staff the school.

Map guidelines for ecumenism

WASHINGTON—The U.S. Catholic Bishops' Commission for Ecumenical Affairs has laid down suggested interim guidelines for the practice of "spiritual ecumenism" by Catholics.

The commission's guidelines cover joint prayer and joint worship ("communicatio in sacris") by Catholics and other Christians. In line with the Second Vatican Council's ecumenism decree, it recommends both but with certain reservations, particularly in the case of joint worship.

In the latter area the document opposes intercommunion by Catholics and non-Catholic Christians; says non-Catholic clergy should not preach at Catholic Masses and Catholic priests should not preach at non-Catholic eucharistic services; and opposes having priests take an active role in non-Catholic ordination ceremonies.

THE DOCUMENT stresses the commission's recognition that "it is the local bishop who has the authority to make dispositions" in ecumenical matters.

It says the Vatican's Secretariat for Promoting Christian Unity "in time" will issue directives for the practice of ecumenism which will be "applicable throughout the universal Church."

The present guidelines, it says, are offered "for the interim" to the Catholic bishops of the United States.

The Bishops' Commission for Ecumenical Affairs was established by the U.S. hierarchy last November at its annual general meeting, held in Rome during the third session of the ecumenical council.

The commission was given the job of interpreting and applying the council's decree on ecumenism as it applies in the U.S. Its chairman is Cardinal Lawrence Shehan of Baltimore and its executive director is Msgr. William W. Baum, a priest of the Kansas City-St. Joseph, Mo., diocese who has headquarters at the National Catholic Welfare Conference here.

The "interim guidelines" strongly recommend the establishment of diocesan ecumenical commissions including priests, Religious and laymen as members. It suggests that such bodies work with other diocesan agencies, such as liturgical commissions, and the leaders of other churches in formulating their policies.

ON THE SUBJECT of joint prayer by Catholics and other Christians, the document quotes from the council's ecumenism decree, which declares in part that:

"In certain circumstances, such as in prayer services 'for unity' and during ecumenical gatherings, it is allowable, indeed desirable that Catholics should join in prayer with their separated brethren."

It describes as "highly desirable" the participation of Catholics and other Christians in services "which are not part of the official liturgies of any communion" and which are held for the sake of unity, peace or some other shared goal.

Such ecumenical services, it says, should be held in a "worthy setting" acceptable to all participants. Priests are to be encouraged to take part in such ways as reading Scripture lessons, preaching, offering prayers and giving blessings. The costume to be worn by priests on such occasions will depend on circumstances, but "the value of some kind of 'sacred' vesture is not to be underestimated in creating the right atmosphere for prayer in common."

Participation by laymen in this sort of ecumenical service also "has much to recommend it," the document says.

ON THE SUBJECT of "communicatio in sacris"—worship in common—the commission quotes a section of the council's ecumenism decree outlining "two main principles" for common worship.

The decree says: "The expression of unity for the most part forbids common worship. Grace to be obtained sometimes commends it. The concrete course to be adopted . . . is left to the prudent decision of the local episcopal authority, unless the bishops' conference according to its own statutes, or the Holy See, has determined otherwise."

The document says other Christians "should be made welcome" at Catholic liturgical ceremonies. However, it recommends "great care" in extending invitations and suggests that leaders of other denominations be consulted on the matter.

The document provides this

(Continued on page 3)

Bishop appointed to Lafayette See

WASHINGTON, D.C.—Msgr. Raymond J. Gallagher, secretary of the National Conference of Catholic Charities, has been named bishop of Lafayette, Ind., by Pope Paul.

The appointment was announced here by Archbishop Egidio Vagnozzi, Apostolic Delegate in the United States.

Bishop-elect Gallagher

Bishop-elect Gallagher succeeds to the See left vacant by the transfer of Bishop John J. Carberry to the Diocese of Columbus, O.

Bishop-elect Gallagher was born in Cleveland, Nov. 19, 1912, the son of Hugh and Ella (Reedy) Gallagher, both of whom are deceased. He attended St. Thomas Aquinas elementary school, Cathedral Latin School, John Carroll University and Our Lady of the Lake Seminary, all in Cleveland. He was ordained in Cleveland on March 25, 1939 by the late Bishop Joseph Schrembs of Cleveland.

Following his ordination, the bishop-designate served as an assistant in St. Colman parish, Cleveland, from 1939 to 1944; was a U.S. Navy chaplain from 1944 to 1946; attended Loyola University, Chicago, from 1946 to 1948, taking a master's degree in social work; served as assistant director of charities in the diocese of Cleveland from 1948 to 1961, and director of St. Anthony's Home for Boys from 1949 to 1961. He became secretary of the National Conference of Catholic Charities in 1961, with offices in this city.

A second episcopal appointment announced by the Apostolic Delegate was that of Msgr. Loras J. Watters, director of the American Martyrs Retreat House, Cedar Falls, Iowa, as titular bishop of Fidoloma and auxiliary to Archbishop James J. Byrne of Dubuque.

State CEF parley slated tomorrow in Indianapolis

Several hundred Hoosiers interested in equitable tax support for pupils in independent schools will gather in Indianapolis Saturday, June 26, for the state-wide convention of the Citizens for Educational Freedom.

"Each Child Must Benefit" is the theme of the one-day conference, to be held in the Sheraton-Lincoln Hotel in downtown Indianapolis.

Keynote speaker will be Pastor N. E. Kabellitz, of the Hilltop Lutheran Church of the Ascension, South Bend, father of four children.

Mr. and Mrs. Martin Duggan, of St. Louis, charter members of the national organization, are also on the program. Duggan will explain the purpose of the CEF, while Mrs. Duggan will discuss "shared taxes."

Rep. Charles E. Goodell, Congressman from New York, will be principal speaker of the afternoon. He will explain provisions of the new federal education act.

Banquet speaker Saturday evening will be Jeremiah D. Buckley, executive director of CEF, who will also make several award presentations.

Indianapolis area regional chairman of CEF is William H. Green. Registration for the convention, which begins at 1 p.m., is $5 including the banquet.

FOR SIX-COUNTY AREA

Centralized teacher plan is announced

A ten-member Indianapolis Deaneries School Board has been created to provide centralized administration of teaching personnel for the six-county metropolitan area.

Forty-five parish schools in Marion County, Greenfield, Shelbyville, Greenwood, Plainfield and Brownsburg, which enroll more than 20,000 youngsters in grades one through eight, will be affected by the new program.

Under plans currently being developed, the 550 teachers in the schools—about 275 nuns and an equal number of lay men and women—will receive their salaries twice monthly next year from the Catholic School Office in Indianapolis.

IN MAKING the announcement, Msgr. James P. Galvin, Archdiocesan Superintendent of Schools, also disclosed that basic teaching salaries will be increased for most teachers.

Under the new frame-work, starting lay teachers with a college degree and license will receive $3,600 a yar, with an annual increment of $100. "Emergency" teachers lacking full credentials will receive $3,000 a year, with the same $100 increment. Teachers with six years of experience, but without four years of college, will be paid $3,500 plus the $100 increment.

Teaching Sisters will also receive their salaries from the School Office. During the coming school year the nuns will be paid $1,100 for their services, which will be increased to $1,200 the following year.

Msgr. Galvin stated that no fringe benefits are included in the proposals for the coming year, but that "this will be our next step." He added that letters of notification will be mailed to parish school teachers during the coming week to explain the change-over.

He estimated that the annual payroll for the 550 teachers will amount to $1.25 million. Pastors of the 45 parishes will be assessed an equitable share each month to support the program. Most of the parishes will be paying out more money in salaries than the previous year, although about six of the largest schools with sizable mortgages will be paying less.

FIVE PASTORS were elected by their fellow pastors in the two Indianapolis deaneries to serve on the newly-created board. They include:

Very Rev. Richard Kavanagh, V.F., pastor of St. Michael's parish and dean of the North Indianapolis Deanery; Msgr. James Hickey, pastor of Our Lady of Lourdes parish; Msgr. Charles Ross, pastor of St. Pius X parish; Father Bernard Strange, pastor of St. Rita's parish; and Father Robert Hartman, pastor of Holy Name parish, Beech Grove.

Five lay men and women were selected for the board by the priest-members from a list of candidates recommended by all the pastors. They include:

Charles Fleetwood, insurance executive, a member of St. Michael's parish and the father of nine children; Dr. John Courtney, radiologist, a member of St. Joan of Arc parish and the father of five children; Mrs. Thomas Maxwell, former public

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INTERVIEW WITH HANS KUENG

Outlook for the council after three sessions

By DESMOND FISHER

Editor, The Catholic Herald, London

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BEFORE the opening of the first session of the Second Vatican Council, a book with the title "The Council, Reform and Reunion" was published in the United States. Some of its ideas were, at that time, almost revolutionary and the book made a splash throughout the American Church. The author was Father Hans Kueng, then virtually unknown except in scholarly circles, a Swiss-born professor of fundamental theology at Tubingen University, Germany.

Since that book, Father Kueng has become one of the world's best known experts on the Vatican Council, a responsibility he holds not without controversy. In the spring of 1963 he visited the United States. In some dioceses he was barred from speaking. But wherever he did speak, he drew huge crowds of people who listened intently to his precise explanation of Freedom and Unfreedom in the Church.

HANS KUENG is one of those thinkers who attract extremes of opposition or partisanship. In some ways he is to the Catholic Church what Bishop Woolwich is to the Anglicans — a theologian who fires some with great enthusiasm for his ideas and others with apoplectic antagonism.

But he does not look the fanatic any more than he is one. His high forehead and disproportionately large head proclaim him the visionary, but not the revolutionary. He talks firmly but without excitement. He smiles often. He seeks to convince not by emotional fervor but by reason.

When in the role of a devil's advocate you query one of his ideas, he does not bridle. His eyes open a little wider in surprise that the truth is not as obvious to you as it is to him, and he begins patiently to explain. He knows he has been frequently denounced to Rome, but he accepts that as the price he must pay for being a pioneer. He does not mind being criticized: what he finds difficult to accept is when critics dismiss him on the sole basis of his relative youthfulness—he is still only 37—and on "lack of experience."

He says: "I do not think years have anything to do with it. I am always glad to defend my views if the criticism is about them: I cannot answer if I am simply dismissed as being 'too young to understand.'"

Last week, Hans Kueng was in London to record a BBC-TV interview on the fourth session of the council and to attend a pre-publication party for his latest book, "Structures of the Church."

My first question to him concerned the present situation in the Church. I asked him:

Q. Many people are worried about the confusion and sense of crisis in the Church today. Do you think this is a necessary condition which must be accepted or should the first priority be the search for harmony?

A. Certainly it would be better if there were no confusion. But we must remember that the pre-council situation was not normal. To a great extent, the Catholic Church was sleeping, and it needed a certain amount not of confusion but of wakening up. This was done by Pope John XXIII and the council. Of course, in the first moment of opening our eyes we are a little confused about where we are and what we have to do. As time goes on the way ahead will be much clearer.

Q. Is the present stage of uncertainty, then, something through which it is necessary to pass?

A. Under the circumstances, I think so. There can be no progress unless there is some tension, some movement and often a little contradiction.

Q. Do you think harmony will come out of it?

A. After a time we will have harmony but not, I hope, the harmony of the cemetery as we often had before. We will have harmony in the sense that certain questions will be settled. For instance, when the vernacular liturgy was introduced there was surprise that it was possible. Now everyone is becoming accustomed to it and I am sure that after five years no one will be worried about it.

Q. You have often stressed the need for freedom of theology. But in modern times, speculations and theories can become headlines in the popular press overnight and can confuse the ordinary people. Is it fair to say that some theologians today may be abusing the freedom the council has given them?

A. It is always possible to abuse freedom, though I could not name any theologians who are doing so. Certainly there are some theological ideas which may shock people but it is better that people should be shocked than that they should remain completely indifferent. For my own part, I never try to pursue novelty for the sake of novelty, to put forward new ideas just because they are new.

The task of theologians today is to find not the newest things but the oldest things. They are

(Continued on page 3)

Birth control aid approved by Ike

WASHINGTON — Former President Dwight D. Eisenhower endorsed legislation which would permit the U.S. government to extend birth control aid to foreign countries, reversing the position he maintained while in the White House.

The former Chief Executive's views were expressed in a statement filed with a Senate foreign aid subcommittee and made public (June 22) by Sen. Ernest Gruening of Alaska, chairman.

Curtailing the world's population explosion is a key issue to world survival, he said.

Legate named

VATICAN CITY — Cardinal Juan Landazuri Ricketts, Archbishop of Lima, has been named by Pope Paul VI to be Papal Legate to the National Peruvian Eucharistic Congress at Huanuca, August 27-30.

The mighty Tetons dominate the scenery during an exciting trip down the Snake River—an entertainment feature of the Grand Teton Park.

For further information on Yellowstone and Grand Teton Parks, address Superintendent, Yellowstone National Park, Yellowstone Park, Wyoming, or Superintendent, Grand Teton National Park, Moose, Wyoming, 83012. The Wyoming Travel Commission, 2320 Capitol Avenue, Cheyenne, Wyoming, 82001, will be glad to answer inquiries about Wyoming in general.

WYOMING

YELLOWSTONE, discovered in 1862 by trappers, is the oldest National Park in the United States. It was designated as the nation's first National Park in 1872.

It is also the largest, taking in the northwest corner of Wyoming and extending into Montana and Idaho. Its 3,472 square miles contains a large variety of natural phenomena. More than 200 geysers, myriads of bubbling mud volcanoes and hot springs, together with its brilliant pools and terraces make the park the most extensive and spectacular thermal area in the world.

YELLOWSTONE has the mighty surge of the Old Faithful eruptions, the plops of the paintpots and the convulsions of the Black Dragons Caldron. It has the Grand Canyon of the Yellowstone River, 24 miles of sheer rock walls, 1,200 feet deep, with its famed falls, twice the height of Niagara.

And, it also has the blue waters of Yellowstone Lake, fed by melted snow from mountains surrounding almost all its 110-mile shoreline. The largest mountain lake in North America, at an elevation of 7,731 feet, it is famous for its beauty and as one of the best fishing areas in the country, with its fighting blackspotted or cutthroat trout.

Wild animals in great numbers and variety, including bear, American elk, moose, deer, pronghorn, coyote, and bison roam over one of the greatest wildlife sanctuaries in the world.

MAJOR POINTS of interest include:

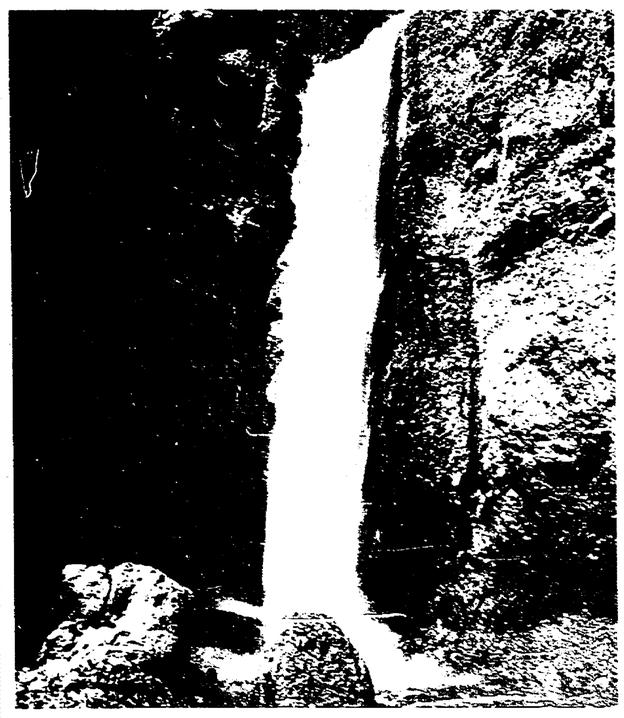
Old Faithful—With its three geyser basins.

Mammoth Hot Springs—Park Headquarters: The Mammoth Terrace rising to dizzy heights. Guided terrace and nature walks are scheduled daily. A wildlife safari leaves the visitors' center every evening.

Norris Geyser Basin—Called by many visitors the most exciting geyser in the park. Roaring steam vents in a great hollowed outbowl provide eerie sound effects, with geysers and bubbling springs adding to the activity.

Old Faithful and the Geyser Basins—Contain many geysers, springs, and paintpots, working away in harmony. Among old geysers is the Excelsior, still giving forth more than a billion gallons of scalding water annually.

Other points of interest are **West Thumb, Laka-Fishing Bridge, The Canyon** and **The Tower Fall.**



The beautiful Tower Creek Falls in Yellowstone Park.

Old Faithful Village

Old Faithful is a bustling community whose activities are timed to the performances of the world's most renowned geyser, which has become the symbol of Yellowstone National Park.

Old Faithful does not play every hour on the hour. Eruption intervals do average about 65 minutes; but they have varied between 33 and 95 minutes. Old Faithful's reputation for dependability is, nevertheless, well deserved. It has never missed an eruption during the more than 80 years it has been observed.

After dark, one eruption of Old Faithful is illuminated; and then on through the long hours of the night it keeps its vigil while the village sleeps.

The three geyser basins—Upper, Lower, and Midway—should be visited for each is worth exploring.

At the Old Faithful Center, visitors are explained the "why" and the "how" of geysers, the "who," "what" and "where" are noted, and the "when" predicted.

Majestic scenery marks Grand Tetons

No other place on earth surpasses the Teton country for sheer majesty of scenery. Thrusting skyward to backdrop this country of incredible beauty, are the Tetons, a jagged, majestic range of peaks that march above pine-covered mountains and valleys for 40 miles.

No matter by which route one approaches the park, these mountains dominate the landscape. Though they are not by any means the most extensive, they are perhaps the most striking example of what geologists call fault-block mountains.

A GIGANTIC block of the earth's crust was uplifted along the line of a crack on the earth's surface. Wind, water, frost and glaciers have sculptured this block into canyons and peaks which rise abruptly to more than 7,000 feet above Jackson Hole, valley of the Snake River.

The Snake River flows east from Jackson Lake. It skirts the base of Signal Mountains, slowly meandering through meadows and forests. Turning south, it picks up speed and moves rapidly between steep bluffs, eventually leaving the park as a braided stream of many channels.

On the north the valley is bounded by the high plateaus of Yellowstone National Park; and on the east, by the Mount Leidy Highlands and the Gros Ventre Mountains.

It is believed that a group of French-Canadian trappers working through the Jackson Hole region, gave the mountains their name in 1819. As they saw the conspicuous peaks on the skyline from the west, they called them "Les Trois Tetons." These peaks are called today Grand, Middle and South Tetons.

GRAND TETON National Park was established and dedicated in 1929, but it included only mountains and a narrow strip of land with a few lakes.

In 1950 it was enlarged by the addition of most of Jackson Hole National Monument, which had been established in 1943.

The gross area of Grand Teton National Park is now almost 500 square miles, of which 98 per cent is in Federal ownership. The park is roughly rectangular in shape, about 24 miles at its widest extent and about 38 miles at its longest.

Join WCC, Orthodox urge Rome

VIENNA—An appeal to the Vatican to join the World Council of Churches, now comprised of Protestant and Orthodox groups, was made here by an Orthodox leader at a symposium organized by Cardinal Franziskus Koenig of Vienna.

The leader, Metropolitan Meliton, president of the Pan-Orthodox Conference of Rhodes, said that the present encounter between high Catholic and Orthodox officials is second in significance only to the founding of the World Council of Churches in 1948.

SPEAKING of the symposium, which brought together scholars from East and West, Cardinal Koenig called it the beginning of the dialogue between Catholics and Orthodox. He said it was natural for it to occur in the crossroads city of Vienna.

Alluding to his recent contacts with bishops in communist-dominated countries of Eastern Europe, the Cardinal said that it might also be proper for a Vienna churchman to make similar contacts with leaders of other Christian churches.

A FEATURED speaker at the symposium was Bishop Jan Willebrands, secretary of the Vatican Secretariat for Promoting Christian Unity, who arrived here from Moscow. He discussed the Catholic hopes and expectations in the current "re-encounter" of Christendom's Eastern and Western Churches.

Bishop Willebrands said that the great responsibilities on both sides in the ecumenical movement dictate a slow pace of progress. But he defined the present attitude of cooperation as a great step forward.

Glenmary opens 'span' program for volunteers

GLENDALE, Ohio — Fifty-six students from men's colleges and universities in 15 states will take part in the Span Volunteer Program sponsored by the Glenmary Home Missioners this summer.

The program is designed to "span the gap" between large Catholic metropolitan centers and some of the "spiritually impoverished areas of the South," Glenmary officials said.

The students will assist Glenmary priests and Brothers in census work, youth programs, construction projects, and other activities. After an orientation course at the Glenmary seminary here the volunteers will go to Glenmary's mountain missions in Virginia, Georgia, North Carolina, Kentucky, and Oklahoma.

Sees upswing in Red anti-church drive

MUNICH, Germany—A Russian Orthodox priest-scholar says that the official Soviet harassment of religion, on the upswing for nearly a decade, is getting worse.

Father D. Konstantinov, now a member here of the Institute for the Study of the USSR, writes in the Institute's bulletin that the imprisonment or banishment of bishops, priests and believers continues unchecked. Atheist propagandists visit believers in their homes and "persuade" them to give up religion. Often the "persuasion" takes the form of threats and violence.

Everyone and everything having to do with religion is subjected to this treatment which up to now has left untouched only those buildings and institutions which, says Father Konstantinov, are needed to convince foreign visitors that freedom of religion is permitted: these include certain churches in Moscow, Leningrad, and other large cities.

ALL RELIGIOUS organizations are forbidden to perform any kind of charitable or social works. Parents who attempt to give their children a religious education are brought to court and their children taken to state boarding schools, the Orthodox clergyman states.

In 1962 a secret government order was sent to all members of the hierarchy telling them that children could not be present for the performance of religious rites. Children between the ages of three and 18 cannot be admitted to church, and under no circumstance can they be given Communion. Anyone in this age group present at the start of a religious service should be invited to leave the church and, if necessary, removed by force. Despite protests from parents, this regulation is carried out strictly, says Father Konstantinov.

GOVERNMENT - inspired attacks upon church property are also increasing, he relates. On the night of July 10, 1964, on the eve of SS. Peter's and Paul's Day, the Church of SS. Peter and Paul on the Preobrazenskaya Square in Moscow was blown up, on the pretext that the site was needed for an entrance to the new underground railroad.

The church of the former Donskoi monastery in Moscow is "half-closed," services being permitted there only rarely. The Church of the Holy Trinity in Leningrad was recently destroyed, and this city now has only 16 churches of all denominations open. Despite protests the Orthodox cathedral in Riga has been converted into a planetarium. A Protestant church in the same city has been made into a concert hall, the clergyman says.

A SIMILAR fate has befallen or is in store for the monasteries, he notes. Many have been closed or at least are faced with the threat of closure. The government has its eye especially on the Pochayeu Lavra, a famous place of pligrimage where the monks have been subjected to undisguised harassment. Some have been forced to take work in factories, returning to the monasteries only at night. Others have been removed from the monastery without being given assistance in finding work. Only a few have been given a negligible old-age pension.

Only a measure of respect for world-wide public opinion prevents Soviet authorities from increasing their attacks on religion still more, the priest-scholar says.

'Aggiornamento' impact on world seen feeble

ST. LOUIS—A lay author and journalist said here that the "aggiornamento" in the Church has so far had little influence on the secular world.

"It is in this real world where the message of aggiornamento is most needed, and where our impact is still so feebly felt," said Edward R. F. Sheehan.

Sheehan spoke at the annual convention of the Catholic Hospital Association. Author of the novel "Kingdom of Illusion" and contributor to many magazines, he presented a layman's view of the updating in the Church.

CITING THE lack of Catholic impact on the secular world, he said that in the magazine and book publishing fields there is "a disheartening dearth of first-rate Catholic journalists and authors."

"There is heardly a prominent Christian—specifically Christian—playwright on Broadway at present, let alone any specifically Catholic ones," he added.

"Aggiornamento has already had a magnificent effect on interfaith relations in this country, and it has helped inspire great Catholic involvement in the struggle for racial justice," he declared. "But it will fail to be true to itself if it does not bring about a greater intellectual impact on American thought and culture."

SHEEHAN SAID the Church must also make a greater effort to "speak in meaningful terms" to the young intellectuals in its own ranks.

"They are confused and frustrated," he said. "They are wondering what they actually believe. The Church of renewal must reach out to them and speak to them with compassion and relevance. If the Church does not, it runs the risk of losing them."

Plans doused

PALERMO, Italy—The vicar general of the diocese of Palermo has publicly denied reports that two skindiving enthusiasts, Sergio Rocca and Ines Mazzola, would be married underwater by Father Pino Giacone, a priest who shares their enthusiasm for diving. He also denied another report, that the couple would receive a blessing underwater after a marriage above the surface.

Pope Paul sends sympathy message on Congo victims

VATICAN CITY—Pope Paul VI through Cardinal Amleto Cicognani papal secretary of state, has sent a message of sympathy on the murder of 31 Dutch and Belgian missionaries and other hostages at Buta, the Congo.

The message was addressed to Bishop Andre Creemers, O.S.C., of Bondo.

"Having anxiously followed the fate of the Bondo hostages, and having tried everything to help them, His Holiness has heard with deep sorrow of the tragic outcome of the events at Buta which cost the lives of such a large number of innocent people, many missioners among them, who died for Christian ideals, victims of hatred and violence," it said.

"Their death, a new grief for the Church and for mankind, is a reason for Christian pride and for hope in the advent of the kingdom of God. In remembering the sacrifice of the heroic apostles of Christianity and of civilization, the Holy Father begs the Lord to grant an eternal reward to all who died, and Christian consolation for the afflicted families."

St. Louis layman heads high school

ST. LOUIS — Richard Vern Sanders, 26, a Negro, is the first layman to become principal of a Catholic high school in the St. Louis archdiocese.

He was named principal of Providence High School for Boys, which was reorganized from Providence Junior High School. He will head a faculty of Christian Brothers and lay teachers when the school opens in September.

Providence was the archdiocese's first experiment with a junior high school. It will become a four-year school with separate campuses for boys and girls. The Sisters of Charity and lay teachers will continue to staff the girls' school.

Archbishop's Schedule

Unless otherwise indicated, the following appointments are Confirmation:

Friday, June 25 — Beech Grove: Our Lady of Grace Veiling and Perpetual Vows, 9:30 a.m.

Sunday, June 27 — Indianapolis: St. Patrick, Centennial, 5 p.m.

Sunday, July 4—Beech Grove: Our Lady of Grace, Temporary Vows, 9:30 a.m.

Thursday, Aug. 12 — Oldenburg, Profession.

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

CRITERION TRAVEL SECTION

One in a series of 10 travel features

Transportation For Your Vacation!
See
McGinty's Dodge Boys
Choose From
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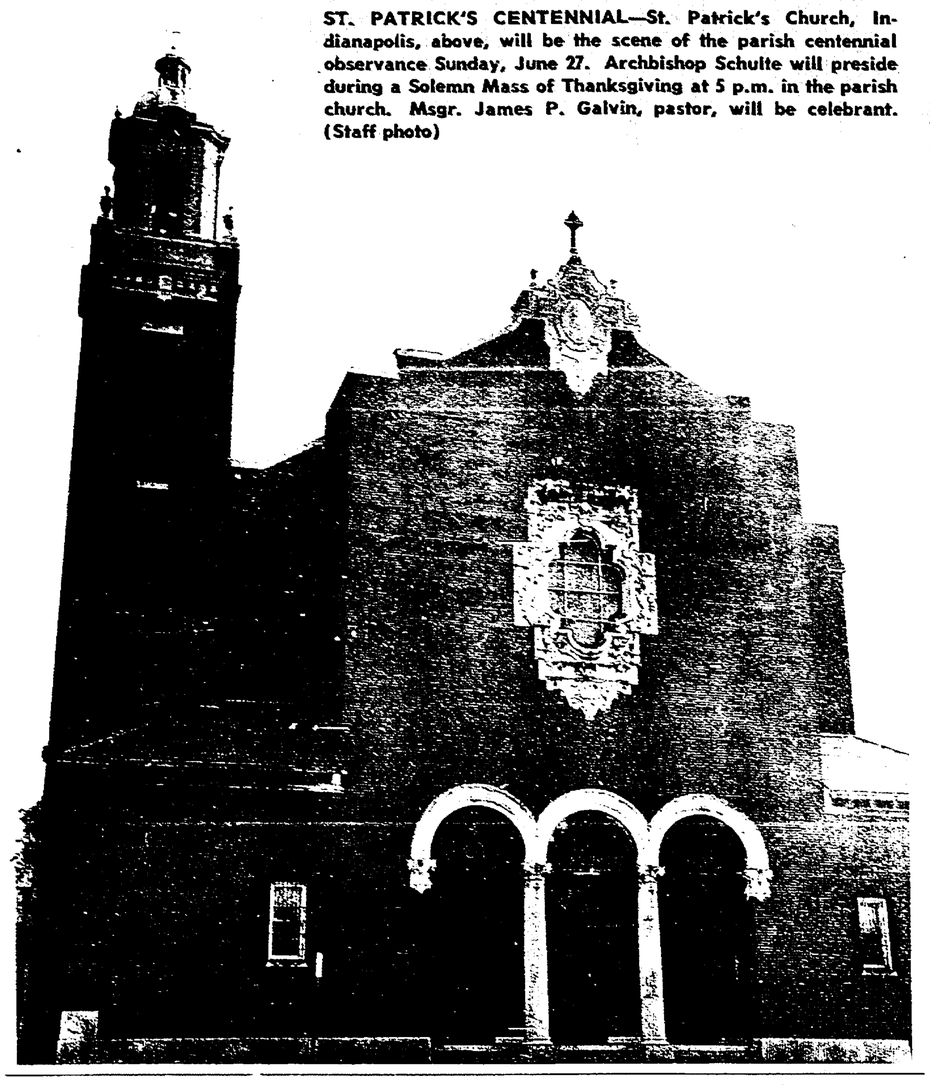
NAMES IN THE NEWS—**Paul Corsaro** was graduated cum laude from St. Joseph's College, Rensselaer, recently. He is the son of **Mr. and Mrs. Danny Corsaro,** of Indianapolis . . . **Father Richard J. Middendorf, S.J.,** science instructor at **Brebeuf Preparatory School,** Indianapolis, has received a National Science Foundation grant to Butler University this summer, where he will work in the chemistry department . . . **John Enright** and **Al Shikany,** Brebeuf students, will pursue summer studies at Purdue and Northwestern Universities, respectively, courtesy of the National Science Foundation . . . **Delores Chapman,** of **St. Bridget's** parish, Indianapolis, set a new state record in the open division high jump during the AAU-sanctioned meet at Tech High School, Indianapolis, on June 12. The jump was 4 foot, 7-inches. She will compete in the national meet soon in Columbus, O. . . . **Miss Dolores Braum,** daughter of **Mr. and Mrs. Joseph Braum** of St. Catherine's parish, Indianapolis, was named to the Dean's List at St. Joseph's College, Albuquerque, N. Mex., for the previous semester. She is a graduate of **St. Mary's Academy** . . . **J. Denis Mercier,** son of **Mr. and Mrs. John D. G. Mercier,** of Richmond, received a master of arts degree at Niagara University (N.Y.) and will teach next year at St. Joseph's College, Rensselaer. He is a graduate of **Marian College** . . . **Father William J. Engbers,** pastor of **American Martyrs parish,** Scottsburg, and **St. Augustine's parish,** Salem, will lead a 21-day tour of European shrines starting September 6. He will be happy to provide additional info. . . . **Miss Donna Mann,** daughter of **Mr. and Mrs. John J. Mann** of **St. Mark's parish,** Indianapolis, is attending Girls State this week at Indiana University. She will be a senior at St. Mary's Academy . . . **Sister Mary Stella Harvey,** daughter of **Mr. and Mrs. Robert Harvey** of **Holy Trinity parish,** Indianapolis, will make her final profession of vows as a Poor Clare on July 2 at St. Clare's Monastery, Evansville. . . Attending a Biblical symposium recently at Rosary College, River Forest, Ill., were **Sister Marina, O.S.F.,** chairman of the Marian College physics department, and **Sister M. Olivia, O.S.F.,** former dean at Marian and now director of studies for the Sisters of St. Francis, Oldenburg.

AROUND AND ABOUT—**Miss Patricia Cronin** and **Norbert E. Smith, Jr.,** were co-chairmen of the 25th reunion of the **St. Joan of Arc School's** 1940 class. Thirty-six members attended the event, held last Saturday evening at the Pius X Council, Knights of Columbus . . . More than 400 graduates of **Sacred Heart Central High School** and their mates attended the alumni dance the same night at Lake Shore Country Club. It marked the renewal of an active alumni association . . . **Robert E. Moran,** of the **Marian College** speech and drama department, is director of "A Trip to Chinatown," the summer production of the Showboat Majestic, anchored at Jeffersonville on the Ohio River. In addition to directing, Moran is serving as master of ceremonies for a variety show on board. Showboat Majestic is sponsored by Indiana University Theatre. Show time is 8 p.m. Thursdays through Sundays, continuing to August 29 . . . **Helen Zapp,** producer of the Prologue Players, who make their home at 1941 E. Hanna Ave., Indianapolis, reports that the resident company of players includes: **Lawrence Bowman,** of **Little Flower parish, Sharon Rathz, St. Roch's; James Keating** and **Jane Keating, St. Christopher's; John Leonard, St. Bernadette's; Kethy Metier, St. Lawrence;** and **Jon Ramsey, St. Joan of Arc.** "Solid Gold Cadillac" is the current offering, seen through Sunday evening . . . The 1950 class of **St. Agnes Academy** held their 15th reunion recently in Indianapolis . . . **Schulte High School,** Terre Haute, will inaugurate a speed reading course next fall, according to **Father Joseph V. Beechem,** principal . . . **William Dorsett,** purchasing agent for St. Anthony's Hospital, Terre Haute, will attend an institute on hospital purchasing during July in Roanoke, Va. . . . **James Roth,** a recent graduate of **Marian College,** has received a scholarship from the Indiana Mental Health Association for graduate work in the Indiana University School of Social Service . . . Marian College seniors preesnted the college with a 40-foot flag pole as a parting gesture.



ST. PATRICK'S CENTENNIAL—St. Patrick's Church, Indianapolis, above, will be the scene of the parish centennial observance Sunday, June 27. Archbishop Schulte will preside during a Solemn Mass of Thanksgiving at 5 p.m. in the parish church. Msgr. James P. Galvin, pastor, will be celebrant. (Staff photo)

NOT COUNCIL MATTER

Birth control issue seen up to the Pontiff

MILWAUKEE—When the Church acts in the continuing birth control issue, Pope Paul VI, himself, and not the Second Vatican Council, will make the pronouncement.

This is the thought of Dr. John R. Cavanagh, Washington, D.C., psychiatrist who is a member of the special papal commission studying the problem. He added the observation that the pronouncement more likely will be conservative rather than radical.

"I do not expect anything startling. As an individual I think the pronouncement will be more along conservative lines," said Dr. Cavanagh, who visited the Bruce Publishing Co., here in connection with the release of his latest book, "The Popes, The Pill and The People."

"I believe that at the end of June, 1964, Pope Paul took the matter out of the council and left it up to himself when he pronounced the appointment of a commissoin to study birth control in depth. And unless there is a change in the Pope's policy this certainly will be true, and there will be no council pronouncement," Dr. Cavanagh added.

HE REFERRED to Pope Paul's announcement last year that the Church is in the process of a major re-evaluation of the question of birth control. At the same time the Pope stated that for the present, at least, the pronouncements on the question by Pope Pius XII must be considered valid and binding for all Catholics.

Dr. Cavanagh said as a commisison member he is sworn to secrecy and not free to speak about commission meetings, the latest of which were held for four days in March.

"As a member of the commission," he explained, "I have no opinion in respect to its reported eoffect on the Pope. As an individual I have given it a great deal of thought and I would find it difficult to know which particular part of Church teaching could be changed.

"The whole problem which we've always felt so well understood really isn't. When one begins to study in depth, one discovers many commonly used terms upon which medical people and theologians disagree," Dr. Cavanagh said.

DISCUSSING a news report that the commission had reached its decision, that Pope Paul would make an announcement on Sept. 14 when the council reopens, and that the pill would be approved beginning next March, Dr. Cavanagh emphasized:

"As a member of the commission, I can assure you that we still have the matter under consideration. I'm quite sure the commission has not come to this conclusion, and I'm confident this information is incorrect."

He expressed the hope that an "early and final opinion" will come from the Pope because of the anxiety it has created not only in the United States but throughout the world.

Ecumenism

(Continued from page 1)

rundown on non-Catholic participation in Catholic liturgical ceremonies:

● **Baptism and Confirmation:** "From the nature of the office of sponsor Christians of other communions may not be invited to act as sponsors at Baptism and Confirmation . . . The sponsor stands as guarantor of the faith of the candidate he presents. A Christian not of our communion cannot be asked to assume this role."

● **Holy Eucharist:** The Eucharist is both "sign" and "cause" of the unity of the Church. "The restoration of Eucharistic Communion is the goal of our ecumenical effort," but in the present state of disunity, "intercommunion with Christians of other denominations should not be permitted." When other Christians are present at Mass, they may be invited to join in the prayers and hymns, but non-Catholic clergymen should not be asked to preach.

● **Holy Orders:** "In the conferral of Holy Orders Christians of other denominations must not be invited to take leading roles. For reasons of friendship or courtesy, however, they may be invited to be present."

● **Matrimony:** "Christians of other churches may be admitted as witnesses and attendants. . . . It is not recommended that clergymen of other communions be invited to take an active role in the ceremony."

● **Funerals:** "It is recommended that, when requested by the family of the deceased, priests be permitted to conduct funeral services and to lead prayers at wakes for those not of our Church."

TURNING to the participation of Catholics in the liturgy of other denominations, the document says Catholics "may attend official services of other churches which have special civic or social significance, especially weddings and funerals."

It says Catholics may not act as sponsors at the conferral of Baptism or Confirmation in non-Catholic churches and may not participate in the Eucharistic services of other churches, although they may be present.

Priests may not preach at non-Catholic Eucharistic celebrations, the document adds. Catholis may not take an active role in other Christian ordinations. Catholics may, however, serve as witnesses at marriages in other Christian churches.

A separate section of the document is devoted to the question of "communicatio in sacris" and relations with the Eastern Orthodox Church. It quotes a section of the ecumenism decree declaring that "some worship in common" between Catholics and Orthodox is "not merely possible but is encouraged."

Describing this as "a matter of the utmost declicacy," the bishops' commission endorses consultation with Orthodox leaders.

IN CONCLUSION, the document says the members of the bishops' commission regard the vision of Church unity as a "mystery."

It says they "share a conviction that Catholic participation in ecumenism must move beyond dialogue, programs of education, and cooperation in social matters to 'spiritual ecumenism.' "

In this connection it recommends observance of the annual Week of Prayer for Christian Unity and similar events and expresses hope that they will be "extended and intensified in our churches."

"While the Pilgrim Church awaits the return of the risen Christ and the final consummation of all things in Him," it adds, "the Eucharist remains the great sign and cause of the mysterious unity of the Church, and it is hoped that the Holy Sacrifice will be offered frequently for the cause of Christian unity."

SUMMER PREVIEW—A familiar sight at the summer session of St. Mary-of-the-Woods College is that of hundreds of Sisters leaving the campus auditorium after a general assembly. This year the group will number almost 700 "Sister students."

Providence Sisters open summer session

ST. MARY-OF-THE-WOODS, Ind.—Today, June 25, is "Homecoming" for hundreds of Sisters of Providence returning to St. Mary-of-the-Woods.

Of almost 900 Sisters who will be at the motherhouse for the summer, 656 have pre-registered for classes at the summer session of St. Mary-of-the-Woods College.

Off campus, 209 other Sisters of Providence will be attending workshops or doing graduate study at 43 colleges and universities throughout the country, from California to Vermont, and from Minnesota to Tennessee. Thirty-five are doing so on grants or fellowships.

In the Woods' summer session, directed by Sister Mary Joan, S.P., director of education for the community, a 67-member faculty will teach 65 different courses in these areas: art, biology, business administration, chemistry, education, English, history, home economics, journalism, Latin, library science, mathematics, modern languages, philosophy, physics, psychology, religion, social science, sociology, speech and drama.

AT THE conservatory of music, 23 other faculty members will offer courses in theory and composition, music literature, music education, applied music, ensemble work in choral and orchestra.

Special events and activities scheduled for the session include several lectures and workshops, three lecture series, and an extensive program of educational films.

Single events include "Controversial Issues in Reading," a lecture by Dr. Leo C. Fay of Indiana University; "Laymen Speak on Vocations," a panel discussion; and a piano recital by James Birk. Workshops are planned in TV education, the primary class, piano, choral reading, and music enrichment for elementary teachers.

ROBERT J. Jasany, national English (high school) consultant for Harcourt, Brace & World Publishers, Inc., will give three lectures on literature, composition, and linguistics, July 6-7. Msgr. John J. Egan, director of the Office of Urban Affairs for the archdiocese of Chicago, will give two talks, July 27, on "The City and the Church," and "The Involvement of Religious in Urban Problems."

A continuing program, throughout the summer, of lectures, discussion groups, and a summarizing panel, will consider in depth "The Contemporary Religious Woman," as one of character, culture, and courtesy. These three aspects will be initially presented in lectures by Sister Eleanor Mary, Sister Cecilia Clare, and Sister Ann Patrick, respectively.

The summer session will end with Commencement exercises Aug. 6.

THE CHURCH AND THE WORLD

New encyclical?—Diocese fights racism

The Vatican

♦ Reports that Pope Paul VI is preparing an encyclical to commemorate the seventh centenary of the birth of the Italian poet Dante have been termed "well founded," by a Vatican official. While it is unusual for popes to issue encyclicals on literary personages, Pope Paul would be imitating Pope Bene dict XV who in 1921 issued the encyclical, In Praeclara Summorum, which commemorated the sixth centenary of Dante's death.

♦ Pope Paul will receive Chile's President Eduardo Frei in audience on July 6. Frei, a Catholic and Liberal reformer, is a member of the Christian Democratic party. Since assuming the presidency, he has tried to carry out a program to cure his country's social ills, advocating tax reform, land reform, education, urban renewal and government reorganization.

♦ Pope Paul attended an evening concert of modern religious music in what was described officially as a move to give an impetus and honor to modern composers. The program consisted of symphonic and choral selections from the works of Jan Sibelius, G. Francesco Malipiero, Darius Milhaud and Igor Stravinsky. The composers, except for Sibelius, the late Finnish composer, were present.

At home

♦ CINCINNATI—Reform rabbis of the U.S. and Canada reiterated oppostion to tax-paid bus rides and textbooks for parochial and private school children. They also expressed "grave concern" that the new federal aid to education bill "may seriously breach the wall of separation between Church and State" at the 76th annual convention of the Central Conference of American Rabbis here.

♦ KANSAS CITY, Mo.—A suit was filed here in Jackson County Circuit Court alleging violation of the constitutional provision of separation of church and state in connection with participation of the Kansas City-St. Joseph Diocese in "Operation Head Start." The project, a pre-school program for poor children, is part of the government's war on poverty, initiated by the government and administered locally. Three parochial schools here will participate in the program.

♦ MADISON, Wis. — Both house of the Wisconsin legislature have approve da proposed constitutional amendment to permit use of public funds to transport students to nonpublic schools. If approved again in the legislature's 1967 session, the amendment will be submited for a referendum vote, under Wisconsin's constitutional amending process.

♦ PATTERSON, N.J.—A nondiscrimination clause will be written into all building contracts of the diocese of Paterson, Bishop James J. Navagh has ordered. Among the first projects covered by the order is the construction of the new diocesan minor seminary, in Wayne. The clause forbids contractors to discriminate against employees or applicants for employment because of race, creed, color or national origin. Contractors are also asked to include the provisions of the clause in all their subcontracts and purchase orders.

Abroad

BOGOTA, Colombia—Catholicism in Latin America is not ready to enter ecumenical discussions with Protestantism, according to a university professor regarded as an expert on Latin American Protestantism. Father Prudencio Damboriena, S.J., stated that such discussions have begun "an atmosphere of almost universal confusion" has resulted. He contends that any programs now set up for the laity should aim first at preserving the faith of Catholics, and only secondarily at initiating talks with Protestants.

♦ SANTO DOMINGO—The Holy See has enjoined the Dominican clergy to obey their bishops and to unite in the present crisis. The Holy See has sent a long cable signed by Cardinal Amleto Cicognani, papal secretary of state, calling all priests and Religious to greater unity among themselves and obedience to the hierarchy, even though, by so doing, they must in the common interest give up expressing individual opinions.

♦ MEXICO CITY — An agreement has been drawn up whereby the government of Cuba will exempt all Catholic seminarians from the military draft, it has been learned here. No other religious or secular group has been exempted from the draft which requires all young men to serve two years in the armed forces. There are about 100 students now attending two seminaries located in Havana and Santiago de Cuba.

♦ RIO DE JANEIRO—Brazil's bishops are seeking ways to adjust their dioceses as quickly and fully as possible to the image of the Church given by the Second Vatican Council. The Central Committee of the National Conference of the Bishops of Brazil met here to vote on a preliminary assembly of Brazilian bishops during the final session of Vatican II. Though the plan has not been made public, a communique stated that it is in line with the best modern techniques and is intended to be executed within four years.

♦ BUDAPEST — This city's more than one million Catholics have a new administrative official with the appointment of Abbot Laszlo Semptey, 56, as administrative vicar of Budapest. The city is a part of the Esztergom archdiocese, headed by Cardinal Joszef Mindszenty, who has been in asylum in the American Legation here since 1956.

♦ FRIBOURG, Switzerland—In an effort to stimulate concern for the missions among the laity, Bishop Francois Charriere has directed that all missionary promotion and fund raising in his diocese of Lausanne, Geneva and Fribourg will be entrusted to laymen. He said all spending in his diocese should be done in light of mission needs. He directed that permanent liaison be established to keep parishes and Church groups informed of missionary activities.

♦ LONDON — Cardinal Josef Beran of Prague, Czechoslovakia, will be invited to visit England early next year, it has been stated by official Church sources. The 76-year-old prelate left his communist-ruled country last February when he was raised to the rank of cardinal.

♦ The Catholic hierarchy of England and Wales will ask for confirmation in Rome of translations of the preface of the Mass in English as soon as they are completed, the head of the bishops' liturgy commission announced here. Bishop George Dwyer of Leeds said however that the changeover from the Latin preface might take "some time," as the bishops want to be certain that the present arrangements for English in the Mass are "running smoothly."

♦ The British government has revised somewhat its plans for a drastic shakeup of secondary education after talks with Catholic, Anglican and Free Church leaders. The new government's plans for "comprehensive" schooling, were due to be published in final form in late June, but further talks with the Church representatives were expected before publication.

♦ ATHENS—Ethnos, an Athens daily, reported here that the Holy Synod of the Orthodox Church in Greece opposes acceptance of an invitation to send delegate-observers to the final session of the Second Vatican Council. It attributed the stand to the leadership of Archbishop Chrysostomos of Athens and All Greece, who has frequently spoken out against relations with the Roman Catholic Church.

♦ ARUSHA, Tanzania—The executive committee of the Lutheran World Federation voiced its unanimous support at its meeting here for projected discussions with representatives of the Roman Catholic Church.

Election held

INDIANAPOLIS — Thomas Eyler is the newly installed Grand Knight of St. Joseph's Council 5290, Knights of Columbus. Other new officers are James R. McGraw, Deputy Grand Knight; Charles O'Donnell, Chancellor; Kenneth White, Recorder; Howard Crafton, Treasurer; Lewis Melton, Advocate, and Floyd Heiden, Warden.

Elected

INDIANAPOLIS — Robert Johnson was recently named Grand Knight of the Holy Family Council 3682, Knights of Columbus. Other new officers include Bernard Regula, Deputy Grand Knight; Richard Rhoades, Chancellor; Bernard Robertson, Treasurer; Edward Zalakar, Recorder; Francis Maluck, Warden and Lawrence Reinhard, Advocate. Father Edward McLaughlin is Chaplain.

Rev. J. O'Connell, Holy Cross Father, dies at Notre Dame

NOTRE DAME, Ind.—Father John P. O'Connell, C.S.C., a native of Indianapolis, a veteran member of the Holy Cross Fathers Mission Band and a former University of Notre Dame faculty member, died Monday, June 21, in Holy Cross House on the campus where he was being treated for a heart condition. He was 59.

Funeral services were held at Sacred Heart Church here on Thursday, June 24. Interment was in the community cemetery.

Father O'Connell entered the novitiate of the Congregation of Holy Cross on July 1, 1925 and made his final profession, July 2, 1930. He was ordained to the priesthood June 24, 1934, in Sacred Heart Church here. He was a 1930 Notre Dame graduate and held the degree of Master of Science in Social Work from Catholic University.

Father O'Connell had been a member of the Holy Cross Fathers Mission Band, with headquarters at Notre Dame, from 1952 to 1964. He was chaplain at Cathedral High School in Indianapolis from 1943 to 1945 and was stationed at Holy Cross Church in Indianapolis from 1945 to 1946.

He is survived by two sisters-in-law, Mrs. Thomas J. O'Connell and Mrs. Edward O'Connell, both of Indianapolis.

Calendar

FRIDAY, JUNE 25

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

SATURDAY, JUNE 26

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

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

SUNDAY, JUNE 27

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

Teacher

(Continued from page 1)

school teacher, a member of St. Roch's parish and the mother of four adopted children; Frank James, pharmacist, a member of St. Rita's parish and the father of two children; and Lawrence Moran, insurance firm executive, a member of Our Lady of Lourdes parish and the father of four children.

According to Msgr. Galvin, the board will have the responsibility of making policy decisions regarding teaching personnel and to recommend the distribution of lay and Religious teachers according to parish needs.

Outlook for council

(Continued from page 1)

trying to discuss again the basic original message of Jesus and the apostles. After 2,000 years of Christendom and Christian theology, it is very hard to get back to it. But we must find this message and explain it, not in the sense of theological archaelogy, but in interpreting it to the present-day world.

Q. You yourself have been typed as an avant-garde revolutionary. Do you see yourself in this role?

A. Well, I do not want to be an angry young man. That may be interesting in literature but not in theology. I would certainly like to be in the vanguard, not like a field marshal leading an army but more like a pioneer or a scout helping in the march of the people of God.

The work of the theologian is to help the people of God to find the way. He must go ahead. If he stays in the middle he is only repeating what others are saying. What we need today are theologians who are pioneers. Maybe some theologians go too far, but generally they don't go far enough.

The difference between a pioneer and an extremist is that the extremist is concerned only about himself, not about the mass of the people of God. The pioneer takes care to keep in contact with the people, trying not just to find a way for them to go, but to find a way that everyone can follow.

Q. There are reports that the ecumenical movement in Europe is slowing down. Is there need for a dramatic new impetus? Or is this the time for theological confrontation of experts?

A. Certainly ecumenism has not stopped. The advance in Europe is perhaps less sensational than it was, and this is good because it is giving countries like England and the U.S. a chance to catch up.

Indeed, in some respects, America is now ahead of Europe ecumenically and progress is faster. I think they have passed us, especially in common prayer and common worship, when this is really possible, and they have much more theological dialogue than we have today.

Q. Is this theological confrontation helpful?

A. Yes. After the early enthusiasm we now need more contemplation, more reflection and more theological discussion. I hope the fourth session of the council will settle some important questions in this field, like that of mixed marriages, which affects several hundred thousand people in Europe.

Q. With the council approaching its final session, are you optimistic about the prospects or dejected?

A. Well, I always try to be realistic. We must face the fact that in some respects the third session was not a great success because certain behind-the-scenes maneuvers prevented the council from making its own decisions. I hope the fourth session will enable the council to decide for itself questions like religious liberty and the Jews. These are the most important matters and it would be very bad if there are any more maneuvering concerning them. More harm has been done on the Jewish question than on any other, and we must correct our mistakes on it.

Q. Are you referring to the traditional imputation of deicide against the Jews or to the Nazi persecution?

A. Well, I think the two are related. The Nazi crimes were, of course, the most obvious manifestation but they could not have happened had there not been centuries of anti Semitism supported by religious arguments about deicide.

Q. You have written that the greatest obstacle to the council's success is a fundamental antagonism, not between a minority and a majority in the council, but between the council and a group of the Curia. Do you think this may be an over-simplification?

A. It is no over-simplification. This opposition is the main behind-the-scenes obstacle in the

(Continued on page 10)

Swiss charity

BERN, Switzerland — The Catholics of Switzerland donated $1.8 million to the fourth annual Lenten collection.

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.

Head Start

Now that summer is here, one of the most constructive and far-reaching projects of the U.S. Office of Economic Opportunity is ready to get under way.

This is Operation Head Start, a pre-school guidance program for deprived children from poverty-stricken families who have not had a decent chance to prepare for the big, big first step in getting an education.

Around the nation some 600,000 youngsters, mostly ages 4 to 6, will benefit this summer from the program at a cost of $83.7 million to the federal government. In many cities Catholic schools will have a prominent role in the program.

In the Indianapolis area about 1,000 tots will get pre-school training, beginning Monday, at 25 centers. The three-hours-a-day, five-days-a-week sessions will last through August 20.

Holy Angels parochial school was to have been a part of Head Start in Indianapolis, but withdrew because of a geographical overlap with a public school center. However, Holy Angels will conduct a pre-school program of its own for about 60 children this summer.

Next autumn a non-profit corporation, Indianapolis Pre-School, Inc., will begin operating at 20 centers with federal money on a 90-10 matching basis. It will serve 3 and 4-year-olds in disadvantaged socio-economic areas. Parochial schools will take part in the program as far as classroom space permits.

Like other phases of the War on Poverty, Operation Head Start has suffered from faulty planning, changes in signals, duplication of efforts, and plain political shenanigans.

This has given nickel nursers, do-nothing second-guessers, and reactionary extremists opportunities to tar the whole pre-school concept as a boondoggle, a patronage pie counter, and an invasion of states' rights.

But has any war, or any battle, been perfectly managed? Has any daring innovation in government not suffered growing pains? Indeed, has anything ever been done on the grand scale, in private or public endeavors, without a lot of mistakes preceding ultimate success?

The basic idea of Head Start is sound and in the finest spirit of American idealism. It is to prepare underprivileged youngsters so that they will stand a chance of making a go of school and will not become inheritors of poverty's curse.

Head Start also is the greatest voluntary effort in peacetime this country ever has known. In addition to government expenditures, the monetary value of donated services and equipment is estimated at $90 million.

This preview of the world of education, as well as medical examinations and treatment, has enlisted 100,000 full-time volunteer workers; 4,000 part-time volunteers, and the free services of 50,000 medical experts and other professionals, including educators, social workers, businessmen and labor leaders.

Certainly the program, as it evolves, will be open to constructive criticism. But let us beware of chronic "aginners" who have opposed every social advance this country's government has ever made—from the Emancipation Proclamation and the anti-trust laws down to Social Security and the Civil Rights Act.

We are confident that in due course the bright hopes now held out for early childhood education eventually will be fulfilled.

●

How it's done

What this country needs in addition to a good 5-cent bus fare for school kids is a survey which makes the executive suite sound like fun.

Every study of corporative promotional practices we have read in recent years gives managerial success all the attractiveness of a 100-mile forced march at night through the Mekong Delta.

In example, take an article in an old issue of the magazine "Nation's Business" which we dug out of our will-read-when-I-get-time stack.

It was written by Reed M. Powell, director of the Executive Vertical Mobility Research Program at the Graduate School of Business Administration, University of California at Los Angeles.

We hope we didn't lose you on that sharp turn because Powell and his associates have made an earnest three-year study of why business executives get promoted. So he isn't just horsing around.

But his findings are enough to turn many good American boys bent upon corporative careers into unreconstructionable beachcombers or hill-billy guitarists.

So you want to be president or executive vice-president of a big corporation, son?

Reed Powell's extensive interviews with top-level executives disclose that ambition is the prime mover. Nothing astonishing about that, but wait.

Along with being ambitious without getting too pushy, it is well to be white, Anglo-Saxon, a Republican, tall, a good dresser and social drinker, and a participant in "non-partisan" civic activities.

But that's just a start.

"The growth-oriented members of our management try to meet the insatiable demands of the firm by not being distracted by family life . . ." one wheel was quoted as stressing.

This same theme was repeated by other successful managers. Forget the wife. You're married to the company.

Also—and Powell is saying this, not we—"the standards of morality in western society may not always be applicable to the business world."

Furthermore, the man headed for the top must toady (our word) to his superiors. He makes himself think like them, act like them, and drape himself in "appropriate status symbols."

There is more, but it is tedious stuff.

And, in the end, Powell warns, "The line between success and failure is very fine." You're almost due to become Big Banana and—wham!—suddenly you find you've been diced up for salad. Maybe you were verti-

(Continued on page 6)

A clear choice

With historic irony, two stories clacked over the news wires last week within minutes of each other.

One concerned the death of Martin Buber, one of the great Jewish philosophers of modern times. The other told of the defamation of a memorial to a Bamberg, Germany, synagogue which Hitler destroyed in 1938.

The synagogue was burned by storm troopers during the infamous "crystal night" riots in which thousands of Jewish home, shop, and synagogue windows were smashed throughout Germany. At that time Bamberg had 1,000 Jewish residents. Only 50 live there today; most of the others died in Nazi terror camps.

In 1938 Martin Buber fled Germany. Throughout his long life he espoused the belief that only through love of one another can men find their way to God. His person and his religious philosophy were esteemed by Christians as well as Jews.

This gentle man often was a center of controversy during his later years in Israel. He worked for a cessation of strife betwen Jew and Arab. He criticized the trial and execution of Adolph Eichmann, believing his heinous crimes beyond the scope of temporal punishment.

One gifted, good man can have immeasurable impact on the world. So, too, can one gifted, evil man.

But the outcome of good versus evil is eventually decided by ordinary human beings. It is their inescapable duty to recognize the difference, to cherish one and resist the other. There can be no neutral ground.

A Matter of Safety

OPINIONS

It's a privilege

To the Editor:

I have heard for the last time that parochial education is inferior.

I am an adult Catholic convert and so is my husband, and four of our five children.

We had three of our children in public schools until our eldest child was in the fourth grade. My husband and I both attended public schools so I feel that it is my obligation to instruct the Catholic parents of school-age children just how fortunate their children are.

I am tired of being told that our teachers and schools are inferior. I feel that our children and we as parents are inferior.

That is a powerful statement to make and I'm sure that some will read no further. It is a shame because they are probably the ones who would benefit most by this letter.

I have worked for 11 years now in both parochial and public school systems. The problems are basically the same in every school which one would care to enter.

There are good and bad teachers in both parochial and public schools.

The degrees which a teacher may hold do not guarantee that he will be a good teacher. Nor does the lack of the degree create an inferior teacher.

These people must be dedicated to their profession. I know of no one more dedicated to the profession of teaching than those who have taken their vows, to serve God in the best way they know how, to the teaching of our children.

I feel that we have failed as parents (and I include myself as I've become disturbed at times) to instill in our children the privilege which they have been given by a Catholic education.

I feel that the children have taken all of this for granted. They do not realize the financial obligation which has burdened the parents. I don't care how much money a family has, there is still that financial responsibility. I am sure if that money were not given to their education; it could be put to use in some other place.

I feel that a Catholic education is something which should be regarded as strictly a privilege, and if a child is disrespectful or refuses to apply himself, then he should not be given the privilege of a Catholic education until he can prove himself worthy.

I know what some of you are saying. The teachers are not qualified, or too strict, or they don't have enough patience.

Not every child is an accelerated student; in fact, there are really few. Not every child can have the halo polished all the time. If you have an average or even a below-average child, be glad and accept that child for what he is. Don't blame the teachers or the schools when it really isn't their fault. God gave you that little guy for a reason and he'll find his niche some place in this world.

The public schools are in an experimental stage, too. Catholic education cannot compete in the broad fields into which the public school system delves. The Catholic school system always has learning, which is the most important in elementary education. Your child can branch out in the field of his choice when he goes into high school or college. Without a good sound math or reading program, he will not be able to do this. This is what is important. If your child cannot read or comprehend what he has read, then how could he possibly do well in a foreign language, or in science. (Too much season often spoils the stew.)

Catholic education is a privilege. Your child will get out of his education what he has applied. Respect is in order in both parochial and public schools. Lastly and most important he should realize that God has blessed him and he, too is serving God as a thoughtful and good student.

Patty Dick

Indianapolis

Tribute

To the Editor:

As a pupil of the Sisters of Providence, a former teacher in their college, and a co-worker in the field of Catholic education, I would like to express publicly my congratulations to Mother Rose Angela on the occasion of her receiving the honorary degree of Doctor of Arts.

Anyone who is even casually acquainted with the Catholic Church in this state, fully knows the importance of the work done by the Sisters of Providence since Mother Theodore came to this country in 1840.

Each of her successors in office has continued to improve Catholic education. I feel that Mother Rose Angela ranks very high in her successful efforts to amplify and update Catholic education in our Archdiocese.

Congratulations to you, Mother Rose Angela, and to your community.

Msgr. Joseph D. Brokhage
Rector
Latin School of Indianapolis

YOUR WORLD AND MINE

East Africa rebuffs China's Chou En-lai

By GARY MacEOIN

Chinese Communist Premier Chou En-lai has suffered what is generally considered a disastrous loss of face in East Africa. He had planned a triumphant tour through half a dozen countries of that region, to culminate in an appearance at the Asian - African conference in Algiers at the end of this month. Instead after what Western observers have described as a "lukewarm" reception in Tanzania, Chou has cancelled the rest of the program and flown home in confusion.

The reason for the abrupt cancellation is believed to be the refusal of the other countries to give him red-carpet treatment and to support his campaign to prevent the seating of the Soviet Union as a member of the Algiers conference. The Chinese argument is that Russia, although its territory in Asia is much bigger than the whole of China, is not an Asian nation.

We can derive little comfort from the refusal of the African nations to become involved in this war of the Communist giants. At most it shows that the peace-mongering Russians have not lost out to the war-mongering Chinese. What may be more useful is to consider where President Julius Nyerere of Tanzania, the one African head of state who actually received Chou, stands in the whole matter. Has he, from our point of view, gone clearly over to the other side?

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I think an affirmative answer to that question would be very premature. The power of balance in Tanzania is an extremely delicate one, and everything that Nyerere says and does must be interpreted within the framework of what for him is possible, that is to say, the art of politics.

Nyerere's welcome to Chou this month was dictated by Chou's own welcome to Nyerere in Peking a few months ago. But why did Nyerere go to Peking? To answer that question, one must recall what happened in East Africa early last year. First of all, an army revolt demonstrated the weakness of government in Zanzibar, Tanganyika, Kenya and Uganda. Only the statesmanlike decision of Nyerere and the other leaders to call in British aid forestalled another Congo. Then, when Zanzibar seemed set to become an African Cuba, Nyerere pulled the rug out from under the Communists by effecting the union of Zanzibar and Tanganyika as the Republic of Tanzania, with himself as its head.

What must be remembered is that Nyerere is no dictator. He can retain power in an extremely unstable situation only by retaining the support of many volatile forces. His greatest strength is his personal popularity, but unlettered people are easily swayed and easily deceived. Many friends feared he would not recover from the humiliation of having to call English soldiers back to restore order last year. It is an experience he could not afford to repeat.

Communist penetration of Zanzibar had gone a long way before the union, and Nyerere is in no position to challenge directly the Communists in high places. It is logical instead for him to play off the factions within the Communists, to play no favorites between the supporters of Russia and those of China.

What is clear is that when he visited China, he sedulously avoided any word or act that would place him in the Communist camp. On his return, he praised highly the simplicity of life of the Chinese and held it up as an example for his own people. The Tanganyikans were not slow to read into his words a veiled criticism of the Chinese diplomats and technicians in Tanzania, whose automobiles and big homes are far more "plutocratic" than those of their American counterparts.

Last year I spent several weeks in Tanganyika, traveling extensively in this big country. From discussions with President Nyerere and his associates, I came away with the conviction that one of their major issues with the West is our unconcern for the sufferings of black Africans and white-controlled South Africa, Rhodesia, Angola and Mozambique. They are giving out of their poverty to the victims, while we defend the wrongdoers and support them with military aid and private investment.

Our governments contend that overriding considerations of world power structures compel this position. It may be so. But while it continues, we must not expect kind words from any African politician with a sense of self-preservation.

● QUESTION BOX

Finds the 'new' Mass difficult

By MSGR. J. D. CONWAY

Q. My heart went out to the mother of six who finds the "new" Mass so difficult. I am now expecting my eighth child in ten years; so I understand the frustration. For weeks I came home from church crying, for my one hour of solace and meditation was gone.

I thought I would never again feel at ease with the Mass. I could no longer follow each action, nor did I know the hymns. But I persevered, knowing that the Holy Spirit was guiding these changes.

Perhaps our pastor, with his understanding, had much to do with it. Perhaps my school children, coming home joyfully singing the hymns (and teaching me in the process) were a factor. But whatever the encouragement, the fact remains: I have grown to love the Mass with a zeal never attained in my former hour of meditation. Once again I can follow the Mass; I know when to stand or kneel, and when to speak. Now the Mass seems far too short, and my daughters and I always linger until everyone has left the church. I realize now that my mind used to wander while following the Latin.

Although my voice is poor, to join with my children singing joyfully in praise of God has become one of my happiest moments. (It helps to know the words and the melody.)

I pray that this mother and the many others who are so frustrated will come soon to know and love the "new" Mass also. It really isn't changed at all, except that now you understand and participate.

Perhaps other parochial school children can help their parents as mine have, with their daily Mass attendance and their greater adaptability. My six-year-old admonished me after Mass a few weeks ago, "Mother, you shouldn't say 'Amen' anymore after the 'Our Father'."

I wanted to let you know that as one at first reluctant to change, I now exult at the anticipation of attending Mass.

A. You are living proof of my frequent plea that patience, perseverance and understanding will cure the ills resulting from change. It is essential, of course, to understand, as you do, that the Holy Spirit remains in charge of the Church and is guiding the changes.

Pope Paul VI recently summed up reasons for the changes: "Before it was enough to assist; now we must participate in the Mass. Before it was enough to be present; now attention and action are required. Before one could drowse or even chat; now no more of that; we must listen and pray."

The "new" Mass means much more to me when I say it; and I have ample evidence that it means much more to those who join with me in offering it.

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Q. My own boss recently put a barb to me. He presented for my "information" a small, purple pamphlet with gold lettering (it must have cost plenty to print) a reprint of an edict of Pope Leo XIII lambasting the Freemasons as being godless, communistic, etc., etc. Of course this was rebutted by a Mr. Pike, a dignitary with the Freemasons.

My boss was aghast at this nearly-100-year-old edict. He knows his fellow Masons to be God-fearing, good men. He says if the Catholics mean all they say about world brotherhood and love of fellow man, why have they not rescinded this lying, hate-mongering paper.

I cannot answer him. I am not Catholic. But my husband and children are Catholic, and a slight against Catholics is a slight against my family and therefore against me. My own feeling is that someone went to a lot of trouble and expense to dredge up an old document, just to have the opportunity of fostering his old hate campaign.

A. Your own feeling is entirely correct. We will never achieve harmony in the modern world while we continue to re-fight the battles of the past. Pope Leo XIII wrote at least five documents condemning the Masons in the years 1884-1902. Probably the one in the book presented by your boss is the encyclical which the Pope wrote in 1884, Humanis genus. The Mr. Pike to whom you refer was an outstanding historian of Masonry during that period.

I have never read either Humanis genus or Mr. Pike's rebuttal of its charges. Pope Leo wrote that the purpose of Freemasonry was "the overthrow of the whole religious, political, and social order based on Christian institutions and the establishment of a new state of things according to their own ideas and based in its principles and laws on pure Naturalism." Similar statements had been made by at least six popes before him, beginning with Clement XII in 1738, about 20 years after Masonry was established. Between 1846 and 1873 Pope Pius IX issued six condemnations, three of them encyclicals.

It would be ridiculous to assume that the Church's opposition to Masonry was unilateral or unprovoked. A deadly enmity existed between two opposing philosophies, two sets of institutionalized attitudes towards religion, liberty, revolution and government. And these opposing attitudes were frequently expressed in activities and propaganda.

Much of this enmity is past and should be finished. When we begin our dialogue with the Masons we should start with the present, find out what we have in common, the points on which we really differ, and the means of achieving harmony and cooperation between us. Then we can study our ancient conflicts as a matter of history, learning from them forgiveness for the present and tolerance for the future.

There seems to be no present reason why Catholics and Masons should be enemies, at least in the United States. We live together as friends and neighbors, form business partnerships and marital unions, work together on civic and political projects. Ancient feuds should be pardoned.

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Q. I read your answer to the question on why girls can't be Mass servers. I have some information which might throw some light onto the matter. My grandfather said that it was tried once to have girl Mass servers, but that it didn't work out, because at the Kyrie they wouldn't let the priest have the last word.

A. Lord have mercy!

LI'L SISTERS By Bill O'Malley

● *THE YARDSTICK*

The council and conscientious objectors

By MSGR. GEORGE HIGGINS

The Cardinal Archbishop of Florence, Ermenegildo Florit, warned in a recent letter to his clergy that acceptance of the concept of conscientious objection to military service could lead to anarchy. He said it was deplorable for priests to speak out in favor of conscientious objection.

"Leaving to God the judging of the intentions," he added, "it can be too easily shown how wild statements and extreme verbal declarations of certain open letters, of ill-considered communications, of ill-advised interviews, can be immediately used by rightist and leftist press organs for sensational effects and in the service of goals that are not upright or clear."

The cardinal holds to the principle that the individual citizen cannot be a competent judge since it is practically impossible, in his opinion, for an individual to evaluate the morality of the orders he receives. He says that there is a presumption of right in favor of the state authority, even if the state does not recognize the principle of conscientious objection.

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Arguing that to maintain the contrary would be to make the laws of the state "dependent on the subjective opinion of individuals," which could lead to anarchy, he said it would be quite licit for individuals to present to their parliament a new draft law "equal to the development of the individual and the collective conscience."

It would appear that the cardinal's letter was directed at certain priests of his own archdiocese, notably Don Milani, who recently caused a sensation by writing in the communist-sponsored magazine, Rinascita, an open letter in support of conscientious objection, and Father Ernesto Balducci, who, back in 1963, supported a Catholic Action member who refused on grounds of conscience to serve in the Italian army. The objector was sentenced to six month's military imprisonment, as Italian law makes no allowance for conscientious objection.

It would be improper, not to say foolhardy, for an outsider to comment on the highly explosive political situation in Italy. For all I know, Italy's refusal to exempt conscientious objectors from military service may be justifiable under present conditions. In any event, that's a matter which obviously must be left to the prudent judgment of the Italian electorate.

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On the other hand, it must be said that the principle of conscientious objection is not only basically sound but, given the nature of modern warfare and the inevitable power of modern governments, ought to be defended more vigorously today than ever before in human history. It is understood, of course, that the application of the principle may have to vary temporarily from one country to another.

We can be proud of the fact that in our own country the principle of conscientious objection has long since been written into law. No one would pretend, of course, that the law is easy to administer, but surely it cannot be said to have led to anarchy or to anything even remotely resembling anarchy. Moreover it should be noted that the law enjoys the support of all the major religious groups in the United States. The same thing is true of a number of other countries.

Cardinal Florit's letter makes the point that "from the theological and moral point of view nothing authoritative on the matter (of conscientious objection) has been laid down by the teaching authority of the Church." True enough, but many Catholics in various parts of the world are earnestly hoping and praying for a clear-cut statement on the issue in Vatican II's forthcoming Schema 13, which will deal with the role of the church in the modern world.

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The London "Tablet," for example, recently published a balanced editorial entitled "A Right of Conscience" which respectfully calls upon the Council to recognize the right of conscientious objection on the part of its citizens or subjects. The editors of the "Tablet" realistically grant that "where such rights are recognized enemy propaganda will seek to turn it to account, as the communists sought with much effect to undermine the French war effort in the months preceding the French collapse of 1940." Nevertheless they think that the issue ought to be met head-on by the council.

"Wars," they point out, "are seldom clear-cut or without a colourable case for each side, and even aggressors generally claim that they are merely rectifying some previous and long-endured injustice. If the Church has in the past leant her influence rather heavily on the side of governments, and discouraged the individual who has withheld the service demanded, the reasons are plain enough. All the same, in an age in which constitutional safeguards can so easily and suddenly disappear, and tyrannies can arise, the more opinion can be fortified in the direction of respecting the individual conscience, the better it will be for the twentieth-century political man."

A distinguished Dutch Catholic scholar, Dr. de Valk, has addressed a similar appeal to the council in an article entitled "Modern Thought On Armaments, War and Peace," published by the Dutch documentation service which was established several years ago to provide background material on the matters being considered by the Council.

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"On yet another level," says Dr. de Valk at the conclusion of this article, "a word may eventually be expected of the Church, i.e., that she will make an appeal to the governments to make it possible for those subjects who conscientiously object to fulfilling military service to be exempted and to offer them the possibility of discharging their duties to their fatherland in another way. The lack of such a ruling precisely in the so-called 'Catholic' countries demonstrates a powerful lack of respect for the personal conscientious decision of an increasing number of young men."

There is no way of telling at the present time whether the council will address itself to this problem next fall in Schema 13, but I, for one, join with Dr. de Valk and the editors of the "Tablet" in expressing the hope that it will.

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● *WHAT OF THE DAY*

Praises Tavard book

By REV. JOHN DORAN

It's always interesting to read books written by people whom you know. One can see so much of the author in the book.

This spring, while attending a Board of Directors meeting of the Spiritual Life Institute of America, I had the opportunity of coming to know Father George Tavard. Last week I finished reading his new book, "The Church Tomorrow."

Father Tavard sees in this book the ending of two ages in the Church and the beginning of a new one. He sees the end of what he calls the sociological age, the age when the very environment in which a person was living caused him to practice his faith, or perhaps to rebel against it. He sees the breakdown of "closed systems" wherein a person is inclined to conform to a set pattern, and a consequent end of community pressure being a force to keep a person or a group Christian. This ending will need to be a beginning of personal comitment.

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Father also sees the end of the counter-reformation spirit within the Church, the days when the Church saw herself as triumphant from within, as besieged from without. He sees in this a coming diminution of the "power structure" of the church, and the building up more of the idea of the family of God in which we all serve the interests of the family. Positions of authority, and authority itself, must remain, of course, but will need to be seen and lived more as positions of service. This is the ancient secret of the Pope's title, the Servant of the Servants of God.

Father Tavard dwells at length on how the Church need not fear the term "reform," but how she will always be in need of "reforming" herself. Reform is just the adaptation which time and circumstances demand, not of the essence of a thing, but of its points of contact with human living. Father sees the Spirit of God hovering over the Church in her sacraments, her teaching of the Word of God and her influence upon the arts bringing these over more to image forth the Father.

There follows a long section of the book in which Father Tavard discusses the questions of ecumenicism, its problems, its demands from all sides, its missionary spirit. This section might be summed up in saying that the Unity for which Christ prayed must be sought after both knowingly and patiently by all of those who call themselves His followers.

Father Tavard has, it seems to me, listened well to the rumblings of the Spirit at the Vatican Council to which he has been accredited as an expert. His book on the Church Tomorrow is a good presentation of the aims of that council.

Prelate's sermon

BERLIN — Cardinal Stefan Wyszynski, Primate of Poland, preached to a crowd of 200,000 in Warsaw on the feast of Corpus Christi (June 17). He was obliged to use only a small, portable loudspeaker for his sermon, as government authorities refused him permission for equipment powerful enough to project his voice.

CHEMISTRY CONTEST WINNERS—Schulte High School, Terre Haute, was awarded first place recently in the 19th annual high school chemistry contest sponsored by the Wabash Valley Section of the American Chemical Society. Twenty schools competed. Shown above are the winning "team," including Father Joseph Beechem, principal, and Sister Thomas Mary, S.P., chemistry teacher.

Order elects

WASHINGTON—Mother Mary Regina McCabe, superior of the Monastery of the Visitation of St. Paul, Minn., has been elected president of the Second Federation of the Order of the Visitation in the U.S. She succeeds Mother Margaret Mary Sheerin, superior of the Georgetown Monastery, who has held the office since the community was federated by the Holy See in 1952.

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HE MIGHT HAVE BEEN YOUR SON
A Capuchin priest in Omager, Ethiopia, lives in a suffocating hut in a malaria-infested cemetery because of people he loves. . . . His name is Father Michael. He might have been your son, your nephew, or the boy next door. . . . "From the time I was seven I wanted to be a missionary," Father Michael tells you. "God has been good to me. These people I care for, the Cunamas, are wholesome and lovable. I'll stay with them as long as I live, I hope. They deserve to know how to read and write, how to be useful, how to save their souls." . . . You wish to yourself that you could stay in Omager to help Father Michael. He needs a church (the materials will cost only $2,600), a school ($3,200), a decent, simple rectory ($1,400). You know you'll never forget him. . . . Like to build this church (or the school, or rectory) in memory of your loved ones? If so, name it for your favorite saint. . . . At least, send something ($100, $75, $50, $25, $20, $15, $10, $5, $2, $1) to help this heroic priest help others. Your heart will be happy, believe me.

DID YOU FORGET?
Last Sunday was Father's Day. Our missionary priests will celebrate immediately the Masses you request for loved ones, living or deceased. Mass offerings purchase food and clothing, since most of our priests have no other income.

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Bishop urges changes in the religious life

ROCKFORD, Ill. — Bishop Loras T. Lane acknowledged a number of changes in religious life should be made, but warned religious communities against becoming "easy prey for achitects of the self-conceived new order."

The bishop of Rockford also spoke out against proponents "that teaching in our schools be downgraded or even abandoned." He also warned against the "rebellious spirit" prevalent in the new trends regarding authority.

"The restlessness as found generally in society today is matched by the ferment that is taking place among the people of God," Bishop Lane said at the dedication of Mount St. Francis Provincial Motherhouse of the School Sisters of St. Francis.

"AS MIGHT BE expected religious communities in these changing times become easy prey for architects of the self-conceived new order," he continued.

"There is no doubt that a number of changes should be made in religious life in the process of becoming adjusted to modern conditions, but, at the same time, the (Second Vatican) Council does not wish to see religious life so changed that its great traditions, as tested by the experience of centuries, might be undermined or even destroyed.

"IT IS WITH much dismay that we hear of those who desire that teaching in our schools be downgraded or even abandoned on the false assumption that teaching is not a true apostolic work," Bishop Lane said. "One of the great commands given by Christ was 'to go forth and teach all nations.' It is through our Catholic schools that this command is so well realized. Teaching is a basic apostolate, so basic, in fact, that without it we would have little hope of success in any other apostolate."

Discusing new trends regarding authority, the bishop said: "There are those who, contaminated by a rebellious spirit against authority, would leave all things to the individual conscience without any consideration for the means by which the conscience should be formed. Due reverence and respect for lawful authority is essential for the maintenance of just order and also for the preservation of freedom itself."

U.S. psychiatrist on Rome faculty

ROME—An American psychiatrist, Dr. Frank J. Ayd of Baltimore, is the first layman named a regular professor at Rome's Pontifical Gregorian University.

He will begin teaching classes in pastoral psychiatry and in medical-moral problems next February at the Jesuit-administered institution which specializes in the training of priests.

Dr. Ayd, 44, is the father of five sons and seven daughters. He is a graduate of Loyola College, Baltimore, and received his M.D. from the University of Maryland in 1945.

During the 1963-64 school year, Dr. Ayd lectured on mental illnesses at the Gregorian University, and is believed to be the first teacher allowed to lecture in English there. A fellow of the American Psychiatric Association, and a member of the Guild of Catholic Physicians, he pioneered in the use of tranquilizing drugs.

$5 million grant given St. Louis U.

ST. LOUIS—St. Louis University has been awarded a $5 million unrestricted challenge grant by the Ford Foundation.

As a condition of the grant, the university must raise $15 million from other private sources in the next three years. The foundation will make an initial payment of $1 million to the university in October.

St. Louis University is currently in the seventh year of its 150th Anniversary Leadership Program, trying to obtain $53,114,000 by 1968. More than $24 million has been pledged so far.

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Golf tourney set Saturday at Willowbrook

About 350 Junior CYO members are expected to tee off between 8:30 a.m. and 3 p.m. tomorrow during the eighth annual Junior CYO Golf Tournament at Willowbrook.

Competition will be divided into two age categories: freshman - sophomore and junior-senior. Those golfers who have completed their sophomore year may compete in either category but not both.

Prizes will be awarded for Boys' and Girls' individual low total for each age group. Team competition will be for teams of four boys and mixed teams of two boys and two girls. There will also be blind par medals for the less experienced golfers.

PARISH TEAMS are reminded that they must observe the general tee off time alloted for them. The parishes nearest the course, located at 4701 N. Keystone, Indianapolis, have been assigned the earlier starting times.

Adults accompanying the teams may compete, and there will be prizes for both men and women. Men and boys will play the full 18 holes, while the women and girls will play nine.

WINTER RULES are in effect for the meet; all putts must be holed out. Green fees are $1.25 for men and boys, and 75c for women and girls.

A hamburger fry will follow the tourney, with only 50c charged for "All you can eat." Awards will be given out at this time.

CADET BASEBALL CHAMPS—St. Joan of Arc's young Cadet athletes climaxed and excellent grade school sports year at CYO-Monsignor Downey Athletic Field, Indianapolis, recently by winning the championship of the Cadet Spring Baseball League. The new champions downed their arch-rivals from St. Pius X, 4-2, in the championship game. St. Joan of Arc also won the Division One title during regular season play, beating St. Monica in a play-off for the crown. The baseball title gave the Northsiders three major championships in one year, since the Cadet Football and Basketball championship trophies were added to the parish trophy case earlier. Shown with the boys are Head Coach Ray Bosso (third from right, back row), and Assistant Coach Hal Weinmann (back row, right).

Second semester Dean's List at Marian announced

Forty-six students at Marian College have been named to the Dean's List for the second semester of the 1964-65 school year. Seventeen of the group are from the Indianapolis area.

Ten students achieved a perfect three point semester average. They are: seniors—Judith Pille, Ft. Harrison, and Mary Jo Boyle, Cincinnati, O.; juniors—Daniel Armstrong, Indianapolis; Evelyn Looney, Ft. Harrison; William Willmering, Indianapolis; and Frances Walker, Washington, Ind.; sophomores—Ellen Scanlin, Indianapolis; and Anne Treckman, Wabash, Ind.; freshmen—Maureen Northcutt, Indianapolis, and Patricia Ortman, Greensburg.

Others on the Dean's List from the Indianapolis area are: Andrew Wagner, John Kelly, Rose Walker, Constance Knoll, Michael May, Carol Russell, Karen Lee, Paula Nugent, Diann Blazic, Mrs. Nina King, Elizabeth Bates, and Patricia Dangler.

From outside Indianapolis are: Mary Jane Scheidler, Greensburg; Anne Fraser, Bedford; Laura Schaefer, Richmond; and Susan Picker, Batesville.

Built to last

LIVERPOOL, England—"If an earthquake shook Merseyside, the new Metropolitan cathedral would be the last building left standing." J. N. Lowe, consulting engineer on the project, gave assurance recently that the $7 million cathedral was "good for the next 500 years." Official opening of the cathedral, dedicated to Christ the King, will be May 17, 1967.

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Several swimming events are scheduled

A flury of swimming competition is awaiting Junior CYO members of the Indianapolis Deaneries and Archdiocese. The first on tap is the seventh annual Novice Invitational Swim Meet at Camp Rancho Framasa, July 10 starting at 1 p.m.

The event is sponsored by St. Charles Borromeo parish, Bloomington. Entry blanks have been mailed to Junior CYO units throughout the Archdiocese. Twelve individual and six relay events have been planned. Entry deadline is July 7.

THE FIRST annual sub-novice meet for the Indianapolis Deaneries is scheduled for Monday and Tuesday, July 12 and 13, at Brookside Park, Indianapolis. There will be two age groups, 13-14 and 15 and over. Events for boys and girls and mixed teams will be 25 meters in length. All events except the butterfly stroke are planned.

A sub-novice is anyone who has never competed on a team of a private club, or has never won a ribbon or medal in an individual event in a CYO meet, or a city park meet. A novice is one who is not, or has not been a member of a private club team, or has not engaged in AAU competition since July 1, 1963.

THE BIG swim event is the Archdiocesan Swim Meet at Broad Ripple Park, Indianapolis, July 19 and 20. The same 25 events as last year are scheduled in both the novice and open categories.

Awards will be presented to the first six finishers in each event. There is no limit on entries; deadline is July 15.

CADET BASEBALL RUNNERS-UP—The team from St. Pius X parish, Indianapolis, swept through the CYO Cadet Spring Baseball season in outstanding fashion, winning the undisputed title in Division Two and downing St. Jude's Division Three champs in the first round of the league play-offs, to advance into the final game. Then, the far Northsiders fell at the hands of the new league champions, St. Joan of Arc, 4-2, but only after an extended battle. Head Coach Ed LaBelle is holding the trophy in the back row. Next to him is Assistant Coach Ted Labus. At the left in the back row is Assistant Coach Bill Dugdale.

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Camp openings still available

Space is limited, but there are still openings at both CYO camps this season. Girls may find openings at Camp Christina for the weeks of August 8 and August 15. Also, there are places for girls at Camp Rancho Framasa this coming week (June 27), and July 4.

Openings for boys at Rancho Framasa include all the weeks from July 18 to August 15, inclusive. Anyone interested should contact the CYO office, 1502 W. 16th, ME 2-9311, immediately.

Chaplain named for Cathedral High

NOTRE DAME, Ind.—Father Thomas P. Jones, C.S.C., a theology teacher at the University of Notre Dame, has been named resident chaplain at Cathedral High School, Indianapolis.

He succeeds Father John W. Lubbers, C.S.C., who was assigned chaplain at Holy Cross High School, River Grove, Ill.

A native of Anderson, Ind., Father Jones was ordained in 1935. He received a doctorate from the Catholic University of America. Other teaching assignments have included: St. Edward's University, Portland University and King's College (Pa.).

How it's done

(Continued from page 4)

cally immobile at a critical instant when you should have been mobile.

Or possibly that good social drinking horizontalized you.

We respect Powell's research. But we also respect business success when it is honestly come by. Many men reach the inner sanctums of the managerial society without looking as though they had wallowed in social and ethical gore, step by step, to the pinnacle of an Aztec sacrificial altar.

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In a free society dependent upon corporate endeavor, we don't want "success" to become a dirty word.

Scores

BOYS' SOFTBALL
Games of Wednesday, June 16

Division 1: St. Michael 7, St. Malachy 5; St. Christopher 10, St. Joseph 5; St. Anthony 20, St. Matthew 7; Christ the King 29, St. Ann 9; St. Joan of Arc 2, St. Luke 0 (forfeit).

Division 2: Sacred Heart 33, St. Francis 16; Little Flower 12, Nativity 5; St. Philip Neri 2, Holy Cross 0 (forfeit); St. James 13, Latin School 12; St. Catherine, bye.

Games of Sunday, June 20

Division 1: St. Anthony 31; Christ the King 4; St. Malachy 10, St. Matthew 8; St. Michael 10, St. Joseph 8; St. Joan of Arc 10, St. Ann 2; St. Christopher 10, St. Luke 2.

Division 2: Latin School 19, St. Francis 9; Sacred Heart 14, St. Philip Neri 9; St. Catherine 28, Nativity 13; St. James-Little Flower, postponed; Holy Cross, bye.

Standings

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

Division 2: Sacred Heart 3-0; St. Catherine 2-0; St. Joseph 2-0; Little Flower 1-0; St. Philip Neri 1-2; Latin School 1-2; Nativity 1-2; Holy Cross 0-2; St. Francis 0-3.

GIRLS' SOFTBALL
Games of Thursday, June 17

Division 1: Holy Trinity 27, St. Bridget 15; Christ the King 16, St. Ann 12; St. Anthony 17, St. Michael 2; St. Joan of Arc 12, St. Christopher 8; St. Thomas, bye.

Games of Sunday, June 20

Division 1: Holy Trinity 38, St. Ann 12; St. Bridget 30, St. Michael 12; Christ the King 12, St. Thomas 1; St. Anthony 16, St. Joan of Arc 8; St. Christopher, bye.

Division 2: St. Roch 19, St. Patrick 18; Sacred Heart 41, St. Philip 4; St. Catherine 19, Holy Name 10; Little Flower 18, Holy Spirit 12.

Standings

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

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

BASEBALL
"C" League
Games of Tuesday, June 15

South-East League: Holy Name 15, St. Mark 5; Little Flower 16, St. Catherine 0; Lourdes, bye.

North-West League: Immaculate Heart 7, St. Gabriel 4; St. Pius X 7, St. Lawrence 1; St. Michael, bye.

Games of Friday, June 18

South-East League: Holy Name 15, St Catherine 0; St. Mark 24, Lourdes 6; Little Flower, bye.

North-West League: St. Lawrence 6, St. Gabriel 5; Immaculate Heart 7, St. Michael 0; St. Pius X, bye.

Standings

South-East League: Holy Name 2-0; Little Flower 1-0; St. Mark 1-1; Lourdes 0-1; St. Catherine 0-2.

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

"B" League
Games of Monday, June 14

South League: Holy Name 11, St. Bernadette; other games postponed.

North League: Little Flower 5, St. Gabriel 0; St. Michael 7, St. Lawrence 0 (forfeit); Holy Angels 2, St. Thomas 0; Holy Spirit, bye.

Games of Thursday, June 17

South League: St. Bernadette 5, St. Patrick 5 (tie); Holy Name 14, Nativity 1; St. Roch 8, Latin School 2, St. Catherine, bye.

North League: St. Gabriel 7, St. Lawrence 0 (forfeit); Little Flower 10, St. Michael 8; Holy Spirit 4, Holy Angels 0; St. Thomas, bye.

Games of Monday, June 21

South League: Holy Name 12, St. Patrick 2; Nativity 10, St. Catherine 6; Latin School 11, St. Bernadette 4; St. Roch, bye.

Standings for Junior Baseball
"B" League

South Lague: Holy Name 3-0; St. Roch 1-0; Nativity 1-1; Latin School 1-1; St. Catherine 0-1; St. Patrick 0-2; St. Bernadette 0-3.

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

Men's Softball

St. Catherine 16, St. Philip 7; St. Jude 8, Nativity 2; Holy Name 15, St. Catherine 7; Holy Name 11, St. Bernadette 0.

'Custom Combo' booked for dance

The "Custom Combo" will be featured at this year's Junior CYO annual summer outdoor city-wide dance. The combo was featured at the CYO Archdiocesan convention dance in May.

The dance this year will be held in the St. Thomas Aquinas schoolyard, Friday, July 9, from 8 p.m. to 11 p.m. Proceeds will be used for the CYO summer program.

Meeting changed

The date for the July Indnapolis Deaneries' Youth Council Meeting has been changed to Tuesday, July 6, due to the holiday. The meeting, for all Youth Council officials, will be held, as usual, in the meeting room of the CYO office, 1502 W. 16th St., Indianapolis.

CADET KICKBALL RUNNERS-UP—The St. James Cadet Kickball team, of Indianapolis, shown here, had just accomplished its highest finish ever in the Cadet Kickball League before this picture was taken. Although they lost to their Southside rivals from St. Roch in the title game of the Spring Cadet Kickball League, 5-2, St. James engaged the eventual winners in an almost perfectly-played game before bowing out. Also, the new runners-up finished their season in a tie with St. Monica for Division Two honors, won the play-off, then downed Mount Carmel's Division Four champions in the first round of the league championships to advance to the final game. Shown with the girls are Coaches Theresa Buckel (standing at the left) and Donna Notter (standing at the right).

This teenager is disappointed with WXLW. In her circle, we're "fondly" referred to as "the square ones." It's true we don't rock n' roll all day long. We feature only "musical" music. Nothing harsh. Just a pleasant combination of pops, show tunes, standards, Dixieland and good, listenable jazz, interspersed by the bright conversation of WXLW's mature personalities. *She* thinks WXLW is a drag. But then, we can't win 'em all. We'd just like to win **you!** (Anyone for good music, news as it happens, informative programs, commentaries and editorials?). Tune WXLW, your Music, News and Information Station!

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AN ERA OF CHANGE

Pope Paul completes two eventful years

ROME — On June 21, Pope Paul VI completed his first two years in what one Protestant commentator has called the "most difficult job in Christendom."

In this comparatively brief span, Pope Paul—characterized by Maurice Schumann, the French Catholic intellectual, as combining "the intellectual clarity of Pope Pius XII" with "the purity of heart of Pope John XXIII"—has given astonishing new breadth and depth to the papal role.

He has steered the Church into uncharted ecumenical waters, brought it into promising new contacts with the Protestant and Eastern Orthodox faiths, laid the groundwork for dialogues with the non-Christian religious—even with atheists and agnostics—and scored a diplomatic triumph in the signing of a limited Vatican agreement with a Communist government.

At the same time, the 67-year-old Paul VI has stirred the imagination of the world by becoming the first reigning Pope to ride by airplane, to travel by helicopter, to make a pilgrimage to the Holy Land, and to visit India, the only non-Christian country ever to welcome a Roman Pontiff.

ON TOP OF ALL this, Pope Paul has repeatedly spoken out on behalf of international peace, approved far-reaching changes in the Church's liturgical life, increased membership in the College of Cardinals to a record high of 103, and dramatically underscored the role of the laity in the Church by naming laymen and women as auditors at the Second Vatican Council. To the Church's great army of nuns, he will be remembered especially as the Pope who first gave them, too, seats at an ecumenical council.

From the beginning of his reign, Pope Paul made it clear he intended to carry out the wishes of his predecessor, John XXIII, both for an aggiornamento in the Church and an expansion of its impact on the modern world.

Preaching a eulogy shortly after the death of the universally beloved John, the then Giovanni Battista Montini, Archbishop of Milan, declared: "Death cannot stifle the spirit which he has infused into our era. Can we turn away from the paths so masterfully traced? It seems to me that we cannot."

At his coronation Mass, Pope Paul pledged that his pontificate would be devoted to international peace, Christian unity and the conclusion of the Second Vatican Council convoked by his predecessor. It is a pledge he has well lived up to.

Although John XXIII will be remembered as the father of Vatican II, it has been Paul VI's role to translate the former's blueprint for aggiornamento into reality. Thus, among the monuments of his pontificate are council decrees of immense importance to the Church. They include, besides the revolutionary Constitution on the Liturgy, the history-making decree on the Nature of the Church which formally defined the collegiality of the bishops and their partnership with the Pope in the government of the Church. Also, the Decree on Ecumenism which constituted an official endorsement of the ecumenical movement and set forth principles and criteria to be followed by Catholics in the dialogue with those outside the fold; and the Constitution on the Catholic Oriental Churches, which, among other things, opened the way to some intercommunion with the Eastern Orthodox Churches.

On his own authority, Pope Paul proclaimed the Blessed Virgin Mary as the "Mother of the Church," and shortened from three hours to one the period the faithful must fast before receiving Holy Communion.

Of all spiritual leaders the most often heard pleading for peace among the nations, Pope Paul offered the Church's mediating offices in settling international disputes when he issued his first encyclical—Ecclesiam Suam (His Church)—in August, 1964. A year before he had hailed the nuclear energy test ban treaty signed in Moscow by the United States, Britain and Russia as "a token of goodwill, a pledge of concord, a promise of a more serene future." When he made his Holy Land pilgrimage in January, 1964, he sent 220 peace messages to heads of states and international leaders. This year he made repeated peace appeals as new political crises erupted in Vietnam and the Dominican Republic.

During his visit to India the following December for the 38th International Eucharistic Congress in Bombay, he urged creation by developed nations of a "great world fund" to combat hunger and poverty everywhere. In his first Christmas message, he described hunger as "the most serious problem confronting the world."

POPE PAUL'S Holy Land pilgrimage and his meeting in Jerusalem with Eastern Orthodox Patriarch Athenagoras was easily one of the top ecumenical events of the century. Not for over 500 years had a Roman Pontiff embraced, conversed with, and prayed with the "first among equals" of all the Orthodox prelates.

This was only one of Pope Paul's many gestures to the world's 200 million Orthodox believers in the prayerful hope of their eventual reunion with Rome. In July, 1963, he sent a personal envoy to celebrations in Moscow marking the 50th anniversary of the episcopal consecration of Patriarch Alexei, supreme head of the Russian Orthodox Church. In March of the following year, he was officially represented at the enthronement of Metropolitan Athenagoras of Thyateira as the new head of the Orthodox community in Great Britain. To the Vatican came many Orthodox dignitaries who were warmly received by Pope Paul. In return a number of top Curia officials were welcomed in Istanbul by Patriarch Athenagoras, whom Paul had saluted as his "dear brother in Christ."

Pope Paul's ecumenical hand has been extended also not only to Protestant churchmen, but also to Jewish, Moslem and Buddhist leaders who have been received in papal audience.

Last April saw the Pope add yet another challenging dimension to the dialogue by creating the Vatican Secretariat for Non-Believers. He had foreshadowed this move by clearly intimating in Ecclesiam Suam the possibility of a dialogue with professed atheists, saying: "We do not despair that they may one day be able to enter into a more positive dialogue with the Church than the present one we now of necessity deplore and lament."

OTHER developments which stand out in the diary of Paul VI's first two years on the papal throne are:

His setting up last year of a special commission to study the birth control question in relation to Catholic teaching. This was in response to widespread controversy over the use of hormone pills for preventing conception. In March, the Pope told the commission its work must be carried out "urgently" and "to the end" because "we cannot leave men's consciences exposed to uncertainties which today too often prevent married life from developing according to God's design."

His creation, also last year, of another special commission to prepare plans for a reorganization of the Roman Curia, the Church's central administration, in harmony with modern needs and demands.

Pope Paul spoke many times on behalf of the rights of workers, at the same time reminding that the world of labor offers many challenges for an effective lay Catholic apostolate. In a notable talk on June 8, 1964, to a group of Italian businessmen and executives he strongly denounced laissez-faire economics and the theory that financial profits constitute the sole purpose of the economy.

In another talk—in March, 1964—he complained of the anti-clericalism "which is spreading around the world and especially in those countries and those regions which should be distinguishing themselves as defenders of the Church and supporters of her doctrines." On a number of recent occasions, the pontiff chided Catholics who were openly critical of, or actually hostile toward, the new liturgical changes, especially the use of the vernacular instead of Latin in parts of the Mass. He also sharply rebuked others in the Church who were engaged in "destructive and systematic criticism" of certain of its traditional teachings and practices.

In July, 1963—shortly after his coronation—Pope Paul was visited by the late President Kennedy and assured him that he was praying for his efforts to end racial discrimination in the United States. When he canonized the 22 Martyrs of Uganda last October, the Pope was hailed by Uganda's Ambassador to the United Nations as having "openly demonstrated to the world that all men are equal and that before God and in His service the color of a man's skin counts for nothing."

One of the high spots of Paul VI's career will be when he finally terminates the Second Vatican Council, presumably before the year's end. He has already indicated that one of its most ecumenically-significant actions will be the promulgation of a declaration upholding religious liberty. This was in April when he gave an audience to 150 representatives from 15 countries gathered in Rome for a United Nations seminar.

• FAMILY CLINIC

Teacher's criticism of child questioned

By JOHN J. KANE, Ph.D.

My six-year-old sister attends a Catholic school. The kindergarten teacher says her dresses are too short, that she is immoral and unethical and wants to have her expelled. My mother has talked with the teacher to no avail. Now my sister's deathly afraid to attend school and suffers serious conflicts.

Your letter, Doris, is a sad one. If all of the teacher's claims were true, she shouldn't talk this way to a six-year-old child. She ought to realize that this little girl is not yet old enough to realize what the teacher is talking about. She should have discussed this with her mother when the opportunity presented itself.

But before you leap to conclusions, a word of caution is indicated. Any similarity between what a teacher has reputedly said and actually said is sometimes purely coincidental. Please be absolutely certain that the teacher did make the statement claimed. My answer is based entirely on the assumption that these reports are accurate.

Modesty is a relative term. By that I mean that standards have changed over the years. Not too long ago men were required to wear tops to their bathing suits on public beaches. Today, trunks are quite acceptable, and I wonder if anyone considers this immodest?

Women once wore dresses that swept the floor. They must have been cumbersome and inconvenient, but the sight of an ankle was alarming to people at that time.

•

Whether your sister's dresses are too short or not can be readily determined. Simply note if they are shorter or considerably shorter than those worn by other girls. If not, the teacher is wrong. If so, then for the sake of harmony, why not let down a hem or if possible get longer dresses?

Claims that this child is immoral and unethical should be indicated. What, specifically has she done or said to merit this condemnation? Your mother, and possibly your father too, should insist that the teacher sustain her charges or else withdraw them.

I would suggest that another appointment be made with the teacher. Let your parents discuss the matter calmly and at length. If they are unconvinced by the teacher's complaints, there is a higher court of appeal.

Normally, I do not favor going over a teacher's head to the principal, but this is just what may have to be done. Sometimes this makes matters worse for the child, but this situation is already so bad, that almost any change will have to be an improvement.

•

The most serious problem here is what such criticism does to the child. The transition from home to school for young children may always carry some trauma with it. Youngsters emerge into a completely different world when they enter school, even kindergarten. Parents can try to prepare them for it by making it sound attractive.

Kindergarten is usually a good start. It is a transitional period between the rather permissive atmosphere at home and the more rigid atmosphere of the classroom. Some studies indicate that children who attend kindergarten tend to do better in school than those who do not.

But I fear the reverse may prove true with your sister. She is learning to hate the idea of school. If she is really deathly afraid of going, each day may create new emotional upsets. These could ultimately result in real psychic harm.

The story of more than one dropout is inability to keep up with other class members and a hatred of school born of this inability to compete. Furthermore, the real dropout problem is not what happens in high school, but what occurs in the earlier years when a child's attitude toward school is formed.

I really dislike to criticize teachers. The lot of the elementary and high school teachers in some sections of the United States is scarcely an enviable one. They usually work hard for little pay and sometimes their work is actually hazardous.

But some teachers, like persons in other fields, may be emotionally disturbed. Some even visit their personal frustrations upon their students. I hope this is not the case but I cannot lightly dismiss this possibility.

I note you are a member of a minority group. This raises an additional complication. There is considerable prejudice against certain minorities and unfortunately, some teachers are victims of it. Most teachers tend to be members of the white, middle class. Their values and behaviors are not the same as certain of America's minorities. They simply cannot understand such children.

•

It is most unfortunate that teachers who will work with persons of other races or nationalities are not trained in the cultures of these people. We, Americans, especially of the middle class place great emphasis on punctuality, ambition and financial success. Other Americans of different social classes or minority background may not do so.

In other words, what your sister may be facing is failure to live up to the rather rigid values of a white, middle class woman. A child can scarcely understand these matters. A teacher must.

•

If discussion with the principal does not change the teacher's attitude, you may have to go to the pastor or one of the parish priests. I hope this will prove unnecessary because the higher the authority you evoke, the more the teacher may resent it. Yet, I fear it will have to be risked because I wonder if your sister's plight is unique. How many other children of similar backgrounds may also be suffering?

Finally, if none of these measures work, and I feel hopeful some will, a transfer to a kindergarten in another school may be necessary. For many reasons this may not be desirable. The child will have to make new friends and many adjustments. Your parents will have to decide whether this is better or worse than the present situation.

But begin with the teacher. Ask your parents not to be harsh in their discussion with her. But unless matters are changed, some adjustments must be made. No child of six should have to suffer what your sister is now undergoing.

To bless chapel

WASHINGTON — Archbishop Egidio Vagnozzi, Apostolic Delegate in the United States, will bless the chapel of Our Mother of Sorrows in the National Shrine of the Immaculate Conception on Sept. 5.

Confirms retarded patients

WOOSTER, Ohio—Some 730 mentally retarded and handicapped patients, ranging from children of 10 to men and women in their 40s and 50s, were confirmed by Auxiliary Bishop Clarence E. Elwell of Cleveland in the first service of its kind at Apple Creek State Hospital near here.

Some of those confirmed have been bedridden all their lives. Bishop Elwell often stooped and at times crawled on the floor while administering the sacrament to some of the children.

Some 40 members of the Cleveland Diocesan Council of Catholic Women, in addition to some members of the diocesan Confraternity of Christian Doctrine, prepared the patients for confirmation.

Bishop Elwell was assisted by 11 priests and 10 seminarians as he administered the sacrament.

• GOOD NEWS

The family at table

By MARY PERKINS RYAN

Many of the newer books designed to help parents and teachers prepare children for their first Communion base their explanations of the Mass on the child's experience of family meals. One may question the wisdom of insisting, as some do, on the enjoyableness of family meals. Most parents and children do not find the family evening meal necessarily the most enjoyable time of day, especially when Father is tired from his day's work and Mother is trying at once to serve dinner, feed the baby and keep the other children in order. Nevertheless, liturgists and theologians alike tell us that we will understand the Mass better and take part in it more appreciatively if we see it primarily as a meal, because this was the way that our Lord Himself instituted the Eucharist.

In these columns, we have been speaking about the human and Christian meaning of food and drink in general, and of bread and wine in particular. Human experience and Holy Scripture also have much to tell us about the meaning of meals—not just eating but eating together. In every culture and civilization, to eat together is a sign of sharing life. We need food to live; to partake of food and drink from the same table, to share the same loaf of bread and the same drink means some kind of community of life. To invite a guest to a meal in one's house shows a desire to include him, in some way at least, in the family community. Groups and organizations of all kinds naturally schedule some kind of meal or banquet as the beginning or climax of a year's program of working together.

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So it is not surprising that, in the old Testament, a liturgical meal was prescribed connected with the offering of sacrifices, a meal taken in God's own dwelling, indicating the community existing between God and faithful Israelites. Again, the prophets and Our Lord Himself speak of the happiness that God means to give His people in His Kingdom in terms of a meal and, more particularly, a wedding feast. For, in the Kingdom, we shall share God's life, and share it together. In the accounts of Our Lord's resurrection, His meals with His disciples are stressed to show us, commenta-

(Continued on page 12)

THE WEEK IN LITURGY

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

June 27 THIRD SUNDAY AFTER PENTECOST. God's love and mercy are mysteries that the minds of men often seek to penetrate. Christ's words and actions revealed insights in these mysteries. The mercy of God flows from His love. Divine love and mercy are infinitely different from human love and mercy. Man has a limit on his; God has none.

Today's parable reveals the great joy in Heaven when a sinner repents and returns to God. God desires 100% return on His investment in mankind. He created human beings in His own image and likeness. Like the shepherd in the parable, it is not enough that 99 sheep who followed him to the sheepfold were safe; for the one that was lost had to be found (Gospel). Just as the shepherd searched for the sheep that was lost, so God searches for ways to lead an errant man or woman back to Himself.

June 28 VIGIL OF SS. PETER AND PAUL. Christ, the Good Shepherd, chose St. Peter to be the first shepherd of the infant flock that one day in its full maturity will embrace all men; and there will be but one flock and one shepherd. St. Paul was chosen to be the great shepherd among the Gentiles (pagans) by Christ after His Ascension into Heaven by a vision.

Note the insistency of Christ on love when He gave St. Peter charge of His flock. Three times Christ asked, "Simon, son of John, do you love me more than these? Peter replied, "Lord, You know I love You." Then Christ told him, "Feed my lambs" (Gospel).

June 29 SS. PETER AND PAUL. Although the liturgical emphasis of this dual feast is on St. Peter, the importance of St. Paul is indicated by also noting the anniversary of his martyrdom. Many miraculous happenings took place in the early days of Christianity to aid the Church in becoming firmly established. King Herod imprisoned St. Peter intending to execute him, but an angel of the Lord released him from the prison (1st Lesson). Thus St. Peter continued his missionary journeys that eventually brought him to Rome and martyrdom.

It was to St. Peter that Christ said, "I will give to you the keys of the kingdom of Heaven" (Gospel). These are the same keys that St. Peter's present successor, Pope Paul VI, uses to bind and to loose. The decrees of Vatican II promulgated by Pope Paul are the exercise of this power and authority.

June 30 COMMEMORATION OF ST. PAUL. The Liturgy of today supplies what was lacking in regard to St. Paul in yesterday's festival with St. Peter.

St. Paul's dramatic conversion to Christianity and subsequent vocation to be an apostle is unique. Christ chose the other apostles before His death. St. Paul was chosen a few years after it. We have St. Paul's own assurance that the doctrine he taught was mystically revealed to him by Christ Himself.

"I must make it known to you that the Gospel proclaimed by me is not according to any man. For I did not receive it or learn it from any man; I received it through a revelation of Jesus Christ (1st Lesson).

July 1 FEAST OF THE MOST PRECIOUS BLOOD. The Body, the Blood, and the Heart of Christ are honored by special feasts. The Body and Blood of Christ are especially venerated in the Holy Eucharist under the species of bread and wine.

In the near future the Precious Blood of Christ will be more meaningful, Eucharistically, in the lives of Christians. A bride and groom will be permitted to receive not only the Body of Christ, but also His Blood in their Nuptial Mass. This privilege is also being extended to other special occasions.

July 2 THE VISIT OF THE BLESSED VIRGIN MARY. This feast recalls several miraculous events: The Blessed Virgin Mary's conception by the Holy Spirit; Elizabeth's conception in old age; John the Baptist being cleansed from Original Sin in Elizabeth's womb; Elizabeth being filled with the Holy Spirit and saying, "Blessed are you among women, and blessed is the fruit of your womb. How is it that I am so favored that the Mother of my Lord should come and visit me?" (Gospel).

July 3 ST. IRENAEUS. This Doctor of the Church learned the doctrine of Christ from men like St. Polycarp who had been taught by St. John the Apostle. Sent as a missionary to Gaul he later became bishop of Lyons. He wrote a number of works correcting heresies and developing the doctrine of the Church. He followed the advice that St. Paul gave to Timothy, "Convince, entreat, rebuke with perfect patience and doctrine" (1st Lesson).

Third Sunday after Pentecost

• THRU GOD-COLORED GLASSES

Man as social animal

By GILBERT ROXBURGH, O.P.

I don't know why, but the idea of man as a social animal seems to suggest to most people that man—whether we approve of it or not — likes cocktail parties, and in fact, needs a whopper of a one once in a while.

Which is fine, but hardly does justice to the history of the human race.

What it really means is that "people need people," and it is so evident in human culture and every man's personal experience that it is downright scarey to even have to expand on the point. Not only do people dry up inside when they have no one to love them or no one to talk to, but civilization would not advance half an inch if each one of us had to lay down his specialty and go back and rub two sticks together every time we wanted a fire.

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We do not rub sticks because it was done once, and we are able to take advantage of what someone else did for us back in the past.

We depend upon one another. We are made that way. We are made to care about each other and serve one another in the human community. And that is why it is so spectacularly delightful to see a world of nations trying, to some degree at least, to break down their ancient enmities, to see religions attempting to respect and understand one another, to see the world's races begin to share with each other some of the good things they have.

This is not something we have invented. The inclination is built into us by nature and nature's God. It is the pattern for that religious concept we call love or charity — caring about others, becoming involved with them and their goals, sharing their pains and successes.

Perhaps this explains why we feel such profound guilt when we have failed others—as when an entire department store stands by and watches a woman policeman beaten up by a shoplifter. Or when a girl is raped, and her screams are heard, unheeded, by thirty-five people in the apartment building.

This sense of belonging to other people, this sense of community and involvement is something we could lose if we're not careful.

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Louis Kronenberger, who used to be drama critic for Time Magazine, wrote in his book, *Company Manners:* "American life is chiefly conducted on the principle that human beings are dull. In general, American social life constitutes an evasion of talking to people. Most Americans don't, in any vital sense, get together; they only

(Continued on page 8)

● *VIEWING WITH ARNOLD*

High Wind in Jamaica is fascinating film

By JAMES W. ARNOLD

The soft-hearted pirates still get their celebrated come-uppance from a handful of sinister children in the fascinating film version of the Richard Hughes classic, "A High Wind in Jamaica." But a few subtle changes take some of the chills from this tragicomic nightmare.

In the view of Welsh novelist Hughes, whose "Jamaica" antedated "Lord of the Flies" by more than 25 years, adults sentimentalize children at their own risk. The child's world is neither innocent nor evil. It is rather a place in which adult morality is understood only by rote in the most surface way ("drawers" is an unspeakable word) and is largely irrelevant. It is an especially savage world because children lack experience of the reality of pain and the compassion this knowledge brings.

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Children, Hughes implies, are much like a half-Christianized aborigine tribe. When the missionaries are gone, they are still likely to burn candles before statues and say grace before meals, but the meal might well be an unfortunate uncle. The beast of original sin is not easily tamed; in the case of children, not much before adulthood.

Hughes' theory is the opposite of the more orthodox view of children as innocents victimized and soiled by adult sophistication. This naive view is held, to their sorrow, by all the adults in "Jamaica." Hughes works a deliciously ironic switch on the innocents-vs.-evil conflict, pitting the children against a presumably ruthless band of pirates. The results are often funny, but they are also frightening.

The children, en route from the West Indies to school in England, are captured, rather accidentally, by the pirates, a seedy but competent group of ruffians whose only interest is that their good-natured thievery doesn't too long interrupt their pursuit of rum and rascality. The kids, simply by being normal drive the pirates to professional ruin.

Some of it is only the usual kiddie harrassment: sliding back and forth on the rolling, sea-washed deck or stealing the captain's three-cornered hat. But there are dark intimations: mock religious rituals, ghostly pranks that alarm the superstitious crew, hints as to what they would do if they were pirates. And their strange coldness when the oldest boy is killed in an accident. They merely go on as if he had never existed, except to determine who will inherit his blanket.

The captain's paternal instincts are aroused by 10-year-old Emily, and he begins to think of home and retirement. At great risk, he arranges to return the children to civilization. But in a conclusion of dreadful irony, he and his crew are betrayed.

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The film follows the story closely, but director Alexander MacKendrick's writers blunt the novel's terrifying edge. For Hughes, the betrayal is coldly calculated, although Emily only half understands what she does, and the bitter captain attempts suicide. In the movie the girl is badgered and confused into it by vengeful adults, and the captain seems to understand and forgive her. To his worried crew, facing the gallows, he smiles philosophically: "You must be guilty of something!" The sentiment fits the mood of the tale, but it is several shades brighter than Hughes intended.

The film also adds drama by having the crew mutiny against their captain's growing softness, mainly because it interferes with their greed. This further reduces the bite of the ending. Instead of likeable men being duped by their faith in a cruel child, it is only rogues who are trapped, and less by the child than by pious, well-meaning but dim-witted adults.

If the movie lacks Hughes' beautiful descriptive passages, it has marvelous color footage, both day and night, of the schooner's voyage and of local color on the islands (where Lila Kedrova is busy again running a house of pleasure). There are excitingly edited shipboard fight scenes, and a real wingding 10 minutes of tropical hurricane, in which Emily and her father pursue a wet cat through some charmingly forbidding jungle.

Director MacKendrick, noted for his whimsical touch ("Tight Little Island," "Man in the White Suit"), gives the pirates, especially Anthony Quinn and James Coburn, as the captain and mate, a genial warmth. Sample: Quinn, busily chomping captured candy, manfully tries to shoot the lock off a money box. The pistol fails to fire. He shakes it, tries again. Finally Coburn breaks the lock with an essay flick of a knife. Again, when threats of torture fail to make a captive talk, Quinn cajoles: "Aw, come on! Please?"

MacKendrick is also sly with the children, managing to make them cute and hideous all at once. He has a bit with a three-year-old, in which she pretends to be a spook with its head turned around, that could raise the hair of a lion-tamer. His cameras often show major events in the fresh but confused vision of a child.

The crucial murder sequence, where terrified Emily (Deborah Baxter) is confronted by the desperate Dutch captain, urging her to help him escape, brilliantly captures the childview intended by Hughes.

The movie of "Jamaica" may have faults, but its only major one is comparison with a superlative adult book. You may bring the children along, but after this, I suggest you keep a weary eye on them at all times.

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

HARVARD SCHOLAR — Mr. Eugene C. Ulrich, S.J., who taught Latin at Brebeuf Preparatory School, Indianapolis, for the past year, has been granted a full scholarship to Harvard University for Old Testament studies. Mr. Ulrich will begin his studies this summer for his doctorate, will remain at Harvard until his studies are completed, and then will resume his studies in theology in preparation for his ordination to the priesthood.

Sees fewer disputes at council

LONDON — Cardinal John Heenan of Westminster has forecast that during the last session of the ecumenical council there will be less speech making—"and certainly there will be less dispute."

The cardinal, writing in the Redemptorist monthly, Novena, added: "The first session of the council was mainly a time for making acquaintance with our brother bishops. It is remarkable how quickly we came to know each other. But during the first session there was a great deal of time wasted.

"People were establishing themselves and probing to find out what was being thought and said in other parts of the world. All that is now finished. We know each other's views and have altered our own views in the light of what we have learnt at the council. Now we have accumulated a great deal of knowledge and that is why the Holy Father has left it to this final session to make most of the decisions.

"There has been very little voting up to the present. There have really been only four major decrees published by the council. But before the next session ends all matters will have to be decided . . . There are many grave problems which are troubling the world. Catholics can afford to be serene. We know that the Church of God, built upon a rock, is guided by God Himself."

● *VARIETY IN BOOKS*

The First Century of the Klan

"Hooded Americanism — The First Century of the Ku Klux Klan, 1865-1965," by David M. Chalmers. Doubleday, New York. 420 pp. $5.95.

Perhaps it is merely coincidental, but the recent appearance of several volumes on the Ku Klux Klan, America's oldest hate organization comes at a time when Congressional hearings are about to unmask the doings of the hooded knights, with the view of enacting the necessary Federal legislation to curb their activities, which have often included violence.

In "Hooded Americanism," the history of the original Klan (1865-1871) of the post-Civil War days of the South, its revival and grasp for political power and money at its peak in the 1920s, its decline, the struggle with rival klan organizations in nearly every state, and its present day revival a century after its founding are chronicled by Prof. David Chalmers. A Fulbright scholar and authority on social movements and American vigilante groups, he presents a well-documented account.

Among the Klan capers recorded, the author relates an amusing incident of the 1920s. After listening to a Klan lecturer's anti-Catholic harangue, the townsfolk of North Manchester, Ind., relying on a persistent rumor, went down to lynch the Pope who, they were told, was due to arrive on a train from Chicago. The only passenger who alighted was a corset salesman. After a half hour's debate they convinced themselves that he was not the Pope in disguise, but put him on the next train out of town.

This history of the Ku Klux Klan reminds the reader to be alert to the dangers of the "Invisible Empire" of the KKK, which if not curbed may well ride again. Some 26 illustrations, a generous bibliography and index are provided.

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

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"Catholics in Colonial America," by Msgr. John Tracy Ellis. Helicon, Baltimore. 459 pp., index. $10.

A panorama of 300 years is unfolded in this book, from the arrival of Columbus in 1492 to Bishop John Carroll's taking possession of the infant See of Baltimore in December 1790.

The story itself is fascinating, and in the hands of a Msgr. John Tracy Ellis, its flow is easily followed through the Spanish, French and English missionary streams that constitute his three principal divisions of the book.

The progression of the idea is interesting. In more than 30 years in his chosen field of scholarship, Msgr. Ellis has studied and researched, taught and written, on the topic of this book. In 1955 Msgr. Ellis delivered the Walgreen Lectures in Chicago, the first of them having the title "The Church in Colonial America, 1492-1790." Two years later Msgr. Ellis published a series of five articles, titled "Catholics in Colonial America," comprising about 78 pages in the American Ecclesiastical Review. Now we have a comprehensive look at 300 years, considered as a single segment in what one hopes will be a series tracing the history of Catholicism in this country from its earliest beginnings to the present day.

AN INTRODUCTORY chapter, "The Church in the Age of Discovery," prepares one for the three great sections of the book. In roughly equal thirds of the volume, the author deals first with the Spanish missions — Florida, New Mexico and Arizona, Texas and California; then with the French missions—Maine, New York, the Great Lakes, Illinois and Louisiana; and finally with the English missions—Maryland, New York and Pennsylvania. Final chapters deal with the "Revolutionary Generation" and the civil and religious circumstances leading up in summary to the accession of Bishop Carroll in 1790 to establish the Church formally in this country.

Though Msgr. Ellis modestly allows in his preface that for many people no pressing need may be felt for such a history, it remains true also, as he points out, that almost a century has past since John Gilmary Shea, the first great historian of Catholicism in America, published his principal works. "Catholics in Colonial America" will be happily received, I am sure, by the historians, who will judge it on its merits as history; it will certainly be welcomed by those of us not trained in history but interested in gaining the understanding and perspective that only history can give us.

CONFIDENT that the verdict of the historians will be favorable to this finest work of the distinguished historian, we can welcome Msgr. Ellis' effort to make more tangible and comprehensible our understanding of our American Catholic heritage.

May we some day see at least two more volumes covering in similar vein the 175 years of Catholicism in the United States since 1790.

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

Roxburgh

(Continued from page 7)

do things together. They meet by day to shop, play golf or tennis or canasta or bridge, go to football or baseball games, to matinees or movies. By night they gather—whether before or after feeding—to play cards or look at television, or they go to night games or movies or shows or night clubs or bars . . . People . . . dine out so that they can dance, or listen to music, or stare at the people around them. Such conversation as occurs tends to narrow down in subject matter and flatten out in style."

It is important for us as Americans, as Christians, as human beings to make contact with one another on more than these superficial levels. It would make a change. It would do something wonderful to us.

MOVIE RATINGS

CLASS A—Section I—Morally Unobjectionable for General Patronage

Boy Ten Feet Tall.
Capture That Capsule, Cheyenne Autumn, Circus World, Conquered City, Clarence the Cross-eyed Lion.
Dimka, The Disorderly Orderly, The Duke Wore Jeans, Dear Brigitte.
The Earth Dies Screaming, East of Sudan, Emil and the Detectives, Embassy.
Fate Is the Hunter, The Finest Hours, First Men in the Moon, Flipper's New Adventure, Four Days in November.
The Golden Arrow, Guns of August, Greatest Story Ever Told.
Hamlet, Hey There, It's Yogi Bear.
Indian Paint, Invasion Quartet.
The Lively Set, McHaile's Navy, The Magic Fountain, Mary Poppins, Master Spy, The Moon-Spinners, Murder Ahoy!, Murder Most Foul, My Fair Lady, My Son, The Hero, Mysterious Island, Mediterranean Holiday, Mara of the Wilderness.
Never Put It in Writing, Nikki, Wild Dog of the North, Only One New York, The Patsy, Pied Piper of Hamelin, Pirates of Tortuga, Purple Hills.
Queen of the Pirates.
Ready for the People, Rhino, Ride the Wild Surf, Robinson Crusoe on Mars.
Santa Claus Conquers the Martians, Secret of Magic Island, Sergeant Was a Lady, Seven Faces of Dr. Lao, Snake Woman, Secret of My Success, Shenandoah, Sound of Music.
Tattooed Police Horse, Teenage Millionaire, Thief of Baghdad, Those Callaways, Taffy and the Jungle Hunter, A Tiger Walks, Truth About Spring, Topo Gigio.
Valley of the Dragons, Voyage to the Bottom of the Sea, Voyage to the End of the Universe.
When the Clock Strikes, World Without Sun, You Have to Run Fast.
Zebra in the Kitchen.

CLASS A—Section II—Morally Unobjectionable for Adults and Adolescents

Agony and the Ecstasy, Arizona Raiders, Aphrodite, Atlantis, the Lost Continent, Adventures of Scaramouche.
Bandits of Orgosolo, Blood on the Arrow, Bridge to the Sun, Bullet for a Badman, Back Door to Hell, Beach Blanket Bingo.
Cat Ballou, Curse of the Fly.
The Devil Ship Pirates, Dr. Blood's Coffin, Dark Intruder.
Escape by Night, Evil Eye, Evil of Frankenstein, Fail Safe, Frantic, Fool Killer.
Gold for the Caesars, Goliath and the Island of Vampires, Good Neighbor Sam, Guns of Darkness, Gunfighters of Casa Grande.
Harvey Middleman, High Wind in Jamaica, The Horror of It All.
Last Man on Earth.
Miracle Worker, Moro Witch Doctor, Mutiny On the Bounty, Mirage.
Naked Edge, Night Train to Paris, The Night Walker, None But the Brave, Nobody Waved Good Bye.
The Overcoat.
Pit and the Pendulum.
Ring of Treason, Robin and the Seven Hoods, Roustabout.
Sardonicus, Scream of Fear, The Secret Door, Secret of Deep Harbor, Send Me No Flowers, Stolen Hours, The Suitor, Seance on a Wet Afternoon, Sallah.
Thunder Island, The Trunk, Twenty Plus Two, Thirty-six Hours, Taxi for Tobruk, Tickle Me—That Funny Feeling, Tomb of Ligeia.
Unsinkable Molly Brown, Walk A Tight Rope, War is Hell, Weekend With Lulu, Witchcraft, The World of Henry Orient.
Your Cheatin' Heart, Young Doctors, Young Fury.

CLASS A—Section III—Morally Unobjectionable for Adults

Ada, The Ape Woman, Andy, Armored Command.
Bebo's Girl, Becket, Bikini Beach, Blind Corner, Breakfast At Tiffany's, Buddha, Bus Riley's Back in Town, Bay of the Angels, Banana Peel, Backfire, Battle of Villa Florita, Brainstorm.
Cartouche, Claudelle Inglish, Code 7, Victim 5, Commando, The Couch, Crooked Road.
Die, Die my Darling, Dear Heart, Don't Tempt the Devil, Dingaka.
Face in the Rain, Fargo, For Those Who Think Young, Finnegan's Wake.
Goldfinger, Good Bye Charlie, The Great War, Guns at Batasi, The Guide.
If Successo.
Horror Castle, The Hustler.
Invitation to a Gunfignte.
The Killers, Kisses For My President.
Lipstick, Los Tarntos, The Luck of Ginger Coffey.
Mafioso, Marnie, Money, Money Money, My Wife's Husband.
Naked Kiss, Nightmare in the Sun.
One Plus One, The Outrage, Once a Thief, Operation Snafu.
Panic Button, Panic in Year Zero, Paris When It Sizzles, Fie in the Sky.
Rio Conchos, Rocco and His Brothers, The Rounders.
Season of Passion, Seduced and Abandoned, The Soft Skin, Strange Bedfellows, Summer and Smoke, Susan Slade, Symphony for a Massacre.
Tamachine, Thin Red Line, The Third Secret, Three On a Spree, Three Penny Opera, Thunder of Drums, Topkapi, Torpedo Bay, To Bed or Not to Bed, Town Without Pity, Two Women, Two on the Guillotine, The Third Day.
Very Special Favor.
West Side Story, Where Love Has Gone, Woman of Straw, The Woman Who Wouldn't Die.
Youngblood Hawke, The Young Lovers, Young Cassidy.
Zulu.

CLASS A—Section IV—Morally Unobjectionable for Adults, with Reservations

Adam and Eve, Advise and Consent, Anatomy of a Murder, Anatomy of a Marriage.
The Best Man, Black Like Me.
Case of Dr. Laurent, Circle of Deception, Cleo from 5 to 7, The Cool World, Crowning Experience, The Collector.
Devil's Wanton, Divorce, Italian Style, Dr. Strangelove, The Easy Life, Eclipse 8½.
Freud, Fort Courageous.
Girl of the Night, Girl with Green Eyes.
Important Man, Intruder.
King of Kings.
The L-Shaped Room, La Dolce Vita, Lilith, Lolita, Long Day's Journey Into Night.
Martin Luther, Mondo Cane, Marriage Italien Style.
Never Take Candy From a Stranger, Night of the Iguana, Nothing But the Best.
The Organizer.
Pressure Point, The Pumpkin Eater.
The Servant, The Sky Above and the Mud Below, Storm Center, Strangers in the City, Suddenly, Last Summer.
This Sporting Life, Tom Jones, Too Young to Love.
Victim.
The Visit.
Walk On the Wild Side.
The Young and the Willing.
Zorba the Greek.

CLASS B—Morally Objectionable in Part for All

The Americanization of Emily, Abysses, Amorous Adventures of Moll Flanders.
Black Sabbath, Blood and Black Lace.
The Carpetbaggers, Cleopatra, Comedy of Terrors, Crazy Desire, Cry of Battle, Curse of the Living Corpse.
Dementia 13, Devil and The Ten Commandments, Diary of a Bachelor, Four For Texas, From Russia With Love.
Get Yourself a College Girl, Girl Happy.
He Rides Tall, Honeymoon Hotel, Horror of Party Beach, A House Is Not a Home, Harlow, In Harm's Way.
John Goldfarb, Please Come Home, Joy House.
Kissin' Cousins, Kitten with a Whip.
The Long Ships, Looking For Love, Love on the Riviera, Love, The Italian Way.
Mand in the Middle, Masque of the Red Death, Money Trap, Male Hunt.
The New Interns, Night Must Fall, No Greater Sin, The Nutty, Naughty Chateau, The Naked Prey.
Of Human Bondage.
Pajama Party, Palm Springs Weekend, Psyche 59, The Pleasure Seekers.
Quick Before It Melts.
Racing Fever.
Seventh Dawn, Sex and The Single Girl, A Shot in the Dark, The Small World of Sammy Lee, Soldier in the Rain, Station Six Sahara, The Stranger, Sunday in New York, Sylvia.
Tiara Tahiti, The Time Travelers.
Under Age.
Vice and Virtue, Viva Las Vegas.
What A Way to Go, Who's Been Sleeping in My Bed, Why Bother to Knock.
Yesterday, Today and Tomorrow.
Zombie.

Two hospital Sisters to mark jubilees

BEECH GROVE, Ind.—Sister Mary Laurentiana, O.S.F., is celebrating her Diamond Jubilee and Sister Mary Marice, O.S.F., her Silver Jubilee on Tuesday, June 29 at 9 a.m., in the St. Francis Hospital Chapel. The Jubilee Mass for all Sisters of the religious community was held on June 14th, at the Motherhouse, St. Francis Convent, Mishawaka, Ind.

Sister Laurentiana has been Supervisor of the X-ray Department at St. Francis Hospital for over 35 years. Sister Marice is Supervisor of the Admitting Office.

Archbishop Schulte will be in the sanctuary at the Jubilee Mass. Father Robert Kolentus, St. Francis Hospital Chaplain, will be Master-of-Ceremonies. Father Robert Hartman, pastor of Holy Name Church, will be the speaker. Father James Rogers will be the celebrant. Father Berno Butz, O.F.M., will be deacon. Sub-deacon will be Father Sylvian Waterkotte, O.F.M. The Holy Name Boys' Choir, under the direction of J. J. Craney, will sing.

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)
Sunday thru Saturday TV
6:45 a.m. Saints Alive .....(13)
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 ....WSVI

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

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Radio—Sunday
11:30 a.m.—Religious News .....WOCH
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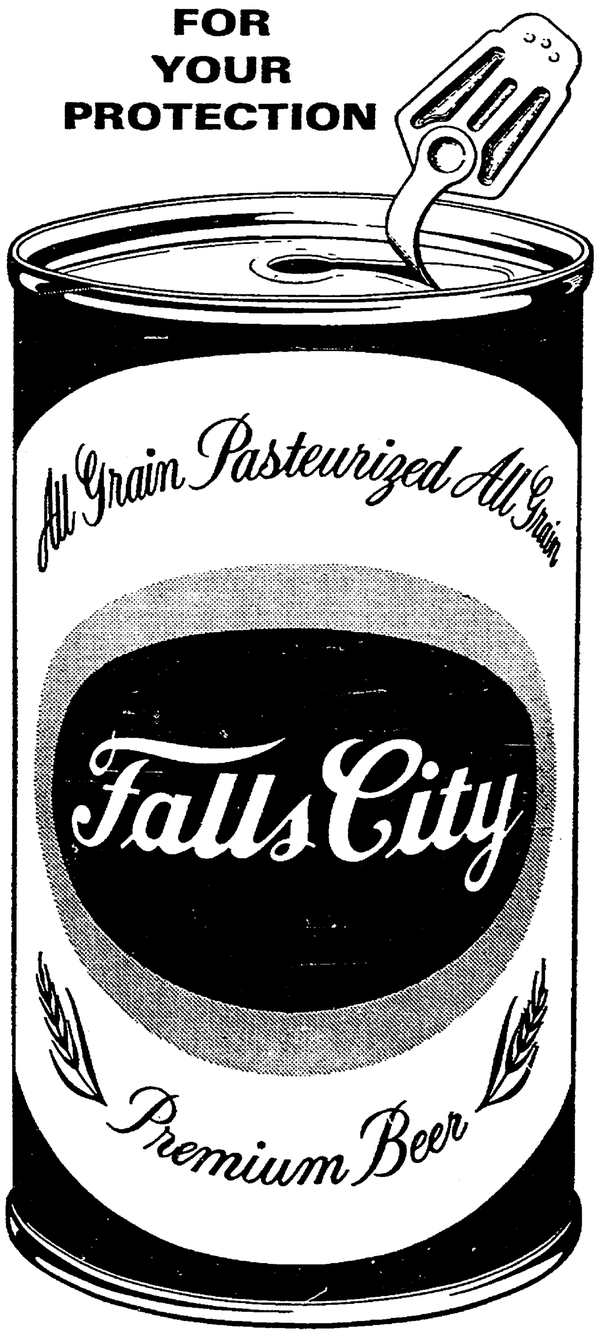


AROUND THE REFUGEE CAMPS OF THE NEAR EAST THE WORK OF THE CHURCH GOES ON

Mercy has a human heart... Pity a human face...

(LEFT) The aged present a continuing problem. Day after day they sit, these old men and women, talking endlessly of the past, of the injustice done to them. Their only escape is the graveyard lying outside the camps on patches of sandy soil and hillsides where strangely built headstones will mark their last sleep.
(BELOW) Left to right—Monsignor Joseph T. Ryan, Francis Cardinal Spellman of New York, and Monsignor John G. Nolan after a recent meeting with the Cardinal in New York to discuss this year's refugee appeal.

Photos—United Nations.

HELPING PEOPLE TO HELP THEMSELVES

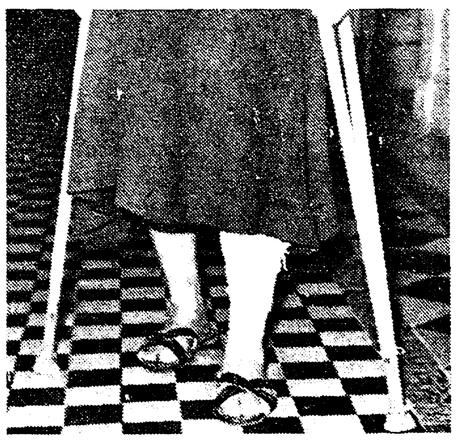
• *A basic philosophy on which the Pontifical Mission for Palestine operates is that of helping people to help themselves. This is in full accord with human dignity and the rights of man as outlined in 'Pacem in Terris'. For this reason the technical education programs for adults, and for the Handicapped, the Blind and the Deaf, hold priority. Although the Pontifical Mission has provided more than $30 million in self-help programs, clinical and hospital programs and clothing and food in recent times, the general situation is not yet solved, and the sharing of our abundance needs to go on.*

• *Pope Paul VI has called to us again this year for greater personal involvement in the world mission of the Church. ". . . though unknown to each other and without visible means of communication, every member of the church is brother to every other, and must bear realistically the responsibilities of this brotherhood."*

• *Fifteen years ago Pope Paul VI, then a Monsignor on the Vatican staff, instituted the Pontifical Mission for Palestine to care for the 1.2 million Arab refugees. President of this mission is Monsignor Ryan. He is as well National Secretary of the Catholic Near East Welfare Association, of which Francis Cardinal Spellman is the President. Assisting Monsignor Ryan in both these works is Monsignor Nolan and Father Denis Mooney, OFM, both whom spend much of their time in the Near East working out of offices in Beirut and Jerusalem. Headquarters for both organizations are at 330 Madison Avenue, New York City.*

• *The refugees include those in Syria, Lebanon, Jordan and the Gaza Strip, some of whom have spent more than a dozen years in wretched camps, waiting for resettlement . . . let us take a closer look . . . the patient lines of women and children waiting for food rations, the parched faces cracked by the wind, and sad eyes unused to tears . . . a woman barely able to stand, her hands loose at her side, empty and open, those hands which have been forced to let go all the familiar things, her pots and pans, the needles and thread, the cherished wedding gift, the warm living clasp of her husband, the child she nurtured for so short a time . . . this continuing tragedy of the driven men, women and children, making their way along the roads of the world remains one of the major issues of our time. The Church is acutely aware of this situation among the refugees of the Near East and has set up these official channels for us to respond to their needs.*

• *"To feed the hungry, clothe them, teach them how to help themselves, is a privilege God offers to fortunate Americans. "In the Holy Land today, where Our Lord worked miracles to wipe out hunger, the Pontifical Mission for Palestine is the Holy Father's agency through which we can effectively practice the works of mercy. "I commend American Catholics for their selfless generosity in this most essential work. I urge all Americans to increase their efforts for the poor."* FRANCIS CARDINAL SPELLMAN



(ABOVE) "God gave me the grace to walk with pain," says this old refugee, safe now at last in the Old People's Home at Furn El Chebbak, Lebanon. But space must still be made for those eking out their existence in the camps around the town.
(LEFT) Disease-laden dust and other causes blind thousands of the refugees. One of the main works for which American Catholics have responsibility over the years is the Blind School on the Gaza Strip. Through Arabic braille, children like these will follow the same curriculum as ordinary elementary school children in the area. Later they will learn a trade and be able to support themselves.
(RIGHT) Undernourishment calls forth the most basic urge in man, the urge for survival. It is this which has made hunger one of the most fundamental and explosive forces in history and the world today.

AROUND THE ARCHDIOCESE

Napoleon sets annual dinner and bazaar

NAPOLEON, Ind.—The annual chicken dinner and bazaar sponsored by St. Maurice parishioners, will be held Sunday, June 27, on the parish grounds, located on U.S. 421.

The chicken dinner will be served from 11 a.m. to 2 p.m. A light supper will be served beginning at 5 p.m. There will be refreshments and entertainment for all. The public is cordially invited to attend.

TERRE HAUTE

The Terre Haute Council 541, Knights of Columbus, announces a baseball trip to St. Louis to see the Cardinals on Sunday, July 11. Bill Williams, Charles Casper, Jim Valley and Gene Chernay are making plans for the affair, and those interested are asked to telephone or stop by the K of C clubrooms to make reservations.

NEW ALBANY

The Third Order of St. Francis will meet at 2:30 p.m. Sunday, June 27, in St. Mary's Church. A business meeting will follow in the school.

LAWRENCEBURG

A "chicken-in-the-basket" supper, sponsored by the St. Florentine Circle, Daughters of Isabella, will be served in St. Lawrence school hall on Thursday, July 1, beginning at 4:30 p.m. Both dining room and carry-out service will be available. The supper is open to the public and tickets are $1.25.

Province reports clergy assignments for Franciscans

CINCINNATI, O. — Several changes have been announced by the Cincinnati Province of the Franciscan Order, including assignments in the Indianapolis Archdiocese.

Father Adrian Schneider has been named assistant pastor of Holy Family parish, Oldenburg. He was previously assistant pastor of Our Lady of the Anegls parish, New Orleans. Brother Andre Poisson was also assigned to Holy Family, Oldenburg, as cook.

Natives of the Indianapolis Archdiocese assigned elsewhere include: Father Alexis Ripperger, of Route 1, Metamora, assistant pastor of St. Anne Church, Klagetoh, Ariz.; Father Alton Wintz, of Batesville, instructor at Bishop Luers High School, Fort Wayne; Father Benno Heidlage, of Oldenburg, member of the Franciscan Mission Band at Duns Scotus College, Southfield, Mich.

Also, Father Marne Breckensiek, of Batesville, instructor at Roger Bacon High School, Cincinnati; and Father Sylvester Heppner, of Route 2, Batesville, assistant principal at Roger Bacon High School.

Mixed marriage 'shift' denied

ROME—A spokesman for the Vatican's Congregation of the Holy Office, denying reports published here and abroad, said the congregation retains its jurisdiction in certain "mixed marriage" cases.

News reports said the Pope had shifted some aspects of mixed marriage questions from the Holy Office to the Sacred Congregation of Sacraments. The reported shift implied liberalization of Catholic rules on mixed marriages.

CONTRIBUTORS

THE CRITERION will carry a list of parish and organizational correspondents and others who have reported news for the current issue. The following persons submitted items for this week.

L. RODENBERG, Lawrenceburg
MISS LULA EHRINGER, Sellersburg
MARTHA ERTEL, Osgood

'PRINCIPAL OF THE YEAR'—This was the title voted recently to Sister Mary Louise, O.S.B., of St. Anthony parochial school in Clarksville. Sister Louise is shown above receiving her prize, a camera, from Ken Douglas, left, area radio announcer, as her parents, Mr. and Mrs. Erwin Hoeing, look on. Eligible to enter the competition were principals of all elementary, junior high and high schools in Clark and Floyd Counties and Louisville and Jefferson County, Ky. Sister Louise who was recently appointed principal of Our Lady of Grace Academy, Beech Grove, received 364,626 votes to outdistance all other contestants.

Outlook for the council

(Continued from page 3)

council. It explains the difficulties about the declarations on religious liberty and the Jews. It was behind much of the difficulty about the liturgy, ecumenism and revelation. It is behind everything. What we need is a Curia that is representative of the whole Church and not only of one narrow-minded group.

Q. Yet many bishops and cardinals who are regarded as progressive said that the declaration on religious liberty will be all the better for being postponed again.

A. Perhaps. If the postponement had been a normal procedure caused only by the desire to get time for further study, then I would say things were all right. But this postponement came at the end of the third session on a matter which bishops were preparing for since the first session. It is not just a question of getting time for reflection but of real opposition working with methods which not everybody understands.

Q. How important for the future of the Church do you rate the reform and internationalization of the curia and the establishment of the so-called "senate" of bishops?

A. I regard these as the most important things of all. If we do not have a real reform of the central administration of the Church then we will have the same problems all over again in the future. Man's mind is developing so rapidly—so tremendously more rapidly—than ever before that the Church cannot wait for 100 or 300 years for another council to make new decisions.

We could avoid a lot of confusion if we had a continuous line of development. The stop-go method we have had up to now meant a long period of cemetery-like quiet followed by a spate of decisions. Unless there is a method, like in a Parliament, for continual adapation, things will be allowed to slide to the point when every change means a revolution. We need a council of bishops above the curia to legislate, with the Pope, for the whole Church. The curia should be the executive of this body. And to make it a good executive it must also be internationalized.

Q. What great differences will Vatican II make to the Church?

A. The main one will be to make the Church understand humanity better. It has been too isolated from the problems of this world, too introverted, too hard, too rigid, without a deep understanding of the difficulties of the man in the street.

The Church will become more like Pope John. He showed that it is possible, without sacrificing any principles, to have a mind and heart open to modern problems. The Church is to be the servant not the ruler of men as it was up to Vatican I. After Vatican I it could no longer rule but the mentality of the ruler persisted. The Church of Vatican II will realize more and more that she has to serve humanity and she will better understand how to do this. We will no longer have a judging and condemning Church but an understanding and ministering one.

Q. What have been the council's main achievements to date?

A. There have been two. First the liturgy. Only time will prove how deeply it will influence the whole life of the Church. For worship is the heart of the Church and if this is renewed—and so far we have only partly accomplished this task—it will affect every part of the Church and every aspect of its activity.

The second big achievement to date was the decree on ecumenism. It opens a new era in the collaboration of all Christians and of all the Christian churches. Things which were considered advanced or even heretical before the Council are now enshrined in the Decree on Ecumenism. For instance, the proposition that ecclesia semper reformanda (the Church must always be reformed) was regarded as arch-Protestant. Now we acknowledge that reform begins with ourselves, that our Church needs continual reformation not only in practice but also in doctrine; that we have to collaborate with other Christians, pray with them and so on.

Q. Has the council failed in any way?

A. We must not exaggerate the failures. The great thing is that up to now we have had no negative decisions. Vatican II has closed no doors: its disappointments have been that it has not opened enough doors, that it has not taken a greater number of positive decisions. I hope the fourth session will correct the shortcomings of the third session and leave us in a more hopeful state than did the third.

Q. Do you consider that Vatican II has fulfilled the aims for which Pope John called it? Specifically has it turned the Church outwards to the world or is it still on the defensive, lacking a sense of its true mission to throw itself into the world?

A. I think we have begun to do this essential task. The Church is now on the march. Very decisive steps have already been taken. And if the fourth session gives us declarations on religious liberty, on the Jews, on the other world religions and especially the schema on the Church in the Modern World, then it will have a very good base for understanding its mission to the world. Personally I think we will see as great progress between 1965 and 1970 as between 1960 and 1965.

Q. Events in Britain have shown that the promulgation of a council decree—such as that on the liturgy—may be the beginning not the end of controversy. Are we likely to face a whole series of controversies after the council? What guarantee will there be, when the Bishops have returned home, that the council's decrees will be put into effect as the council wished?

A. It is up to each one of us to see that the council's decisions will be enacted. I am convinced that it will be impossible not to do so. I am not pessimistic on this point. Our experience with the Liturgy Constitution showed that those who argued beforehand that it would not be put into effect in some countries were wrong. Even in so-called conservative countries, the Bishops acted much more quickly than people expected on the liturgy.

Q. Is there a crisis of authority in the Church today?

A. Yes there is, in the sense that people are no longer prepared to accept only a formal external authority. They are still prepared—even anxious—to accept a real authority, that is one which is based on knowledge, on understanding of today's problems and their solutions, on spiritual force and strength and not an artifical authority which is based on a title and on a special form of dress.

When I hear questions about authority, I think of a visit I made to the White House to meet President Kennedy a few months before his assassination. He was with the present President (Lyndon Johnson) and other top people of the government. Even though I expected it, I was still surprised to see this man, perhaps the most powerful man in the world, without any external signs of authority, even without many titles.

It was interesting to feel the irradiation of authority and to have the immediate feeling—I don't think I am a romantic—that this man had authority because he had knowledge, because he had spiritual strength, and because he understood the men he had to govern.

That is what we need in the Church too. People are looking for real authority. A man like Kennedy was so popular, especially among young people, because he had this sense of real authority, not a forced or artificial one.

Q. How do you think the council has affected Britain?

A. I think the immediate results of the council have been greater than I was given to believe would be the case when I was here just before the first session. Then I was told that no matter what Rome decided, it would not be put into effect in Britain. Now it is not only being done but well done. Many people feared, for instance, that nothing would be done about the liturgy. In fact you have taken a great step forward. I get the impression that the same applies to ecumenism. Today there is a completely different atmosphere here.

Fr. James Reed, Benedictine monk, dies at age of 67

ST. MEINRAD, Ind.—Father James Reed, O.S.B., a monk of St. Meinrad Archabbey, died unexpectedly at the age of 67 on Sunday, June 20, in St. Louis, Mo.

Funeral services were held at the Archabbey Church on Wednesday, June 23. Archabbot Bonaventure Knaebel, O.S.B., was the celebrant. Burial followed in the community cemetery.

Father James was born in Waynesburg, Pa. He entered the novitiate of St. Meinrad in 1916 and was ordained to the priesthood on May 22, 1923. He celebrated his First Mass at St. Francis Xavier Cathedral in Vincennes, Ind.

Following his ordination he taught at St. Meinrad Minor Seminary for one year before being assigned to Jasper Academy, Jasper, Ind., from 1924 to 1930. The remainder of his active priestly career was spent in various Benedictine parishes. His last assignment was as Chaplain of Stork Memorial Hospital, Huntingburg.

He is survived by two brothers and one sister, George Reed, Pawhuska, Oklahoma; Daniel Reed, Seminole, Oklahoma, and Mrs. Phillip Case, Pawhuska, Oklahoma.

Archbishop Cody installation set

CHICAGO — Archbishop John P. Cody will be enthroned as archbishop of Chicago on Aug. 24 at 4 p.m. in the Cathedral of the Holy Name.

Presiding at the ceremony will be Archbishop Egidio Vagnozzi, apostolic delegate in the United States.

Archbishop Cody, who has been archbishop of New Orleans, succeeds to the nation's most heavily Catholic archdiocese, left vacant by the death on April 9 of Cardinal Albert Meyer.

Most religious

BOGOTA, Colombia—A comparative statistical study shows that Colombia ranks first among Latin American countries in number of diocesan priests, Brothers, Sisters, seminarians, and native-born clergy per capita.

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Third order group will meet Sunday

INDIANAPOLIS—The Sacred Heart Fraternity of the Third Order of St. Francis will meet Sunday, June 27, at 3 p.m. in Sacred Heart Church.

A day of recollection will be sponsored by the fraternity at Alverna Retreat House, Indianapolis on Saturday, July 3. A bus will leave Sacred Heart Church at 9 a.m., and will stop for passengers in front of the Circle Theater at 9:15 a.m. For reservations call Ted Schott, ME 7-8572, or Constance Weigand, ST 6-0610.

Re-elected

OLYMPIAN FIELDS, Ill.—Father Francis J. Cavanaugh, O.S.A., was re-elected for a term of three years as provincial of the Augustinian priests and Brothers Midwest province. The meeting of 35 provincial electors was held at Tolentine College here.

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Summer study is set for Marian faculty

Thirteen Marian College faculty members will pursue doctoral or post-doctoral studies at various educational centers this summer, while others are attending workshops or teaching.

Science department chairmen Sister Marie Bernard and Sister Mary Rose have received National Science Foundation grants for post-doctoral work. Sister Marie Bernard, chairman of the biology department, will study microbiology at the College of North Carolina, while Sister Mary Rose, chemistry department chairman, will take advanced studies at Emory University, Atlanta, Ga.

Three priest-faculty members will attend Big-10 universities for the summer. Father Paul Dooley, instructor in comparative religions, will study Sanskrit and Buddhist Cult Practices for 12 weeks at the University of Wisconsin. Father Bernard Head and Father George Elford, both of the theology department, will spend the summer at Indiana University.

FATHER CHARLES A. Frazee, of the theology and history departments, has received a Foreign Area Fellowship to complete his doctoral dissertation on the Greek Orthodox Church.

Joseph R. Turk, instructor in Russian and French, is one of 25 American teachers of Russian selected to study 10 weeks at Moscow University, under the direction of the Inter-University Committee on Travel Grants. Miss Mary Haugh, sociology department chairman, received a Ford Foundation grant for African studies at Earlham College.

Walter L. Fields, dean of men, and Miss A. Louise Diver, dean of women, will participate in a counseling and guidance institute at the University of Minnesota from June 28 through August 1. Both received National Defense Education Act grants.

James E. Goebel, of the English department, will take part in a six-weeks study-tour of England, sponsored by the National Council of Teachers of English. Included is a one-week seminar at Stratford-on-Avon, center of the Shakespearean commemoration.

SISTER M. Augustine, instructor in French, will pursue doctoral studies at Fordham University. William J. Doherty, of the history department, will take graduate work at the University of Cincinnati.

Sister Vivian Rose, music department chairman, will study piano at the University of Cincinnati, while Samuel D. Rhinesmith will do graduate work in music at Butler University. Sister Clarence Marie, college librarian, will again teach library science in the graduate school of Rosary College, River Forest, Ill.

New officers

INDIANAPOLIS — John J. Roach was recently elected Grand Knight of St. Pius X Council, Knights of Columbus. Other new officers include Joseph Perron, Deputy Grand Knight; Herbert P. Kenney, Jr., chancellor; Robert Davie, recording secretary; Roland Barrelle, treasure and Richard Ryan, advocate.

FATHER HUMILIS

Observance of jubilee scheduled

Father Humilis Soland, O.F.M., a native of Sacred Heart parish, Indianapolis, will celebrate his silver jubilee of ordination on Sunday, June 27. He will offer a Mass of Thanksgiving on that date at St. Vincent de Paul Church, Nashville, Tenn., where he is assigned..

The son of John J. Soland, who resides at St. Paul Hermitage, Beech Grove, and the late Anna E. Soland, Father Humilis served for several years at Alverna Retreat House, Indianapolis.

Father Humilis has one sister in religion, Sister Aloysia Joseph, C.S.J., of Denver, Colo.; also two other sisters, Mrs. Ernest J. Schnippel, and Mrs. Thomas Sheehan and a brother, Dr. Emerson J. Soland, all of Indianapolis.

The jubilarian will celebrate Mass, Wednesday, June 30, at St. Paul's Hermitage.

Nursing alumnae dance set tonight

INDIANAPOLIS—The St. Vincent's Alumnae Association "Wine and Roses" dance will be held tonight, June 25, at the Sheraton-Lincoln Hotel. The "Moderns" will play for the affair from 9 p.m. to 1 a.m.

The dance is open to graduate nurses of St. Vincent's School of Nursing as well as others who wish to attend. Admission is $4. Judy Schooley is chairman.

†

Remember them in your prayers

INDIANAPOLIS

† **FRANCIS A. MUEHLBACHER**, 75, Little Flower Church, June 18. St. Joseph Cemetery. Husband of Florence F.; father of Eloise Woerdeman.

† **FRED J. McGLOON**, 67, Little Flower Church, June 18. Holy Cross Cemetery. Father of Marjorie Smith; brother of Owen J. and Herbert McGloon, and Margaret Norton.

† **JOSEPH SMERDEL**, 83, Holy Trinity Church, June 19. St. Joseph Cemetery. Husband of Anna; father of Boyan and Joseph Smerdel, Josephine Kressel, Freda Dezelan, and Margaret Finley.

† **MARGARET MORGAN**, 74, St. Andrew's Church, June 21. St. Joseph Cemetery. Sister of Mrs. Herbert Whitehead, John and James Sullivan.

† **FRANK FURLONG**, 74, St. John's Church, June 21. Holy Cross Cemetery.

† **WILLIAM R. DALEY**, 65, St. Philip Neri Church, June 21. Calvary Cemetery. Husband of Grace E.; father of William H. Daley and Geraldine R. Bentlage.

† **MINNIE BUCKSOT**, 80, St. Mary's Church, June 23. Holy Cross Cemetery. Mother of Francis A. Bucksot and Walter A. Bucksot.

† **JAMES H. KENNEY**, 67, St. Thomas Aquinas Church, June 23. Holy Cross Cemetery. Husband of Alice M.; father of James E.; brother of Katherine Kenney.

† **MABEL SCHANZEL**, 72, St. Catherine's Church, June 23. Holy Cross Cemetery. Mother of William Schanzel, Marie E. Yant, Louise Gosnell, Frances Snow and Alma Ott.

TELL CITY

† **BROTHER AUGUST SUTTER**, C.PP.S., 69, native of Tell City, St. Charles Seminary, Carthagena, O., June 9. Survivors include Michael Sutter, of Vancouver, British Columbia; Raymond Sutter, of Carthegena, O.; Mrs. Irene Gottlieb, of Canada; and Mrs. Louise Brunning, of Indianapolis.

RICHMOND

† **LORETTA A. COX**, 67, St. Andrew's Church, June 19. St. Andrew's Cemetery. Mother of Mrs. William Schwanekemp, of South Fort Mitchell, Ky.; James F., of Cincinnati; Donald T. and J. Richard, both of Richmond; two sisters, Mrs. Charles Hasecoster, of Indianapolis, and Miss Elizabeth Korves, of Richmond. She is also survived by her husband.

CLARKSVILLE

† **HENRY SMITH**, 86, St. Anthony Church, June 16. A sister survives.

† **WILLIAM P. MOTSCHMANN**, 55, St. Anthony Church, June 16. Church Cemetery. Husband of Helen; father of Mrs. Barbara Baker and Mrs. Helen P. Dattilo, both of Jeffersonville; son of Mrs. Mary Motschmann, of Jeffersonville. A sister also survives.

† **DOROTHY L. DURBIN**, 38, St. Anthony Church, June 21. Wife of Robert T. Durbin, Jr.; mother of Carol Sue and Robert T. Durbin; daughter of Mrs. Alice Featheringill, of New Albany. A brother and three sisters also survive.

NEW ALBANY

† **OSCAR P. ROUCK**, 71, St. Mary Church, June 16. Church Cemetery. Father of Norman P. Rouck and Mrs. Robert L. Lipps, both of New Albany. A brother also survives.

† **FRANCIS PATRICK CONDON**, 29, Holy Trinity Church, June 18. Son of Mr. and Mrs. James Condon, of New Albany. Also surviving are a brother and a sister.

TERRE HAUTE

† **ROY V. BARKS**, 51, June 16, Calvary Cemetery. Husband of Helen; father of Thomas Barks and Mrs. Carolyn Neff, both of Terre Haute, and Mrs. Virginia Kania of Minneapolis.

† **AMELIA M. SCHULTZ**, 90, St. Benedict's Church, June 16. Calvary Cemetery. Mother of Paul Schultz, Herman Schultz, Cecelia Schultz, Rita Schultz and Mrs. Charles Kintz, all of Terre Haute, Joseph Schultz of Evansville, and Mrs. James Campbell of Riverview, Mich.

† **JAMES H. CUMMINS**, 80, June 17, Calvary Cemetery. Husband of Rose.

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Double Take

"Boy, was that a close one! I was all set to run away from home, then in catechism class, Father told us about the parable of the prodigal son."

REFLECT BOMBAY PLEA

UN body seen echoing papal peace approach

UNITED NATIONS, N.Y.—A plea by Pope Paul VI that nations reduce arms expetnditures and turn the savings to use in developing countries has been echoed by the U.N. Disarmament Commission.

The Vatican's UN representative, Msgr. Alberto Giovannetti, who has closely followed the disarmament body's work, made this observation in a press statement here.

He was referring particularly to a wind-up statement by the commission that twice mentions the concept of releasing resources through disarmament for economic and social development. Pope Paul made his plea on this same point in Bombay last December.

POPE PAUL'S Bombay appeal, Msgr. Giovannetti said, expressed both a hope and a fear—the hope that a reduction in military budgets would help eradicate many of the evils from which the world is suffering, and the fear that "if this is not the road taken, the orderly development of the international community will become more remote, and this means endangering the very peace of the world itself."

"Even a first partial but concrete step—and this basically is what the Holy Father was hoping for when he made the appeal in Bombay—can be considered historical after all the discussion to which the question of disarmament has given rise from the end of World War II," he said.

The possibilities of combating poverty through savings in military budgets has been a recurrent theme in General Assembly debates. Following a proposal of the Soviet Union and a General Assembly resolution in 1960 it was also the subject of a study produced in 1962 for the Economic and Social Council. The item remains on the agenda of this council.

Several delegates referred to Pope Paul's Bombay appeal and to his high moral authority in pressing for a recognition of the principle at the present Disarmament Commission session, while others recalled Pope John's Pacem in Terris, or the admonitions of Pius XII.

The Netherlands delegate, for example, called attention to the "acceptable alternatives for the balance of power as mentioned by Pope John XXIII in his encyclical Pacem in Terris . . ." such as may be found in "an international world order based on the observance of international law, on efficient procedures for the settlement of disputes and for peaceful change, and on the presence of an international central authority able to take collective measures."

FRANCESCO Cavalletti of Italy led off the references to the Bombay appeal, calling it an appeal "charged with the highest moral authority." He urged unanimous agreement on the principle which it contained and which, since the inception of the United Nations, "has taken on more and more impetus and value."

The idea was "particularly welcomed" by Mr. Chakravarty of India, who noted the reference to the "noble appeal made by His Holiness the Pope at the end of his memorable visit to my country."

The idea was welcomed also by the representative of Canada, who said: "The Canadian response to this appeal quoted a recent statement by the Secretary of State for External Affairs that humanitarian considerations were foremost in the minds of those who supported and assisted the principle of Canadian aid to developing countries. This indicated the identification of the government and people of Canada with the spirit of His Holiness' appeal."

Both Ireland and Guatemala commented on the timeliness of the Pope's appeal, while Ireland referred also "to the many appeals made previously by him, by his much beloved predecessor, Pope John, and by the heads of many other religious faiths as well."

ANOTHER resolution adopted by the commission "welcomes" the proposal for a world conference on disarmament which was adopted by the Second Conference of Non-Aligned Countries in October, 1964, and recommends that the General Assembly give urgent consideration to this at its twentieth session this September.

A world conference would include Red China, which exploded its second nuclear device while the Disarmament Commission was in session. Its presence in a world disarmament conference was supported not only by the USSR and its friends, but also by most of the African and Asian countries.

ALL VACATIONS MUST END—The small boat above received a considerable workout from 31 Latin School juniors last week during a three-day outing near Aurora, Ind. Hauling the craft from the river are, from left: Joe Casey, Karl Scholtes, Victor Kiefer, all of Indianapolis, and Ray Huesman, of Shelbyville. Other photos on Page One.

Postconciliar liturgical body enlarged by Pope

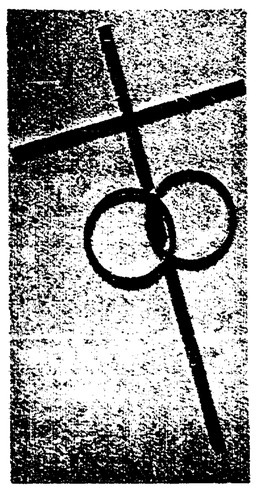
VATICAN CITY—Pope Paul VI has appointed five more bishops—three English-speaking and two Spanish-speaking—to the Commission for Implementing the Liturgy Constitution.

Named to the postconciliar body were: Cardinal William Conway of Armagh, Northern Ireland; Archbishop Denis E. Hurley, O.M.I., of Durban, South Africa; Archbishop Tomas Clevel Mendez of Panama City; Archbishop Vicente Enrique y Tarancon of Oviedo, Spain; and Bishop George D. Dwyer of Leeds, England.

Archbishop Hurley and Bishop Dwyer have represented their countries on the 9-nation committee drawing up plans for common texts for the Mass and the sacraments for the English-speaking world.

The Pope's new appointments bring the membership of the postconciliar liturgy commission to 43, representing all parts of the world. Pope Paul had named 42 churchmen to the commission after he established it a year and a half ago, but four have died since then, including Archbishop Francis Grimshaw of Birmingham, who was head of the English bishops' liturgical commission.

The American members of the body are Cardinal Joseph Ritter of St. Louis and Archbishop Paul Hallinan of Atlanta.



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Fr. Constantine, O.F.M., will observe jubilee

Father Constantine Bach, O.F.M., will return to his native Indianapolis to observe his 50th Anniversary of Ordination on Sunday, July 4. The jubilarian will celebrate a Solemn Mass of Thanksgiving at 10:30 a.m. in Sacred Heart Church.

A luncheon and reception will follow in the cafeteria of Sacred Heart Central High School for invited guests. A public reception will be held there from 1 to 3 p.m.

TWO SISTERS and a brother of the jubilarian will help Father Constantine celebrate. They include Ollie Bach and Miss Mary Bach, both members of Sacred Heart parish, and Sister M. Emmanuel, O.S.F., a member of the Poor Sisters of St. Francis Seraph of the Perpetual Adoration, Mishawaka, Ind.

FR. CONSTANTINE

Officers of the Jubilee Mass are: Father Leon Reuter, O.F.M., deacon; Mr. Thomas Stumpf, subdeacon; and Friar Nelson Reuter, O.F.M., master of ceremonies. The sermon will be delivered by Father Odo Reuter, O.F.M.

THE JUBILARIAN, 75, was ordained in St. Anthony's Church, St. Louis, on July 2, 1915, by Archbishop John J. Glennon of St. Louis. He had attended Sacred Heart School, Indianapolis; St. Joseph's College, Teutopolis, Ill.; St. Francis Monastery, Quincy, Ill.; Our Lady of Angels, Cleveland; and theology in St. Louis.

Assignments have included chaplaincies and parish work in St. Louis, Superior, Wis., Chicago, Joliet, Ill., Teutopolis and Quincy. He served as assistant pastor of St. Roch's parish, Indianapolis, in 1959 and 1960. For the past two years he has been guardian and assistant pastor of Sacred Heart parish, St. Paul, Minn.

Ryan

(Continued from page 7)

tors say, that the promises have been fulfilled and the Kingdom has begun.

But one meal above all was prescribed in the Old Testament—the paschal meal, taken family by family, commemorating the great event of Israel's history, the deliverance from Egypt. At this meal, at which the paschal lamb was eaten, there was a special blessing of bread at the beginning of the meal and a very long and solemn blessing of the final cup of wine at the end. But all Jewish meals, especially those of groups of disciples gathered together with their master, included—like Christian meals—some forms of blessings.

Scripture scholars are still discussing whether the Last Supper was actually a paschal meal or a "meal with paschal overtones" (as the New Testament Reading Guide No. 13 puts it). But in any case, it was an already-existing meal liturgy that our Lord used and transformed into His Eucharist.

●

If we are to understand the structure of the Mass, then, we need to see the Offertory as the direct preparation for the holy meal, when the bread and wine are placed on the table, and to see the Great Eucharistic Prayer, from the beginning of the "Preface" to the final Amen at the end of the Canon, as the supreme "Grace," or "Blessing" before the meal in which we at once "bless" God for His gifts to us and draw down His blessing on us, and do so with Christ.

Because the celebrant who carries out this great Prayer speaks in the name of Christ and repeats His words at the Last Supper, our thanksgiving becomes Christ's own act of praise and sacrifice, re-presented here in our midst, and our bread and wine become His Body "given for us" and His Blood shed for us. And so the holy meal in which we share by receiving Communion not only signifies but really gives us participation in Christ's life, together. "Because the bread is one, we though many are one body, all of us who partake of the one bread."

National Shrine pilgrimage slated

INDIANAPOLIS—The Ladies of Holy Trinity parish will sponsor a five-day pilgrimage to the National Shrine of the Immaculate Conception, Washington, D.C., from August 15 to August 20. The tour will include visits to places of interest in and near the nation's capitol.

A bus will leave Holy Trinity parish on Sunday, Aug. 15 and return Friday, Aug. 20. For reservations and information, contact Mrs. Alfred Bruder, 773 N. Haugh St., ME 6-3645.

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"UNDER THE STARS"

CYO Northside Dance—Friday, 8 p.m.-11 p.m., June 25
Christ The King School

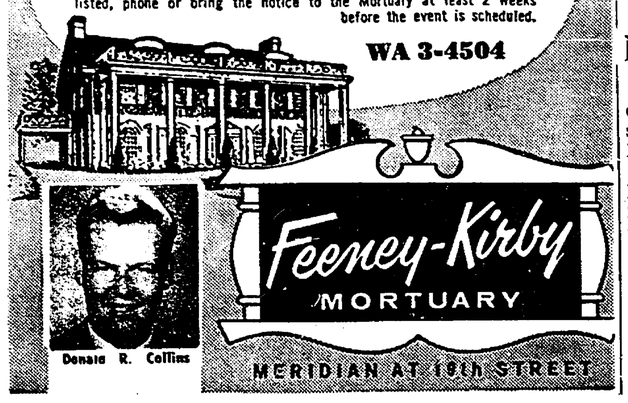
"WINE and ROSES"

St. Vincent's Alumnae Association Annual Dance
Friday, 9 p.m.-1 a.m., June 25—Sheraton-Lincoln Hotel
Music by, The Moderns—Adm., $4.00

100th Anniversary—St. Patrick Parish
FESTIVAL
Saturday, 12 Noon, June 26
Centennial Mass, Sunday, 5p.m., June 27
The Most Reverend Archbishop Will Preside

These announcements are available without charge. To have your event listed, phone or bring the notice to the Mortuary at least 2 weeks before the event is scheduled.

WA 3-4504



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(Regardless of number)

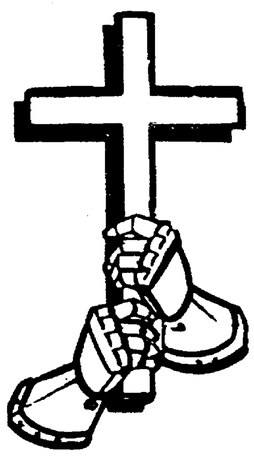
Total Coverage $12,000 (Plus)

ALSO

- Liberal Cash Reserves and Extended Insurance Values on basic policy.
- Automatic Conversion Privilege for children's policies at age 21 without further evidence of insurability.

Tomorrow may be too late . . .

SEND COUPON TODAY!



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For Catholics Only

HOSPITAL PLAN

GOOD ANYWHERE IN THE WORLD

This policy will be issued to age 75 and is GOOD FOR LIFE

(subject to certain requirements)

Premium, Male Age 18-39 **$6.73** Per Month

(Female and Family Plan Rates Available)

Check These Liberal Benefits!

- HOSPITAL ROOM
  Pays up to $30.00 a day for 90 days for each accident or sickness*
- HOSPITAL MISCELLANEOUS EXPENSES such as

X-Ray	Ambulance
Laboratory Service	Telephone
Medicines	Operating Room
Oxygen	Anesthesia
Iron Lung	Surgical Dressings
Blood Transfusions	Cardiograms

Others

are covered as follows:
The first $150.00 is covered in full. Then 80% of the remaining expenses are covered up to $5,000.00*. This applies to each accident or sickness.

- SURGICAL FEES, up to $500.00*
  FIRST AID (Out-Patient Benefit) .....$105.00 each accident

*Available Limits

For information without obligation SEND COUPON TODAY!

INCOME PROTECTION

This plan provides that Extra Income For You*

(up to 26 weeks)

If you are hospitalized

Males, Age 18 to 39**
(Females—Slightly Higher)

	$100 per week	$75 per week	$50 per week
Monthly Premium	$2.75	$2.07	$1.38

*$200 per week maximum
**Rates available to age 75

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City ..... Parish..... State.....

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