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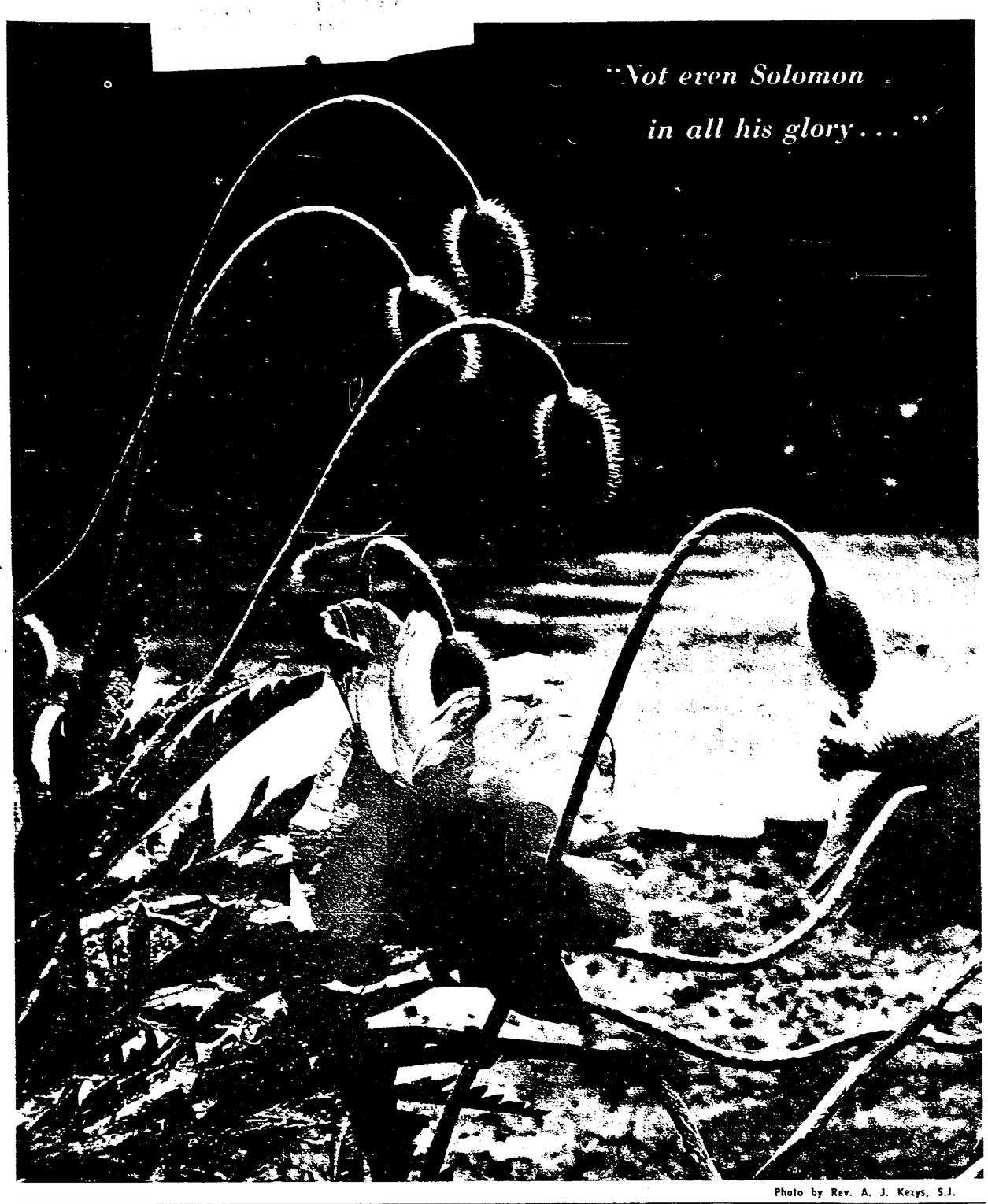

Photo by Rev. A. J. Kezys, S.J.

Religious leaders ask UN-negotiated peace in Vietnamese war

the CRITERION

VOL. V, NO. 41 INDIANAPOLIS, INDIANA, JULY 16, 1965

NEW YORK — Members of a religious leaders' peace mission to Vietnam found "no indication" of an early end to the war there through military victory on either side.

They called instead for a negotiated settlement under United Nations auspices.

"We do not equate peace with the simple absence of military conflict; true peace is inseparable from justice," three members of the group declared in a statement said to represent the views of all.

"We recognize that there are issues in Vietnam of justice, freedom and the need for social change, but we deplore the way in which major powers have used and are using the villages of Vietnam as a testing ground for ideological positions such as 'wars of national liberation' or 'containment of communism by military force.' "

The inter-religious group went to Vietnam under the sponsorship of the Fellowship of Reconciliation, international peace organization with U.S. headquarters in Nyack, N.Y.

AMONG ITS members were Episcopal Bishop William Crittenden of Erie, Pa., vice president of the National Council of Churches; Msgr. Edward Murray, pastor of Sacred Heart parish in Roslindale, Mass., and a consultor of the Boston archdiocese; and Rabbi Jacob Weinstein of Chicago, president of the Central Conference of American Rabbis.

The group was joined in Europe by Pastor Martin Niemoeller of Wiesbaden, Germany, co-president of the World Council of Churches.

Reporting on its findings at a press conference here were the first three members of the group to return from Vietnam—Dr. Harold A. Bosely of Christ (Methodist) Church, New York; Dr. Edwin T. Dahlberg, former president of the American Baptist Convention and National Council of Churches; and Dr. Dana McLean Greeley, president of the Unitarian-Universalist Association of America.

They said that during their two-week mission to South Vietnam they met with leaders of many religious faiths, government officials, students, soldiers, Viet Cong defectors, neutralists, supporters of North Vietnam and others.

THEY SAID they found the Vietnam problem to be "a deeply complicated situation in which we could not judge either side to be wholly right or wholly wrong."

They stated the U.S. faces the "moral choice" there of "whether to persist in its present military policy or to take every possible step to initiate negotiation and to broaden the base of decision and action to include all other nations whose welfare is involved in what transpires there."

"The first such step is to stop the bombing of North Vietnam as a demonstration

(Continued on page 9)

ACCORD AND DISSENT

Catholic-Lutheran dialogue 'fruitful'

By PAUL W. McCLOSKEY

BALTIMORE — Official representatives of the Roman Catholic Church and the major Lutheran churches in the United States came together here for their first formal theological discussions and determined to submit their areas of both agreement and disagreement to searching examination.

The first meeting (July 6-7) brought top scholars in the fields of theology and Scripture to analyze the interpretations given by both churches to the Nicene Creed, which is used in both Catholic and Lutheran eucharistic liturgies.

The experts agreed that Catholics and Lutherans "confess in common" the affirmation of faith which developed from the first ecumenical council, at Nicaea in Asia Minor in 325 A.D., even though it does not exhaust "the richness of Scripture regarding the person of Christ."

THERE WERE major areas in which the participants agreed, but there were disagreements as well. According to the Rev. Paul C. Empie of New York, executive director of the National Lutheran Council—who with Auxiliary Bishop T. Austin Murphy of Baltimore served as co-chairman of the meeting—"there are deep differences of opinion between us." Recalling that the talks stemmed from discussions he had had with Bishop John J. Wright of Pittsburgh, Dr. Empie said, however: "We have gone further than either Bishop Wright or I dreamed of two years ago."

Dr. Empie, at a press conference after the closed session on the seventh floor of the new Baltimore archdiocesan chancery building, said that it "certainly was a very fruitful meeting for which we are all very glad and thankful."

Bishop Murphy, who is chairman of the subcommission for the dialogue with Lutherans of the U.S. Bishops' Commission for Ecumenical Affairs — which designated the Catholic representatives — announced at the news conference that the group will meet again late next February. The second meeting, to be held either in New York or Chicago, is to take up a specific article of the Nicene Creed—that Christians "confess one baptism for the remission of sins." Bishop Murphy said that the Catholic and Lutheran theologians will examine this one article in its relationship both to Scripture and to the later professions of faith of the two churches.

ACCORDING to Father John Courtney Murray, S.J., professor of theology at Woodstock (Md.) College, who prepared the Catholic "position paper" on the Nicene Creed prior to the meeting, there was "no disagreement on what the creed is actually saying." But he said that one of the "points of serious disagreement" which came to light was on the formal source from which the authority of the creed derives.

Father Murray said the participants also became aware that disagreement might exist in the meaning of the very words "faith" and "dogma." He indicated that these areas would be submitted to intensive examination.

A joint statement issued at the conclusion of the meeting said that the participants are aware that "the Nicene Faith possesses a unique status in the hierarchy of dogmas by reason of its testimony to and celebration of the mystery of the Trinity as revealed in Christ Our Savior, and by reason of its definitive reply to an ever-recurring question." After recording agreement that "authoritative teaching in the Church serves the people of God by protecting and nurturing the Faith," they said:

"The way in which doctrine is certified as dogma is not identical in the two communities, for there is a difference in the way in which mutually acknowledged doctrine receives ecclesiastical sanction.

"Different understandings of the movement from kerygma (proclamation of the Gospel) to dogma exist in the two communities. Full inquiry must therefore be made into two topics: first, the nature and structure of the teaching authority of the Church, and secondly, the role of Scripture in relation to the teaching office of the Church."

The communique concluded by saying: "We together acknowledge that the problem of the development of doctrine is crucial today and is in the forefront of our common concern."

THE REV. Warren A. Quanbeck, professor of systematic theology at Luther Theological Seminary, St. Paul, Minn., who with Dr. George A. Lindbeck of the Yale University Divinity School prepared the Lutheran analysis of the creed—said at the press conference that the representatives of the two communions got right into discussions in depth. He said he was much impressed with "how rapidly we were able to overleap the sparring process" which he said usually characterizes the start of any ecumenical dialogue.

According to the Rev. Joseph A. Sittler, former president of the American Theological Society who is now professor of theology at the divinity school of the University of Chicago, this mutual understanding has developed only in the past 20 to 30 years. He said it is a result of a new attempt to learn of each other's doctrinal positions —"taking in each other's theological washing."

Asked the "ultimate purpose" of the Lutheran-Catholic theological confrontation, Dr. Sittler said it is to look toward "the fulfilment in history of Our Lord's prayer: that they all may be one." He said that while "it would be wrong to be so optimistic as to mollify the differ-

(Continued on page 9)

Episcopal priest who baptized Luci not consulted, paper says

ST. LOUIS—The baptism of Luci Baines Johnson which occurred 17 years ago in the Episcopal Church of St. David in Austin, Texas, was her "first and only valid baptism," according to the pastor of St. David's.

"I baptized her myself," the Rev. C. A. Summers, told the St. Louis Review, official Catho-

Related story, Page 9

lic newspaper of the Archdiocese of St. Louis, in an exclusive interview.

"I baptized her with water in the name of the Holy Trinity, according to the rite of the Episcopal Church," he said. "My intention was to perform a sacrament, the same as in all baptisms.

"That's all there was to it—except that she was a mighty cute little baby."

THE ST. LOUIS Review said investigation disclosed that no attempt was made by Catholic authorities in Washington, D.C., to check on the validity of Luci's Episcopalian baptism, despite the fact that she was known as a regular communicant of St. Mark's Episcopal church there for several years.

In St. Louis, Father Raymond Rustige, secretary of the St. Louis Archdiocesan Commission on Ecumenism, questioned the "rebaptism" of the President's daughter.

"In order to administer conditional baptism a prudent doubt about the validity of previous baptism should have been established," Father Rustige said. "The available facts which indicate infant baptism for Luci as an Episcopalian would favor lack of any such doubt."

He said that the mere request of a person could not justify the action of rebaptism. "While the personal conviction and consequent request of an individual should be upheld, I believe that particularly in the case of such a public figure as the President's daughter a statement of the reasons for conditional baptism should have been given."

The Rev. W. Murray Kenney, ecumenical officer for the Episcopal Diocese of Missouri, said the rebaptism seemed strange to Episcopalians, since records of baptisms are kept, and required before an Episcopalian can be confirmed or receive communion.

"FROM A ROMAN Catholic point of view," he said, "this is a denial of a concept of the catholicity of the faith. And if Catholics really believe in ecumenism and aggiornamento—and baptism — shouldn't they practice it?"

Father George Tavard, A.A., who participated in the recent Episcopal-Catholic dialogue in Washington, D.C., told the St. Louis Review that "in a way the publicity given this baptism may have been a good thing, for it is going to tell the clergy that they can't get away with this sort of thing any more."

"What frequently has happened in the past is that the priest has found it more convenient to administer conditional baptism than to find out whether or not a person has been baptized," the noted Catholic theologian continued.

"This sort of action is indefensible. The proper way, the only way to receive a person into the Church which is in keeping with Catholic doctrine, is to recognize the validity of baptism, and to receive the person into the Roman Catholic Church with a Profession of Faith. There is no giving the Sacrament of Baptism again."

Meanwhile, in Washington, D.C., Archbishop Patrick A. O'Boyle issued a statement defending the action of Father James Montgomery in administering baptism. The conditional baptism did not imply, the prelate said, that in Father Montgomery's judgment Luci Johnson's Episcopal baptism was invalid, and that the priest had no intention of "reflecting on the tenets and practices of the Episcopal Church."

Papal visit to the South is suggested

ATLANTA, Ga. — Ralph McGill, publisher of the Atlanta Constitution, has declared that it would be "helpful and socially therapeutic" for Pope Paul VI to visit the South if his proposed trip to the United Nations takes place.

McGill said in his nationally syndicated column that there would be opposition to the Pope's presence in the United States, and "some of it will be strident, some ugly."

"But these qualities of the dissent will identify it for what it is — unreasoning prejudice handed down and made more grotesque with each handing down," he said.

NOTING THE change in U.S. attitudes toward Catholicism in the past 40 years, McGill recalled that in the 1920s Atlanta was the site of an "imperial palace" of the Ku Klux Klan, a hotbed of anti-Catholic propaganda.

Today, he said, the former "palace" is the rectory of the Catholic cathedral, and the cathedral itself stands in part on land once owned by the KKK.

McGill said people today find it difficult to imagine the "ignorant bombast and religious bigotry" that flourished in this country in the late 19th and early 20th centuries.

"It was a prejudice stemming largely from organizations such as the Ku Klux Klan that linked anti-Semitism and anti-Catholicism as their two best money and membership promotion rackets," he said.

HE SAID "many pulpits" in those days "thundered against 'the Pope' " although they "knew little about the Pope or the Roman Catholic religion."

He noted that such anti-Catholicism reached a peak with the presidential candidacy of Al Smith, a Catholic, in 1928. One of the religious slogans of that year, McGill said, was "A Vote for Al Smith is a Vote for the Pope." Smith, he added, was "swamped" as eight southern states went Republican in protest against his religion.

St. Vincent de Paul official will speak

The national executive secretary of the St. Vincent de Paul Society will address members of the organization's Particular Council of Indianapolis on Sunday, July 25, at St. Thomas Aquinas School.

Dudley L. Baker, of St. Louis, will speak on the national scope of the world-wide charitable organization.

Particular Council President Ray Wargel announced that the meeting is open to members, wives and others interested in the work of the Society. A membership campaign is currently underway, which will hopefully occasion the establishment of additional parish units in the Archdiocese.

The meeting will follow the 7 a.m. Mass in St. Thomas Aquinas Church.

Baker, who has held the national post since 1957, is a degreed social worker formerly associated with Catholic Charities in St. Louis. He is currently engaged in family life education with disadvantaged families.

DUDLEY L. BAKER

Brothers take over Stadium operation

Management of the Catholic Youth Organization Stadium, 1502 W. 16th St., Indianapolis, passed to the Brothers of the Holy Cross on July 1, The Criterion learned this week.

The Brothers, who operate Cathedral High School, will maintain the facilities there following an agreement made with the Archdiocese. CYO athletic events, as well as "home" football games for other Indianapolis Catholic high schools, will continue to be played there.

Won't send observers to council

ATHENS — Orthodox Archbishop Chrysostomos of Athens, Primate of the Church of Greece, has declared that "as long as I live there will be no rapprochement with the Roman Catholic Church," it was reported here.

Ethnos, Athens daily newspaper, said this was the 85-year-old archbishop's reaction to an invitation from the Vatican Secretariat for Promoting Christian Unity to send observers from the Orthodox Church of Greece to the fourth session of the Second Vatican Council.

The Orthodox patriarchates of Constantinople and of Moscow and other Orthodox churches have sent observer-delegates to Rome for the Vatican council, but the Church of Greece has adamantly refused to do so.

Lafayette bishop to be enthroned on August 23

CLEVELAND — Bishop-designate Raymond J. Gallagher will be consecrated Aug. 11 in St. John's cathedral here. He will be enthroned as bishop of Lafayette, Ind., Aug. 23 in St. Mary's cathedral, Lafayette.

Bishop-designate Gallagher, a priest of the Cleveland diocese, was secretary of the National Conference of Catholic Charities with headquarters in Washington, D.C., when he was named bishop of Lafayette by Pope Paul VI on June 23.

Archbishop Egidio Vagnozzi, Apostolic Delegate in the United States, will be consecrator at the ceremony here. The co-consecrators will be Coadjutor Bishop Clarence G. Issenmann of Cleveland and Coadjutor Bishop Leo C. Byrne of Wichita, Kan. Archbishop John J. Krol of Philadelphia will preach.

Archbishop Paul D. Schulte of Indianapolis will preside at the enthronement Aug. 23 in Lafayette. Bishop Leo A. Pursley of Fort Wayne-South Bend, Ind., will preach. Bishop Gallagher will concelebrate the enthronment Mass with consultors of the diocese.

Novena closing

Traditional candlelight rites this (Friday) evening will close the annual Novenas to Our Lady of Mount Carmel sponsored by the Carmelite Monasteries at Indianapolis and Terre Haute. Services—on the monastery grounds at Indianapolis and in St. Margaret Mary Church in Terre Haute—will begin at 8 p.m. Archbishop Schulte will officiate at Indianapolis and Msgr. Herbert Winterhalter at Terre Haute. Father John LaBauve, S.V.D., is conducting the novena at Indianapolis, and Father Hugh Calkins, O.S.M., is the preacher at Terre Haute.

Father Rocap to offer First Solemn Mass

The First Solemn Mass of Father John Rocap will be offered in his home parish, Immaculate Heart of Mary Church, Indianapolis, at 11 a.m. Sunday, July 18.

Father Rocap, son of Mr. and Mrs. John T. Rocap, now members of St. Luke parish, was ordained in Rome on July 12, 1964, while attending the North American College. He has now completed his studies there, earning a licentiate in sacred theology degree.

OFFICERS OF the First Mass include: Father Edwin Sahm, pastor, archpriest; Father John Ryan, deacon, and Father Joseph Wade, subdeacon. Father Sahm will also preach the sermon.

A public reception will be held in the school auditorium from 3 to 5 p.m. Sunday afternoon, followed by Benediction in the church.

FATHER ROCAP attended St. Joan of Arc and Immaculate Heart of Mary Schools before entering St. Meinrad Seminary in 1953. He received his high school and college education at St. Meinrad before theology studies at the North American College in Rome.

He has been assigned as assistant pastor of St. Barnabas parish, Indianapolis, and instructor at the Latin School of Indianapolis. The appointment is effective on August 12.

FATHER JOHN ROCAP

RELIGIOUS UPHEAVAL IN FRANCE

By CHARLES DREHER
Herder Correspondence

THE movement for Church renewal fostered directly or indirectly by the Second Vatican Council has, of course, produced a wide-scale state of fermentation within the Church. This inner restlessness, moreover, long latent, is becoming increasingly evident as the council prepares to enter its final stages. But action inevitably generates counter-action. Thus, already reform has met with disenchantment as well as approval, uneasiness as well as enthusiasm.

However, this is a perfectly normal development, one only to be expected. No one who has followed the proceedings of the council in any detail could suppose that the Church as a whole is or ever was prepared to carry out the council's decrees as one united, convinced body.

These difficulties, moreover, are not confined to any one country. But this is not to say that the general experience in confronting these difficulties has been more or less the same in all countries. Indeed, a sort of Orwellian equation could well apply to one country in particular, to France: that, truly, some difficulties are much more difficult than others.

FRANCE HAS provided a classic example of controversial discussion within the Church, at least since the Second Republic. Extreme ecclesiastical conservatism and the active desire for reform in the widest sense have always stood to a greater or lesser degree in opposition.

Since the end of the last war, France has been the leader in the movement for pastoral reform. From France came the first seeds of the vital impulses which now, through the council, are flowering in the Church throughout the world. Names of French theologians have become part of the grammar of theology: de Lubac, Danielou, Laurentin, Congar, Chenu, Tavard.

The situation of the Church in France today is marked by political and social pluralism—negatively speaking, in other words, by the political and social division of French Catholics. Political considerations form an essential part of the present state of ferment and restlessness in France. France and French Catholics have not yet fully recovered from the psychological effects of the Algerian War. Influenced certainly by these political considerations, the controversy within the Church of France has reached a new degree of intensity.

Addressing the leaders of Catholic Action in January of this year, Cardinal Maurice Feltin, Archbishop of Paris, described the present situation as "a period of political and religious turmoil."

The Cardinal noted then that nothing is left uncriticized: council, Pope, bishops. Agitators seek to play off one group of bishops against another, and to sow discord between the bishops and the clergy. Priests, he continued, are divided into camps, and those whose views are unpopular are immediately branded as "progressives." The Cardinal spoke of lies and slander and rash judgments and assertions by self-appointed guardians of orthodoxy. He spoke further of Catholics who were serving their own ends rather than those of the Church. He spoke of the books and leaflets of calumnious content distributed by the zealous at church doors, and of dangerous publications which exploit exceptional cases to the detriment of whole groups.

Specifically, Cardinal Feltin was alluding to a case which has caused a considerable stir in France, and which in many respects is typical of the present situation, a book entitled **Les Nouveiux Pretres (The New Priests)**, by Michel de Saint Pierre.

The author, who has written a biography of the Curé of Ars, originally belonged to the Catholic left and worked with **Temoignage Chretien**, a left-Catholic publication, until 1955. The novel is simply a violent attack against the new pastoral methods which have been adopted on an ever wider scale in France since the war, and which have found confirmation, at least in principle, through the council. **Les Nouveaux Pretres** has sold more than 200,000 copies since publication.

IN THE BOOK, a parish priest of a Paris suburb, an old man who has worn himself out in the care of his flock, is persuaded by the diocesan authorities to allow his two young assistant priests to adopt the new pastoral methods. The two zealous "progressives" set to work.

Here the author's polemic attack against the new concept becomes biased and crude. According to Michel de Saint Pierre, priest adherents to the pastoral reform movement no longer preach from the pulpit; mention God as little as possible; virtually eliminate the veneration of Mary and the saints; associate themselves with revolutionary trade unions; and render personal services to local Communist functionaries. Manual labor is represented as the most outstanding religious act, and the work of the Church is equated in importance with the advancement of the working classes.

In contrast to the methods adopted by the two "Marxism" priests, another young curate simply goes on preaching and administering the sacraments in the old way. The church is packed for his services, but is empty during those conducted by his two colleagues. This is not, however, his only success. He converts, among others, an extreme Right-wing general and his mistress. He convinces his pastor, who in turn convinces the bishop, that the new pastoral trends must have dangerous, indeed catastrophic results. The two "progressive" curates fail lamentably, of course. One takes refuge in the arms of a woman whom he has elevated to a saint, but a "saint without God." The other is consumed by his sterile passion for reform, without humility, without charity, and without joy.

The author himself has stated that he had conducted investigations for two years in various parishes in the Parisian suburbs before embarking on the novel. His own judgment of his work—expressed in the words spoken by the old pastor at the end—is categorical: "Only a dreamer could still believe in the spiritual quality of our suburban clergy, I'd even go so far to say of most of our French priests."

CLOSER examination of the book reveals that de Saint Pierre's attack on pastoral reforms is colored by the marked political tendencies which stamp the book as a whole. For instance, the "progressive" curates are reproached for their readiness to abandon "the whole Right-wing section" of the Church if this would bring about the conversion of a single laborer. The same young priests are accused of being "pacifists, anti-militarists, and anti-colonists" out of cowardice, and of lacking soldierly valor.

No critic of Michel de Saint Pierre has denied that certain assertions in his book are correct. Nor has any reviewer denied that certain assertions in his book are correct. Nor has any reviewer denied that progressivism in an unenlightened form does exist and that not all the priests attracted by it have entirely resisted the lure of Marxism. It is further admitted that in the clerical circles described in the book there is a real temptation of "buying" cheap popularity—as though the sole aim of pastoral reform were to make the Church more attractive by "worldly" means.

What have been objected to, however, are the generalizations which tend to cast a false light on the French clergy as a whole, especially missionary priests among the working classes. It was not surprising, therefore, that the most vigorous protests against the novel were voiced by the clergy. Father Georges Michonneau accused the author of launching a defamatory attack on priests in general. The author replied to Michonneau's strongly worded article in **Temoignage Chretien** with a libel action. This ended in a settlement, Michonneau withdrawing his charge of defamation.

Several French bishops have issued statements regarding **Les Nouveaux Pretres.** Coadjutor-Archbishop Pierre Veuillot wrote from Rome to the clergy of his diocese shortly after the book was published: "I am happy to assure you, in the name of the Cardinal (Feltin) and in my own name of our solidarity both in thought and in deed, after the publication of a book, in novel form, containing grave and unjustified charges against the priests of our suburban parishes and casting aspersions upon their apostolic work which cannot be tolerated."

As the controversy about the book has shown, the "new priests" are not the only issue at stake. The heated discussion is concerned rather with pastoral practices which seek to reform the apostolate of the Church from within, aiming towards increased missionary activities among those estranged from the Church. There are many signs that the strongly traditional Catholic segment of the Church is out to do battle to prevent implementation of these reforms and new practices.

This is already evident from certain petitions addressed to French council Fathers. A further example was a campaign launched against two progressive Catholic papers—**Informations Catholiques Internationales** and **La Vie Catholique Illustree**—in autumn of last year which led to clashes at several large public meetings. In this attack, highly regarded Catholic journalists were defamed as being Communists.

THE DISPUTE is particularly bitter, since all the issues involved, whether of a disciplinary, pastoral, or special nature, become bones of contention in the dog-fight between the Right and the Left. Religious concepts are confused with political ideas, and exponents of one particular "ideological" group within the Church are all too hastily, almost automatically stamped with the corresponding political label. "Integrists" and "modernists" are names which the corresponding groups use to insult each other.

Catholics are faced with the difficult task of deciding between the Right- and Left-wing parties. At the municipal elections in March, some Catholics felt bound by their political conscience to vote Left (even if the Left-wing party is closely allied with the Communists), after de Gaulle had introduced the majority vote for the municipal elections. The dilemma in which many voters were placed is revealed in part by countless readers' letters in the French Catholic press.

On the other hand, it is true that quite a number of Catholics are supporters of the Right-wing extremists and favor Tixier-Vignancourt, the Right-wing extremist candition, the only candidate who had pledged himself "to dedate in the presidential elecfend the Christian West." Other Catholics support the Socialist candidate.

And now, in this period of political upheaval, come the first decisive council reforms. While the reformers clamor impatiently for their speedy realization, the traditionalists are seeking to hinder everything which does not accord with their own ideas of ecclesiastical tradition, from changes in clerical dress down to the introduction of vernacular in the liturgy, from the reform of the bylaws of the Catholic Boy Scouts down to plans for non-denominational Christian trade unions.

IN THE FACE of this tension, the bishops issued a joint statement warning against the twofold temptation either of initiating measures which did not conform with the directives of the Pope and the bishops. or else of rejecting straightway everything which involved change (February, 1965).

They exhorted the faithful to obey the Pope and the bishops, and at the same time called for "the zeal of active Christians who both recognize and share in the task of bringing the Gospel to thousands of people of all classes and geographical regions." Many of the older pastoral forms, though undoubtedly excellent, had now become outdated and were inadequate both for the reform of certain structures as well as for the fulfillment of certain missionary tasks.

"No one," the bishops continued, "must therefore obstruct the way to experiment and trial. The bishops are aware of their responsibilities and observe these endeavors dispassionately and give encouraging counsel." The faithful were further exhorted to refrain from disputes which were engendered by personal passion rather than by the spirit of the Gospel.

The situation is still critical, however, and will no doubt remain so for a long time to come. Last May, Archbishop Andre Pallier coadjutor of Rouen, told a regional meeting of Independent Catholic Action that "I do not consider myself pessimistic in saying that we can fear a schism for the end of this year, after the promulgation of the texts of religious liberty and schema 13." Schema 13 discusses the Church and the modern world.

Though this opinion has been disputed by Right- and Left-wing elements of the Church, and more or less retracted by Archbishop Pellier himself, it does serve to highlight the extremes of feeling now current in the French Church, and the possibilities of imagination for the near future.

ANOTHER POINT of division concerns France's Catholic Action. The nature and orientation of the lay apostolate and the role within it that belongs to the specialized organizations of Catholic Action have long been a source of disagreement among French Catholics. Latent tensions over this matter grew more acute during conciliar discussion of the lay apostolate, and have now come into the open. Late last March, these tensions finally led to conflict between the hierarchy and student members of Catholic Action.

The immediate occasion for this was the adoption by majority vote of the lay organization's program of action for the year, which a minority and the hierarchy felt sacrificed the real educational and apostolic business of Catholic Action to temporal engagement in the student milieu, declarations of solidarity with other organizations representing students interests (including those groups controlled by Communists), and militant opposition to the government's educational policy, which the Executive Committee considered socially and politically retrograde. Six months before, a similar divergence of opinion had led to the "quiet" removal of the then Secretary General, H. Nallet.

Contrary to what one might suppose, it is not really Communist infiltration as such that the Church fears, but the political involvement of Catholic organizations, which would create political difficulties for the Church herself, since Catholic Action operates under the direction of the hierarchy.

But the primary cause of all this trouble is the special conception the French bishops have of Catholic Action and its "organic connection with the hierarchy." At the council, the French bishops defended this view against Cardinal Leon-Joseph Suenens and a section of the American hierarchy.

What happens to religion in France, still the "eldest daughter of the Church," profoundly affects the rest of the world. No doubt, in the end—as is already happening at the present time—the progressive element will predominate and prevail. But the still waters of reactionism run very deep in France, and Archbishop Pellier's warning may very well turn out to have been prophecy. Only recently, France's schismatic "Little Church," a dissident Catholic group, were reconciled with Rome.

The last bishop of the "Little Church" had died in 1829.

MIHAJLOV DECISION CITED

Liberalism labeled force in Yugoslavia

By PATRICK RILEY

With the Croatian Supreme Court's ambiguous decision on the self-proclaimed Yugoslav Christian literary critic, Mihajlo Mihajlov, tension between Yugoslavia's party stalwarts and its younger generation of intellectual liberals remains in its previous state of unstable equilibrium.

On the surface, the court's decision cuts two ways:

- It strikes a blow for liberalism by quashing a lower court's decision that Mihajlov had insulted the Soviet Union in simply writing what was admittedly true: that extermination camps were founded under Lenin and not just under Hitler or even Stalin.
- It strikes a blow against liberalism by upholding Mihajlov's conviction for distributing prohibited literature. He was convicted of sending his articles to an Italian publisher after they had been banned; his nine-month prison sentence was reduced to five months and suspended for two years.

But the decision has several deeper implications, some rooted in the case itself and some in the broader history of liberalism in communist Yugoslavia.

MIHAJLOV was indicted only after Yugoslav President Josip Broz Tito had delivered a tirade against him before a group of public prosecutors. This fact was raised in an oblique but unmistakeable manner by Mihajlov's lawyer during the trial itself, before a district court in Zadar where Mihajlov was a university instructor.

"It is not for me to question the circumstances which led to Mihajlov's prosecution, but it is symptomatic that the people's authorities acted only when the first article appeared in Borba," he said, referring to the communist newspaper Borba's account of Tito's talk.

"Only then was Mihajlov arrested," the defense attorney emphasized.

In view of the origin of the prosecution—Tito's tirade—the Croatian Supreme Court's verdict has immense meaning. It seems to be judicial defiance of party policy or party orders, a very brave act in a totalitarian state. On the other hand there is always the possibility that Tito, surprised and chagrined at the international furor created by prosecution of an outspoken liberal, ordered the court to take half a step backward. (There is at least one known case in recent months where a court changed the course of a trial on orders from Belgrade.)

In fact the high court acquitted Mihajlov on the very point that troubled Tito most: that Mihajlov's articles had caused friction between Yugoslavia and the Soviet Union. Soviet authorities had complained to Tito about the articles when Tito was preparing his friendship visit to Moscow, which took place late in June.

On the other hand, the very suspension of Mihajlov's sentence, an act bearing all the outward marks of generosity, could well be a most effective muzzle throughout the two years he has been put on good behavior. Everything depends on what the court or the regime considers good behavior in Mihajlov's case, and this was not made clear in the accounts of the Yugoslav government news agency, Tanjug, if it was made clear at all.

WHAT HAS BEEN virtually overlooked in Western press accounts of the Mihajlov case is his openly-declared Christianity. And how large this declared Christianity looms in the fears and antipathies of the communists who have been trying to muzzle him is clear from another fact which has received little attention in the Western press: the banning of Mihajlov's study of Dostoevsky's Christianity. Two parts of this study appeared in the Zagrab review, Kolo, in August and September; this cost the editor his job. The third part was never published.

Mihajlov's study, "Dostoevsky Today," is an attempt to explain why antireligious writers (including Lenin) are opposed to the works of the great Russian novelist.

He states the purpose of the article in confident terms: "We shall demonstrate that the century-old enmity for Dostoevsky has not been caused by the fact that this writer failed to give answers to questions he raised; neither by the fact that he gave wrong answers while abandoning the only possible, 'progressive' answers; but that the real cause of the enmity for Dostoevsky was that neither . . . Gorky nor even Lenin give, nor can they give, the answers to the questions posed by Dostoevsky."

The questions posed by Dostoevsky are the Christian questions of sin, suffering, reparation and holiness.

MIHAJLOV further asserts: "We shall also demonstrate that the questions raised by Dostoevsky's protagonists are not answered by any social-revolutionary ideology (of course including the Marxist one) and that this answer was not even given by the October Revolution and will not and cannot be given by a communist society once it is achieved."

The basic principles of this study are outlined by Mihajlov in an indignant "open letter" to an editor who had jumped on the bandwagon (and on Mihajlov) after Tito's outburst against him.

"In this article I dared express the heresy that Christianity, as a religion of freedom, can become the basis for a just organization of our country's society better than can the so-called 'natural laws of development' on which the theory of 'scientific socialism' is based. I expressed the heresy that belief in the immortality of the individual human soul by no means excludes but on the contrary justifies the struggle for the 'kingdom of liberty' on earth, and that such a struggle remains sterile if not animated by faith in immortality."

This is strong meat for a communist country, but liberalism with a more characteristic Marxist flavor has become common fare in Yugoslavia. It has so distressed Tito that in his talk against Mihajlov before the public prosecutors he wondered aloud whether the frequency of "dangerous" articles did not point to the existence of "some kind of organization."

Some Yugoslav communist theorists are writing that atheism is not fundamental to communism. There are many variations on this theme but all tend to the conclusion that militant atheism is out of order.

PROFESSOR Zdenko Roter, editor of the Slovenian review Theory and Practice, has stated: "The thesis that atheism is at the basis of the socialist state is not correct for Yugoslavia." But he added: "We see that Marxism includes the position that religion has no prospect of further existence in a fully humanized society. This however remains to be demonstrated by events."

Perhaps the unkindest liberals of all are those who demand that Tito's own liberal principles be put into practice in Yugoslavia. Professor Mihajlo Markovic of Belgrade stated at a meeting of political scientists held there this spring:

"First, we have introduced the system of workers' self-management and have in practice begun the process of the withering-away of the state. But we still have a very strong state and a rather great concentration of the economic and political power in the central organs.

"Secondly, not only have we abolished private ownership of means of production but we have even taken meaningful steps toward turning private ownership into genuinely social ownership. But a significant part of our social ownership is still alienated . . . because it is managed by the state, that is, by influential persons in the state administration."

Driving this point home, he asserted: "The state administration intervenes far more than the constitution allows."

HERE IS A recurrence of the protest made by Mihajlov's attorney against state interference with the normal process of law. Perhaps these protests give a realistic indication of the real extent of Yugoslavia's liberalism: the regime may walk roughshod over the law, both letter and spirit, but it is not proud of its actions; and courageous men raise their voices and are heard.

Mihajlov himself could declare: "I still believe that Yugoslavia is the most democratic of all the socialist countries." His statement can be fully appreciated only in its context: when he made it his articles had already been suppressed and the threat of prison hung heavily over him.

(The author of this article a member of the Rome bureau of N.C.W.C. News Service, made an extended tour through Yugoslavia earlier this year.)

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HIDDEN AMPLIFIER—A tiny wireless FM microphone, hidden beneath a priest's vestments, is reported to be overcoming acoustical problems caused by introduction of the English liturgy. Developed by an Illinois firm, the instrument is a transistorized FM transmitter which picks up a voice and broadcasts it as a radio wave for distances up to 200 feet. The device is considered ideal for a speaker who must move about considerably, must be heard by an audience or congregation, and cannot be hampered by microphone cording. In this photo a model takes the role of a priest. (NS photo)

New college head has Hoosier ties

PROVIDENCE, R.I. — Father William Paul Haas, O.P., 37, eighth president of Providence College here, will be inaugurated formally in the fall. Father Haas, youngest man ever named to the presidency, succeeds Father Vincent C. Dore, O.P., who remains as college chancellor.

Father Haas, a 1948 graduate of Providence College, returns to the college from the faculty of the University of Notre Dame, where he inaugurated a special program in religious studies in cooperation with Purdue University. In the past academic year, Father Haas served as visiting professor of contemporary theology at Wabash College, Crawfordsville, Ind.

Archbishop's Schedule

Thursday, Aug. 12 — Oldenburg, Profession.

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

Urges laity to help promote vocations

By MARJORIE FILLYAW

MIAMI BEACH, Fla. — Cardinal Lawrence Shehan of Baltimore has called on the laity to participate more fully in the cultivation and development of vocations to the priesthood.

He said this must be done to meet "the Church's desperate need of vocations."

The cardinal was the principal speaker at the closing banquet of the Serra International convention attended by 24 bishops from the United States, Latin America, Rome and the Philippines and about 2,500 Serra delegates and their families from 19 countries.

Citing studies which he said revealed a decrease in recent years in the number of students entering seminaries and an increase in the number of dropouts, Cardinal Shehan said that "various explanations are made of this alarming condition with which we are faced."

HE MENTIONED "the character of the times, unprecedented prosperity, material allurement, permissiveness within families and within schools and a lack of discipline."

Whatever the explanation, the cardinal declared, "it would seem that the Church is going to have to adjust her methods of vocation recruitment to meet the new conditions.

"Heretofore she has relied almost exclusively on priests and members of religious communities for this work. Present circumstances seem to indicate that she must rely more and more directly on the laity if she is going to meet the present desperate need of vocations."

Such work must become "one of the main features of the lay apostolate in the future," he said.

The cardinal urged that parents become actively engaged in developing vocations and he emphasized that they must be carefully prepared for the task.

He suggested that Serra Clubs take as part of their program this aspect of vocational development among Catholics in general.

"Your work cannot be confined to any one area," the prelate told his audience. "You must dedicate yourselves to vocations to the religious life wherever and under whatever circumstances you find them. No member of Serra should feel that his commitment to the Serran purpose and ideals can be fulfilled simply through his promotion of the general program of vocational development adopted by his own unit."

THE CARDINAL also urged Serrans to personal sanctity and full participation in the renewal of the Church. "You will carry on this work only as effectively as you have entered into the stream of renewal," he said.

Citing the bishops and priests present, he said their presence "indicates the good will and spirit of cooperation with which you wish to carry out the specific purposes of your organization."

At a press conference earlier in the day, Cardinal Shehan told newsmen that "wholesale criticism of seminaries in some segments of the Catholic press has been grossly exaggerated and presents a false picture of seminary life." He said it has resulted in discouraging some young men from entering the priesthood.

The cardinal said he knew of no seminary where efforts are not being made to update the program.

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THE CHURCH AND THE WORLD

Frei visits Pope Paul—Educational conference set

The Vatican

♦ Pope Paul VI observed that the world is "moving backward instead of forward on the road to civilization and peace." Using his regular Sunday appearance at a window above St. Peter's square to speak of peace, the Pope said that the "ideology of peace" is undergoing a crisis. "There is a decay of principles and a diminution of the very resolutions of brotherhood, solidarity and mutual trust which after the war seemed to constitute a program for future history and to pave the way for international disarmament, negotiation and collaboration."

♦ Pope Paul is expected to go to his summer home at Castelgandolfo toward the end of July. The Pope has delayed traveling to the summer residence in the Alban Hills outside of Rome because of the pressure of work during recent months. However, he has been advised that he needs a period of rest, and it is expected that audiences and public speeches will be cut to a minimum during the first half of August.

♦ Chile's Christian Democratic president, paying a state visit to Pope Paul, was welcomed with words of praise for his "love for the humble classes," President Eduardo Frei replied that the Chilean government and legislature are striving for "the redemption of the proletariat" as the best means of serving the common good of the entire Chilean nation.

At home

♦ WASHINGTON — Nearly 500 invited educators and persons from government, business and labor will gather here July 20 and 21 for President Johnson's White House Conference on Education. Participants in a variety of panel discussions reflect all levels of public and private education. Nine prominent Catholic school educators are scheduled to be among speakers.

♦ PHILADELPHIA — An "appeal to anti-Catholicism" injected into the controversy over the Pennsylvania school bus bill by Protestants and Other Americans United for Separation of Church and State (POAU) was condemned here by the Fellowship Commission. The commission's committee on community tensions scored POAU for distributing during the controversy "certain brochures and pamphlets" which conveyed "an appeal to anti-Catholicism through content and provocative titles." The state legislature passed the bill which provides tax-paid school bus transportation for private and parochial school students. The bill has been signed into law by Gov. William W. Scranton.

Abroad

♦ BOGOTA — The Colombian bishops issued a statement calling on priests and laity to bring about "whatever changes are necessary so that all members of society might acquire their equitable share of material goods." The bishops' statement, the fruit of a week-long conference on social conditions, was believed to be a partial answer to Father Camilo Torres, the suspended Colombian priest-sociologist who said that "a revolution was necessary in order to give food to the hungry, and clothing to the naked."

♦ TUNJA, Colombia—A Tunja priest who had been suspended and forbidden to wear the cassock by his archbishop on grounds of his revolutionary statements has declared that he will not give up the cassock despite the fact that he has asked to be reduced to the lay state. Father Martin Amaya Martinez was forbidden from further exercising his priestly office by Archbishop Angel Maria Ocampo, S.J., who had earlier ordered the priest to stop advocating social revolution as a cure for Colombia's social and economic ills.

♦ MONTEVIDEO, Uruguay—A statement signed by pastors and religious superiors has apologized for the hostile demonstration staged by a Catholic student group against Archbishop Raffaele Forni, the apostolic nuncio to Uruguay. The group has staged a demonstration demanding that the nuncio leave Uruguay.

♦ SANTIAGO, Chile—The National Health Service of Chile will not adopt or apply any national policy of birth control because that is not the purpose of the health service. The new general director of the National Health Service said that an intense educational campaign will be conducted on the use of methods to avoid conception among those who desire to apply them voluntarily, however.

♦ OVIEDO, Spain—Archbishop Vicente Enrique y Tarancon said here that the view that Spanish Catholicism is entirely "outdated, anchored in past centuries" is a new "black legend." The Oviedo archbishop said in his diocesan periodical that "foreigners, including many Catholics, look upon us with prejudice and suspicion," and that many Spaniards "have shown themselves dissatisfied by the 'weakness' in Spain with reference to the council."

♦ BONN—"The struggle over the concordat in Lower Saxony is not a struggle among Christians," Auxiliary Bishop Walther Kampe of Limburg declared in the German Catholic news service KNA. The legislature of Lower Saxony approved the concordat between the state and the Holy See June 30 despite the protests of students, teachers and some Protestant leaders. Its main provision was to enable the Catholic Church to create state-supported Catholic schools.

♦ MUENSTER, Germany—The German minister of labor and social security, Theodor Blank; authorized the payment of the $10 monthly subsidy for education granted to pupils in public schools to pupils attending government-approved private schools.

♦ LONDON — Anglican Archbishop Michael Ramsey of Canterbury may visit Pope Paul early in 1966, according to a report published in the London Catholic Herald. Reports from Rome state that no formal arrangements have been made yet, but that such a visit has been "discussed in principle."

♦ ROME—The general of the Society of Jesus, Father Pedro Arrupe, S.J., has appointed 11 regional assistants to help supervise the activity of the order's 35,000 members. The 11 regional assistants are in addition to the four general assistants who were recently elected by the Jesuit general meeting in Rome.

Love-based authority ideal, Sisters told

DUBUQUE, Iowa—"Authority must be based on love and obedience on gratitude," Father Bernard Haering, C.SS.R., told Sisters gathered at Clarke College here.

Father Haering is professor of moral theology at the College of St. Alphonsus in Rome, author of "The Law of Christ" and secretary of the subcommittee in charge of the schema on the Church in the modern world. His latest book is "The Johannine Council."

SPEAKING ON "Freedom and Authority in the Religious Life," he said that authority has its origin in God and should take its example from the manner in which God exercises authority.

God is the author of life which He created out of love and this is His authority. Creation's response, then, is loving obedience, not slavish obedience. The Christian who obeys the letter of the law out of fear of punishment is not obedient but servile, he held.

He said Christ demonstrated the true practice of authority not in saying you must or must not take a certain action, but in the Sermon on the Mount saying, "Blessed are you . . ."

Good human authority rules not by passing laws to cover every situation, but by allowing spontaneity in its subjects. Too many precepts lead to rebellion. Father Haering continued.

HE SAID THE Church in past centuries has been a closed sosiety and Catholics led a protected life regulated by a growing system of laws.

But in the modern fast-changing world, every person, including the Christian, must stand on his own feet. The Catholic can no longer expect protection of a closed society.

Father Haering urged the clergy to convey to the people that the Church is not becoming lax.

Vietnam bishops clarify position on ancestor cult

DALAT, Vietnam — Vietnamese Catholics may burn candles before their ancestors' pictures provided they do so in "filial devotion" not superstition.

In a statement issued by the Vietnamese bishops' Conference here, Catholics were told that certain acts which once had a religious and non-Christian significance had become means of expressing national patriotism. Catholics are permitted to bow in homage and light candles before pictures and statues of their ancestors and national heros if civil diplomacy requires it, and there is no occasion for scandal.

But Catholics must avoid any ceremony which would suggest an attitude of dependence on the venerated hero, rather than on God. That would be superstition, not patriotism, according to the bishops. Catholics forced to be present at such a ceremony must not take an active part in it.

In cases of doubt, where the line between civil and religious meaning is obscure, the bishops urge Catholics to seek the opinion of experienced priests.

Foreign students in U.S. top 7700

WASHINGTON—The National Catholic Educational Association said here that 7,751 foreign students were enrolled in Catholic colleges and universities last school year.

The figure represents an 11% increase for the third year in a row, said the association.

Of the 234 institutions surveyed, 15 indicated that they enrolled more than 100 foreign students. The 15 accounted for 55.7% of the total number. A total of 133 countries were represented among the students, the NCEA said.

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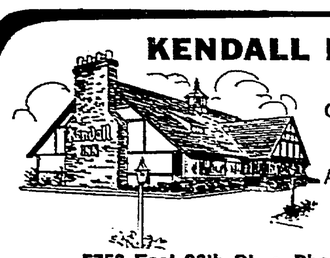

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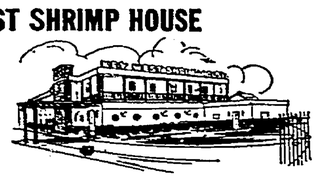

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Comment

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Today: A.B. 20

Twenty years ago today a giant fireball rose from the desert sands near Alamogordo, N.M., and the course of man kind was dramatically changed for better or worse.

"This is the year Atom Bomb One," Dr. Harold Urey, the famed scientist, said shortly after the event. "It has opened most ominously. We must waste no time if we plan to be alive in A.B. 5 or A.B. 10."

Three weeks later some 165,000 Japanese in the ill-fated cities of Hiroshima and Nagasaki already had ceased to be alive. Thousands of others in the two cities were gravely injured in an action many consider to have been immoral and unnecessary.

Today the United States and Russia possess hundreds of conventional nuclear weapons 1,000 times more powerful than those early bombs. According to a new book by Prof. Frank Oppenheimer of the University of Colorado, any nation hit by as few as 10 of those bombs simply would cease to exist.

Also, Britain is a major nuclear power and France and Red China are lesser nuclear powers, but getting stronger with each passing day. Several other nations today have the resources and know-how to join the once-exclusive nuclear club.

On this July 16, 1965—or A.B. 20—we do not share the blithe view expressed by many authorities that the sheer destructiveness of nuclear weapons and their proliferation are guarantees against their use. In a world seemingly determined not to master the art of peace, the odds are against the policy of mere deterence working forever. Throughout history, nations have plunged into suicidal wars.

Pope Paul VI, in his most recent of a series of urgent peace appeals, said this week "that the ideology of peace is in crisis, that there is a deterioration of principles and a failure to adopt proposals for brotherhood, solidarity, and mutual confidence which after the war (World War II) seemed bound to become the program of a new history and make possible disarmament, negotiations, cooperation among the peoples."

The proper vehicle for disarmament and peaceful negotiations is the Unted Nations, with Red China as a member. A powerful nation of 850 million people possessing nuclear weapons simply cannot be "included out" if meaningful disarmament is to be achieved.

If mankind is to go forward on the road to civilization 20 years after the Alamogordo mushroom cloud, bold compromises are necessary. The alternative is going backward, with an exchange of nuclear explosives as the grand finale for a world so potentially bright with promise.

●

The dark glass

It is a long way from St. Paul of the Epistles to Gordon Cooper of the Astronauts.

Or is it?

Both men have insisted that, the further away from this world man gets, the clearer his vision.

St. Paul, in his first letter to the Corinthians, likened our obscured view of Eternal Truth to reflections seen in the metal mirrors of his day. Only after this life, he said, can we see "face to face" and know God directly for what He is.

Scientists this week quieted doubting Thomases who had scoffed at Cooper's insistence that he could see smoke curling from a Tibetan chimney at an orbital altitude of 115 miles.

The explanation has to do with turbulence, the rapid motion of air prevalent in the earth's atmosphere. Turbulence distorts images and minimizes identifying contrasts. Up where Cooper and his fellow spacemen ply their trade turbulence disappears. The result is a phenomenal improvement of visual acuity.

In a sense, the spacemen are proving in mundane fashion what the Church has taught all along. To see the true meaning of life, we must somehow rise above the turbulence of this world and seek the calm of God's wisdom and goodness.

●

Good news

A few months ago we hailed the formation of a National Committee on Tithing in Investments. The purpose of the private, non-denominational agency was to encourage individuals and non-profit institutions to earmark about 10% of their investment capital in non-segregated housing.

According to the first newsletter of the NCTI, just published, the idea has caught hold in a big way. In the past three months the organization has grown from 3,000 to 14,000 sponsors.

Among these are many individuals and organizations which now have invested, even beyond the tithing point, in open housing. Others are actively promoting the idea among foundations, churches, colleges and labor unions.

The NCTI is not itself engaged in channeling investments, but serves as a clearing house for information. It is headquartered at 1914 Connecticut Ave., Washington, D.C., 20009.

The NCTI movement is not only morally sound and an opportunity for Americans to put funds behind their public pronouncements of housing equality, but it also is monetarily sound. Non-segregated housing is proving to be profitable to the purse as well as the spirit.

The NCTI welcomes additional sponsors, with or without contributions, so that its good work of making money talk in behalf of open housing will continue to grow and prosper.

THE CRITERION

124 W. Georgia, P.O. Box 174, Indianapolis, Ind. 46206
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MElrose 5-4531
Price $4.00 a year.

Entered as Second Class Matter at Post Office, Indianapolis, Ind.

EDITOR, Rev. Raymond T. Bosler; ASSOCIATE EDITOR, Rev. Paul J. Courtney; MANAGING EDITOR, Fred W. Fries; NEWS EDITOR, Paul G. Fox; ADVERTISING MANAGER, James T. Brady.

Published Weekly Except Last Week in December.

In the middle

The recent announcement of spadework formulating the first neighborhood center is an exciting, gratifying development in the Indianapolis anti-poverty campaign. The Martindale area program, with St. Rita's parish plant as the hub, is the first of several neighborhood projects in the state expected to qualify for funds from the Office of Economic Opportunity.

The project as outlined has two decided merits. It recognizes that poverty is a many-splintered thing, a many-tentacled parasite sapping the strength of every area of human existence.

With this in mind, the preliminary draft blueprints an extensive service program geared to vital, basic needs of the neighborhood. From pre-natal medical services through day nursery care, educational and cultural enrichment programs, home management and food projects, legal and health counsel, the center is readying itself for a broad role in the poverty war.

Of equal importance is the fact that the center will be located in the heart of one of the city's most distressed neighborhoods. Help will come to the poor rather than the poor hopefully trodding the marble and brass maze of bureaucratic halls downtown.

The complicated structure of government is often confusing to a Phi Beta Kappa. It is frighteningly incomprehensible to an undereducated migrant from the rural South.

Surveys show that of the 18,000 persons living in the Martindale project area, more than 55% have arrived in Indianapolis since 1955. In many cases they are unaware that help is available to them. They are unable alone to cope with a more complicated, often hostile, society with its endless array of questions and procedural requirements.

The center, then, right in the neighborhood can extend a more familiar, more understanding hand. If it cannot itself offer the help needed, at least it can lead the way through the bewildering labyrinth of agencies and bureaus.

The war against poverty must be waged for the benefit of the poor. And it must be waged smack dab in the middle of them, too.

● QUESTION BOX

Vexed by the law of fasting

By MSGR. J. D. CONWAY

Q. Bless you, Father, for the opinion you recently expressed regarding fasting. As a mother of young children I have often felt it is they who are doing penance when I fast. Try as I may I find I commit more sins of anger, impatience, uncharitableness and injustice during Lent than at any other time. I am daily involved in the dilemma of trying to add two small meals together to see if they do "not equal another full meal." What full meal? The one I normally eat, or the one a lumberjack eats? Taking the former as a norm, no wonder I am sick and nervous all afternoon.

Also, as a convert, I could never quite see how being forced under pain of mortal sin to fast can be considered penance. To me it is just avoiding sin. True penance should be self-imposed to be of much value.

And, as you pointed out, unequal dispensations between parishes make the problem seem even more ludicrous. Voluntary fasting must be the answer. It probably would be undertaken willingly by most, since perhaps the greatest difficulty now is the constant searching of conscience to see if we are keeping free of sin. For instance, can I eat that dessert which was interrupted by a minor family crisis two hours ago?

A. The quality of penance is not necessarily destroyed because it is imposed by law. But we are far from the spirit of penance when we accept the law grudgingly and follow it mechanically, just to escape sin. Penance should be an expression of love, and there is little love in the calculated dodging of sin. Penance imposed by law can be accepted with generous love and add the virtue of hearty obedience to reparation and mortification.

This is said in opposition to your philosophical argument, not to show lack of sympathy for your personal problem. Indeed, on the basis of your own information, I would say that you are excused from the law of fasting, since your efforts to observe it strictly interfere with other duties of greater importance: the proper education of your children and the avoidance of a scrupulous conscience. Your increased impatience is evidence that fasting is an excessive burden for you when combined with your duties as mother and housekeeper.

If you agree with me that you are exempt from the law—and that your penances are now voluntary—I am confident that you will not neglect the many opportunities offered you daily for works of penance in a spirit of true love for God and for your family. Let your penance be an expression of love, so that anger and impatience will disappear and your conscience will be at peace.

●

Q. Why does there have to be a Catholic school with EVERY Catholic church? Rather, why isn't there a Catholic church built near every public elementary school, high school and college? Wouldn't this be more missionary, more apostolic? Wouldn't this draw more souls attending public schools to their own church and to their catechism instructions?

This would not necessarily replace Catholic schools, but would help gather the sheep from afar, and perhaps even win more converts. Why do we Catholics have to be so elite, so exclusive? We are to live IN the world, but not OF the world.

I am a convert.

A. Current controversy attests that your ideas are worthy of consideration. We can hardly hope to have a church at every school; and it seems increasingly doubtful that we will be able to have a school at every church. But we do have an obligation to inject Catholicism into the mainstream of American life, even while evidence mounts that our segregated mentality and education does not keep American mores out of the mainstream of Catholic life.

My knowledge of education on lower levels is limited, but experience and study have convinced me that the greatest unheeded demand made on the Church in our country is adequate care for our young people in secular colleges and universities. In the past these future leaders of America have been treated as the step-children of Mother Church. The pets in our Catholic colleges are pampered and spoiled, while the step-children are thrown a few crumbs ungraciously. Yet the step-children are now nearly two-fifths of all Catholics in higher studies, will soon be three-fourths, with the proportion still increasing.

We must hail that increase with enthusiasm. It means that Catholic young people are being educated to meet the needs of modern life. Our Catholic colleges and universities could not possibly take care of their needs. And observation convinces me that the secular campus is hardly more noxious to faith than secular life off campus during the same crucial years. If we had one-twentieth the concern for the step-children that we have for students in Catholic colleges the fruits in faith and sanctity would be great indeed. And our influence on the intellectual life of our country—as well as our participation in that intellectual life—would be greatly enhanced.

●

Q. My daughter-in-law is using pills to prevent conception, as I have found out quite by accident. I don't know that she realizes the sin she is committing. My son does understand, because before his approaching marriage my husband and I discussed such matters with him.

My question is: Am I bound in conscience to speak to them about this? I certainly would not like to, but will follow your advice.

A. I believe it would be very unwise for a mother-in-law to intervene in a personal matter regarding the family relationships of her son and daughter-in-law. Resentment rather than correction would be the predictable result.

OPINIONS

Newman's baptism

To the Editor:

In Father Stransky's article concerning conditional Baptism he mentioned that conditional Baptism was not administered to Cardinal Newman.

According to "The Life of John Henry Cardinal Newman" by Wilfred Ward, he was baptized conditionally. Ward quotes a letter sent to the "Tablet" by Father Dominic, a Passionist, who received the Littlemore group into the Church:

"He (Newman) made his confession that same night, and on the following morning the Reverend Messrs. Bowler and Stanton did the same: in the evening of the same day these three made their profession of faith in the usual form in their private Oratory, one after another, with such fervor and piety that I was almost out of myself for joy. I afterwards gave them all canonical absolution, and administered to them the Sacrament of Baptism sub conditione (Ward, "The Life of John Henry Cardinal Newman," Vol. 1, p. 94).

Rev. Michael T. Bradley
Rushville, Ind.

'Greater glory'

To the Editor:

"Greater glory—" your editorial on the unhappy celebration of the United Nation's twentieth anniversary, should furnish food for much thought. This instrument of world order, however imperfect, should not be permitted to collapse for want of support. It is all we have, except our prayers, and what will they avail if we do nothing to assist this organization upon which so many hopes have been based.

That assistance should begin with refraining from criticizing the UN if we have nothing better to offer. To move on to more positive action, we can support it through organizations like the United Nations Association of the United States of America, in New York, a national voluntary membership organization whose purpose is to develop understanding and support for effective U.S. participation in the United Nations.

And as for prayer, why aren't public prayers for peace being offered during or after Mass, as was done during the first and second world wars? We are certainly at war, even if it hasn't been officially declared, and the prospects for peace, as the war escalates, are becoming increasingly dim.

Jean A. Hess
Jeffersonville, Ind.

The 'experts'

To the Editor:

One definition of an expert is "a man from out of town." That poses interesting observations as to just who Mayor Barton may be referring to when he says he is "listening to the experts" in the present inner-belt highway controversy in Indianapolis.

Neither Roy Echols, president of the Indianapolis Chamber of Commerce, nor Frank McKinney, chairman of the Greater Indianapolis Progress Committee, lives or votes inside the City of Indianapolis. That makes them "experts" by the definition. Both have strong opinions about the highway . . . and Mayor Barton is listening to the "experts."

And Mr. Lochner, the designer of the highways, is an "expert," too. He's the fellow who recommended depressed highways in 1960, saying they would cost about one- third as much as embankments, and two years later said exactly the opposite. But then he's entitled to have more than one opinion because he's even more of an "expert" than Mr. Echols or Mr. McKinney. He not only lives out of town . . . he lives all the way up in Chicago.

And how about Dave Cohen, Gary, Ind., former head of the State Highway Commission, and George Goodwin, the former executive director, both of whom Governor Branigin did not choose to re-appoint? Are they the same "experts" who forgot to build an interchange at West 36th Street and I-465?

And, are they the same "experts" who had to relocate and rebuild Lick Creek where it borders I-465? Are they the same "experts" who engineered I-465 between Eagle Creek and the B & O Railroad, forcing everyone downhill and uphill, thus cutting off all of the area between 10th Street and I-74 from access to the City of Indianapolis?

Are they the same "experts" who decided that the people and traffic would be better served by building I-74 to Peoria first and let I-65 to Chicago go until later, even though the Chicago route is one of the busiest, with one of the most deadly stretches of highway in the State of Indiana?

Where is Peoria, anyway? Maybe the "experts" can tell us. As Governor Branigin has observed, "The last person who took that route was Abe Lincoln."

Maybe it's about time Mayor Barton quit listening to the "experts" and began to listen to the people who live in the city. They are the ones who'll be most affected by the highways, how they look and where they are located.

Dr. F. M. King
Indianapolis

Martin Buber

To the Editor:

I would like to congratulate you upon your excellent choice of an editorial concerning Martin Buber.

It seems to me that it is always wise to point out that there are other religions in this world whose members possess a great deal of Christ-like attitudes as part and parcel of these religious beliefs.

By informing the Catholic public of the charity and kindness of Martin Buber, a member of the Jewish faith, the Criterion has taken a step forward in the ecumenical movement. I congratulate you.

William J. Moran, M.D.
Indianapolis

YOUR WORLD AND MINE

Does the U.S. need a 'grievance man'?

By GARY MacEOIN

The Swedes have long had an institution which I believe would have captured wider attention were it not for its absurd-sounding name. This is the ombudsman, and it isn't at all absurd when it is translated into English as "grievance man."

The ombudsman is a government official whose job is to protect the citizen from the excesses of officialdom. Any citizen may complain to his office about illegal, unfair or even impolite public service. He also reads the newspapers and keeps his eyes open, and he can take the initiative when he thinks it appropriate.

I can speak from rather wide experience of officialdom in many countries, and I think that we in the United States are blessed with public servants of high integrity and courtesy. In my dealings with the income tax, I have always been given the benefit of the doubt. I once even got a refund when tax officials discovered a mistake in my mathematics. Customs men similarly tend to assume that I am law-abiding and engaged in legitimate pursuits.

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All these ways have worked, but all leave something to be desired. The tradition of help from one's congressman is one of our strongest. But Congress members are complaining that it is tending to distract them from their true function. "Many members of the House and Senate," Vice-President Humphrey has said, "spend up to 90 per cent of their own time and that of their staffs in answering mail, meeting with constituents and dealing with their individual complaints or requests."

Formation of citizen protection groups is also deeply ingrained in our traditions and should remain also. But it also is open to abuse. Some recent complaints of police brutality have tended to take on racial overtones. Other groups have raised political or ideological issues. And one always remains with the problem that the individual or group that shouts loudest usually gets most satisfaction.

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The Swedes have more than 150 years experience with the ombudsman, and they claim that he is the best solution to the problem. It is interesting to note that, with the modern proliferation of bureaucracy, others are following their example. Finland set up the office when it became independent after World War I. Denmark followed suit in 1955, New Zealand in 1962 and Norway in 1963.

One of the campaign pledges of the labor government that recently came to power in Britain was to establish the office of ombudsman, and presumably this pledge will be fulfilled. Canada, Australia, Ireland and the Netherlands are studying similar proposals. So in fact is the United States. A bill introduced last year in Congress and reintroduced in the current session by Congressman Henry

(Continued on page 9)

LI'L SISTERS By Bill O'Malley

"ARITHMETIC IS EASY-MEN-JUST FIGURE IT LIKE YOU WOULD TEAM-STANDINGS, BATTING-AVERAGES, R.B.I'S, ERRORS AND TIMES AT BAT—IT'S INTERESTING."

● *THE YARDSTICK*

Will success spoil Martin Luther King?

By MSGR. GEORGE HIGGINS

On July 2 Martin Luther King, Jr., speaking at a civil rights rally in Petersburg, Va., called for a negotiated settlement of the war in Vietnam and said that he may move his civil rights protests into the peace movement with tactics similar to the so-called teach-ins which have been held recently at several major universities. He told a cheering crowd of 2,000 persons, representing the Virginia affiliates of the Southern Christian Leadership Conference, that the civil rights movement should address itself to the problem of war to stave off annihilation. "It is worthless to talk about integrating," he said, "if there is no world to integrate in."

Dr. King was at pains to emphasize that he is just as concerned about seeing the defeat of Communism as anyone else. "But we won't defeat Communism," he declared, "by guns or bombs or gases. We will do it by making democracy work. The war in Vietnam," he continued, "must be stopped. There must be a negotiated settlement even with the Viet Cong. The long night of war must be stopped."

After the rally, Dr. King told reporters that he has discussed with the directors of the Southern Christian Leadership Conference "the possibility of holding peace rallies just like we have freedom rallies."

In my judgment, Dr. King will do a great disservice to his own reputation as well as to the cause of civil rights, which he has served so effectively, if he rashly decides to go ahead with this ill-conceived plan. He is a man of many parts, but he isn't Superman—and, more to the point, he isn't President of the United States or Commander-in-Chief of the Armed Forces.

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He has demonstrated almost charismatic gifts of leadership in the struggle for racial equality, but the gods have made him mad if he really thinks that these gifts can be transferred automatically to the field of international relations.

Perhaps the time has come for his friends and supporters to remind him, with great respect, that if success can spoil a Rock Hudson, it can just as easily spoil a Martin Luther King.

In criticizing Dr. King's proposed peace rallies, I am not questioning his right to disagree with the Administration's handling of the Vietnam crisis. On the other hand, I do question his judgment in trying to create the impression that the moral issues involved in this crisis are so transparently clear that they can be compared to the moral issues involved in the struggle for racial equality in the United States. To take this position and to argue, as he seems to be doing, that the strategy used so successfully in hastening a solution to the one problem can and should be used to bring about a solution to the other strikes me as being a dangerous and highly emotional over-simplification.

The Vietnam crisis is a tragically complicated problem — vastly more complicated than the problem of racial injustice in the United States. It simply doesn't lend itself to self-evident and transparently clear moral judgments.

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All citizens of the United States—including Dr. King and the members of the Southern Christian Leadership Conference—have the right and, if you will, the duty to engage in a rational public dialogue about the moral issues involved in the Vietnam crisis and to make known their views as to how it should be resolved. Dr. King is already engaged in such a dialogue.

He maintains that the United States should strive immediately for a negotiated settlement in Vietnam even if this means negotiating directly with the Viet Cong guerrilla leadership. Well and good. He is entitled to this opinion and has a perfect right to advocate it as widely as possible and in any forum available to him, no matter how many equally sincere and equally peace-loving Americans may happen to disagree with him.

But does he have a right to try to foreclose the debate—on a matter which is certainly very debatable from the moral point of view—by resorting systematically to high-powered pressure tactics deliberately calculated to force the President's hand? I think not—and if he is foolish enough to try to short-circuit the democratic process in such a demagogic manner, I sincerely hope and confidently expect that he will be repudiated by the American people.

In other words, I think he will discover, the hard way, that the majority of American citizens, including those who are most deeply committed to the cause of racial justice in the United States, agree with Roy Wilkins, president of the NAACP, who told the press, in reply to a question about Dr. King's proposed peace rallies, that "When you mix the question of Vietnam into questions of Mississippi and Alabama and the vote and all the things that the American Negroes want in this country, you sort of confuse the issue."

27 Providence nuns note Golden Jubilee

ST. MARY-OF-THE-WOODS, Ind.—Twenty-seven Sisters of Providence will celebrate their 50th jubilee as Religious here Friday, July 16.

The jubilee class includes: Sister Mary Anita, Sister St. Lucy, Sister Mary Celine, Sister Georgine Therese, Sister Mary Andrea, Sister Margaret Josephine, Sister Magdalen Cecile, Sister Laurentia, Sister Alice Rita, Sister Marie Isabel, Sister Stella Marie, Sister Rosella, Sister Agnes Carolyn, Sister Margaret Celeste, Sister Edna Marie, Sister Anna Raphael, Sister Alphonsus, Sister Irma Agnes, Sister Mary Ruth, Sister Henrietta Marie, Sister Rosarie, Sister St. Ambrose, Sister Gaudentia, Sister Marie Aloysius, Sister Mary Eileen, Sister Mary Louise and Sister Ellen Angela.

A SOLEMN MASS of Thanksgiving will be celebrated at 11 a.m. In the campus Church of the Immaculate Conception by Father Anthony McLoughlin, pastor of Assumption parish, Indianapolis. He is a brother of Sister Henrietta Marie, one of the jubilarians.

Other officers of the Mass include: Father Maurice Kennedy, of Chicago, deacon; and Msgr. Charles Girardot, of Fort Wayne, subdeacon. The sermon will be delivered by Msgr. William E. McManus, Chicago Archdiocesan Superintendent of Schools.

CLOSE relatives and friends of the jubilarians will be luncheon guests in LeFer Hall on campus. They will also attend Benediction at 4 p.m. in the Church. Father Amos McLoughlin, pastor of St. Margaret Mary parish, Terre Haute, will officiate during Benediction. He is also a brother of Sister Henrietta Marie.

A musical program honoring the jubilarians will be given by the Sisters and novices in the auditorium at 4:30 p.m.

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WHERE THE FAMILY WAGE IS FIVE CENTS A DAY — In Halhal, Eritrea, Father Woldemar Pietros cooks his meals outdoors, over an open fire. His "rectory" is a one-room thatched hut made of mud. His parishioners are increasing, but few of them earn more than five cents a day! . . . A lonely, penniless pioneer, Father Pietros does not complain. He could go elsewhere, if he wished. He stays in Halhal because "God and the poor need me here." . . . His dream is to build, before he dies, a church ($3,200), a school ($2,800), and eventually a rectory ($1,600) in Halhal. "It is little enough to give God in one's lifetime," he says. . . . Will you give Father Pietros some help? If you have your sights set on doing something permanent for God, why not build the church, school, or rectory, in memory of your loved ones, and name it for your favorite saint? Please send something ($100, $75, $50, $25, $10, $5, $2, $1), as much as you can, right now. Father Pietros is a priest to be pitied.

HOW TO HELP A PRIEST — Father Pietros receives no salary. To keep himself in food and clothing, he uses the offering he receives when he celebrates Mass. . . . Send your intentions to us, and we'll forward them to needy priests. The Masses will be offered promptly.

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Nuns are glad to be 'squares'

LONDON—"Are Nuns Squares?" ran the poster over the stand of the Poor Sisters of Nazareth at a national Catholic vocations exhibition in London.

"Perhaps they are," it added. "A square is a sturdy figure. Expand it to a cube and no matter how you throw it about it always falls on one of its faces—without injury.

"So the girl who becomes a nun grows and expands in the spiritual life and is not upset by life's vicissitudes. Cubes can be used to form a staircase and the Religious aided by God's grace goes on climbing to higher states of prayer.

"But if you are not a square you must be a circle which is a weak sort of figure: move it and it rolls along—to nowhere in particular. Begin at any point in a circle, go round it and you come back to where you started. There is no point in this. Square up the decision."

Charges birth control petition 'misstated'

SYDNEY—Sir John Eccles said here recent press reports stating that two groups of Nobel Prize winners had urged the Pope to reconsider the Church's teaching on birth control were misleading.

Sir John, who is professor of physiology at the John Curtain School of Medical Research (Canberra) and one of the signatories of one of the letters, told the Catholic Weekly here that both documents were designed to stress the goal of family planning by responsible parenthood, but made no reference to the means of regulating birth.

THE TEXT OF the letter which Sir John (together with several Americans, an Argentinian, and Sir Farlane Burnett, another Australian) signed and which he released, follows:

"We, the undersigned Nobel Laureates, are deeply conscious of the immense burden of responsibility resting on the shoulders of Your Holiness in acting on the information and analysis of the commission you have designated to study the subject of population and fertility control.

"We extend our prayers and sympathies to Your Holiness and to the commission in this trying period leading to decisions that will affect the course of history for all time and for all human beings regardless of their religions.

"Sensitive as all thoughtful men and women must be to the ethical context in which marriage and the family should be viewed, we are increasingly impressed by the emerging consensus about the goals of family planning, namely, to assure each new infant the birthright of a warm welcome in a loving home with a healthy opportunity for education, employment and fulfillment.

"PRESSURES of population growth now add a new moral imperative to the thoughtful consideration of family size. In recognition of the gravity of the issue and the inevitable world-wide consequences of your action on it, we wish to express to Your Holiness the hope that any decisions will be the fruit of more profound and most searching studies."

"To this end we wish to offer Your Holiness the best of our professional capacities and endeavors."

Sir John is a Catholic and the father of nine children.

Judge annuls marriage on birth control issue

DENVER—A Protestant college student in a Colorado District Court case here was granted an annulment of his marriage to a Catholic on grounds that she broke a premarital promise to use contraceptive pills.

The ruling was given by District Court Judge Richard Ott, a Catholic, who observed that the decision of whether or not to have children "goes to the essence" of a marriage. He ruled that the wife made a "false representation going to the essence of the marriage."

DONALD Aishman, 26, a University of Denver junior and a member of the Unitarian church, instituted the suit with the claim that his wife, Rita, 18, refused to fufill a promise to take birth control pills after their marriage on March 24 before a judge.

The couple lived for 12 days at the home of the wife's mother before Aishman filed the annulment suit.

In a counter-claim Mrs. Aishman stated Aishman made no mention of birth control prior to their marriage. She said after they were living together following the marriage, Aishman suggested that she take birth control pills until he had completed his college education.

MRS. AISHMAN did not appear at the court hearing. She was represented by attorney Anthony F. Zarlengo, who argued that having children could not be grounds for an annulment since the purpose of marriage is the procreation of children.

William Madden, counsel for Aishman, said he had received a letter from Mrs. Aishman postmarked in Kauai, Hawaii, in which she stated that she approved of the annulment proceedings.

Priests to attend world session of Protestant sect

VATICAN CITY—The Vatican Secretariat for Promoting Christian Unity has appointed two priests—one of them the editor of a U.S. diocesan weekly—to serve as observers at the forthcoming World Convention of Churches of Christ (Disciples) in San Juan, P.R.

The secretariat announced (July 12) that the Catholic Church will be represented at the Aug. 9-15 meeting by Father Antonio Gonzales, O.P., of the University of Puerto Rico, and Father Bernard F. Law, editor of the Mississippi Register, newspaper of the diocese of Natchez-Jackson.

The San Juan convention will bring together representatives of the Disciples of Christ in 34 countries. The denomination, founded in the American Midwest in the early 19th century, has about two million members, mostly in the United States. Its world convention is held every five years, the last one in Edinburgh, Scotland, in 1960.

(In New York, a spokesman for the Churches of Christ said that Catholic Archbishop Luis Aponte Martinez of San Juan has accepted an invitation to take part in an ecumenical service to be held in the course of the world convention.)

Texas college to enroll women

AUSTIN, Tex.—Women students will be admitted to a co-ordinate college to be opened in the fall of 1966 at St. Edward's University here.

Brother Raymond Fleck, C.S.C., university president, said the co-ordinate college will be staffed by the Sisters, Servants of the Immaculate Heart of Mary of Monroe, Mich. St. Edward's has been an institution for men students only since it was founded in 1885.

Mother Anne Marie, the nun's superior general, said a distinctive college curriculum for women students is being planned. She said separate classes for women and men students will be maintained during freshman and sophomore years, but will not be maintained rigidly in the last two years.

Grant approved for Marquette

MILWAUKEE, Wis. — A 90-acre Marquette University redevelopment and rehabilitation project has been approved by the Federal government, which will contribute a grant of $7,354,912.

Approval culminated efforts begun in June, 1962, and will allow the university to acquire about 62 acres of land around its present campus under the Federal urban renewal program. The university plans to build academic buildings and dormitories to expand its enrollment from 13,000 to a top of 18,500.

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● *WHAT OF THE DAY*

'Big government'

By REV. JOHN DORAN

The Gallup poll in a recent issue of Look magazine shows that there is an increasing fear of big government in the nation. Where before big business and big labor seemed to generate fear in the minds of the people, big government has moved in. From 1960 until 1965 the fear of big government in the minds of the people has more than doubled, rising from 14 percent of the people who expressed this fear to 37 percent.

This rising fear should give the conservatives comfort. One of the basic tenents of Conservatism is the fear that government will grow larger and more powerful, and that it will encroach ever more on the lives and the liberties of the people. That an ever increasing number of people are expressing concern over this growth should be good news to the conservatives.

There is, however, a strange thorn in this bouquet which Gallpup is handing to the conservatives: at the very time people were worried about the increasing scope of big government, they were voting on the question posed as to whether the government was doing too much, too little, just about right. The vote: too much, 33 percent; too little, 42 percent; just right, 33 percent.

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As an old Irish lady used to say, "There's no one so crazy as people." They are afraid that the government is getting too big, but at the same time, they want it to do more. Obviously the government cannot do more things for more people without getting bigger still, and without involving itself more and more in the lives of the people.

Take Medicare for an example. Medicare will call for a vast government operational force. Based as it is on Social Security and not upon need, Medicare will involve the majority of people entering hospitals. Since most of these people will have become involved in government hospitalization by the increase to seven percent of their social security taxes, they will be eligible for government help in some of their medical bills, and will be demanding it. Their claims will all have to be processed and, presumably, paid. Just think what a staff that is going to take, and to add to the size of big government.

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Day after day we read where government is getting involved with artists, with the railroads, with recreation, with the schools in the nation, and so on and so forth.

All of these involvements will cause government to grow and to grow and to grow. If our present basic theory that "the government should do something" about every thing that is wrong continues to hold its voting power, there is not the slightest chance that government will not grow bigger and bigger.

People who express a fear of big government and simultaneously insist that government enter all problem fields of the country are simply whistling in the dark.

Council documents not in final form

VATICAN CITY—The revised texts of documents sent to the world's bishops (June 12) and those previously forwarded to them for discussion at the fourth session of the ecumenical council are not final, L'Osservatore Romano, Vatican City daily, noted.

"It would be premature to speak of their content or even the form in which their content is expressed as of matter already decided on . . .," the paper stated.

"Until each schema has been examined, discussed and a note taken on every amendment, then voted on as a whole, and finally approved and promulgated by the Holy Father," L'Osservatore said, "it cannot be regarded as a conciliar document. It is therefore necessary to be cautious in attributing this or that trend to the council until the Fathers, in close union with the Holy Pontiff, have publicly and officially made their pronouncements."

The editorial continues: "The work of the council is inspired, guided and directed by the Holy Spirit, who makes use of knowledge, wisdom and experience of the Fathers to give to the Church today a profound impulse toward renewed vigor and renewal according to the needs of souls. It is significant and at the same time a good omen that the final texts for conciliar debate have been sent to the Fathers during the week of Pentecost, entirely consecrated to the liturgical worship of the Holy Spirit, from whom the council—and with it the entire Christian people—implore light, inspiration and grace."

Regarding the texts on religious liberty, and priestly life and the ministry, L'Osservatore summarized Archbishop Felici's letter as stating that the "texts will be discussed which are hereby sent and which already contain retouches suggested by bishops during the period between the sessions."

Pastor is asked to resign in tiff over new liturgy

BERGEYK, The Netherlands —A Catholic pastor here who has declined to introduce the revised liutrgy until completion of a new parish church has been asked by his bishop to resign.

Father G.M.A. van Elderen, 57, pastor of St. Peter's parish, earlier had been asked to resign by a group of his parishioners. They requested his resignation in an open letter, and sent a copy of the letter to the local Ordinary, Bishop Willem Bekkers of 's Hertogenbosch. Bishop Bekkers himself has now requested Father van Elderen's resignation as pastor.

The revised liturgy was introduced in The Netherlands last November in conformity with the ecumenical council's Constitution on the Liturgy. Father van Elderen said he was postponing the changes until the new St. Peter's church was finished, and the church dedication had been set for July 7. The rite was postponed by Bishop Bekkers, however, because of the pastor's noncompliance.

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Carolyn J. Hollcraft, Mgr.
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Monsignor Goossens Says:
"Where There's A Will, There's A Way."
Every Catholic should make a place in his or her will for the missionary works of the Church. A gift of this kind follows you into eternity.
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1,100 expected to participate in Swim Meet

By DENNIS HOFFMAN

An estimated 1,100 boys and girls are expected to participate in the twelfth annual Archdiocesan Junior CYO Swimming Meet next Monday and Tuesday, July 19 and 20, at the Broad Ripple Pool, Indianapolis.

Twenty-five events are slated in all popular strokes: 12 for boys, 12 for girls, and a mixed free-style relay.

Co-sponsor of the giant meet is Hoosier Athletics, Inc. which is providing a prize fund and meet officials. Director of the meet for the twelfth consecutive year will be Wilfred "Jake" Seyfried of Hoosier Athletics, a member of St. Joan of Arc parish.

THE DEFENDING over-all team champion is St. Joan of Arc parish, which has captured the trophy for nine of the eleven meets. A victory this year would enable the Nortsiders to retire their third traveling trophy.

Strong competition is expected from a number of teams, including St. Christopher, Indianapolis, which won the Novice Invitational Swim Meet in Brown County last week. St. Anthony, Clarksville, which placed third in that meet, heads up the down-state competition.

Another top challenger is Holy Name parish, fresh from a win in the Indianapolis CYO Sub-Novice meet last Monday, and a second place in the Novice Invitational at Brown County, July 10. The victory in the Sub-Novice Meet broke a long-time domination of CYO swim meets by Northside teams.

Last Monday's meet was not decided until the last event in which Immaculate Heart parish saw a five-point lead become a two-point deficit. Holy Name's championship came by virtue of six first place finishes as compared to Immaculate Heart's four. Although Immaculate Heart won two relays, they were shut out in the others, while Holy Name placed in all the relays, including one first place.

FIRST EVENTS for the Archdiocesan meet will get underway each evening promptly at 6 p.m. Preliminary qualifications will be held Monday with the finals on Tuesday. Swimmers are asked to be at poolside ready to swim at 5:45 p.m. Volunteer officials from all parishes are also asked to be there at that time.

Trophies will be awarded to over-all and division team winners. Gold, silver and bronze medals will be given to the top three swimmers in each division. The fourth, fifth and sixth place individuals will receive ribbons.

Meet officials have announced that all relays will be timed final. This means there will be no eliminations in the relays, which will be run in sections, but the six fastest on the clock will be declared the winners. All these will be on Tuesday.

Monday's eliminations will be on a time basis, with the eight fastest eligible for the finals.

In addition to Mr. Seyfried the officials are: Paul Boyer, Head Timer; Art Pretti, Clerk of the Course; Mrs. Ailbe Burke, Head Scorer; and Ailbe Burke, Joseph Geiman and Carlisle Henry, Timers.

Spectators will be welcomed to view the activities from the bleachers. All entries were due at the CYO Office Thursday, July 15, but late entries will be accepted until noon today (Friday).

FOLLOWING are individual results of the CYO Sub-Novice Swim Meet, won by Holy Name, Beech Grove:

Event No. 1—13-14 Boys' 25 Meter Backstroke: 1. Paul Gresk, St. Jaan of Arc; 2. Jim Parker, St. Bernadette; 3. Paul Gallagher, St. Lawrence. Time: 20.4.

Event 2—13-14 Girls' 25 Meter Backstroke: 1. Patty Bell, St. Christopher; 2. Nancy Lathrop, Immaculate Heart; 3. Roberta Donahue, Lourdes. Time: 23.8.

Event 3—15 and Over Boys' 25 Meter Backstroke: 1. Bob Waugh, Holy Name; 2. Kevin Brosnan, Immaculate Heart; 3. Dave Bender, St. Christopher. Time: 17.3.

Event 4—15 and Over Girls' 25 Meter Backstroke: 1. Sally Yoder, St. Lawrence; 2. Sue Carter, St. Christopher; 3. Mary K. Kieffer, St. Catherine. Time: 22.7.

Event 5—14-14 Boys' 25 Meter Freestyle: 1. Ronnie Ransdell, Holy Name; 2. Pat Loughlin, Immaculate Heart; 3. Mark Renie, St. Christopher. Time: 16.0.

Event 6—13-14 Girls' 25 Meter Freestyle: 1. Mary A. Lawrence, St. Monica; 2. Nancy Kidwell, Holy Name; 3. March Arnold, Holy Name. Time: 18.1.

Event 7—15 and Over Boys' 25 Meter Freestyle: 1. Larry Killion, Holy Name; 2. Herbie Meyer, Immaculate Heart; 3. Joe Robert, Immaculate Heart. Time: 14:7.

Event 8—15 and Over Girls' 25 Meter Freestyle: 1. Mary Ann Murphy, Immaculate Heart; 2. Maureen McDonough, St. Lawrence; 3. Sally Yoder, St. Lawrence. Time: 17.4.

Event 9—13-14 Boys' 25 Meter Breastroke: 1. Mark Renie, St. Christopher; 2. Pat Loughlin, Immaculate Heart; 3. Jack O'Toole, Immaculate Heart. Time: 20.4.

Event 10—13-14 Girls' 25 Meter Breaststroke: 1. Mary Ann Swartz, Holy Name; 2. Diane Wagner, St. Christopher; 3. Mary Ann Lawrence, St. Monica. Time: 24-1.

Event 11—15 and Over Boys' 25 Meter Breastroke: 1. John Meyer, Immaculate Heart; 2. Larry Killion, Holy Name; 3. Kevin Brosnan, Immaculate Heart. Time 21.5.

Event 12—15 and Over Girls' 25 Meter Breastroke: 1. Cathy Wheatley, Holy Name; 2. Pat Roach, St. Lawrence; 3. Irene Long, St. Bernadette. Time: 25.2.

Event 13—13-14 Boys' 100 Meter Freestyle Relay: 1. Immaculate Heart; 2. Holy Name; 3. St. Christopher. Time: 1:10.4.

Event 14—13-14 Girls' 100 Meter Freestyle Relay: 1. Holy Name; 2. Immaculate Heart; 3. St. Roch. Time: 1:20.7.

Event 15—15 and Over Boys' 100 Meter Freestyle Relay: 1. Immaculate Heart; 2. Holy Name; 3. St. Christopher. Time: 1:02.3.

Event 16—15 and Over Girls' 100 Meter Freestyle Relay: 1. St. Lawrence; 2. Holy Name; 3. St. Christopher. Time: 1:20.9.

TEAM RESULTS

Girls

1. Holy Name	42
2. St. Lawrence	32
3. St. Catherine	28
4. Immaculate Heart	26

Boys

1. Immaculate Heart	63
2. Holy Name	49
3. St. Christopher	33
4. St. Lawrence	10

Over-All

1. Holy Name	91
2. Immaculate Heart	89
3. St. Christopher	61
4. St. Lawrence	43

MORE CYO GOLF WINNERS—These trophy winners lined up after the mixed team results were announced at the recent CYO Golf Outing, held June 26 at Willowbrook Golf Course. Five teams in all won trophies in the mixed competition, with St. Pius X capturing the title in the Frashman-Sophomore Division and Immaculate Heart winning in the Junior-Senior age group. St. Catherine won both second and third place honors for the younger group, while St. Christopher finished a close second to Immaculate Heart in Junior-Senior firing.

AND MORE—We couldn't feature the mixed team winners from the 1965 CYO Golf Tournament without giving the boys' teams equal space. These lads are representatives of the six four-man squads which took trophies from the day's swinging. St. Joan of Arc won the top award in the Freshman-Sophomore Division, with Holy Family, Richmond, and St. Christopher finishing second and third, respectively. St. Pius X topped the Junior-Senior Division, closely followed by Immaculate Heart and Holy Trinity. More than 300 CYO golfers took part in the day-long event, which was climaxed by the traditional hamburger fry and the awards ceremonies.

SCORES

GIRLS' SOFTBALL

Games of Thursday, July 8

Division 1: St. Joan of Arc 18, Holy Trinity 3; St. Bridget 11, St. Christopher 8; St Anthony 26, St. Ann 14; St. Thomas 11, St. Christopher 2; Christ the King, bye.

Games of Sunday, July 11

Division 1: Holy Trinity 8, St. Christopher 7; St. Bridget 28, St. Thomas 18; Christ the King 13, St. Michael 9; St. Joan of Arc 21, St. Ann 3; St. Anthony, bye.

Division 2: St. Roch 10, Little Flower 3; Sacred Heart 8, St. Patrick 1; Holy Name 2, Holy Spirit 0 (forfeit); St. Philip Neri-St. Catherine, postponed.

Standings

Division 1: St. Bridget 6-1; Holy Trinity 5-1; St. Anthony 4-1; St. Joan of Arc 3-3; Christ the King 3-3; St. Thomas 2-3; St. Michael 1-4; St. Christopher 1-4; St. Ann 0-6.

Division 2: St. Roch 5-0; St. Catherine 4-0; Sacred Heart 4-1; Little Flower 2-2; Holy Name 1-3; St. Philip Neri 0-3; St. Patrick 0-3; Holy Spirit 0-4.

BOYS' SOFTBALL

Games of Sunday, July 11

Division 1: St. Anthony 2- St. Joseph 0; St. Christopher 2, St. Matthew 0; St. Joan of Arc 3, St. Michael 2; Christ the King 13, St. Luke 6; St. Malachy-St. Ann, postponed.

Division 2: Holy Cross 20, Latin School 11; Little Flower 2, Sacred Heart 0 (forfeit); St. James 27, St. Philip Neri 14; St. Francis-St. Catherine, postponed; Nativity, bye.

Standings

Division 1: St. Anthony 7-0; St. Joan of Arc 5-2; St. Ann 4-2; Christ the King 4-3; St. Christopher 4-3; St. Malachy 3-3; St. Michael 3-3; St. Joseph 1-5; St. Luke 1-5; St. Matthew 0-6.

Division 2: St. Catherine 4-0; Sacred Heart 5-2; Nativity 4-2; Little Flower 3-2; St. James 3-2; Holy Cross 3-4; Latin School 2-4; St. Philip Neri 1-5; St. Francis 1-5.

JUNIOR BASEBALL

"B" LEAGUE

South League: Thursday, July 8: Nativity 10, St. Patrick 5; St. Roch 6, St. Catherine 5.

Sunday, July 11: St. Bernadette 14, St. Patrick 1; Holy Name 21, Nativity 2; St. Roch 5, Latin School 3; St. Catherine, bye.

North League: Wednesday, July 7: Little Flower 5, St. Gabriel 0; St. Michael 7, St. Lawrence 0 (forfeit).

Sunday, July 11: St. Gabriel 7, St. Lawrence 0 (forfeit); Holy Angels 8, Holy Spirit 7.

Standings

South League: Holy Name 5-0; St. Roch 4-0; St. Bernadette 3-2-1; Latin School 2-2; Nativity 2-3; St. Catherine 1-5; St. Patrick 0-5-1.

North League: Little Flower 6-0; St. Michael 6-1; Holy Spirit 3-2; St. Gabriel 3-3; Holy Angels 2-4; St. Thomas 0-4; St. Lawrence 0-6.

"C" LEAGUUE

North-West League: Thursday, July 8, St. Pius X 16, St. Gabriel 0; St. Lawrence 2, St. Michael 0 (forfeit).

Standings

South-East League: Little Flower 5-0; Holy Name 3-1; St. Mark 2-2; Our Lady of Lourdes 0-4; St. Catherine 0-5.

North-West League: St. Pius X 5-0; Immaculate Heart 2-1; St. Lawrence 4-2; St. Michael 0-4; St. Gabriel 0-4.

All other games were either postponed or have not yet been made up.

Men's Softball

Results of Sunday, July 11

St. Joan of Arc 12, St. Monica 3; St. Christopher 6, St. Gabriel 2; St. Gabriel 11, Christ the King 4; St. Michael 30, St. Malachy 8.

Standings as of July 11

St. Joan of Arc 4-0; St. Christopher 3-1; St. Monica 2-2; Christ the King 2-2; St. Michael 1-2; St. Gabriel 1-3; St. Malachy 0-3.

Selma marcher heads seminary

ST. LOUIS—One of the first St. Louis priests to go to Selma, Ala., last March for the Negro voting rights demonstrations has been named rector of Kenrick Seminary, the St. Louis archdiocese's major seminary.

He is Father Robert F. Coerver, C.M., vice rector for the past eight years. The 48-year-old priest succeeds Father Nicholas E. Persick, C.M., rector since 1956.

Cy Cipher

SUMMER A GO-GO—The annual Junior CYO City-Wide Summer Dance is being hailed as a huge success by CYO officials. Over 750 Marion County High Schoolers attended the affair at the St. Thomas Schoolyard.

●

TALENT SHOW—Entries for the annual CYO Talent Show should be returned by August 3. Auditions will begin August 12, with the show itself scheduled for August 22.

●

CAMPERSHIPS—Thanks to a successful Riverside Family Night this summer, 45 youths who might be unable to do so otherwise, are spending a week at CYO camp.

●

TENNIS TOURNEY—Entries for the annual CYO Tennis Tournament are due back at the CYO office before July 28. Preliminary matches will begin at three sites on July 31.

●

ELIGIBILITY FORMS — Beginning with the Cadet and 100-pound football leagues, new eligibility form for students will be sent out, the CYO office announced. A single form, good for all cadet sports, will be used this year. Incidentally, entry deadline for football is August 2.

Ask beatification for stigmatic

REGENSBURG, Germany — Bishop Rudolf Graber of Regensburg has reecived hundreds of letters and postcards requesting that he begin the diocesan process to open the cause for beatification of Therese Neumann of Konnersreuth.

Therese Neumann who died here on September 18, 1962, at the age of 64, reportedly did not take food or drink over a period of 34 years. Her only nourishment was daily Communion, it was claimed. Miss Neumann began to suffer the stigmata—bleeding from what appeared to be wounds in her hands, feet and forehead—annually after 1926. Thousands had witnessed her sufferings on Good Fridays.

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, McHale'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.
Love and Kisses, 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, Ski Party, She.
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.
Il Successo.
Harlow, 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, Pie 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.
Important Man, Intruder.
Girl of the Night, Girl with Green Eyes.

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.
King of Kings.
The L-Shaped Room, La Dolce Vita, Lilith, Lolita, Long Day's Journey Into Night.
Martin Luther, Mondo Cane, Marriage Italian 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 Ghateau, 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.

On the move

JOLIET, Ill. — Provincial headquarters of the Crosier Fathers have been moved here from Fort Wayne, Ind., with the permission of Bishop Martin D. McNamara of Joliet. Father Benno Mischke, O.S.C., provincial, and his secretary, Father Albert Bishop, O.S.C., have opened the headquarters at 504 Bellarmine Drive West.

Ecumenical cookout

PORTSMOUTH, R.I.—Some 60 clergymen of various faiths were guests of the Portsmouth Priory at an "ecumenical cookout" and picnic on the grounds of the Benedictine monks' priory. The guests included a dozen Navy chaplains. Previous to the cookout there was a softball game.

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FOURTH SESSION OUTLOOK

Reaction seen over issue of authority

(First of a series)
By JAMES M. JOHNSON
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Editor's Note: James M. Johnson, former staff member of the "Kansas City Star," has covered all three sessions of the Second Vatican Council for the Star and a number of Catholic newspapers in the United States. Following the third session last fall, Johnson stayed in Europe. He traveled extensively and conducted more than 50 interviews with cardinals, bishops, professors and pastors in order to get material for this series of six articles which attempt to preview the potentialities of the fourth and concluding session which begins Sept. 14. The series appear exclusively in The Criterion and other newspapers of the Catholic Features Cooperative.

ROME—There is uproar in France, dispute in Holland, rumbling in Germany, fluttering in Italy and shock in England. Those reactions are provoked on many issues—liturgical reform, the birth control problem, theological disagreements and political developments, among others.

But underlying them all is one basic area—the problem of authority of and within the Catholic Church which has developed after three sessions of the Second Vatican Council.

Despite the fact that their bishops are warning French Catholics of the possibility of schism and that Cardinal John Heenan, archbishop of Westminster (London), has been leading the chorus with the cry, "Crisis of Authority!," there is no reason to fear that the situation is as bleak or as dangerous as the more vociferous alarmists proclaim.

The fact remains, however, that there is considerable turmoil within the Church in Europe. Most of the present uproar was provoked by the liturgical reforms. The reforms were among the first conciliar actions to be put into effect and they have had a strong impact on great numbers of Catholics.

Therefore, the sounds of conflict are heard primarily in those countries which were not advanced liturgically — Great Britain, France, even Holland. In Germany, Austria and much of Switzerland, many of the liturgical reforms had been anticipated many years ago and, thus, the shock has been much less.

THERE ARE other issues, of course. The Dutch currently are embroiled over reservation of the Eucharist, the Germans are dissatisfied with the pastoral efforts of their clergy and bishops, the Italians are upset over the loosening of the old prescriptions against co-operating with the Communists.

Generally, some form of reaction is expected. Father Jean Danielou, S.J., in Paris, said that it was necessary for the bishops to reassert their authority, to calm controversy and to show that the changes were less than they seemed.

Cardinal Franziskus Koenig of Vienna observed that the people were confused and that it was necessary to end the council and to settle some of the uncertainty.

Father Charles Davis in England said that a reaction certainly appeared under way, expressing the hope that it would be temporary and not seal off further development. On the other hand, Cardinal Leo Suenens of Belgium compared the situation to the adolescence of a man, suggesting that the confusion was necessary and should prove beneficial.

Bishop Willem Bekkers of Holland argued that while the reports of dispute were exaggerated, there was some controversy. He noted, however, that change usually produced conversy and, on the whole, was optimistic about reform and the future development of Church life.

ON THIS BASIS, the expectations for the fourth session of Vatican II are conflicting.

Some have expected a major crisis at the session; others believe that it will go quietly and quickly. In view of the situation in Europe, it does seem that the fourth session will end in December as planned and that it will be the last session of the council.

A German Catholic press official noted that those who expected the German bishops to lead in the battle for progressive measures at the fourth session may be greatly disappointed. There is a sense of uneasiness, a feeling that things might have gone too far, he said. And since many other bishops are similarly inclined, it is quite likely that the fourth session will go so smoothly—or smoothly enough—that Vatican II may end in a whisper rather than the often predicted bang.

The situation is not promising for Religious Liberty or Schema XIII, on the Church and the Modern World. But it is unlikely that the bishops would weaken the present documents; they might not be as disposed to strengthen them, however, especially on controversial points.

The desire to end the council may result in delays on controversial issues.

Cardinal Koenig thought it might be advisable to issue those parts of Schema XIII which are not disputed as a conciliar document, leaving the more difficult points to a post-conciliar commission. This might well happen on the peace and war issue. Obviously, it will happen on the birth control controversy.

The close of the council will not settle the problem of authority, however. If, as an English prelate privately argues, free and public theological disputation was permitted only as a service to the council, the problem of authority will become all the more acute after December. There may be a desire on the part of many bishops to crack down. It will be extremely difficult to do so. A taste of freedom usually produces a craving for more and walls once overturned are difficult to re-erect.

Further, a harsh reaction would produce disastrous consequences. Principally, the bishops have been provoked by the intellectuals. Most of the Catholics in the street are interested in more limited aspects of the council — birth control, mixed marriages, perhaps peace and war. But the intellectuals, who are extremely influential in Europe, have been interested in wider issues. A reaction could deepen the gulf between them and the Church and, thus, between the Church and the world.

THE COUNCIL probably has established controversy and uncertainty as permanent fixtures in the Church. As Father Hans Kung asserts, Catholics have not been prepared for that state of affairs, since they have been nurtured by and under a rather artificial system. They may find it difficult or even impossible to adjust to the change.

The council seems, also, to have resulted in the recession of the concept of the omnicompetence of the Church. In their discussion of Schema XIII, the bishops have all but admitted that they do not know what to say about many modern problems. The Church can no longer claime to have a panacea for all ills. In some areas, the presently recognized teaching authority of the Church, indeed, has not competence, an increasing number of theologians are arguing.

The ancient question of the Church and its relationship to the world, therefore, still is as pressing as ever. Must a Catholic scientist obey primarily the demands of his faith or the insights of his knowledge? Should the scientist be placed in the position of having to make such a choice? As a result of Vatican II, it seems likely that that choice need not be made or, at least, not made on the old distinctions. These are the kind of comments being passed on by theologians and other council experts around Europe.

THERE WILL BE conflict over this limitation of the authority of the presently recognized teaching office of the Church. Bishops and Popes who wish to pass judgment on all events and issues will resist, as will those laymen and clerics who feel lost without definitive guidance. And there are those who would go to the other extreme, denying any authority of the Church.

The council, by emphasizing the necessity of development of individual or personal commitment and responsibility, has provoked another conflict. For under ecclesial authority, as presently exercised, this development is constricted by the demands of obedience within the institution.

Father Davis observed recently that the alleged revolt within seminaries today was not really a revolt. The students, he said, are not opposed to authority as such. They do want to know why they should obey. They take the Church seriously and want the Church to take them seriously, treating them with sincerity. They ask authority to be reasonable and rightly regard blind obedience as slavery, he said.

There are two elements within the problem. The first is a demand that authority comport itself in a new manner, a manner more in keeping with the times and more conducive to personal development or growth. "It means that those in authority must treat people as if they were adults," Cardinal Suenens remarked. The objective of authority is to produce human persons, not automatons.

Secondly, there is the question, not so easily answered, of the needs of the community or institution as opposed to the needs of the person or individual. Ideally, the two needs should not be opposed; practically, they usually are. Since the weight in the past has inclined toward institutional needs, the tendency in the future may be to incline too much toward the personal. Certainly a balance of the two is required, but difficult to achieve.

Finally, there is the theological problem. In the past the Church could and did speak confidently, because of the convic-

(Continued on page 10)

• FAMILY CLINIC

Mate may be mentally ill, wife is advised

By JOHN J. KANE, Ph.D.

Please answer this before I lose my mind. I have been married 25 years to the most wonderful man in the world. Fifteen years ago he accused me of having an affair with the husband of one of our best friends. It nearly killed me. This man and no other has ever looked at me twice. This has become an obsession with him and is ruining both our lives. Should I go to them and mar their happiness with this story. Shall I take a priest along? The things he said last week hurt deeply. I cannot take it any longer.

•

Your letter to me is quite inconsistent. How can your husband be "the most wonderful man in the world" and treat you the way he has done for 15 years? Even if it were true that you were unfaithful, he should have done something about it when he thought it occurred or he should have long since forgotten and forgiven. He has done neither.

Two possibilities immediately strike me about your problem. First, your husband is being cruel. He employs this accusation as an ax over your head in order to manipulate you. By repeating this charge he keeps you in a subservient position, on the defensive, so that he may do pretty much as he pleases. If so, you must bring it to a head, if after fifteen years, this is possible. If not, your own mental and emotional condition will certainly worsen, and your opening statement that you may lose your mind is no exaggeration.

•

Since you have maintained over all these years that the statement is untrue, I rather doubt the feasibility of going to the couple for support. You will disturb them needlessly and no doubt fruitlessly. What reason can you have for thinking your husband would believe this man? As a matter of fact, he would probably conclude the man was telling a lie when he denied it for his own protection.

The second possibility is even more serious but probably more likely. Your husband is mentally ill. Since I am not a psychiatrist, I hesitate to throw psychiatric terms around loosely, but there is a mental illness known as paranoia.

Paranoia is a condition in which the individual has delusions of grandeur or of persecution. Oddly enough, such persons may seem to be otherwise highly logical. I recall once taking a class to a mental hospital where a paranoid woman was interviewed by a psychiatrist.

This lady ran an elevator in the institution. She greeted us warmly, asked where we were from and talked pleasantly with us. We were all amazed when the psychiatrist summoned her for an interview.

He asked her a number of questions to which she replied quite coherently. Finally he asked her if it were true that people were putting crushed glass in her food. She smiled and said, "Doctor, you know it is true. There was some this morning."

I mention this to illustrate the fact that sometimes, not always, such persons seem to make a good adjustment, but when their particular fixed notion is brought up they reveal their delusion.

But again, I want to repeat that I am incapable of stating this is your husband's problem. But since he has harbored this idea for 15 years and since he brought it up only last week, something must be done.

I realize how delicate this matter is and how much you must dread going to someone else with the problem. But at this point you have no choice. You owe it not only to yourself but also to your husband.

Just how to proceed will have to be your own decision. I will make certain recommendations and perhaps one of them will prove acceptable to you.

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Since it may be a medical problem, the logical person to consult is your family physician. Take your courage in hand and go to him. Explain the situation in detail and emphasize the fact that the accusation is now 15 years old, but is still being

(Continued on page 10)

Sixth Sunday after Pentecost

Pope sees advantages in family life changes

VATICAN CITY — Pope Paul VI expressed concern with the development of modern family life, but said he saw advantages in many of the innovations being made in it.

The Pope was speaking to participants in the International Conference on the Family who were present (July 7) at his weekly general audience. Twenty-eight nations sent delegates to the Rome conference.

"In a world in complete transformation," the Pope said, "it would be useless to close one's eyes to changes which are taking place even in the most stable and most traditional institutions. No matter how great were the merits of yesterday's family, it is the family of today and tomorrow which demand the attention of men who truly desire the good of humanity.

"THESE 'NEW families' are characterized by many new aspects which can give rise in some to legitimate preoccupations. But—and we say it without fear—the Church happily finds positive aspects in many of these innovations: the cessation, for example, of some social and domestic restrictions, more free and conscious choice of marriage partners, greater care in the formation of the spouses, a more lively interest in the education of children, and many other aspects too numerous to list singly which are being or will be studied by the specialists whom you have invited to speak during your conference.

"It is our desire that from your deliberations there may arise a stronger desire to influence public opinion and the authorities in each of your countries with the purpose of including, in the various laws that are passed, dispositions always more favorable to this essential and fundamental cell which is the family."

THE CONFERENCE was sponsored by the International Union of family Organisms founded in 1947.

Among others at the weekly audience were several newly ordained American priests from Louvain University in Belgium with their families. Also present were U.S. high school and college students.

Vatican replacing statue of Pius XI

VATICAN CITY—It has finally been decided that the commemorative statue honoring Pope Pius XI in St. Peter's is not worthy of that Pope's place in history.

Without fanfare, the former statue, which has been in the basilica for a quarter of a century, has been removed. In its place is to be installed a modern bronze work which is said to capture the dynamic spirit of the one time mountain climber, Achille Ratti.

The new statue is by Italian sculptor Francisco Nagni. Pius is shown seated, with his left hand on a book and his right hand lifted in blessing. He is vested in a cope, and wears a tiara. The new statue will occupy the same place as the older one, a niche directly across from the bronze monument to Pius XII.

The old statue was in marble, and the work of the famous Italian sculptor Pietro Canonico. Critics generally agreed that the sculptor, who was in his seventies when he received the commission to do the statue, failed to catch the personality or strength of the late Pope.

Pastoral Week

MADRID—A Pastoral Week will be held here Sept. 5 to 12 to mark the fourth centenary of the introduction of Christianity to the Philippines and the fourth centenary of the death of Bishop Vasco de Quiroga, first bishop of Michoacan, Mexico.

• GOOD NEWS

'No say what I mean!'

By MARY PERKINS RYAN

My husband's family, many years ago, employed as cook a lady from Finland whose grasp of English was somewhat insecure. One of her favorite phrases, used rather despairingly, was, "But you no say what I mean!"

This exclamation somehow seems very apt in connection with various difficulties in communication faced by the liturgical renewal. So many terms, the meaning of which seems quite obvious, were originally meant to mean something quite different—so much so that what we think they mean is positively misleading. The term "Secret" prayer is one example. Whatever its origin, which is still disputed, scholars agree that it wasn't meant to mean "hidden" or "to be kept from the people."

But perhaps the most misleading name for a prayer in the Mass is "Preface." A preface, to us, means an introduction that is not an integral part of the book or whatever, but something quite separate and nonessential to the structure of what it precedes. Because the term "Preface" came to be applied only to the first part of the Eucharistic Prayer, generations of Catholics have naturally thought of it as a kind of solemn introduction to the main business of the Mass and not an integral part of it.

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This mistaken idea has been promoted also by the way missals—both altar and hand missals—have been arranged. The various Prefaces for different feasts and seasons may all be given together and followed by the "Holy, holy, holy" or some of them may be printed along with the Propers they go with. But, except in some of the very latest missals, a new chapter seems to be beginning after the "Holy, holy, holy." There is usually a full-page picture, in fact, on the left hand side of the page, and the text starts off again on the right hand side with a very fancy capital initial.

Now it seems that the Preface and the Canon together could quite properly be called the "Praefatio" of the Mass, and actually were at one time. For the term doesn't mean "speak before" in the sense of introducing something else, but "speak before" in the sense of "in the presence of others."

Scholars say that it was a technical term taken over from pagan worship and meaning a solemn prayer offered by a priest to set out in words the meaning of the action he was performing. (This is why many solemn consecratory prayers such as the blessing of the water at the Easter Vigil, the central prayers of ordination, etc. are also called "Prefaces.")

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This may, at first sight, seem merely a very mildly interesting piece of liturgical information. But it makes a vast difference to one's understanding of the Mass and to intelligent

(Continued on page 8)

THE WEEK IN LITURGY

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

July 18 SIXTH SUNDAY AFTER PENTECOST. With seven loaves of bread and a few small fish Christ was host to 4,000 guests in the wilderness. All had enough to eat as there were seven baskets of food left over (Gospel). On another occasion Christ miraculously multiplied five loaves of bread and two fish to furnish food for 5,000 people, and had 12 baskets of bread and some fish remaining afterwards (Mark 6: 30-44).

These miracles, with that of changing water into wine at Cana, should have prepared the Chosen People to accept the word of Christ when He promised them that He would give them His flesh to eat and His blood to drink. He, the Son of God who became the Word-made-flesh, wanted to ready His people for the miracle of His Flesh-made-bread.

In the United States today there are over 40,000 priests, "other Christs," who offer Holy Mass each day and multiply the presence of Christ, the Body of Christ, not only in the thousands of large wheaten hosts, but in the millions of small hosts. In this way Christ feeds millions of Christians throughout the world with His Body. He does not feed us with loaves and fish, but with Himself. He is both the host and the sacred food. Each one of us can be His guest at the Holy Banquet of the Mass, as were the 4,000. "Please take and eat, for this is My Body."

July 19 ST. VINCENT DE PAUL. The influence of St. Vincent de Paul is still felt three hundred years after his death. He originated and popularized "missions" for the instruction and renewal of the Faith in French parishes. He founded a religious Congregation to perpetuate this work, the Vincentians. He re-vitalized the education and disciplinary program for students for the priesthood. With St. Louise de Marillac he founded the Sisters of Charity, who now care for the sick, the aged, the orphans, and the poor in countries all over the world.

"The harvest is rich, but the workmen are few" (Gospel). St. Vincent de Paul is one of the few workmen, one of those few who have really worked for Christ and His Church. The harvest is richer now; the potential much greater; and the Vincent de Pauls fewer. Is it because the laity do not want to become involved in apostolic works? Is it spiritual laziness? Spiritual sloth can be as dangerous as committing adultery! A lazy Christian is a paradox.

July 20 ST. JEROME EMILIAN. At fifteen, after his father's death, he left home and became a soldier and acquired the vices, not the virtues of soldiers. Miraculously freed after being captured by enemy soldiers at 27, he resumed the practice of his Faith and became a very fervent Christian. He dedicated his life to the poor and needy, especially to the education and care of poor boys. "He shared his bread with the hungry and brought the poor and homeless into his house" (1st Lesson).

July 21 ST. LAWRENCE OF BRINDISI. This 16th century Capuchin's knowledge of Holy Scripture and theology enabled him to become an outstanding defender of the Faith and of good morals. Pope John XXIII made him a Doctor of the Church. He was not "a teacher who tickled the ears of his hearers with mere novelties or useless fables" (1st Lesson).

July 22 ST. MARY MAGDALENE. If anyone who has sinned so seriously that he doubts the ability of God to forgive and forget his sins, he, or she, has but to recall this woman who once was a great sinner.

Sincere repentance can make a saint out of the worst sinner. Nor is it ever too late to repent. "Your faith has saved you" is what Christ told Mary Magdalene (Gospel). Believe that Christ can forgive you. A repentant sinner can find this forgiving Christ in any priest who administers the Sacrament of Penance.

July 23 ST. APOLLINARIS. Little is known about this 2nd century saint except that he was the first bishop of Ravenna in Italy, and that he preached and baptized in that area. Tradition states that he was a martyr. He is one of those "who stood fast to Christ in trials" (Gospel).

July 24 ST. CHRISTINE. Three saints bearing this name were honored in the Roman Martyrology for today: One was a young Roman girl who became a Christian and sold her pagan father's silver idols and gave the money to the poor and was martyred; another was a 7th century Anglo-Saxon girl who lived a very holy life and died in Flanders; the third was a 13th century Belgian mystic whose extraordinary life is to be admired, but not imitated by Christians of today.

• THRU GOD-COLORED GLASSES

Deceptive 'labels'

By GILBERT ROXBURGH, O.P.

Things are seldom what they seem. Words, too. And in our contemporary society today there are a number of these words of squirmy, constantly changing meaning.

1. *"Communist."* This used to be someone who subscribed to the atheistic materialism of Karl Marx or its modern counterpart, but it has evolved a good deal in the past few years. Nowadays, a Communist is anyone you don't happen to like, but you can't really find any rational argument against him. It could be Pope John XXIII, or Queen Elizabeth, or Marilyn Monroe, or Charlton Heston (if you happened not to like his last picture), or a civil rights worker, or your next-door neighbor who likes dogs and you don't. It is hard to know exactly what constitutes a Communist in this sense. Without doubt he is a scoundrel and a villain, and probably doesn't pay his bills. Since none of us is perfect, and all of us could sort of fit the bill, you can see why America is so Communist-infiltrated. Unfortunately, the too-frequent use of ths epithet by fringe groups tends to make the rest of us take the real Communist threat with insufficient seriousness.

2. *"Liberal"* and *"Conservative."* These two categories are always interesting to compare in social discussions, but seldom give any real insights into the world we live in. In using such labels, we attempt to pin down unduly the essential mystery of the world and the people in it.

While we are busy jamming a person into the category of "liberal," let's say, that uncooperatives fellow says something or does something so disarmingly conservative that you find you have expended your mental energies to no purpose. We will always have this problem as long as human beings are capable of holding to state's rights on the one hand and favoring Christian reunion on the other.

3. *"Teen-agers."* This term recently caused a violent reaction in one household I know, though by their own admission the last time they had direct contact with a teen-ager in their midst was twelve to fifteen years ago. From one point of view, the teen-ager is a dour fellow with a black leather jacket, huge sunglasses, glossy long hair combed straight back, who mounts his Honda nightly for a noisy zoom through quiet residential areas on his way to get a fix. He favors music groups who go heavy on the rhythm and light on the melody. He carries a switchblade and hates adults.

Another point of view is that the teen-ager is a Psychological Problem, beset with anxieties about the future of the world, and complexes about his own power to relate in an I-thou relationship within the group. There is also the mental confusion about commitment and conformity, and we should all survey, investigate, study, and consider the content and method of education in the national magazines two or three times every week.

Still another point of view is that teen-agers are just like other people: good, bad, indifferent, and every person ought to be judged on his own merits, not judged in terms of labels.

4. *"Non-Drinkers."* Trivial? Except that there is so much pressure from our society to make people drink, even when they just don't want to. One who declines a cocktail must be off his rocker, and is trying to make the rest of us look bad, and he is probably a secret alcoholic anyway, but why does he have to cast a shadow over my pleasure anyhow?

Words are seldom what they seem.

● *VIEWING WITH ARNOLD*

'Von Ryan's Express' is suspense classic

By JAMES W. ARNOLD

"Von Ryan's Express" is about a soft-hearted American officer who gets a campful of British POW's into a hopeless mess, then gets them out with sheer Yankee bravado and ingenuity. The film splatters more bodies about the landscape than U.S. motorists on a three-day holiday, and one may balk at the message, which is chiefly that nice guys finish last. But it's a dinger of a movie.

Why? Not certainly for its literary merit. "Ryan" is the sort of epic that separates the movie buffs from the booklovers. The dialogue — bright, tight, magazine fiction stuff—is limited mainly to wisecracks and words that move the action along. The film's quality is in what it shows: once it gets moving, one spectacular visual climax after another. It's the fastest two hours since we switched to Daylight Saving time.

Director Mark Robson's pictures ("Champion," "The Prize") always move, even when they are a bit simple-minded. Here he combines several ancient, ever exhilarating cinema themes in a fresh, offbeat way. There is the caper theme, a daringly executed plan in constant danger of being exposed and thwarted; the prison breakout, with its built-in suspense and violence; the classic chase, including pursuit through hostile country by a clever enemy; the great impersonation, with the prisoners pretending to be their captors; and finally the train locale, with all its potential for sight, sound and cutting, a natural subject for movies since they were born 60 years ago in "The Great Train Robbery."

All of this in one film may be improbable, and I've found no evidence that "Ryan" is based on history. But Robson and writers Wendell Mayes and Joseph Landon have piled on so much realistic detail and dash that one is fully convinced. A thousand POW's really do take over a train carrying them through Italy and re-route it over hundreds of miles of Nazi-held territory to refuge in Switzerland.

●

The oddest thing about the film is that it completely reverses the character of the original 1964 best-seller by David Westheimer. The book's hero is a tough maritet American colonel who earns his odious nickname by forcing his ragtag fellow prisoners to behave like cadets at a Prussian military school. His adherence to strict discipline causes them to muff a chance for escape in the confusion after Italy's surrender, and they are loaded into ominous box-cars bound for Germany.

But the same ruthless arrogance helps Ryan plan and execute the bold escape, and the men's hatred turns to admiration, if not love. The book seems a strong brief for the military mind. In the short run it may blunder and exasperate, Westheimer implies, but ultimately it is a tool for victory in the mean business of war: the Germans may have lost because the Americans had more and better Prussians.

In the film, Ryan becomes an easy-going civilian officer who tempers the fanaticism of the British professionals (led by fierce Trevor Howard). Perhaps producer Saul David feared giving the public an unsympathetic hero, or perhaps he was simply fitting the role to brash but likeable Frank Sinatra. The movie Ryan urges reasonable collabortion (to win humane treatment for his men); the tragic capture is brought on precisely by his failure to be ruthless. When his softness plays into the hands of the Germans, Howard dubs him "Von Ryan."

●

Sinatra-Ryan remains a good guy, but he succeeds and finally wins devotion and respect only by becoming in part the calculating Nazi he pretends to be. At times Ryan seems almost a symbol of American Cold War behavior, from a tough European view; too honest and trusting, failing to learn from mistakes, but resourceful and pragmatic when a showdown forces his hand.

But if the book's dominant moral is that it takes a little inhumanity to win wars, the film grapples only lightly with it. Catholics will miss particularly the contrast between Ryan and Costanzo, the perceptive Catholic chaplain who finds a way to be a good soldier without sacrificing his humanity. The priest plays a major role in the movie (a virile, sympathetic portrait by Edward Mulhare) but his conflicts of conscience are used chiefly as a source of humor.

●

The moral issue is pushed hard only once, and in the flim's only phoney-Hollywood sequence. A beauteous Italian doll turns up on the train as the Nazi major's mistress. Sinatra falls for her charms and ploy of innocence. She is a nasty wench, and when, in extremis, Sinatra is forced to do her violence, he is made to feel as if he had shot Whistler's Mother. He should have been named GI of the Month.

Visually, however, the movie needs no apologies. The early sequences (mass demonstrations and tension at the camp, topped by a hilarious bit in which the prisoners strip in formation and burn their filthy clothes, while the confused Italians struggle to douse the fire) are routinely superb. But the escape scenes are masterful. The heroes must crawl through the floor of a moving boxcar, drop to the tracks, roll out between the wheels, climb aboard and overpower the guard on each car from behind. Most of the battles are staged at night, with expert cutting and use of light and music.

As the suspense mounts at each checkpoint, one suspects the film will, in fact must, run out of gas. But the conclusion consists of four or five climaxes piled one on another, filmed on picturesque track in the Alps, involving tunnels, airplanes and dramatic infantry combat. To cap it off, Robson manages to end on a note of poignance and poetry. This is one viewer who dares not ask for more.

(Legion of Decency: A-1—morally unobjectionable for general patronage.)

Convert minister to become priest

SION, Switzerland——A married former Protestant clergyman will be ordained a Catholic priest for the first time in Switzerland.

He is Francois Olivier Dubuis, the father of three children, who became a convert to Catholicism eight years ago and is now teaching the history of religion at the Sion diocesan seminary.

Pope Paul VI granted a special dispensation for his ordination at the request of Bishop Francois Adam of Sion.

The first American to be ordained in the Latin rite and still remain in the married state was made a priest a year ago. He is Father Ernest Beck, a former Lutheran minister from Detroit, who is now a priest of the Mainz diocese in Germany.

Radio and Television

INDIANAPOLIS AREA

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Saturday
4:15 p.m.—Credo .....(14)

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

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

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

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

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BRISBANE, Australia — Catholics, Presbyterians and Anglicans joined forces here to make six recordings of the Gelineau psalms. Very Rev. W. P. Baddeley, Anglican dean of Brisbane, welcomed priests, Christian Brothers, Sisters, university and teachers' college students, and school children to St. John's Anglican Cathedral where the final recording was made.

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THOMAS A. UBERTO

FATHER CONAN

Fourth Degree KC holds installation

The installation of the newly elected officers of the Bishop Chatard General Assembly, 4th Degree Knights of Columbus, took place at the Msgr. Downey Council No. 3660, Indianapolis, on Tuesday, July 6.

Edward J. Dowd, Master of the Southern District of Indiana, installed the new officers with Francis Tracy assisting as Marshal.

The following men were installed: Thomas A. Uberto, Faithful Navigator; Charles O. Harper, Faithful Admiral; Francis E. Commons, Faithful Captain; John J. Dugan, Faithful Pilot; Carl W. Sanders, Faithful Comptroller; Robert D. Ahlers, Faithful Scribe; Louis B. O'Connor, Faithful Inner Sentinel; and Clarence E. Downton, Faithful Outer Sentinel. Virgil N. Rohrman was appointed as Faithful Marshal for the assembly.

Father Conan F. Mitchell, O.F.M., pastor of Sacred Heart Church, Indianapolis, has accepted the post of Faithful Friar. The new Fatihful Navigator is a member of St. James parish, Indianapolis.

Oldenburg Sisters at 'summer school'

OLDENBURG, Ind. — Special feature of the summer session for several hundred Sisters of St. Francis here is the conference series on family life conducted by the Family Life Conference of the Archdiocese of Cincinnati.

Under the direction of Father Walter Hauser, the pilot program of the series was set up a year ago at the Motherhouse of the Sisters of Charity, Mount St. Joseph-on-the-Ohio. Since then it has been given for 1200 Sisters and is on its way to becoming a regular part of the Sister Formation program of the Midwest religious congregations.

PLAYING A top role in the organization of the new program are Dr. and Mrs. John C. Willke, members of the executive board of the archdiocesan Family Life Conference and co-authors of a widely reviewed paper-back, "The Wonder of Sex: How to Teach Children."

The program at Oldenburg, coordinated by Sister M. Cherubine, community school supervisor in Cincinnati, has comprised 15 two-hour sessions, each conducted by a different priest, doctor, or couple. Final meeting, July 17, in which the entire "faculty" of 24 will cooperate, will begin with noon Mass, offered by Auxiliary Bishop Paul Leibold, of Cincinnati, and extend through the afternoon in small and large group discussions.

REGULAR summer schedule for the Sisters has included courses in 19 subjects and a three-week seminar on Contemporary Issues. Seminar topics and their co-leaders include: "Social Justice Principles Applied to Poverty and Race Relations," Sister Mary Hortense, of Rex Mundi High School, Evansville, and Sister Marina, Marian College; "De Ecclesia: Guideline for Church Renewal," Sister Mary Olivia, director of studies for the Congregation, and Sister Mary Eileen, Ritter High School: and "Communism Today," Sister Marie Kathleen, Scecina Memorial High School, and Sister Therese de Lourdes, Immaculate Conception Academy.

Extracurricular events have included such varied fare as a piano concert, a book review, guest lectures, full-length movies, educational films, and TV instruction lessons.

IN ADDITION to the Sisters studying at Oldenburg and Marian College, 94 are engaged in graduate study or special programs at 24 other colleges and universities in 14 states.

Six Sisters are working on doctorates in education, English, and French; nine others are the recipients of grants or fellowships in history, science, mathematics, and special education.

Retreats, July 18-25 and August 4-11, will climax the Sisters' summer program of education and spiritual renewal. Retreat master will be Father Benno Heidlage, O.F.M.

Ryan

(Continued from page 7)

participation—at least I have found it so—to realize that the Preface-and-Canon is basically a continuous whole, all introduced by "Let us give thanks to the Lord our God." This whole is interrupted in the Canon as we have it at present by the Mementos of the living and the dead and the two lists of saints before and after the Consecration. But basically it is still patterned on the solemn Jewish table-prayer which our Lord used at the Last Supper and adapted to the "new covenant" He then proclaimed and established.

According to this pattern, God is blessed and praised for what He did for His people in the past, for what He is doing for them here and now, and for what He has promised to do for them in the future—and this becomes a plea that He will complete His work in His people and in the world. It was in this pattern that our Lord inserted the sacramental re-presentation of His redeeming work that actualizes and sums up all God's deeds for mankind and redeemed mankind's response.

When you see the term "Preface" in your missal or mass-card, then, read "Eucharistic Prayer"—and let us hope that both the term and the typographical arrangement will be officially changed when the revised rites appear so that future generations of Catholics will be spared this particular misunderstanding.

● *VARIETY IN BOOKS*

Birth of nuclear age

"Day of Trinity," by Lansing Lamont. Atheneum, New York. 333 pp. $6.95.

July 16, 1945, as everyone will have been reminded by the 20th anniversary this year, saw the firing of the first atomic bomb at the Trinity site in New Mexico.

An author telling the dramatic story of that day, the birth of the nuclear age, has two strikes on him, for many of the people responsible for the event or who were actually there have told their tales.

Such has been the outpouring of books and articles on the story of the U.S. scientific community's race to achieve atomic fission, and later, fusion, that about all that remains for an author now is to find human interest angles previously undetected and make a smooth running story of the highlights. That is what Mr. Lamont has done in "Day of Trinity."

But there is always need to ponder the implications of that day and the subsequent development of nuclear stalemate. The book is useful for its easy recital of the historic event, supplemented by dramatic recollections of people who can boast that "I was there," or "This is how I saw it."

Mr. Lamont includes in his bibliographical note the principal authors upon whom he has relied. Notable for those who wish to read further on the subject are William L. Laurence, the only newsman to witness the Trinity test; and the first volume of the Atomic Energy Commission's history of the effort from 1939 to 1946, "The New World," by Dr. Richard G. Hewlett and Oscar E. Anderson, Jr.

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

"Moral Problems and Christian Personalism," edited by Father Franz Boeckle. Paulist Press, New York. 181 pp. $4.50.

This is the fifth volume in the Concilium series of books dealing with contemporary theological problems and published in the United States by the Paulist Press. It offers new essays on such subjects as the history of natural law, birth control, pacifism and the historical development of the decalogue.

Several of these essays are to the point, and particular attention should be paid to the opening article on Gospel morality and human compromise, written by Father Coenraad van Ouwerkerk, C.SS.R., of Holland. Appended to the principal articles are some current documents, including a short but thoughtful piece on the Tridentine view of justification by Father Edward Schillebeeckx, O.P.

On the whole, the essays have an uneven quality. Some of them are superficial discussions of problems that have been treated better in other books. These faults may be inevitable, especially in light of the rapid development of theology at the present moment, but they give the book a definite sense of being dated. Like 1965 automobiles, new books on theology these days may begin to depreciate as soon as they are driven off the publisher's lot.

(Reviewed by Donald Brophy of the staff of NCWC News Service, Washington, D.C.)

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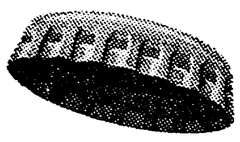

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Tic Tacker

NAMES IN THE NEWS—Eighth grader **Earl Brinker, of St. Anthony's School,** Indianapolis, is racking up an impressive record this season in junior baseball. In the West County B league, Brinker has pitched two no-hit games and bats better than .600. In three games he has struck out 79 of 89 batters he has faced. (He also excels in football and basketball for St. Anthony's CYO teams.) . . . Two recent episcopal visitors to Indianapolis on behalf of their missionary needs were Archbishop Harold Henry, S.S.C., of Kwanju, Korea, and Bishop Mariano Gaviola, of Cabanatuan, Philippines. Bishop Gaviola addressed members of the **Serra Club** this past Monday noon. . . . **J. Robert Dietz,** Indianapolis native active in things theatrical, reports from New England that **Marie Mastruserio** is playing the lead role in Jean Kerr's "Mary, Mary" at the Nutmeg Playhouse in Connecticut. A **Cathedral High School** graduate, Dietz is directing the production of Miss Mastruserio (stage name, Marie Masters), who had many lead roles in **Marian College** productions under **Sister Mary Jane, O.S.F.** . . . **Father Donald Walpole, O.S.B., St. Meinrad Archabbey** artist, has executed a Venetian tile head of Christ which is currently on display in the Vatican Pavilion at the New York World's Fair. . . . **Carl E. Jacobs,** of Indianapolis, will represent the Indiana Catholic Deaf Chapter 38 of the International Catholic Deaf Associaion at the 16th annual convention in Philadelphia July 18-24. The Indiana Chapter will host the 1968 convention in Indianapolis. . . . **Father Paul Ofer,** pastor of **St. Mary-of-the-Knobs parish,** Floyd County, is in St. Anthony's Hospital, Louisville, recovering from surgery. . . . Harry Edwards, a Methodist, has charge of preparing 3,000 chicken dinners for the annual picnic of **St. Paul's parish,** Sellersburg. The event is scheduled Sunday, July 25, at Rock Lake Park. (Incidentally, it takes 2,050 chickens to prepare 3,000 dinners.) Edwards has held the job 13 years.

HERE AND THERE—A temporary foster home is needed for 13-year-old Cuban twins whose father is undergoing job training in Terre Haute. An Indianapolis home is being sought for the youngsters, brother and sister, for the next six months. Adequate compensation will be allotted. Contact **Alberto Diaz** or **David Gerwe** of **Catholic Social Services,** 623 E. North St., Indianapolis. . . . Residents of the Spencer County community of Fulda are celebrating the town's 120th anniversary of founding this week-end. The founder of Fulda is believed to be Father Joseph Kundek, who also established Ferdinand, Ind. . . . **Sister Teresa, O.C.D.,** of the **Carmel of the Resurrection,** Indianapolis, has an article on the "art of communicating with God" in the current issue of St. Joseph Magazine, published by the Benedictine Fathers of Mount Angel Abbey, Oregon. . . . **Sharon Ruth Kennedy,** infant daughter of **Dr. and Mrs. Joseph T. Kennedy** of **St. Matthew's parish,** Indianapolis, was recently baptized in an 80-year-old baptismal robe made for her great-grandmother. . . . Father Bertrand J. Rapp, chaplain of the Fatima Rosary-Making Club of Louisville, will demonstrate his techniques at **Marydale School,** Indianapolis, at 7 p.m. Tuesday, July 20. The public is invited. . . . The old frame structure behind **Cathedral High School,** which has housed the school band in recent years, is being wrecked this week. The area will be paved for additional parking space. . . . During last Friday's funeral of **Sister Rosalia Reising** of **Our Lady of Grace Convent,** Beech Grove, the entire Benedictine community, priests, servers and relatives of the deceased were "sheltered" from a driving rain beneath a 20-foot square tent roof while the graveside prayers were being recited. (The tent just wasn't designed for 100 persons.)

Festival opens at Holy Angels

INDIANAPOLIS — Food, fun and frolic will be served up family style at parish festivals in the Indianapolis area in the coming weeks. Colorful booths, exciting rides, games and special festival fare will be offered at all of them.

Holy Angels parish fiesta begins a three-day run today, July 16, on the school yard at 28th and Northwestern Ave.

Parish chefs are preparing piping-hot fish tonight and Saturday from 5 to 11 p.m. On Sunday, a chicken dinner will be the menu feature from 12:30 to 5 p.m.

A WIDE VARIETY of festival booths, games and carnival rides will be in operation for the entertainment of adults and children.

Prizes to be given away Friday and Saturday, include a week's supply of groceries and a boy's or girl's bicycle. A bright red 1965 Dodge Dart will be awarded the grand prize winner on Sunday.

Awards valued at $6,500 will be given away during the three-day gala fiesta coming up at Holy Spirit next week-end. The event will be held on the church grounds at 7200 E. 10th St. on Friday, Saturday and Sunday, July 23, 24 and 25.

A 19-inch portable TV on a rollaway stand will be the top prize award on Friday, with an AM-FM stereo to be awarded on Saturday. The grand prize winner can drive away in a 1965 white Cadillac on Sunday.

A HEARTY menu has been planned to satisfy hungry appetites. A giant fish fry is scheduled on Friday, beginning at 4 p.m.; chicken and ham dinners on Saturday with serving at 2 p.m., and chicken and beef dinners on Sunday, beginning at 12 noon.

Thrill rides, kiddieland, and a variety of other carnival attractions will be available for the enjoyment of all.

Religious

(Continued from page 1)

of good faith in calling for a cease-fire," they said.

Urging a UN conference including Red China and North Vietnam, they said negotiations must "seek to reconcile the interests of the National Liberation Front (the political arm of the Viet Cong) and the government of South Vietnam and arrange for the possible independence or reunification of South and North Vietnam as they may determine, with adequate international guarantees against outside military or political intervention."

Board to meet

The first quarterly board meeting of the Archdiocesan Council of Catholic Women will be held at 11 a.m. (E.S.T.) Tuesday, Aug. 10, at the Warren Hotel, Indianapolis. Luncheon reservations should be made with Mrs. William J. Morgan, 3060 N. Meridian St., Indianapolis, no later than Friday, Aug. 6.

MacEoin

(Continued from page 4)

Reuss of Wisconsin and Senator Clairborne Pell of Rhode Island proposes the creation of the office under the title of "administrative counsel of the Congress." The hope is for a more rational and methodical handling of the complaints now dealt with by individual congressmen.

●

And what about the Church? It is hardly surprising that one of the suggestions made during the council for aggiornamento was the establishment of the office of ombudsman. Not everyone will praise the practical judgment in all matters of the proponent, Archbishop Thomas Roberts, S.J. But none who has ever known him can doubt his dedication and his impassioned concern for the small man, the ordinary Christian and citizen, trying to do the best he can in situations over which he exercises no control.

When Archbishop Roberts presented his proposal in Rome, he certainly put forward powerful arguments for speeding up the machinery of Church decision. He instanced delays of ten years in ruling on marriage appeals. "What use," he asked, "is even a favorable decision ten years later?"

The council decree on the Church calls for expression of opinion by the laity to the hierarchy on relevant matters through organs to be created for this purpose. I should not be surprised if among these organs in some American dioceses we soon see something very similar to the office of the ombudsman.

Calix Society schedules Communion breakfast

The Indianapolis unit of the Calix Society will celebrate its third anniversary with a Communion Breakfast following 9 a.m. Mass on Sunday, July 25, at Alverna Retreat House.

Father David Vinck, International Chaplain for the organization and author of the pamphlet "Catholics Can Be Alcoholics," is slated to be guest speaker at an open house and reception for members and interested persons at 6 p.m. July 24, also at Alverna.

The society, an affiliate of Alcoholics Anonymous, was formed in Minneapolis in 1947 as a group self-help organization for Catholic alcoholics. Through their "12 steps to sobriety" the members work together to aid one another in the struggle to overcome the bonds of alcoholism and to replace the need for drink with a new appreciation of their Catholic Faith.

The name for the organization (Latin for "Chalice") is based on the fact that for each member of the group who dies as a reformed alcoholic, a memorial chalice is donated to a missionary priest.

The Indianapolis unit, boasting approximately 35 members, meets monthly at Alverna Retreat House. Interested persons are invited to attend these meetings.

FATHER VINCK

Riegers observe 25th anniversary

INDIANAPOLIS — Mr. and Mrs. Donn Rieger observed their 25th wedding anniversary on Sunday, July 11. A Mass of Thanksgiving was offered at Little Flower Church.

Mr. and Mrs. Rieger are the parents of four children—Donn David, Garnet, Ellen and Gordon Rieger.

Calendar

FRIDAY, JULY 16

Holy Angels Festival begins a three-day stand on the parish grounds at 28th and Northwestern. Booths, games, rides and fun for all.

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

SATURDAY, JULY 17

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

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

SUNDAY, JULY 18

Two Card Parties in Assumption School hall, 1105 S. Blaine Ave. Playing begins at 2 p.m. and at 7 p.m.

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

TUESDAY, JULY 20

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

New stamp issue

SANTIAGO, Spain—St. James the Apostle will be depicted on a new set of Spanish commemorative postage stamps to commemorate Santiago's Holy Year of 1965. They will be issued on July 25, the feast day of the saint.

Diocese 'proper judge' in conditional baptism

VATICAN CITY—The Vatican City daily newspaper in a brief statement on the reception of Luci Johnson's reception into the Roman Catholic Church in effect said that it is up to diocesan authorities to decide whether conditional baptism is in order.

The same statement, published on the front page of L'Osservatore Romano (July 12), said that published statements on the controversy attributed to Vatican officials should be considered "entirely personal."

(The paper was not specific in its reference to "Vatican officials." But Father Thomas Stransky, C.S.P., U.S.-born staff member of the Vatican Secretariat for Promoting Christian Unity, had declared four days after Miss Johnson was given conditional baptism in Washington on July 2 that no Catholic would question the validity of the baptismal ritual of the Book of Common Prayer of the Episcopal Church—in which Miss Johnson was baptized as an infant—and that it was "unfortunate" that the American President's daughter had been given conditional baptism on entering the Roman Catholic Church.)

L'Osservatore Romano's statement said:

"Stories recently appeared in the press regarding the entry into the Church of Miss Lucy (sic) Johnson, daughter of the President of the United States, with particular reference to the circumstances in which it took place.

"In this connection, statements attributed to Vatican circles have been published. These statements—if genuine—must be considered entirely personal. It is obvious that, under circumstances such as those involved, the diocesan ecclesiastical authority is competent to express a judgment."

Deanery retreat slated at Fatima

A retreat for the women of the North Vernon and Lawrenceburg deaneries, as well as the women of Madison, Ind., will be held at Our Lady of Fatima Retreat House, Indianapolis, the week-end of July 23 to July 25.

Father George Werner, S.M.M., director of Marybrook Novitiate, Hartford City, Ind., will be the retreat master.

Installation held for new superior

A new superior and school administrator has been named at the Convent of the Good Shepherd and Marydale School, Indianapolis.

Mother Mary of St. Leo Raap, former local superior of the provincial house of Carthage, O., was named to succeed Mother Anna Michael, who died last month.

Installation of the new superior took place Thursday, July 15, at the convent.

A native of Grand Rapids, Mich., Mother Mary Leo was professed in 1950 as a member of the world-wide Good Shepherd congregation. She has an undergraduate degree in education from Xavier University, Cincinnati. Previous assignments were in Grand Rapids and Cleveland.

Dialogue

(Continued from page 1)

ences," it would be equally wrong to be so pessimistic as to doubt Christ's promise of unity to His Church.

"There is no way around the difficulties, there is only a way through them," Dr. Sittler said.

The talks, which were decided on at a preliminary meeting here last March, were originally to have had as participants seven experts on each side, chosen by the Catholic bishops' ecumenism commission and by the U.S. National Committee of the Lutheran World Federation. The meeting began one day after it was announced in Europe that the Vatican Secretariat for Promoting Christian Unity and the Lutheran World Federation had set up a 14-man working group for joint discussions.

Cardinal Shehan gets council post

VATICAN CITY—Pope Paul VI appointed Cardinal Lawrence Shehan of Baltimore to the Second Vatican Council's Council of the Presidency.

Cardinal Shehan takes the post left vacant by the death of Cardinal Albert Meyer of Chicago.

The council's 12 presidents are responsible for ensuring that council proceedings follow regulations.

$5 MILLION SUIT

Priests charge libel in magazine story

MERCED, Calif.—A $5,000,000 libel suit has been filed by five priests against Time, Inc., over an article which appeared in the June 4 issue of Life magazine.

The article concerned Mrs. William G. Stonebraker, a Catholic woman who underwent an abortion this year after contracting German measles early in her pregnancy.

Also named in the suit was Robert Liang, a reporter identified as the writer of the article.

THE FIVE priests, each of whom asks $500,000 in compensatory damages and $500,000 in punitive and exemplary damages, are: Msgr. Francis G. McKenna, pastor of Our Lady of Mercy parish, and his two assistants, Father Gerald Murphy and Father John J. O'Friel, and Father John J. Kennedy, pastor of Sacred Heart parish, and his assistant, Father Rudolph Rigo.

Mrs. Stonebraker, wife of a non-Catholic Merced accountant, is a former parishioner of Our Lady of Mercy parish. She now lives in Sacred Heart parish. She contracted German measles from her 12-year-old son, Billy, this spring in the second week of her pregnancy.

According to the Life article, Mrs. Stonebraker consulted her "parish priest" about her decision to seek an abortion. The article identifies the priest as a member of "a committee opposing legislation that would liberalize the California abortion law."

It quoted this unnamed priest as saying: "You should not use religion as an excuse for not making a decision."

IN THEIR action, filed in Merced County Superior Court by Attorney Richard McCormick, the priests deny what they describe as the article's suggestion: that they refused to give religious advice to their parishioner, Mrs. Stonebraker, when she was considering the abortion; that they advised her that "her religion should not affect her decision," and that they "encouraged, approved and condoned the practice of abortion and commission of an abortion . . ." which is against the tenets of the Roman Catholic Church.

The article, the priests contend, was "false in every respect." Mrs. Stonebraker, the suit says, did not consult them about her plans and the purported incidents related in the article are "wholly fictitious."

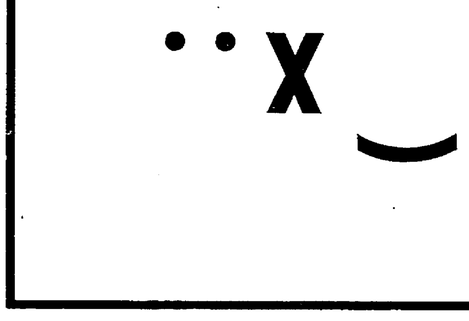
They claim the article was "intended to expose them to hatred, contempt and ridicule, and has caused them to be shunned and avoided . . . and injured them in their occupation as priests and in their position in the Roman Catholic Church."

IN AN INTERVIEW with a newsman held on the day Life magazine reached Merced with the abortion article, Mr. and Mrs. Stonebraker denied that any Merced priest had made the statement quoted concerning Mrs. Stonebraker's reported consultation with her parish priest. The couple did verify the medical fact as reported.

The Life article appeared at a time when the California Legislature was debating a measure to liberalize the state's abortion laws. The bill was sent out of the Criminal Procedures Committee with a "new pass" recommendation. However, it was referred to an interim committee for further study, thus defeating the chances of passage in this year's session.

Cause under study

VATICAN CITY—The Congregation of Rites has studies six beatification causes, including that of Polish Archbishop John Baptist Cieplak who went to the U.S. after being sentenced to death by a Soviet court as a counter-revolutionary in 1923. He died in 1926 in Passaic, N.J.



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AROUND THE ARCHDIOCESE

Homecoming, dinner set at Millhousen

MILLHOUSEN, Ind. — The Millhousen homecoming and chicken dinner, sponsored by Immaculate Conception parish, will be held Sunday, July 18, on the church grounds. Chicken dinners will be served on the hour at 11 a.m., 12 noon, 1 and 2 p.m. Adult portions are $1.25; children 75c, and pre-schoolers, 35c.

To reach Millhousen from Indianapolis, take Interstate 74 to second Greensburg exit. Turn right at first stoplight, then left at second stoplight. Cross railroad track-concrete bridge at Millhousen road sign, and travel eight miles. Take right fork to Immaculate Conception Church.

K of C officers for state hold planning session

State officers and program chairmen for the Indiana Knights of Columbus met this past week-end (July 10-11) at Kokomo to outline the 1965 program for the organization.

State Deputy Alvin B. Holland presided at the meetings which took place Saturday afternoon and Sunday morning and afternoon. He told officers, chairmen and district deputies that he planned to continue the program initiated last year which had as its goal that each of Indiana's more than 90 councils should attain the "Star Council" award. This award, given by the K of C Supreme council recognizes excellence in six areas: Catholic activity, fraternal activity, council activity, membership, youth activity and public relations.

Holland also announced that all Indiana grand Knights and general program chairmen will attend a training meeting in Indianapolis at Our Lady of Fatima Council, on Sunday, July 25. Follow-up area meetings will take place beginning in August at different locations throughout the state.

Jack Short, Indianapolis, was named as membership and new council development chairman for the state at the meeting.

New commission

VIENNA—Cardinal Franziskus Koenig of Vienna has established an archdiocesan commission for ecumenical problems. Both priests and laymen are members of the commission, which will have a general meeting twice each year.

NORTH VERNON

The North Vernon Deanery Council of Catholic Women have scheduled their annual retreat the week-end of July 23 through July 25 at Fatima Retreat House, Indianapolis. Father George Werner, S.M.M., director of Marybrook Novitiate, Hartford City, will be the retreat master.

TERRE HAUTE

The regular monthly meeting of the Notre Dame Alumni Club of Terre Haute will be Tuesday, July 20, at the offices of Stran Steel, starting at 7:30 p.m.

Two nuns to work at Newman Center

CINCINNATI—Two Sisters of Charity of Cincinnati will forsake traditional convent assignments here to take up work on a secular campus.

Sister Daniel Miriam, vocations director at the community's Mt. St. Joseph motherhouse, and Sister Christopher, Seton High School teacher, will join the staff of the student parish at Michigan State University in August.

The Sisters will live in a small house on the campus, and will be available at the parish center from 3 to 11 p.m. They will eat with the students, go to lectures and club meetings and sports events with them, and possibly enroll in a course of study at the university.

They said they expect to work especially with women students, providing "a woman's touch and influence" in Newman work at Michigan State.

SISTERS VISIT JAIL—A group of Benedictine nuns from Our Lady of Grace Convent, Beech Grove, recently made a tour of the Indianapolis Police Department and the Marion County jail. During the five-hour session, conducted by Sergeant Frank Spallina of the Public Relations Office, the nuns attended a seminar on Police Department problems and operation. Sister Hildegard, second from right in bottom row, handled the arrangements. This marked the second year for the event.

Golden slippers

NEW YORK—More than 16,000 poor people in South America will have new shoes on their feet—many of them for the first time in their lives—because of the generosity of a Michigan shoe manufacturer. The Wolverine Shoe and Tanning Corporation of Rockford, Mich., has donated 16,841 pairs of new shoes, valued at $80,000, to Catholic Relief Services, officials of the agency announced here.

Kane

(Continued from page 7)

brought up again and again. If he has treated your husband, he may already have noted certain quirks in his attitudes and behavior. This is really the most direct approach.

Of course, even if the physician suspects an emotional disorder, there is the problem of getting your husband to him. Many possibilities exist such as an annual check up, or persuading him to accompany you for some medical problem you have. This will offer the doctor a chance to talk with him.

If you have no family physician, the matter is more difficult. You can call the County Medical society and ask for the names of some general practitioners in the city. Select one and consult him.

If neither of these approaches appeals to you, then you could discuss the problem with one of the parish priests. Since you have already indicated the possibility you would ask a priest to accompany you if you visited the couple in question, this may make it easier. But, since the priest is not likely to be a psychiatrist, you add another step in the chain of events.

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The third possibility is to consult a marriage counselor. Perhaps a parish priest can recommend one or, if you prefer, go directly to the Catholic Social service. They have trained case workers who will certainly be able to evaluate the matter and make a referral to a physician.

Please don't be frightened by the idea of mental illness. Our society is filled with old wives' tales about such illness and none of them are true. Neither will this become public knowledge. All of the persons whom I mentioned as possible advisors are professionals bound to secrecy.

The tragedy of your situation is that you permitted it to continue for 15 years. How much anguish you must have suffered! But perhaps even more important, your husband might have been helped recover before his condition reached the stage it apparently has reached now.

At this point, you literally have no choice about the necessity of doing something. Your only alternatives are just how you decide to proceed.

If you will take action and take it promptly, a 15-year-old problem may be solved in a matter of months. If you fail to do so, the situation will only grow worse. Instead of one person possibly suffering emotional illness, you will have two.

Assumption sets dual card party

INDIANAPOLIS—A dual card party will be held Sunday, July 18, in the Assumption school hall, 1105 S. Blaine Ave. Euchre and other social games will be played beginning at 2 p.m. and at 7 p.m. Refreshments will be served between the games.

A china dinnerware service for 8 will be awarded the grand prize winner. Other awards include door prizes, individual table prizes, and lone prizes for men and women.

Mrs. Bennie Pence and Miss Elizabeth Lahrmann are co-chairmen. The public is invited.

FARMER'S VIEW

'Surplus meat'

By DANA C. JENNINGS

Her Royal Highness, the American Housewife, dictates what the market buys from farmers. For a long time she's been telling us, by not buying it, that she doesn't want two inches of lard or tallow on meat.

Grease has been a drug on the market for years, increasingly so as vegetable oils gain favor with Her Highness, the more so as she uses less fat-containing soap and more detergents, which are not made from fats.

Still, farmers, to sell more pounds, shovel in the corn and pile on rolls of wasted fat. Her Highness, as we said, doesn't want it. Therefore, the market, always looking for an excuse to knock your price down anyway, calls this excess fat "surplus meat" and cuts your price some more.

And those last few pounds of fat are the most expensive to put on, too, as you know so well.

If every hog were sold 20 pounds lighter, if there were 50 pounds less blubber on every beef, you'd see official programs thrown into emergency gear to stimulate meat production because then we wouldn't have enough meat.

Farmers can improve livestock prices themselves just by taking the housewife's advice: don't pile on the fat. Production will cost you less and you'll get more per pound.

Why do we advocate selling light when so often we've written about world-wide hunger? To help farmers save themselves, economically, while giving time for a slow-witted nation to realize it is unjust to penalize the producer for the plenty he gives us, and to work out better ways of sharing this abundance instead of piling it up as "surpluses."

Reaction

(Continued from page 7)

tion that the authority of the Church was identical—or nearly so—with the divine authority. Truth and error were regarded as so evident that only the rebel or the ignorant could choose error over truth.

AFTER VATICAN II, the claims of the Church apparently will be more modest. Despite assertions to the contrary, the Church is recognizing a form of relativism in regard to truth. Her confidence has been mitigated in council.

It will be the problem of the theologian to discover the exactitude, nature and operation of the authority Christ transmitted to the Church. And they must consider the effects of the softening of the historic "either-or" approach to the truth on authority and obedience within the Church.

The working out of a different conception of authority and obedience will not be achieved overnight. It may require a generation or more.

Even then, the answers may be only tentative, far removed from the certainty, the absolute character of the past to which the Church is accustomed. It is absolutely certain, however, that the world no longer will obediently adhere to the Church's pronouncements as in the past.

Plans U.S. tour

BOSTON—Father Frederick C. Copleston, S.J., professor of the history of philosophy at Heythrop College, England, and at the Gregorian University, Rome, will visit this country next spring to lecture at U.S. universities. His first appearance will be at Boston College.

Named mediator in hiring dispute

BALTIMORE—Cardinal Lawrence Shehan will mediate a dispute over hiring practices between the local Congress of Racial Equality and six commercial banks.

Cardinal Shehan has met separately with bankers and with CORE officials. The latter charge that the banks employ only a "token" 3% number of Negroes and should have a work force "at least 20%" Negro.

James M. Griffin, Baltimore CORE chapter chairman, said Cardinal Shehan "could be a very successful mediator to help the banks make a more positive effort to integrate more fully."

Carmelites to mark 175th year in U.S.

TOWSON, Md.—Cardinal Lawrence Shehan of Baltimore will preside and preach at a Mass July 17 marking the 175th anniversary of the founding of the Carmelite nuns in the United States.

The Carmelites were the first religious community of women in the original 13 colonies. The Discalced Carmelite Sisters of the Baltimore Carmel are direct descendants as a religious community of the first foundation in 1790 at Port Tobacco in southern Maryland's Charles County.

The July 17 anniversary Mass will be offered in the chapel of the community's convent. Father Albert Bourke, O.C.D., an international official of the Discalced Carmelites in Rome, will offer the Mass.

The original group of Carmelites came to the U.S. from Balgium after the Revolutionary War at the request of Archbishop John Carroll of Balitmore. They remained in southern Maryland until 1831, when economic conditions forced them to move to Baltimore.

Name architect

WASHINGTON — Architect John Carl Warnecke, designer of the state capitol of Hawaii and the American embassy in Bangkok, has been selected to design a $6 million library for Georgetown University, Father Gerard J. Campbell, S.J., president of the university, has announced.

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† **MARGARET L. MATHEWS,** 91, St. Patrick's Church, July 9. Holy Cross Cemetery. Mother of Dorothy M. King; sister of Helen Longwell and Thomas D. Walsh.

† **CHARLES W. BEVAN,** 85, Holy Angels Church, July 9. Calvary Cemetery. Father of Jack T. and William E. Bevan, Abigail and Ethel Carll.

† **ROBERT DEAL,** 55, Holy Trinity Church, July 10. St. Joseph Cemetery. Husband of Ludmilla R.; father of Robert, Donald and Thomas Deal, Doris Gafner and Vicki Sue Deal; son of O. J. Deal; brother of Jennie Hueston.

† **CATHERINE LIVENGOOD,** 74, SS. Peter and Paul Cathedral, July 10. Holy Cross Cemetery. Sister of William Murphy and Marie Wheeler.

† **LLIYD CALHOUN,** 64, SS. Peter and Paul Cathedral, July 10. Holy Cross Cemetery. Brother of Viola Gans, Lucille Morris, and Jeanette Calhoun.

† **NICHOLAS SCHMALTZ,** 86, St. James the Greater Church, July 12. St. Joseph Cemetery. Husband of Elizabeth; father of Roy, Harry, Nicholas Jr., Herbert and Robert Schmaltz, Mrs. Edward Klein and Mrs. Lloyd Goss; brother of Ida Pruitt, Clementine Youngerman, and Flora Williamson.

† **JAMES D. BOLLINGER,** 33, St. Joseph Church, July 13. St. Joseph Cemetery. Son of Eva Rumph; stepson of Roy Rumph; brother of Leona Goodyear, Dorothy Burkhart, Martha R. Stewart, Lewis, Donald and Thomas Bollinger.

† **ROSE M. DARMODY,** 92, St. Joan of Arc Church, July 10. Calvary Cemetery. Mother of Dorothy I. Gass.

† **MARY E. STEWART,** Our Lady of Lourdes Church, July 14. Holy Cross Cemetery. Mother of Robert Stewart, Dorothy Kruse, Mary Jane Peoples, June Spalla; sister of Mayme Byrum and Helen Hamilton.

JEFFERSONVILLE

† **ROSE FLETCHER REDFORD,** 69, St. Augustine Church, July 9. St. Anthony Cemetery. Mother of Mrs. Beatrice Dolan, of California; Mrs. Pearl Lesch, of Charlestown; Mrs. Katherine Targett, of Collingswood, N.J., with whom she made her home; Edward Fletcher. A sister and brother also survive.

NEW ALBANY

† **LUISA CORRAO,** 71, Holy Family Church, July 6. Mother of Dr. Thomas Corrao, of Jeffersonville; Phillip J., John and Peter Corrao, all of New Albany; Mrs. Rose Marion, of Richmond, Ky.; Carmella and Jane Corrao, both of New Albany.

† **WILLIAM N. MELMER,** 66, St. Mary Church, July 7. Church Cemetery. A brother and three sisters suhvive.

† **JESSIE L. UNDERHILL,** 67, Holy Trinity Church, July 7. Church Cemetery. Wife of George; mother of Mrs. William Savage. Also surviving are five brothers and one sister.

† **KATHERINE FOX,** 89, Holy Trinity Church, July 10. Church Cemetery. Stepmother of Will Fox, of Joliet, Ill. Four sisters also survive.

TERRE HAUTE

† **LOUESA MARIE AARON,** 83, St. Ann's Church, July 7. Calvary Cemetery. Mother of Mrs. Beatrice Evon of Terre Haute; sister of John McGraw of Terre Haute.

† **JESSE LEE KNOWLES,** 69, St. Joseph's Church, July 9. Calvary Cemetery. Father of Jesse Jr. of Terre Haute; brother of James Knowles of Austin, Tex., Thomas Knowles of Nashville, Tenn., Lee Knowles of Peoria, Ill., and Mrs. Ola Bain of Roanoke, Va.

† **JAMES J. STIEGELBAUER,** 83, St. Patrick's Church, July 10. Calvary Cemetery. Father of James Stiegelbauer of Bayside, N.Y.; brother of Mrs. Lena Dunkin of Terre Haute.

STARLIGHT

† **ELIZABETH SCHLADANT,** 82, St. John Church, July 8. Church Cemetery. Mother of Joseph Schladant, of Borden; Leo, of Floyds Knobs; Mrs. Adolph Bickel, of Sellersburg; Mrs. D. E. "Boots" Balmer, of Floyds Knobs; sister of Mrs. Mary Bettiger, of Louisville; Mrs. Anna Schmidt, of Floyds Knobs.

ST. JOSEPH HILL

† **BEN REIDINGER,** 61, St. Joseph Church, July 9. Church Cemetery.

TELL CITY

† **WILLIAM F. SIMPSON,** 75, St. Paul's Church, July 5. St. Mary's Cemetery. Husband of Bertha; father of Owen B., Leo K., Franklin T., Ralph C., and Paul L., all of Tell City; Mrs. Joseph Elder and Mrs. James Mansfield, also of Tell City; brother of Ernest Simpson of Birdseye, Ind.; Mrs. Nora Cotton, of Detroit; Mrs. Mamie Wilson and Mrs. Ida McMahan, both of Tell City.

† **EMMA MOSBY,** 85, St. Paul's Church, July 5. St. Mary's Cemetery. Wife of Robert; mother of Ben Leimgruber, of Scottsdale, Ariz.; sister of William Thrasher, of Tell City; Henry Thrasher, of Springfield, Ohio; Mrs. Clara Bosley, of Westchester, Ohio; Mrs. Bertha Harding, of Tell City.

Military pilgrims

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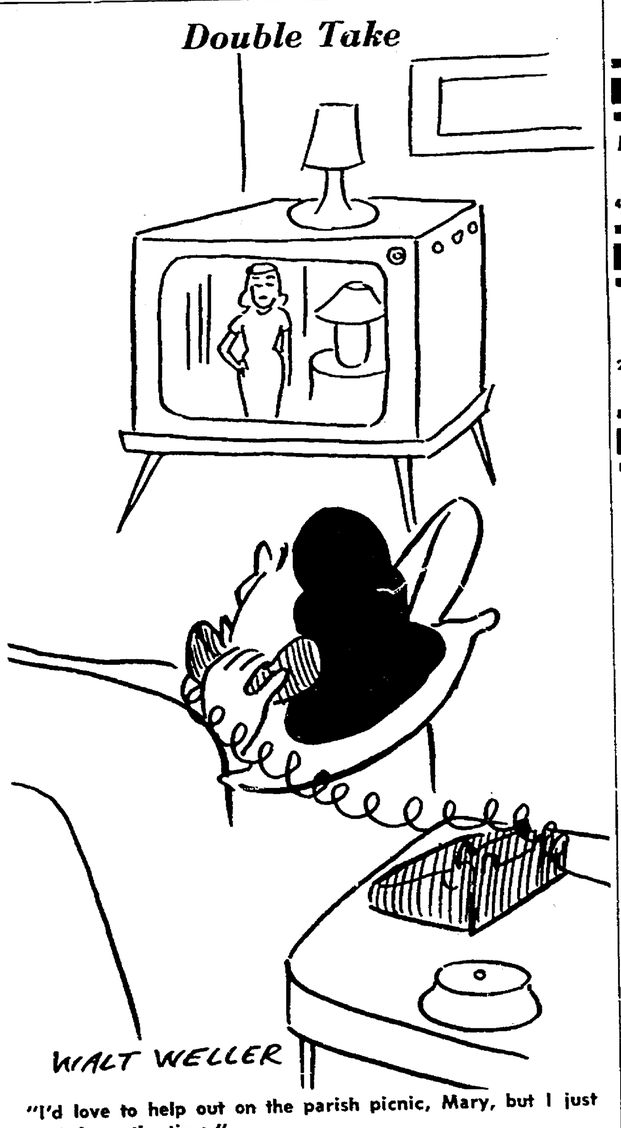

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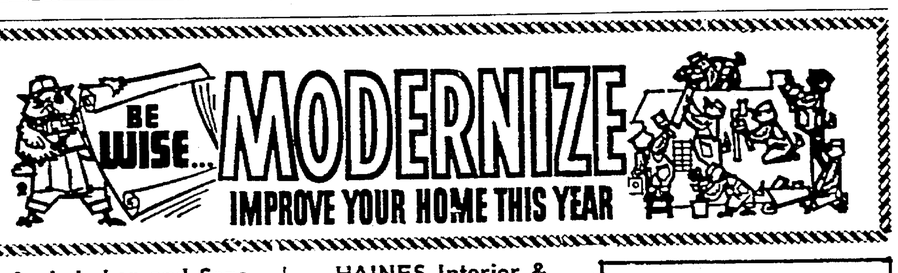

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THEOLOGIAN'S VIEW

Hope for agreement seen on Mary's role

By GEORGE M. BARMANN

DAYTON, Ohio — Although Catholics and Protestants are in opposite camps on the Blessed Virgin's place in Christian belief, they may someday find agreement.

That is the opinion of Father William J. Cole, S.M., of the theology department at the University of Dayton, an institution conducted by the Society of Mary.

The Marianist priest, a scholar in Mariology, said he believes a "breakthrough' already has been made on the question of Mary, "at least on the scholarly level."

He acknowledged, however, that the great majority of Protestants, including Protestantism's most respected theologians, "possess, no real interest in Mary" at the present time.

FATHER COLE, a director of the Mariological Society of America and associate editor of Mary Today magazine, discussed "Catholics, Protestants and Mary" at a "Religion and Life" program at the University of Dayton.

He asked:

"Is it not strange that the very woman whom God chose to be His mother should be the source of the greatest difficulty between Catholic and Protestants, who both acknowledge her Son as their God and Saviour?

"Strange, yes, but it is an indisputable fact that it is so. Certainly most Protestants would agree with the European Calvinist theologian Max Thurian, who claimed that 'Catholic theology poses the most agonizing problem for ecumenical thought.' "

Father Cole said that the influential Protestant theologians Paul Tillich and Reinhold Niebuhr have also criticized Catholic teaching on Mary.

"Tillich and Niebuhr are leaders in a new movement which might be called neo-Protestantism," he said. "It tends to interpret the ancient creed cymbolically and to rule out the miraculous as unscientific and to reject all but the religiously pragmatic in the Biblical revelations."

Their severe view of Mariology is not surprising, he continued, since from their viewpoint the question of Mary's divine motherhood does not exist. For them Christ is not God, but rather "God is revealed in His Christ," he said.

But even more orthodox and conservative Protestants, with some exceptions, are not prepared to concede anything to Mary, he declared.

THE THEOLOGIAN said that, despite the adverse judgments of leading Protestants, Pope John XXIII in 1960 viewed the modern development of "Mariology and Marian piety" as a way to unity.

"What are we to say of Pope John's optimistic statement?" he asked.

It would be a mistake, he said, to conclude that Protestant consideration of Mary is completely and universally negative.

He said recent Protestant writing about Mary is far removed in tone and content "from the sharp and bitter diatribes of even a decade ago." He noted that Max Thurian, who described Mariology as an "agonizing problem," has nevertheless made a "positive contribution to Mariological dialogue' through his book "Mary, Mother of All Christians."

Thurian's interpretation of the Gospel story of Mary and St. John at the foot of the cross "differs in no essential details from the common Catholic exegesis and theological explanation," according to Father Cole.

The Calvinist theologian, he said, holds the traditional Catholic position that Jesus on Calvary commended Mary to John and to all future believers as their spiritual mother.

DISCUSSING Protestant interpretations of Scripture passages relating to Mary, both in the Old and New Testaments, Father Cole found scant evidence of Catholic-Protestant accord on most points.

Protestants are especially critical of the definition of the dogma of the Assumption, he said. They regard it as a "clear-cut and grievous example of what happens in the life of the Church when tradition gains the upper hand over Scripture."

But even this definition has made a contribution toward greater accord in the future between Catholics and Protestants, he maintained.

"There is no doubt," he said, "that the definition of the Assumption has led Catholic authorities to investigate more fully the relationship of Scripture and tradition and the authority of the Church in defining truths . . .

"One result has been a remarkable evolution in the Catholic theologians' understanding of the relationship of Scripture and tradition particularly in relation to the dogma of the Assumption."

IMPORTANT from the point of view of ecumenical relations, Father Cole said, is the fact that "leading Mariologists today affirm that the initial deposit from which all revealed truth on Our Lady is derived is given us in the Bible."

"This growing conception of tradition—along with the emerging Protestant consensus that Scripture alone, in the traditional sense, is inadequate—leads us to believe that, even though it was the cause of much controversy, the defining of the dogma of the Assumption has actually helped ecumenism in giving clarification to the issues which divide Protestants from their Catholic brothers and forcing deeper study of the source of revelation," he declared.

Father Cole listed as "hopeful signs" of eventual understanding on the question of Mary a shared Biblical approach, a consideration of Mary's mediation, the ecumenical council's Constitution on the Church and its chapter on the Blessed Virgin, the council's Schema on Revelation, and some evidence of positive discussions on Mary by Protestants and Catholics.

"The first steps on the road to a common Scriptural understanding of Our Lady have been taken by Protestants and their separated brothers," he said.

"The journey is expected to be long and arduous, but it is a Scriptural road that the brothers in Christ will travel together, under the guidance of the Holy Spirit and with the material protection of the 'Mother of Unity,' who will in God's good time . . . bring together in unity her children in Christ."

St. Louis revises men's council format

ST. LOUIS — The St. Louis Archdiocesan Council of Catholic Men has completely revised its constitution to achieve a more informal and flexible organizational structure.

One major change is to involve priests directly in the council's work for the first time by raising priest-moderators to the status of directors. The new board of directors will have 23 laymen and 13 priests.

With the approval of Cardinal Joseph Ritter of St. Louis, the board of directors also did away with the committee and district system used in the past.

The board also decided to drop formal "affiliates" and to cooperate with any group in any parish whether it is formally organized or not.

ABANDONED as well was a plan which established mandated programs at the archdiocesan level which were then to be carried out by laymen in the district and parish organizations. Most programs will now be initiated in the parishes.

Cardinal Ritter congratulated the council leaders for their initiative. "It is essential that we adapt to keep up with the times, so that our organizations remain living organizations and not dead ones," he said.

Hugh P. Mackay, council president, explained that the organization sought "the flexibility to work more closely with the various commissions Cardinal Ritter has established in recent years—the new Commission on the Liturgy, on Ecumenism and the new agency established to cooperate with the federal government's war on poverty."

Mackay also said that a "big problem" in the past has been men who were not active in their parish men's organizations and therefore not reached by the archdiocesan council.

"With our new setup," he said, "it is possible for the pastors to work with anyone, whether he belongs to an organization or not."

IN WASHINGTON, D.C., Martin H. Work, executive director of the National Council of Catholic Men, congratulated the St. Louis council on the re-organization.

He also said that the concept closely followed a new council plan that the NCCM introduced two years ago on an experimental basis and which is now being used in about 10 dioceses. The plan was publicly introduced at the NCCM Dallas, Tex., convention last April.

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ARCHDIOCESAN Bulletin
OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

LAST EVENING —
Novena to Our Lady of Mt. Carmel
Carmelite Monastery — 2500 Cold Spring Road
Friday, July 16 — 8 P.M.
Buses Leaving the Circle: 6:40 P.M. - 7:30 P.M.

GOLF TOURNAMENT — Sunday, July 18
St. Pius K of C — North Eastway Golf Course

5-DAY PILGRIMAGE to the National Shrine of the Immaculate Conception, Washington, D.C.
Bus Information and Reservations:
Mrs. Alfred Bruder — ME 6-3645
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2 CARD PARTIES
Assumption School Hall — 1105 S. Blaine
Sunday, July 18 — 2 P.M. and 7 P.M.
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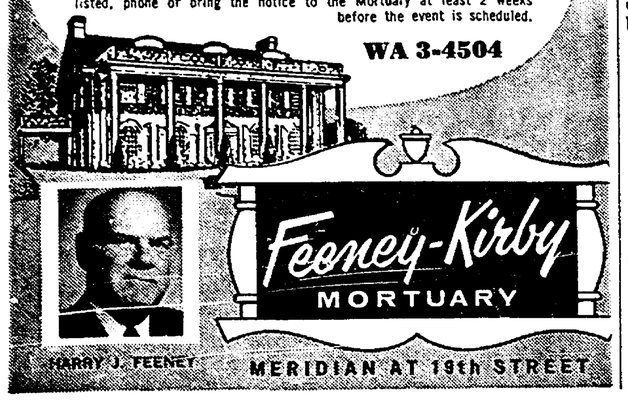
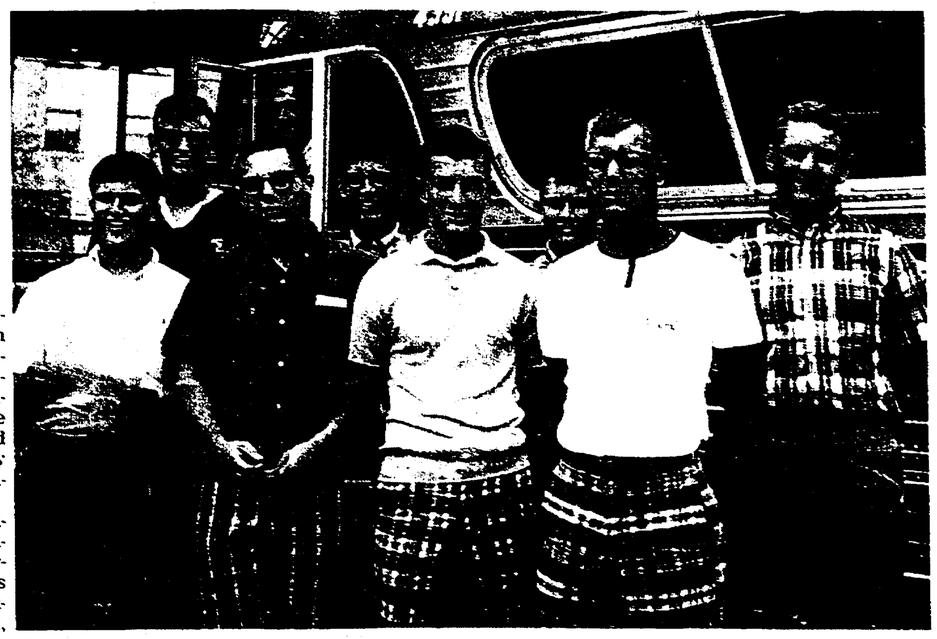
These announcements are available without charge. To have your event listed, phone or bring the notice to the Mortuary at least 2 weeks before the event is scheduled.

WA 3-4504





ATTEND NEW YORK CONVENTION—Among Terre Haute high school students attending the 22nd annual Key Club International convention in New York City July 11 through July 14 were eight Schulte High School students. From left are: John Fread, Schulte Key Club president, Paul Scott, Jim Kelly, Mike Eldred, Bill Curley, Richard Eldred, Tom Newlin and Pat Sweeney. Jim Maholek, Steve Luther and International Trustee Dan Pfleging also attended.

Pontiff discusses 'aggiornamento'

VATICAN CITY—Pope Paul VI has cautioned that the so-called "aggiornamento" or updating of the Church that is being striven for by the ecumenical council does not mean a "weakening of the moral temperament of the modern Catholic." Speaking to the thousands in St. Peter's basilica during his weekly general audience (July 7), the Pope concentrated his thoughts on the Gospel admonition to all Christians: "Be saints."

He noted that we live in a time of great changes in thought and customs and that "traditional norms are often placed in question." This, he said, is understandable but not laudable unless it is accompanied by "great and cautious study, always according to the guidance of those who have knowledge and the authority to lay down laws of Christian living."

POPE PAUL continued: "Today, unfortunately, one sees a weakening in the observance of the precepts which up to now the Church has proposed for the sanctification and moral dignity of its sons. A spirit of criticism and even of indocility and rebellion places in question the sacrosanct norms of Christian life, of ecclesiastical deportment and of religious perfection.

"One speaks of 'liberation,' one makes man the center of every cult, one permits naturalistic criteria. The notion of sin is altered, obedience is impugned and its constitutional function in the ordering of the ecclesiastical community is contested."

POPE PAUL said there is a tendency today to follow "sheep-like the mentality of the current fashion, the friend of the world." All this certainly "is not how we must conceive the "aggiornamento' to which the council calls us.

"This 'aggiornamento' is not to be conceived as working for the weakening of the moral temperament of the modern Catholic but rather for the growth of his energies and to make him more aware and more responsive to his duties."

The Pope said: "We must keep this in mind if we truly wish that Christianity, which the Catholic Church interprets and lives, may bring light, unity, regeneration, prosperity, peace and salvation to the modern world."

Dialogue with world is urged

MUNICH, Germany — Catholics must engage in dialogue with the world, Cardinal Julius Doepfner of Munich has urged.

"Dialogue with non-Christians who believe in God," the cardinal said, "is gaining increasing significance nowadays."

In a time when the question is one of faith or no faith, he said, there is a need for a closer union of those who believe in Jesus Christ.

Dialogue with atheists should also be conducted, he added. "The Church is putting the question of dialogue with non-believers with extreme urgency today."

HE WARNED, however, against being too gullible in accepting dialogue. "In this case," he said, "prudent reserve and, under certain circumstances, outright defense is required, not a conversation that weakens."

He stressed that there are starting points for dialogue in the preoccupations that atheists and Christians have in common. The Christian must always see his partner in dialogue, the cardinal said, as a brother called to Christ's salvation, even though the Christian must maintain appropriate reserve.

The Christian, he said, must always be ready to accept signs of a genuine rapprochement, and only reject a conversation when "dialogue becomes meaningless and impossible."

THE PROPER conduct of dialogue, the cardinal added, requires freedom, honesty and fairness, as well as an absence of calculation and early attempts at conversion. And, he said, "the Christian must be filled with a missionary zeal which is unfortunately lacking in many."

"The Christian is called upon to give meaning to the world from the basis of his faith. For him, the present-day world is only transitory. In spite of that, he cannot remain passive about it. We have been called to bear witness to our divine experience in conversation from man to man," Cardinal Doepfner said.

Heads chapter of Benedictines

AURORA, Ill. — Coadjutor Abbot David Melancon, O.S.B., of St. Joseph's abbey, St. Benedict, La., was elected president of the Swiss-American Chapter of the Order of St. Benedict at Marmion abbey here.

Abbot Gerald Benkert, O.S.B., of Marmion abbey was chosen as vice-president, and Abbot Anselm Coppersmith, O.S.B., of Conception (Mo.) abbey was elected second assistant.

St. Meinrad Archabbey, (Ind.) is a member abbey of the Swiss-American chapter.

Reopen missions in Congo diocese

LEOPOLDVILLE, Congo — Bishop Joseph Weigl, M.S.C., of Ikela reports the reopening of two missions in his diocese by the Missionaries of the Secred Heart who were forced out by the rebels last November.

The bishop, who is making his provisional hedaquarters at Boende, states that four more of his missionaries recently recahed Leopoldville from Austria, to reopen two more missions there. Others are expected at the end of July. However, the Sisters' return is not being considered for the moment.

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