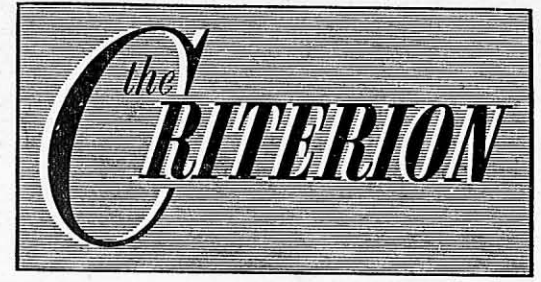


# Mass in the vernacular highlights observance of Liturgical Week



VOL. IV, NO. 47 INDIANAPOLIS, INDIANA, AUGUST 28, 1964

## Sacraments in English to begin September 14

WASHINGTON — Traditional Saturday confessions in Catholic churches across the nation will have an unfamiliar ring for penitents in mid-September.

The priest will absolve in English, reciting in the vernacular the formula customarily said in Latin.

This change, probably the first to be noticed by the average Catholic, will be part of a sweeping revision in the administration of the Church's sacraments and its sacramental.

The U.S. bishops have agreed to introduce English on Monday, Sept. 14, in the entire country, including the essential formulas, of the administration of the sacraments of Baptism, Confirmation, Penance, Anointing of the Sick (Extreme Unction), Matrimony and Holy Eucharist when it is received outside of Mass.

**THE DECISION** was announced (Aug. 19) by Archbishop John F. Dearden of Detroit, chairman of the U.S. Bishop's Commission on the Liturgical Apostolate, at the direction of Cardinal Francis Spellman of New York, ranking U.S. Catholic churchman and president of the U.S. Bishops' Episcopal Conference.

The move was immediately hailed by Father Gerald S. Sloan, president of the National Liturgical Conference and head of the department of religious

education at the Catholic University of America, Washington, D.C.

"This long-awaited news surely will be welcomed by priests and people throughout the country," he said in St. Louis where he was reached before the opening of the 1964 National Liturgical Week.

"The introduction of our own language into the sacraments and sacramental signals the beginning of an historic revival in liturgical practice," he said.

"Of course, the use of English is not the final goal, but it is an indispensable step toward that understanding and renewal desired by the Second Vatican Council.

"Our bishops will be thanked and congratulated throughout the land," he said.

**ENGLISH** in the distribution of the Holy Eucharist during Mass will come about when the vernacular is introduced in this and other parts of the Mass itself.

This is expected to take place on November 29, the first Sunday of Advent and the beginning of the liturgical year. The hierarchy is scheduled to make a formal decision on the date when it meets in Rome this fall during the third session of the Vatican Council.

In addition, under the agreement, English will be used in the sacramentals — special prayers and rites which the Church offers to obtain God's favor for its members.

The sacramentals include blessings of a couple on wedding anniversaries, of a woman before and after childbirth, of congregations on Sunday or of a house or place such as a school.

Use of the vernacular stems from the Constitution on the Sacred Liturgy adopted by the Second Vatican Council. The decision to begin with sacraments and sacramentals on September 14 makes the launching of the change coincide with the opening day of the third session of the council.

At least three publishing firms will have the rituals, containing the authorized English words for the administration of the sacraments and sacramentals, ready by early September.

These books will be available at church goods stores and other suppliers.

How will administration of the sacraments in English sound? The most obvious point is that the archaic second person singular pronoun and verb forms used in many past translations are gone, replacing "thou" and "thee" with

(Continued on page 9)

## Clergy shifts announced by Chancery

The Chancery Office this week announced the appointment of a new Indianapolis pastor, a hospital chaplain, and an assistant pastor. Also announced was a change in residence for a high school priest-teacher.

Father Gordon Kneese, O.F.M., former director of Alverno Retreat House, Indianapolis, has been named pastor of St. Roch's parish, Indianapolis. He succeeds Father Gerry Woltering, O.F.M., who was named vocation director for the Franciscan Fathers' Chicago-St. Louis Province. Father Gordon has served as vocation director during the past year.

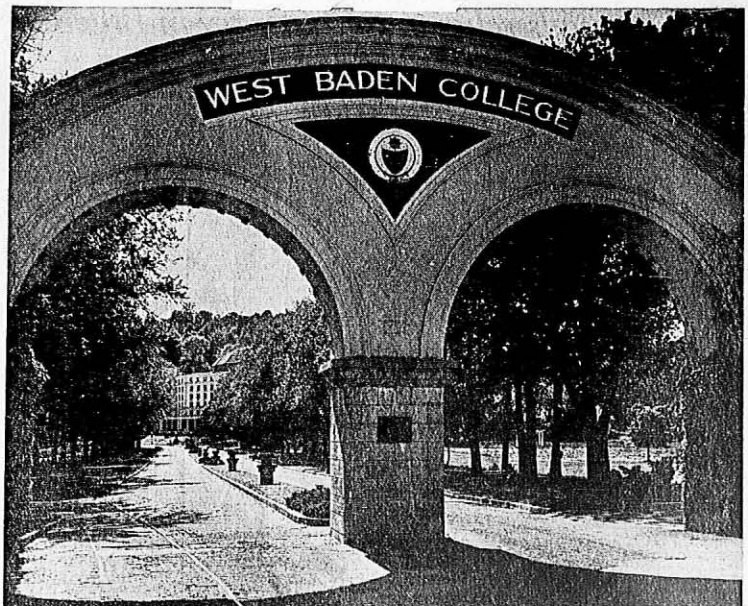
Father Duane E. Schaefer, O.F.M., has been named assistant pastor of Sacred Heart parish, Indianapolis, succeeding Father Francis Stevenson, O.F.M. Father Duane was assistant pastor of St. Bonaventure parish, Columbus, Neb. Father Ferguson was transferred to Columbus, Neb.

Father Robert L. Kolentus, full-time instructor at Chartrand High School, Indianapolis, has been appointed assistant chaplain with residence at St. Francis Hospital, Beech Grove. He will continue at Chartrand.

Father J. Stanley Herber, full-time instructor at Latin School of Indianapolis, will reside at St. Patrick's rectory, Indianapolis.

All appointments are effective immediately.

**Mass in Gaelic**  
EDINBURGH—Archbishop Gordon Gray of St. Andrew and Edinburgh, leader of the Scottish Hierarchy, said that introduction of Gaelic into the Mass should take place in parts of Scotland before the end of the year.



**DESERTED CAMPUS**—The tree-studded campus at West Baden College is now deserted. All but custodial personnel have left the institution at West Baden Springs to take up residence in the newly acquired location at Aurora, Ill. About 275 scholastics and faculty members were involved. Improved facilities and proximity to Chicago and Loyola University prompted the move, according to Jesuit officials. No disposition has been made of the West Baden property to date. (Photo by Hoffman Studios, Jasper)

## KC drops system of 'blackball'

NEW ORLEANS—The Knights of Columbus have junked their old "blackball" membership rule by agreeing that future applicants can be turned away from local councils, only by a disapproval vote of one-third of the members present.

The action was taken in the form of a resolution, passed unanimously, at the conclusion of the 82nd annual meeting of the Supreme Council (Aug. 20).

Earlier in the convention, Supreme Knight John W. McDevitt urged the knights to use "charity and justice, and these factors alone" in selecting candidates for membership.

He called for amendments to change the membership requirements.

Ten state councils of the Knights of Columbus, including that of Indiana, had submitted resolutions calling for relaxation of the membership requirements.

**THE CHANGES** made in the membership requirements remove the possibility that an applicant can be rejected by the negative votes of as few as five members of a local council. This procedure was seen by many as leading to discrimination against Negroes.

The new rule will go into effect Sept. 1.

In another resolution, the supreme council requested that every K of C council establish a commission to seek a commission in each city and town to protect "youth and family life of our communities from the influence of salacious literature."

The resolution noted that "many news stands and purveyors of reading material are displaying and offering for sale publications containing immoral pictures and literature," particularly among youth.

It urged that citizens' commissions established in cities be made up for parents, business leaders, labor leaders, members of fraternal, business and political associations, lawyers and members of religious bodies.

**EIGHT MEN** were elected to the board of directors of the Knights of Columbus. Daniel L. (Continued on page 9)

## Fr. Vincent Grannan, chaplain, dies at 53

Funereral services for Father Vincent Grannan, a priest of the Archdiocese who spent 16 years as a military chaplain, will be held at 11 a.m. Saturday, Aug. 29, in his home parish at Montgomery, Ind. Burial will follow in St. Peter's parish cemetery there.

Father Grannan, 53, died of a heart attack Monday morning at Vandenberg Air Force Base, Calif., where he had served the past five years.

The funeral Mass will be offered by a cousin, Father Alphonse Grannan, of Casper, Wyo. Father Thomas Mindrup, of Evansville, will deliver the sermon.

**ORAINED** in 1936 after seminary studies at St. Meinrad Seminary, Father Grannan served as assistant pastor of St. Joseph's parish, Evansville, for seven years until entering the Army Chaplain Corps in 1943.

Upon his return in 1946 he was named assistant pastor of Holy Trinity parish, Indianapolis, in 1959. Father Grannan was appointed founding pastor of the new St. Joseph's parish, Indianapolis.

## St. Meinrad monk bares 'common worship' plan

ST. LOUIS — A Benedictine monk who proposed a series of steps leading toward greater common worship between Catholics and other Christians won initial endorsement for his plan here from one of the nation's top Lutheran theologians.

The proposal was made by Father Kieran Conley, O.S.B., a professor at St. Meinrad Seminary, St. Meinrad, Ind. His suggested gradual approach was saluted as "a very reasonable proceeding" by the Rev. Arthur C. Piepkorn, professor of systematic theology at the Lutheran Church-Missouri Synod's Concordia Seminary, here in St. Louis.

Both men spoke at a special theological institute held here (Aug. 24) prior to the opening of Liturgical Week.

Father Kieran, who spoke first, said that some project leading toward mutual participation would help overcome the tragedy that Christians "do not really



FATHER VINCENT GRANNAN

THE FOLLOWING year he was recalled as a chaplain by the Air Force.

Father Grannan is survived by his father, William Grannan, and a half-brother, Robert Grannan, both of Montgomery; four brothers, Adrian, Ambrose, Cornelius and Louis, and one sister, Mrs. Lucille Clements, of Evansville.

## Liturgical Commission is created

Thirteen priests this week were appointed by Archbishop Schulte to a newly-created Archdiocesan Liturgical Commission.

Designed to "keep the Archdiocese abreast with the liturgical reform in the Church," the new commission has a representative from each of the nine deaneries in the Archdiocese and four members-at-large.

**FATHER ALBERT** Ajamie, pastor of Holy Angels parish, Indianapolis, and director of the Archdiocesan Liturgical Apostolate, was named executive secretary of the commission. He also represents the North Indianapolis Deanery.

Other deanery representatives include: Msgr. Joseph Brokhage, pastor of Holy Rosary parish and rector of the Latin School, South Indianapolis Deanery; Father Lawrence Weinzapfel, pastor of St. Vincent de Paul parish, Bedford, Bedford Deanery; Father Richard Grogan, pastor of St. Mary-Michael parishes, Madison, North Vernon Deanery.

Also: Father Bernard Gerolon, administrator of Holy Trinity parish, New Albany, New Albany Deanery; Father Robert M. J. Minton, pastor of Holy Family parish, Richmond, Richmond Deanery; Father Eugene Weidman, pastor of St. Pius parish, Troy, Troy City Deanery; Father Joseph Beechem, principal of Schulte High School, Terre Haute, Terre Haute Deanery; Father Ralph Schweitzer, pastor of St. John's parish, Osogood, Lawrenceburg Deanery.

Members-at-large include: Father Randolph Marshall, music and band instructor at Chartrand High School, Indianapolis; Father Edwin Sahn, pastor of Immaculate Heart of Mary parish, Indianapolis; Father Richard Mueller, pastor of Our Lady of Greenwood parish, Greenwood; and Father Aidan Kavanagh, O.S.B., S.T.D., of St. Meinrad Archabbey.

## KC again sponsors State Fair booth

For the 11th consecutive year, the Indiana State Council, Knights of Columbus, will sponsor a Catholic Information Booth at the Indiana State Fair, which opens Saturday, Aug. 29, for a ten-day stand.

As in past years, members of the Indianapolis Councils will man the booth in pairs during Fair hours. About 150 men are expected to serve, headed by Father E. J. McLaughlin, St. Pius X Council, state chairman for the project. Some 18 different pamphlets will be made available to fair-goers free of charge. K of C officials are hopeful of distributing more than 25,000 pamphlets at this year's Fair.

Centrepiece for the booth this year will be an altar with a life-sized mannequin garbed in priests' vestments.

**Congo seminary**  
ELISABETHVILLE, The Congo — The first Congolese seminary for delayed vocations will open its doors here in September.

## AT OLDENBURG

## Novitiate dedication set Sunday

OLDENBURG, Ind.—Archbishop Schulte will dedicate the new novitiate building and adjoining chapel of the Sisters of St. Francis here in private ceremonies Sunday, Aug. 30, at 9:30 a.m.

Public open house for relatives and friends of the community will be held from 2 to 5 p.m. Sunday and Monday, Aug. 30-31.

**THE \$1 MILLION**, three-story novitiate will accommodate 150 young women in their final third year of religious formation. The former novitiate building, which has been shared by postulants and novices, will become the "postulate" or residence for the community's postulants.

Contained in the new structure in addition to sleeping quarters are administrative offices, parlors, conference room, class rooms, library, music studios, sewing room, typing room, and recreation area.

An 11-foot aluminum cross mounted on Vermont marble dominates the main entrance to the building. A life-size wood carving of the Virgin Mary occupies a prominent location in the two-way entrance to the novitiate and chapel.

The air-conditioned chapel, set at an angle between the novitiate and the adjoining postulate, has a capacity of 150. It will be used by both groups.



**ENTRANCE TO NEW OLDENBURG NOVITIATE**—Shown above is the main entrance to the new three-story novitiate building to serve the Sisters of St. Francis, Oldenburg, Archbishop Schulte will dedicate the \$1 million structure Sunday, Aug. 30. Open house is scheduled from 2 to 5 p.m. Sunday and Monday, Aug. 30-31.

The F. A. Wilhelm Construction Company, of Indianapolis, held the general construction contract.

ANSWERS TO PARENTS' QUESTIONS

THE NEW MATH

Q. Why are educators emphasizing mathematics in the elementary schools?
A. 1. Population is growing so rapidly that we need more mathematicians and persons in the mathematical professions...

learn too that addition may be thought of as combining numbers, that subtraction does the opposite of addition, that multiplication is repeated addition...

every one hundred young Americans who enter school at grade one do not finish high school. Mathematics is an essential ingredient of twentieth-century quality education.

be made; and that among the many choices there will be a very likely one "right" for you! So go out, explore, and make a selection.

6. The traditional approach failed completely to distinguish between the things which are events and operations in the concrete world of objects and sets of objects...

The modern approach advocates from the very outset a clear and gradual developmental procedure from the concrete (objects, sets, numerals) to the abstract (numbers, properties of numbers, properties of operations on numbers)...

Editor's Note—This fall all Catholic elementary schools in the Archdiocese will inaugurate the modern mathematics concept in grades one through eight. The following outline, in question-answer form, is offered by The Criterion as an aid to parents in understanding the basis of modern mathematics and why it is being adopted by the Catholic School Office.

may enjoy lives richer than our own, we must have even more.

2. Our needs for mathematics are growing continuously. Buy at discounts and by installments, selling on commissions, borrowing at interest, and filling out tax returns are just a few of the activities which call for mathematical reasoning and computing.

3. For every one hundred jobs taken over by machines, an average of one hundred and four new ones are created. Many of the new jobs, however, require greater mathematical ability than the old. Today's students must become good at mathematics if they are to find and hold employment as adults.

Q. What is wrong with arithmetic as it has been taught?
A. 1. It does not go far enough to equip students to handle adult problems as well as they might be handled.

2. It does not give many students the understanding of mathematical ideas they need to succeed in high school and college mathematics.

3. It does not make learning interesting and enjoyable enough to encourage students to want to go into high school and college mathematics.

4. It concentrates on skills which machines now do better and cheaper than human beings and neglects understandings and skills which machine-age adults need.

Q. What is the difference between arithmetic and elementary mathematics?
A. 1. Arithmetic has been taught as a haphazard collection of "basic facts" and computing techniques to be memorized and practiced until they become habitual.

2. The traditional approach did not reach out to our students (only about twenty per cent of all students who took mathematics became fluent in it). Future society will require a reasonable degree of fluency in mathematics from every productive citizen.

3. This nation is faced with a tremendous early-drop-out problem. More than forty out of every one hundred young Americans who enter school at grade one do not finish high school.

4. The traditional approach presented arithmetic as a cold and rigid discipline in which every problem situation had to be solved in just one way, and with any attempt at deviation from the set pattern was frowned upon with the stern admonition "That is not the way we do it!"

5. The modern approach, out to capture those students who have remained indifferent to the dictatorial just-so approach, shows continuously that there are many different ways to reach the answer or conclusion; there are choices and hence, decisions to be made.

6. The traditional approach failed completely to distinguish between the things which are events and operations in the concrete world of objects and sets of objects...

The modern approach advocates from the very outset a clear and gradual developmental procedure from the concrete (objects, sets, numerals) to the abstract (numbers, properties of numbers, properties of operations on numbers)...

7. The traditional approach presented each system of numbers (whole, rational, integers, etc.) as a separate and self-contained system, each of which had to be learned "from scratch" and in its own right, with little or no relation to what went before and to what was to come after.

The modern approach develops all of the essential mathematical patterns and properties for the system of the whole numbers and takes, in doing so, all the time needed, since the goal is understanding rather than manipulation of live speed.

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Radio spreads religion and literacy in Brazil

RIO DE JANEIRO—If Brazil ever extricates itself from its political and economic difficulties, much of the credit on the grass-roots level will have to be given to the Catholic bishops' unique system of education by radio.

The government sponsors a radio project, but it is under full control of a council of 10 bishops with headquarters here. It is estimated that 250,000 illiterate peasants are now taking courses in literacy, agriculture, religion and social reform through the radio broadcasts.

Martina Bandeira, executive secretary of MEB, said here she thought most Americans would have a difficult time understanding the broadcasting techniques used in Brazil.

"To understand our methods you must understand our problems," she said. "This is not an easy for Americans who have never witnessed or experienced the poverty of Brazil's northeast."

CHILDREN DIE of starvation every day, Miss Bandeira explained. The small wages earned by the men, when they get work, is rarely enough to pay for even the minimum needs of life.

People lose all sense of human dignity and lose hope. In this atmosphere, she said, human reform has to come before the reform of institutions.

"Our program is designed to do two things," she went on. "First, it tries to awaken in the shrunken rural peasant a sense of his own worth and dignity."

"Second, it gives him the basic tools he needs to begin to improve his living conditions: teaching him to read and write, how to improve his house, how a woman should take care of her children, and all the many things one must know to bring up the family in a Christian atmosphere."

Because its approach is aimed at basic social reform, MEB has often been accused of leftist tendencies. Less than a month ago, conservative Governor Carlos Lacerda of Guanabara State, which includes the city of Rio de Janeiro, overthrew Brazil's left-leaning President Joao Goulart that some "contradictions" may have found their way into the booklet, since it will acclaim the President.

However, he said these faults should be blamed on MEB's lack of experience in dealing with new teaching methods. He said "all the work of the MEB is of Christian orientation and carried out by persons who realize that a materialistic solution for Brazil would be a disastrous solution."

MEB employs 400 full-time educators to prepare and broadcast the programs. Announcers are encouraged to use as much local color as possible in their broadcasts. They also use many references to the papal encyclicals and the Gospels.

A Dutch sociologist, Henry van Rossum, estimated that last year in Brazil's northern Natal province 25,000 persons were taking MEB courses by means of 1,500 transistor radios. The average cost per person over a two-year period was fixed at \$1.

Those who take the courses are given examinations to evaluate their progress. Some persons complete a full four-year basic school this way.

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Focus on Latin America

New family center opened in Detroit

DETROIT—A family life center to assist Catholic couples in the understanding and the practice of the rhythm method of spacing children has gone into operation here.

The center initially is open for four sessions each week. But in mid-September, evening sessions will be held Monday through Friday, 20 days each month.

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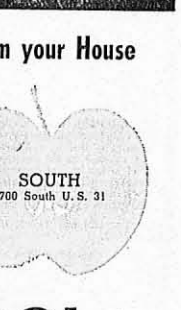
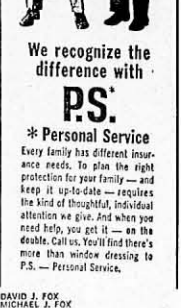
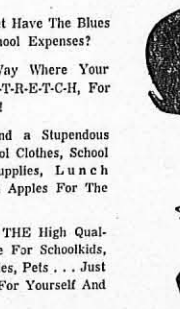
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# A photographic report from a South American mission



**CONTRAST IN LIVING**—The poverty of the masses in Latin America is typified in the photo above of a family in Bogota, Colombia, who reside adjacent to the American-founded Colegio San Carlos, a boys' elementary school staffed by Benedictine Sisters from various U.S. convents. Sister M. Gertrude Gettefenger, O.S.B., above, has been the lone representative of Our Lady of Grace Convent, Beech Grove, for the past two years at the Bogota school. During that time she has taught sixth grade boys in bi-lingual classes.



**RECESS TIME**—San Carlos' students leave occasional trips into the countryside for a classroom break. Sister Gertrude is shown above amid milling sixth graders anxious to improve their conversational English at every opportunity. The San Carlos school is conducted by American Benedictine priests from North Dakota.



**MORNING RITUAL**—It is the custom of Colombian school children to personally greet their teachers each morning with a handshake. Sister Gertrude will be returning to Indianapolis next week to teach during the coming year at Chatham High School, replacing Sister Gertrude at San Carlos until the close of the school year in November will be Sister M. Cabrini, former Spanish teacher and convent superior at Chatham.



**SODALITY MEETING**—The Benedictine nun has met weekly with a group of university girls who belong to the Sodality of Our Lady. She was accepted into the group with enthusiasm by the young women who are not accustomed to informal contact with South American nuns. Sister Gertrude also teaches orphans one day a week.

## THE CHURCH AND THE WORLD

### Anti-poverty law — Honor missionary — Rumors denied

**The Vatican**  
♦ An official of the Papal Secretariat of State confirmed reports that Pope Paul VI has asked Cardinal Francesco Roberti to study possible reforms of the Roman curia. But he said that the cardinal—head of the Church appellate court called the apostolic signature—was asked to do so "in a private and personal capacity." The official, who declined to be identified, said that Cardinal Roberti heads no commission for curial reform. He said there is no such commission, and that none is envisioned in the near future. Pope Paul, in an address to the curia last September, said he wanted reforms in the Holy See's administrative bodies, and that such a reform of the curia would come from the curia itself.

♦ Deep concern over America's civil rights struggle was expressed by Pope Paul in his first private audience with top officials of a U.S. Protestant denomination. The Pope met for 20 minutes with three leaders of the United Presbyterian Church in the U.S.A. A brief communion issued at the close of the conversations, which were arranged through the Vatican Secretariat for Promoting Christian Unity, stressed the Pope's desire for a continuation of the ecumenical dialogue and cited his concern for the U.S. racial justice efforts. It was stated that Pope Paul had pressed satisfaction that all major U.S. religious groups were cooperating in support of the civil rights drive.

♦ The Senate has agreed to a House-passed resolution to place a statue of the pioneer Southwest missionary, Father Eusebio Francisco Kino, S.J., in the Capitol. Father Kino's statue, expected to be unveiled in the spring of 1965, will be Arizona's second contribution in the National Statuary Hall in the Capitol. He will become the third priest honored with a statue in the Capitol's collection. Others are also missionaries: Father Junipero Serra, O.F.M., representing California, and Father Jacques Marquette, S.J., representing Wisconsin.

♦ **BRAZZAVILLE**, Congo Republic—Rumors that the government of the Congo Republic (former French Congo) plans to expel missionaries and close churches are false, President Alphonse Massamba-Debat declared here. The President spoke at ceremonies marking the first anniversary of the revolution that ousted the regime of the former president, Father Fulbert Youlou, who was suspended from his priestly duties because of political activities.

♦ **TEL AVIV**, Israel—The problems of mixed marriages, of the Christian and Jewish couple who immigrate to Israel, is being investigated by the Jewish Agency — the Executive Committee of the World Zionist Congress. The negative attitude of the Israeli society toward the mixed couples and non-Jewish members in their family is a factor which restrains potential new immigrants from going to Israel, it has been charged.

♦ **MAINZ**, Germany—The Mainz diocesan chancery has voiced its disapproval of joint religious instruction Catholic and Protestant pupils in public schools here. Triggered by press reports of an experimental class in joint religious instruction being held in a Darmstadt secondary school, the chancery issued a statement pointing out that "so-called non-denominational religious instruction does not contribute to better understanding among Christian sects."

♦ **BONN**, Germany—Six Rumanian rite bishops—five of whom were severely consecrated by the late Archbishop Gerald P. O'Hara before he was expelled from Rumania where he was apostolic nuncio until 1959—have been held prisoner by that nation's communist government in Gherla since 1948. This was reported by the German Catholic news agency, KNA. According to the Vatican yearbook, four of Rumania's Latin rite dioceses are vacant, as are three of its five sees of the Rumanian-Byzantine rite.

♦ **MEXICO CITY**—Any establishment of diplomatic relations between Mexico and the Holy See will have to be initiated by the Mexican government, not by the Holy See, Cardinal Eugene Tisserant, dean of the college of cardinals, said here. Replying to questions during a press conference after his arrival in Mexico, the prelate stressed that the Catholic Church does not interfere in political affairs. "The people are the ones to decide on their form of government and they are the ones to enjoy it or suffer under it," the cardinal declared. Diplomatic relations between Mexico and the Holy See were broken off during the reign of Benito Juarez in the middle of the 19th century.

♦ **At home**  
♦ **WASHINGTON** — President Johnson has signed into law \$917.5 million anti-poverty program which will enlist public and private agencies in a fight to raise living conditions for millions of Americans. The President said the bill will stimulate a "new era of progress" for those who have not shared in America's prosperity. "The American answer to poverty is not to make the poor more secure in their poverty, but to help them reach down and help themselves out of the ruts of poverty," he said. Under terms of the bill, private non-profit agencies and institutions engaged in anti-poverty work, including those with religious affiliation, are eligible to cooperate in several key sections.

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### Pope calls for peace in Cyprus

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♦ **President Lyndon Johnson** has called for a national day of prayer, education, religion and labor that Americans should not permit irresponsible street rioters to decide the fate of the nation. "A time has come to cease telling ourselves—and the world—that the destiny and fate of this nation will be decided by street rioters and night riders," he said. "All will be hurt—none will be helped—irresponsible citizens sit on the sidelines, regarding the stability of our society as a spectator sport."

♦ **THE HAGUE**—A well-known specialist in international law has called for the establishment within the Catholic Church of a commission to deal with international affairs patterned on that of the World Council of Churches. Frans Alling von Gessau said there is a great need now for such a body which would work closely with the WCC commission in seeking to develop a Christian vision of world affairs. He said the Catholic Church should take the lead in inspiring people who work for the establishment of international justice and world order. The political scientist labeled the papal diplomatic service as a remnant of the past, and said that it should be abolished. By doing away with the system of sending papal nuncios and delegates abroad, and entrusting their work to local bishops and competent lay people, the Church could serve the world better.

**'Jones Girls' to mark 25th year as religious**  
VICTORIA, Tex. — Not all performers fade away, especially the unforgettable Jones girls of the 30s who have been catering to captive audiences since their "debut" here in 1939.  
The Jones girls, four daughters and their mother, are all Sisters of the Incarnate Word and Blessed Sacrament and are celebrating the silver jubilees of their religious profession this summer at the Sisters' motherhouse here.  
The religious quintet were once members of an all-girl band, the Texas Rangerettes, which played the nightclub and theater circuit from Hawaii to Mexico and all over the United States.  
Their change of occupation began July 26, 1939, when Mrs. Mary McLaughlin Jones and her daughters—Hazel, Gladys, Dorothy and Evelyn—were temporarily professed as Religious of the Order of the Incarnate Word and Blessed Sacrament. Their husband and father had died two years before.  
Mrs. Jones became Sister Plus; Hazel, Sister Judy; Gladys, Sister Genevieve; Dorothy, Sister Catherine; and Evelyn, Sister Dorothy.  
Sister Plus is retired at the motherhouse, but the four remaining Joneses are active teachers in several Texas cities.  
Their music appreciation hasn't waned after 25 years of religious service. Sister Plus taught music at Blessed Sacrament Academy in San Antonio and now Sister Catherine is in charge of musical duties there. Sister Dorothy teaches music at St. Ludmila's Academy in Shiner, Tex., and the remaining Sisters are indirectly involved in the instrumental field.

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Comment

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

As true knights

The Knights of Columbus added many cubits to their stature as a great and influential Catholic society for men when their Supreme Council last week unanimously voted to do away with the old "blackball" membership rule.

Under the new membership regulations, an applicant can be turned away only by a disapproving vote of at least one-third of the members present. This is a considerable improvement over the old rule, which enables five members of a council to deny membership and thus invites petty exercises in exclusion.

The Indiana state council was one of 10 in the country which had passed resolutions calling for elimination of the "blackball." Last summer this newspaper editorially commented that an organization with the prestige and influence of the K of C ought to relieve itself of any suspicion of racial or ethnic prejudices.

At the meeting of the governing council in New Orleans, Supreme Knight John W. McDevitt spoke for the highest principles of the K of C when he urged the membership rule changes so that "charity and justice, and these factors alone" would be employed in selecting candidates.

In heeding his summons, the Council affirmed by action what the Knights of Columbus profess by faith.

The new membership regulation takes effect September 1. We trust it will be implemented throughout the nation in the spirit of its inception. It becomes Catholic gentlemen and knights to defend and practice the highest teachings of the Church, not the least of which is the true brotherhood of man.

Precinct panic

On June 19 The Criterion hailed the United States Supreme court's reapportionment decision as "far-reaching."

That was fairly obvious.

We were over-optimistic, though, when we confidently added that the old power-play status quo in state government is out.

We did not reckon adequately with the fact that many of the politicians down in the precincts and courthouses and city halls of this broad land draw their power from the interplay of imbalanced state legislatures.

Thus it has turned out that a conservative, constitutional ruling of the Supreme Court directing reorganization of state legislatures on a "one citizen, one vote" basis has become its most explosive decision in nearly a decade.

The man in the street has not yet felt a strong emotional impact—although The Criterion has published thoughtful pro-and-con letters on the issue from readers all summer.

But entrenched politicians are fighting back with hyper-critical, hysterical disregard for the delicate balance of authority among the three branches of national government.

The issue came to a head in the House last week. What transpired was a display of legislative primitivism rarely matched in this century. Chairman Howard Smith (D., Va.) of the Rules Committee jammed through a bill stripping federal courts of jurisdiction over state apportionment.

In seeking to set the stage for Senate passage, Senator Russell Long (D., La.) twice verbally abused the Supreme Court as "those scrawbells."

Neither this bill nor a milder delaying action sponsored by Senator Everett M. Dirksen (R., Ill.) is likely to become law.

In precinct politicians and their agents in Congress are to perpetuate gross legislative inequality in the state capitols, they probably will have to use the much longer and more difficult route of a constitutional amendment.

And if the people—as represented by two-thirds of both houses of Congress and three-fourths of the states in the amendment process—are dumb enough to let a bullying power-elite minority go on manhandling their legislatures, they will deserve what they get.

Two of the several facts being clarified by this unedifying display of back-room politics are these:

• A significant number of national lawmakers are willing to strike shameful blows at the whole system of constitutional government in order to preserve scandalous malapportionment in state legislatures and deny urban majorities their rights.

• A significant number of national lawmakers—including five from Indiana who voted for the Snr.Itd-inspired House bill—are willing to play the hypocrite to achieve this end. The six Hoosiers, all self-avowed constitutionalists, managed to ignore the fact that the House bill would do violence to Section 4, Article IV of the Indiana State Constitution. This section mandates regular reapportionment of both houses of the State General Assembly on an outright population basis—even though the mandate has been ignored for 43 years.

The whole business reeks of low-life politics at its worst in an America whose top leaders preach greatness and a date with destiny in outer space.

We most strongly urge that the President of the United States, who prides himself on his persuasive ways with Congress, exert persuasion now in behalf of equal representation in state legislative bodies.

Even though the fabled man in the street may not yet recognize it as such, this is one of the most vital issues confronting the country today. Speak out, Mr. President!

The melting pot

The great American melting pot is not as indiscriminate in its melting as sentimentalists believe. This has been evidenced by immigration laws of more than 40 years standing.

A legislative effort to revise the national origins quota system and remove the taint of tagging certain nationalities as less desirable than others is among the unfinished business of Congress.

The bill, H.R. 7700, is currently stalled in a subcommittee of the House Judiciary Committee.

Proponents of the bill have pointed out that the present law is a constant source of embarrassment to us around the world and that it perpetuates a notion which was faulty 40 years ago and has grown outlandish with the years—that (Continued on page 9)

Mississippi

The Indianapolis Times and one of its staff writers, Jim Lowery, unity to be thanked for a story in last Sunday's issue. The story concerned Dave Kendall, of Sheridan, a first-rate 200% American.

The extra 100 percentage points go to Dave for having translated his red-blooded idealism into red-blooded action and for having stuck it out over the long haul.

Dave is a 20-year-old Wabash College junior, a straight-A honor student, and about as far removed from being a brat as the two epithets much favored by the extreme right) as it is possible to get.

He put his ideals to work by going down to Mississippi as one of the 1,000 summer volunteers of the Student Non-Violent Coordinating Committee.

QUESTION BOX

Does Index serve a useful purpose?

By MSGR. J. D. CONWAY

Q. Why is there an Index of Forbidden Books? To what extent is a practicing Catholic expected to avail himself of knowledge of its contents?

A. As a person with an intellect I feel insulted by the idea that one man may tell another, "Oh, no, you must not read that! It's forbidden!" Everyone has a brain, and ought to use it, and not leave upon someone else's judgment.

A. The Index of Forbidden Books is a relic of post-Nicene days; and its value to the average Catholic is minimal. Outside of a few novels, like "Noire Dame de Paris" and "Madame Bovary"—less objectionable than 90 per cent of those you find at the corner drug store—there are few books on the Index which would interest the average Catholic. It causes most trouble in colleges and universities, and its death is long overdue.

However, as a person with an intellect I feel that I should be guided by people wiser than myself as to what reading is valuable, what is worthless, and what is harmful. I recognize the Church as a teaching authority established by Jesus Christ and guided by the Holy Spirit; and I accept that authority as a guide to my reading. But I must admit that, as a mature person, I would prefer that this guidance were given me in paternal manner, by way of recommendation or warning, rather than by prohibition. I do not feel insulted when Church law forbids me to read a book; I don't even feel rebellious. But don't like it.

Q. I am confused about Catholic beliefs and the book of Genesis. The chapter about Onan (28, 9) is used to prove that birth control is wrong. The chapter containing God's command that all males be circumcised (17, 9-15) is not revered, however. Why do we selectively believe the chapter pertaining to Onan, but disregard the chapter about circumcision?

A. The crime of Onan is only moderately effective as a proof that birth control is wrong. The Lord killed Onan for a crime, but those who believe in birth control contend that the evil of his act was failure to fulfill his duties towards his brother's widow. There was a custom, called Levirate marriage, applicable then in use among patriarchs, and later incorporated in the Law (see Deut. 25, 5-10) that when "brothers live together and one of them dies without a son" the other should take his widow and produce a son to bear the brother's name. Onan took the widow of his brother Her, but practiced birth control so there would be no heir for his brother.

It is doubtful that violation of the custom of Levirate marriage was a crime which merited death. Deuteronomy merely permits the widow to publicly strip off the brother's sandals and spit in his face. However, Onan violated the explicit command of his father, Judah; and that was a serious matter in those early days.

If the crime of Onan were birth control, in itself, that it did not do it. The Old Testament by his act. He rather did something wrong in itself, something contrary to the natural law, as we say.

The Apostles at the Council of Jerusalem (Acts 15, 1-21) gave us general norms regarding the laws of the Old Testament: those laws which were ceremonial, peculiar to the ancient Covenant, were no longer binding on Christians. However, those laws, like the Ten Commandments, which set forth enduring principles of right and wrong are still binding. Stealing and murder are contrary to the natural law of God—wrong by their very nature.

So with the coming of Christianity, the laws of circumcision and Levirate marriage were no longer effective. Christians were not obliged to worship in the Temple or to observe kosher customs. But they were forbidden idolatry and adultery—things enduringly wrong by their very nature.

Q. Only a lay woman might know how inconvenient it is to have to wear a head covering in church. I do so to work so that I need to go before the altar in working clothes, and to avoid dash in on the spur of the moment. Also it prevents me from making a visit when I pass a church. This is true because in our culture head covering for women is no longer normal. It has lost its former significance. Now you see women stroll about with a drooping handkerchief, a bow of ribbon, a flower, and sometimes the Sunday announcements. This seems pretty ridiculous. But the essential reason is that the idea of a woman's hat signifying respect is no longer valid.

A. Your argument is surely valid, and practical too.

Canon 1262, which says that men's heads should be uncovered in church, and women's head covered, also expresses the recommendation that men be kept separate from women in the church. Once we get all the women on the Gospel side of the church, and all the men on the Epistle side, then I am going to insist that every woman in my church wear a Sunday bulletin on her head, if she has no hat. Until then I hope she will not miss her sacristy work or a good plous visit because of lack of head covering—and a head covering is not as important as not covering at all, in my opinion.

The committee's task was to set up freedom schools, assist Negroes in efforts to exercise their constitutional privilege of voting, and give meaning in other ways to civil-rights principles.

Lowery graphically told about the summer of hateful intimidation Dave Kendall cheerfully endured. . . The numerous arrests. . . The threats. . . "The Talahatchie River ain't full of dead civil-rights workers and 'uppity' Negroes) yet! . . . "What you Communists doin' here? Why ain't you in Harlem where the real trouble is! . . . The shiny cattle prods, the police dogs, and the swaggering special deputy sheriffs all leathered and helmeted like Hitler storm troopers. . .

Mississippi was, and remains, the most terror-ridden area of the Western world, with Alabama and parts of Louisiana, Georgia and Florida not far behind. It took extraordinary courage for Dave Kendall and the other college students, clergymen, teachers, doctors, nurses, lawyers, housewives, and technicians—both white and Negro, both

Northern and Southern—to pursue their duties calmly and without provocation.

We hope we don't embarrass any of them by saying they are made of the same stuff as America's gallant Green Beret "advisers" in Viet Nam.

And despite the grisly murder of three SNCC workers—and heaven only knows how many feudalized Negroes who dared communicate with them—there is something comical about the elaborate preparations the neo-Nazis of America's Deep South look to meet the "invasion" by such peaceful people as Dave Kendall. This indicates the racists are the ones who are really frightened.

Mississippi and the rest of the Deep South. . . We're forever being assured that most folks down there are good and decent, and we're confident that is said in truth.

But of what value is it to be good and decent if one doesn't put his goodness and decency into action?

YOUR WORLD AND MINE

A look at Church's role in education

By GARY MacEON

It is not only in the United States that the great need for the Church in education under Catholic auspices is lacking place. In many parts of the world, Catholics are asking if it is necessary and proper to continue today to give general education as high a priority among Catholic institutions activities as it has been in the past. This has been customary in recent centuries.

The issue was keenly debated, for example, at a recent national meeting of the association of Catholic colleges of Colombia. The meeting agreed that a program to streamline Catholic educational activities in more countries with a view to their gradual reduction, should be prepared for submission to a later meeting.

The practical reason advanced for this re-evaluation is substantially the same as those which underlay the decision of the Archdiocese of Cincinnati to suppress the five lowest grades in its schools and transfer the children to public schools. It is that education is threatened to lose too high a proportion of the resources available for the apostolate. Allied to this is the fear, more valid in Colombia than in the United States, that the Catholic schools tend to become the preserve of the children of the well-to-do, thus constituting a scandal and a stumbling block rather than a pastoral aid.

Even more noteworthy was a theoretical argument put forward in a Bogota Catholic newspaper on the eve of the meeting and taken up by various speakers. In a striking departure from the traditional Catholic position, it was argued that society today is more conscious of its obligation to educate all its members, that it is more adequately equipped through the facilities provided by the state to give them a human formation, and that consequently the Church is free to withdraw progressively from this area of service and concentrate on its primary mission of preaching the gospel.

In many of the newly independent states of Africa the same debate is going on in a very different context. Education has developed only very recently, mostly during the present century, in that part of the world. The first schools for Africans were built and staffed by missionaries from Europe, with the Catholics generally playing a preponderant part.

Gradually a system of subsidization by the colonial governments was developed to encourage the expansion of education. The schools continued to be built, owned, staffed and administered by the mission authorities, but the major parts of their revenue came from government grants.

For a variety of reasons the new independent governments are reluctant to continue this system. Some of them feel that the mentality of the missionaries reflected too closely that of the colonial powers, tending to exalt European cultural values and attitudes to the neglect of those of Africa. Such an allegation is far from universally founded, but it contains enough truth in certain cases to make it embarrassing. Besides, many point out that in practice the mission schools have served primarily the children of Christians and catechumens. In an area in which only a small percentage of the children can get education, this constitutes a discriminatory application of state funds.

The Catholic authorities have shown an admirable readiness to meet their critics more than half way. In Tanganyika, for example, they recently stated that the Church recognizes that education is social service and that accordingly its schools are equally open to all without religious test. They added that the Church would not open further schools in any district in which schools guaranteeing freedom of conscience already exist.

Both in Tanganyika and elsewhere the bishops realize that education if going to become more and more a state function. They believe the interests of the children can best be served by accepting the inevitable gracefully, cooperating in the transfer, and developing new social activities calculated to benefit the entire community and to further the national objectives as established by the people through their own representative institutions.

(Question Box Continued)

Q. It is two thousand years since the time of Christ. Why has so little progress been made to Christianize the world?

A. Largely because there are so few people who live and act as though they were Christians. They call themselves Christians, but fail to identify themselves as such: "My this will all men know that you are my disciples, if you love one another as I have loved you."

Persecutions, intolerance, prejudices and hatreds never advance the cause of Christianity. This has been proven true in history; and it remains true today. Yet recent voting returns in three of our states show that prejudice is increasing among Catholics—which simply means that they are becoming less Christian.

GOING... GOING... GONE



OPINIONS

Disagrees with Benedictine's letter

To the Editor:

In your Opinion column (24 July) Father Mark Toon argues that Candidate Goldwater is preaching an ethics compatible with Aristotle's. Father Toon says that Aristotle "was not implying that virtue should be possessed . . . only in a moderate degree . . . for virtue should be possessed 'fully.'" Consequently for Father Toon "if Senator Goldwater meant exactly what he said . . . and if the 'defense of liberty' and of the 'pursuit of justice' are virtuous activities, he (Goldwater) is correct: 'Extremism in the defense of liberty is no vice; moderation in the pursuit of justice is no virtue.'"

Thus, according to Father Toon, it is legitimate to construe Aristotle's view of virtue, not as a mean, which Aristotle repeatedly says, but as an extreme. This is true only of an aspect of Aristotle's ethics, for he plainly says, contra Father Toon: ". . . for in general there is neither a mean of excess and deficiency, nor excess and deficiency of it." (Eth. II, ch. 6, Nichomachean Ethics). Thus Father Toon would have us believe that Aristotle only means what he says when he stresses the extreme aspects of virtue. Otherwise, Aristotle is not making any sense for Father Toon.

What Father Toon is saying in the political context is that Goldwater's extremism is acceptable. However, he does not comment on the fact that the extremism is directed to swiping the most despicable elements of our society—the liars (slanders) and anti-civil-rights law-breakers (Goldwater and other opponents of elementary justice for the Negro). Aristotle's ethical Egal!

John M. Phelps Bloomington, Ind.

'Heartwarming'

To the Editor:

It is heartwarming, and indicative of the spirit of strength which makes St. Meinrad such an enduring institution, that laymen and women who are in the priesthood there but finally those other vocations have contributed a substantial \$37,000 to provide scholarships for seminarians in need of help to see them through.

Would that wealthy graduates of my privately-endowed, non-church-related college—many of whom have traded extensively on their associations deriving from

in its years long past—would show even 10 per cent of the loyalty and generosity that the lay alumni of St. Meinrad demonstrate!

Why, the old school would be on Easy Street and there would be no need for the constant appeals which now are so necessary.

I know little about St. Meinrad, but it is obvious to me from the one fact about the scholarship fund that it imparts a life-long loyalty and love among those who once studied there. This speaks volumes for the school, just as it speaks other volumes for the type of young men who are admitted to its ivy halls.

Or does it have ivy halls? I don't really know. I do know, however, that many private schools in America could use a large dosage of whatever it does have that makes its alumni remain givers and not mere drop-pers. Some of these colleges are literally dying on the vine—to pursue the ivy analogy—because so many of their alumni are ungrateful, unremembering tightwads.

M. E. Johnson Indianapolis

'Mission'

To the Editor:

In reply to your editorial in the July 17th edition of The Criterion in which you stated: "Be wary of oratorical charges in this summer of 1964 that America's mission is to defeat Communism throughout the globe," first I must ask if America does have a mission. The answer can only be "yes." Her mission is to safeguard the freedom of her peoples.

At this moment our country is confronted with a ruthless and atheistic movement that is set upon stealing our liberty and destroying our way of life. Here again must be said the almost assembly over-emphasized statement that "only when the world is safe for democracy, can America be safe for democracy." This, my dear editor, is truth. And like all truths, it can never be repeated too often or too loud.

The Republican nominee for President has already stated that he will make this a main issue in the upcoming election. So we can look forward to hearing charges this summer and fall that (Continued on page 6)





THE YARDSTICK

Newsweek's analysis of encyclical lauded

By MSGR. GEORGE HIGGINS

One of the best analyses of Pope Paul's recent encyclical, Ecclesiam Suam (This Church), which has thus far come to this writer's attention appeared in the August 21 issue of Newsweek. Whoever wrote this piece for Newsweek obviously took the trouble to read the full text of the encyclical very carefully. This is more than can be said for a number of other columnists and editorial writers, from all indications, analyzed the encyclical for their

readers on the basis of incomplete summaries cable-fetched from Rome by the wire services. This, it seems to me, was almost inexcusable.

I realize, of course, that commentators who write for the daily press are faced with rigorous deadlines, but surely this is no excuse for rushing into print about an important ecclesiastical document before they have had an opportunity to study the complete text. The results of such carelessness in the case of Pope Paul's encyclical were, in a number of instances, very regrettable. Several commentators, for example, mistakenly said that the encyclical had condemned Communism as "the most serious problem of our time." That isn't precisely what the encyclical said. It said rather than atheism or Godlessness is "the most serious problem of our time."

It is true, of course, that the document went on to condemn Communism by name as the chief example of an atheistic or Godless regime in the contemporary world, but it did not say that Communism is the only such example. Moreover it is significant to note that the encyclical's positive commendation of Communism—which hardly should have come as a surprise to anyone and least of all to a sophisticated journalist—is profoundly pastoral in tone. That is to say, the Holy Father, while speaking "firmly and clearly in . . . denouncing religious and human values which it proclaims and upholds," explicitly pointed out that he was moved by his pastoral office "to seek in the heart of the modern atheist the motives of his turmoil and denial."

And after sympathetically analyzing these motives, more sympathetically perhaps than any Pontiff has ever done in an official document—he recalled the words of his beloved predecessor, Pope John XXIII, in Piacem in Terris to the effect that the doctrines of Communism and

other contemporary atheistic movements, since elaborately and defined, remain always the same, whereas the movements themselves cannot help but evolve and undergo change, even of a profound nature." Therefore, he concluded, "we do not despair that they may one day be able to enter into a more positive dialogue with the Church than the present one which we now of necessity deplore and lament."

It would appear, then, that those commentators who prematurely interpreted the encyclical's reference to Communism as a reversal of Pope John's position either did not read the encyclical in context or read it very carelessly. Contrariwise, as indicated above, the author of Newsweek's perceptive analysis of the encyclical seems to have read the document very carefully and with due attention to all of its nuances. "This may explain why he is far less critical of the encyclical than some of the commentators referred to above.

In his judgment, the encyclical, "viewed in the context of the Vatican Council . . . reveals that Paul is in fact very much in the progressive mainstream." Illustrating his own opinion that critics of the encyclical "may have spoken too soon," he suggests that a more balanced, non-Catholic religious leader who had looked for strong words on birth control, racial injustice, and nationalism would have been dependent on an exercise of papal authority that they themselves have long refused to recognize."

A similar reminder might be addressed to those Catholics who have expressed disappointment at the encyclical's failure to address itself specifically to some of the major moral and socio-economic problems of the day.

Clearly aside from the fact that no one encyclical can be expected to cover the entire waterfront, it would be well to bear in mind that at least one of the problems referred to above—namely, birth control—is obviously in need of further study, as Pope Paul himself pointed out several weeks ago and that the other—racial injustices and nationalism—has been discussed by previous Pontiffs.

In due time, Pope Paul, presciently, will have something to say in his own name about these and a host of other contemporary problems, but as Father Karl Rahner, S.J., the distinguished German theologian, points out in a recent study entitled "The Dynamic Element in the Church," there is a limit to what the teaching Church can rightly be expected to say or to do about such problems.

The Church can lay down certain basic principles, but, in the words of Father Rahner, she "recognizes a domain of decisions, concrete individual circumstances and consequently of exceptions, for which as such she has no competence."

This domain lies outside the scope of general principles and the Church's pastoral power. She does not and cannot relieve the individual or nations of the task of discovering such prescriptions nor of the burden of deciding, Salubrious and beneficial as the general principles are which she proclaims, they leave individuals and nations, in regard to these particular prescriptions, to their own devices; they themselves must engage in the struggle to discover, choose and carry them out."

In summary, Father Rahner concludes, "The Church does not administer all reality. Everything indeed belongs to the kingdom of God, but not to the Church that prepares the way for the kingdom."



PLAN PATIO DANCE—The St. Plus X Guild, Knights of Columbus, will sponsor a "Patio Dance" tonight (Friday), Aug. 26, in the K of C auditorium, 2100 E. 71st St., Indianapolis. An Hawaiian theme will pervade the atmosphere. Dancing begins at 9 p.m. Mrs. W. Patrick Bower, above center, is dance chairman. At left is Mrs. Thomas A. Owens, publicity officer, while Mrs. Anthony J. Cancilla, Jr., right, is Guild vice-president. (Staff photo)

WHAT OF THE DAY

The Darlington Case

By REV. JOHN DORAN

Those who have a childlike trust in the benevolence of big government might watch with interest the Darlington Case, when it comes before the Supreme Court next fall. The question to be adjusted in this case is whether an employee can go out of business if he has a mind to do so. The facts of the case seem to be that the workers in the Darlington Company won the right to organize the plant under the Textile Workers Union, and won that in a very close vote. The stockholders decided that they could not, or would not, continue to operate the plant under the conditions to be imposed.

They voted to close the plant, sell the machinery and go out of business. The National Labor Relations Board took the position that this action of the Company was an unfair labor practice, and sought some way to force the now non-existing company to continue paying the wages of the unemployed laborers, or to find them new jobs.

Since the company as such does not exist any more, it could not be forced. However, a villain was found in the person of Roger Milliken who had been president of the Darlington, and continued as president of another, associated company, Deering-Milliken. The Board ordered this company to continue paying the wages of the men who had become unemployed as a result of the dissolution of the Darlington Company. The Labor Board lost its case in the circuit court of appeals, but has the word of the Supreme Court that it will review the case this fall.

mains as an employee of a certain company through many years, through the years in which he is readily re-employable by someone else, and then is laid off by the company's decision to go out of business. A person would be blithe to see that factor in things not to see that. One wonders, however, if the solution to this problem is going to be found in giving to the government the decision of life and death over a corporation or business. How will free economy continue to exist once the government has such power?

Unions might well study this whole problem of the worker displaced by a company's decision to go out of business, or a company finding it can no longer complete. Perhaps pension plans might be fortified with some sort of displacement insurance. The remedy must be found at the bargaining table. To leave it to the government is to invite coercion, and the practical completion of the capital invested by the stockholders.

Interracial head in San Francisco ousted from post

SAN FRANCISCO—Henry F. Organ, elected president of the San Mateo County Catholic Interracial Council early in August, has been dismissed from his post for criticizing Cardinal Francis McIntyre of Los Angeles and Archbishop Joseph T. McGuckin of San Francisco.

The action was taken by James T. McDonald, archdiocesan CIC president, in accordance with a resolution passed (Aug. 15) by the executive committee of the organization.

Organ, a Negro, was elected to his post on a platform that demanded the removal or transfer of Cardinal McIntyre for failing to take a stand on California's fair housing referendum, and that also was critical of Archbishop McGuckin.

McDonald said Organ's refusal to retract his stand that was contrary to the policy of the CIC forced the dismissal. McDonald said the interracial council does not intend to interfere with other dioceses and he added: "I do not agree with him about a lack of leadership from the (San Francisco) chancery office."

Urges study of Teilhard theory of evolution

NEW YORK—A Jesuit philosopher underscored here the importance of studying and evaluating the late Father Pierre Teilhard de Chardin's theory of evolution of matter from both the physical and social sciences viewpoints.

Father Robert J. O'Connell, S.J., was a principal speaker at a week-long (Aug. 17 to 22) conference at Fordham University on the works of the late Jesuit philosopher-scientist. Some 200 educators and students attended the conference which followed a summer program of study sponsored by the University's Chardin research institute.

FATHER O'CONNELL, assistant philosophy professor at the university, said criticism based on isolated fragments of the Teilhard writings is irrelevant since the late philosopher's vision encompassed religion, philosophy, the social and physical sciences and any approach to understanding him must be made through these channels.

Teilhard's scientific observations were always made from a religious point of view, Father O'Connell said.

He said Teilhard's chemical insights are supported by current scientific views, despite the fact that Teilhard's writings date from 1916. Although Teilhard's theory of the evolution of life is offered in anthropomorphic terms, Father Garrigan said this does not render his scientific principles less valid.

World's population passes 3.1 billion

UNITED NATIONS — The world's population is increasing by almost 63 million per year, an increase larger than the combined population of France and Czechoslovakia, according to figures published here today in the 1953 Demographic Yearbook, just issued.

By mid-1962 there were approximately 3,135 million people on earth, the volume stated. This figure was growing at an average rate of 2.1% a year, the highest world population growth so far observed.

The fastest growing region in the world is reported to be Central America and the Caribbean, while the largest regional increase in absolute numbers occurred in East Asia, where the population increased by 74 million in four years.

According to the UN official publication, at least 20% of the entire world's population figures on mainland China have been provided, semi-official estimates rate its population from 670 to 689 million of inhabitants in 1958.

Cardinal Cushing raps Time article

LIMA, Peru—Cardinal Richard Cushing declared here today that he was unable to recognize himself in the portrait developed by writers of Time magazine.

When asked by newsmen to comment the Time cover-story, Cardinal Cushing said: "Time missed the point completely. Throughout my life I have concentrated mainly on Propagation of the Faith work, representing the thousands of missionaries who themselves couldn't journey to their home countries to beg for financial aid. I took their place. I did their begging for them, and so I have been able to send millions of dollars to the mission Church."

"The establishing of the mission Church, has been and still is the obsession of my priestly life, beginning 50 long years ago. Time made no mention of this, not one word. So if anyone wanted to contemplate a false image of Richard Cardinal Cushing read Time magazine."

RETRAIT MASTER — Father Charles J. Lees, S.M., Ph.D., professor of English at Dayton University, will conduct the annual Labor Day week-end retreat at Fatima Retreat House, September 27. Reservations will be taken on a first-come, first-served basis, and may be made directly with the Retreat House, 5555 E. 46th St., Indianapolis, Library 6-7950.



TO ENTER CONVENT — Miss Ann Karen Barrett, daughter of Mr. and Mrs. Clark J. Barrett, 4815 Cavendish Rd., Indianapolis, will enter the Providence Novitiate on September 12. Miss Barrett is a June graduate of Providence Aspirancy, St. Mary-of-the-Woods, and a member of St. Matthew parish. Open house will be held in her home on September 4 from 3-5 p.m. No invitations have been issued.

LIKE TO READ OUR MAIL? CHILDREN WRITE THE MOST WONDERFUL LETTERS. Here are some samples: "I am Dorothy Krug. I am giving you money (65c) to buy things for lepers. This is out of my allowance. I will try to send more money when I get it." "Dear Monsignor: This year we have a benefit show for our mission. There was an act titled, 'The Mosquito, America's Answer to the Bee!' Admission was 3c. A total of \$35 was made, which is enclosed." "Dear Monsignor: We found \$1 on the sidewalk. Please use it for the Holy Land. It is for the poor. Innocent and full of love, children like these are generous. Our Lord said we must be childlike to enter the Kingdom of Heaven. . . . Six Sisters of the Visitation, who teach the catechism to poor children in PALATHURUTHI, INDIA, need \$2,000 urgently for bedrooms and a chapel. Can you spare \$1, \$5, \$10, \$100, or \$2,000 to help the Sisters along? . . . Please send it now. God will reward you generously.

WORLD ON A SHOESTRING THE CATHOLIC NEAR EAST WELFARE ASSOCIATION was established in 1928 by the American bishops to support mission activity in 18 underdeveloped countries, some of them in the Holy Land itself. It's a far-flung mission world—and we're holding it by a shoestring. That's why your help is so important. \$2—Buys a blanket for a Bedouin. \$3—Cares for an orphan in Bethlehem for one week. \$5—New shoes for a native Sister in Ethiopia. \$7—Supports a priest in Iran for one week. \$10—Feeds a Palestine refugee family for one month. \$25—A crucifix for a mission church in India. \$100—A Mass kit for a mission Church in Syria.

ANTS AT WORK WHITE ANTS HAVE EATEN the cocoa-leaf roof of St. Anthony's Church in MACHHAD, one of the poorest villages in southern INDIA. To replace the roof, thus saving the church, Father Jacob Alinkal needs \$850 immediately. He promises that his penniless parishioners will pray for benefactors regularly.

YOUR 2-CENTS' WORTH THAT'S ALL IT COSTS to join this Association—2 cents a day. You share in the Masses and good works of Pope Paul VI, Cardinal Spellman, and all our Priests and Sisters—And your membership dues (\$1 a year for an individual, \$5 for a family) build churches and schools, feed orphans and the aged, in the Holy Land itself. . . . You may, of course, enroll deceased persons, too. The offering for perpetual membership is \$20 for an individual, \$100 for a family.

Dear Monsignor Ryan: Enclosed please find . . . for . . . Name . . . Street . . . City . . . Zone . . . State . . . Send all communications to: CATHOLIC NEAR EAST WELFARE ASSOCIATION 310 Madison Ave. at 42nd St. New York, N. Y. 10017 FRANCIS CARDINAL SPELLMAN, President Mrs. Joseph T. Ryan, Secretary

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2313 W. WASH. ST. ME. 2-9352 USHER Funeral Home, Inc. Anna C. Usher Wm. A. Usher Frank E. Johns

World's population passes 3.1 billion THE FASTEST growing region in the world is reported to be Central America and the Caribbean, while the largest regional increase in absolute numbers occurred in East Asia, where the population increased by 74 million in four years. According to the UN official publication, at least 20% of the entire world's population figures on mainland China have been provided, semi-official estimates rate its population from 670 to 689 million of inhabitants in 1958.

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Monsignor Goossens Says: Only the Native Priest Can Win Africa, Latin America, Asia For Christ And Them From Communism! \$20 Each Month Will Support A Seminar And See Him Safely To The Priest-hood. CATHOLIC HOME AND FOREIGN MISSIONS 136 WEST GEORGIA ST. INDIANAPOLIS, IND., 46225



# Terre Haute lad grabs top award in Talent Show

By FRANCIS CAMERON

An accordionist from St. Ann parish, Terre Haute, was the over-all prize winner of the 1964 Junior CYO Talent Contest held in the Chartrand High School auditorium Friday (Aug. 21). (The show, scheduled for the Garfield Park Amphitheatre, had to be transferred to the auditorium because of heavy rains that night.)

James Rusk won the coveted "best act" trophy and \$15 for his accordion act which was a medley of "Lady of Spain" and "Accordion Boogie." Bill Mahan, president, and Dan Fahy, vice president of the Junior Youth Council, were masters of ceremonies for the show that attracted more than 1000 persons in spite of the last-minute change in location.

Fathers Joseph and Thomas Breidenbach and Father John Ryan presented the trophies and cash awards to the winners.

**FIRST PLACE** in the instrumental division went to a musical variety combo comprised of Carol Ann Esselborn, St. Mark, Indianapolis, Robert Lang and Thomas

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**BOYS' SOFTBALL CHAMPIONS**—St. Michael's Junior CYO Boys' Softballers are shown here just after winning the 1964 League title in what had to be the most thrilling game in league annals. The new champions met Westside rival St. Anthony on the top fielding champions, in the final game at Engelhardt Softball Stadium, August 6, and came out on top, 12-11. Shown with the happy lillies are Father Philip Jones CYO moderator, (back row, left), coach Joe Stobick (back row, middle), and assistant coach Jack Sweeney.



**GIRLS' SOFTBALL CHAMPIONS**—These girls from St. Roch's parish, Indianapolis, are the new champions of the Junior CYO Girls' Summer Softball League, which is distinction enough in itself. But the Southsiders accomplished another feat on their way to the league title—they knocked off St. Catherine's defending champions in regular season play, the first loss suffered by the perennial champions in the history of the girls' program. That win gave St. Roch the Division Two crown, then the girls met Holy Trinity's Division One champions in the final game. This time the new queens won by a 15-8 score. Coach Charlie Begegan (back row, middle) handled St. Roch during this successful season and also served as co-coach of the CYO South All-Stars in the Engelhardt Wednesday Night Girls' League.

**Title game slated in Men's Softball**  
The city champions of the Men's Softball League will be decided Sunday, Aug. 30, in a final game between St. Joan of Arc Division II winners, and St. Andrew's, winners of a game played last Sunday with Nativity, 15 to 6. The game will be played on the St. Andrew's diamond at 1 p.m.

**Dr. Tom Dooley's mother dies at 69**  
ST. LOUIS — Mrs. Agnes Dooley, 69, mother of the late Dr. Thomas Dooley, famed jungle doctor, died here (Aug. 19) after an illness of six weeks.

**Pin event set to open this evening**  
The St. Philip Neri Junior CYO bowling tournament which starts tonight (Aug. 28) at the St. Philip lanes will continue through Sunday. The CYO office said any late entries for the tournament should call St. Philip's rectory, 212 1-8746.

**Opinions**  
(Continued from page 4)  
America's mission is to defeat Communism. At this stage of the game Americans need to ask themselves this question: "Do we value our freedom more than our life, or is it just the opposite?" Although super-nationa lism may be regarded by many as extreme, I can only say that it is better than super-cowardice.

**Grid Jamboree slated Sept. 13th**  
The annual Jamboree will again kick-off the CYO football season in the Indianapolis Peantries. The popular event is set for 1:30 p.m. Sunday, Sept. 13, at the CYO Stadium, with 35 teams scheduled to participate.

**Seventh daughter becomes nun**  
OMAHA, Neb.—For the daughters of Mr. and Mrs. Anton Zmolek of Vining, Iowa, it's a habit in more way than one—seven, to be exact.

**Slate car wash**  
INDIANAPOLIS — The Junior CYO of Assumption parish will sponsor a "car wash" Saturday, Aug. 29, from 8 a.m. to 4 p.m. at Brown's Pure Oil Station, Morris and Harding Streets. "Regular" cars will be washed for \$1.50.

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# Pontiff lauds work of Mission Crusade

**NOTRE DAME, Ind.** — Pope Paul VI saluted the "noble task" of the Catholic Students' Mission Crusade and challenged its members—estimated at more than one million—to work for "ever greater results and fruits." The Pope stated:

"THE POPE imported 'Our special paternal Apostolic Benediction' to all officials, members and moderators of the CSMC. Archbishop Alter is scheduled (Aug. 28) to discuss the ecumenical movement in relation to the missionary role of the Church. 'A World United' is the theme of the convention, which brings together student leaders from high schools, colleges, and seminaries throughout the U.S., and mission experts from every continent. National headquarters of the CSMC is in Cincinnati.

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VIEWING WITH ARNOLD

Latest Hitchcock opus is no Oscar candidate

By JAMES W. ARNOLD

Alfred Hitchcock's "Marnie" is a haphazard collection of odds and ends from other films, some by Hitchcock and some not, that hang together about as coherently as a board in a g-house clothes-line on washday afternoon.

Often illogical and contrived, this over-long, 120-minute film is filled with the familiar Hitchcock elements: the frosty blonde heroine, here for the first time explicitly frigid; the True Confessions-type Freudianism, jotted up with lurid symbolism; the slightly twisted sex relationships; the shallow, disagreeable characters; the trail of psychological terror leading inevitably to the Neurotic Mother.

After nearly 40 years as a master of movie suspense, Hitchcock has become a controversial topic among film buffs. On one side the French have anointed him among the Immortals and found more hidden metaphysics in his scare epics than in the whole New Wave. Other connoisseurs consider him a commercial philistine who cynically caters to the audience's worst impulses while he turns the terror on and off with clever but obvious technical tricks.

Wherever the truth lies, several

conclusions are certain: (1) Hitchcock does not hold customers' tastes in high esteem; (2) his image of man and woman relationships is often degrading; (3) as his artistic freedom has increased through the years, his inclinations to vulgarity and cynicism, to either mock or exploit his characters, have become less disguised.

In "Marnie," for example, there are two main points of dramatic interest. What will happen when the beautiful but sexually maladjusted psychotic (Tippi Hedren) marries a fellow Freudian slammer into people determined and super-masculine? What sensational, sick and frightening event caused the girl's problem to begin with? Hitchcock paints both answers in broadly garish, comic-book colors. It is hard to know whether to be more appalled at the director's instincts or at the audience's response.

The females in this film are morbidly fascinated. The heroine is a compulsive criminal with the warmth of a seven-watt bulb (admirably suited to the mannish-hard prettiness of ex-model Hedren), and far more attention is devoted to her oddballness than to working up any compassion for it. Her mother (Louise Latham) is a man-hating ex-sinner (with Tennessee Williams drawl and crippled leg) who suffocates her child with self-pity. There is a scheming debutante

(Diane Baker) singularly devoted to spreading malice. Women, clearly, are No Darn Good. Even a girl-child, who appears briefly as a wailing creature with the requisite feminine character traits: surface good looks covering internal selfishness, jealousy and malice.

It may be argued that only disreputable types are fit subjects for the bizarre plots in which Hitchcock revels. Even so, the old man's touch, used to be lighter. He didn't always lead thunder storms, loud music, bedroom dramas, or shots of children slamming doors into people's heads to produce Shock. The climax scene, a bloody three-way wrestling match between a chummy sailor and a prostitute, has the class and taste of a day-old glass of beer.

While he bilks the customers, Hitchcock is also kidding them and himself. Once he kills Connelly, dedicated to curing Miss Hedren (how sick can a confession of love be? "Whatever you are, I love you... horrible, isn't it?"), looking through a book entitled "Sexual Aberrations of the Female Criminal." Again, Hedren, in an attempt to drown herself in the pool of an ocean liner. As he gives artificial respiration, Connelly asks why she didn't jump overboard. She gasps: "The idea was to kill myself, not feed the damn fish."

There are several cliches the director could hardly have intended seriously. In one, the precincts spill out all their problems on the front doorstep as eavesdropping Miss Baker can work herself into the plot. In another, at a crucial moment in a romantic encounter, the camera pans dutifully to a porthole to denote the passage of time.

Funnist is the heroine's phobia for the color red. Whenever she sees it (flowers, ink, a red coat) she goes wild-eyed and the screen turns the shade of a ripe California tomato. What she does waiting for traffic lights or applying lipstick is never made clear. But it seems likely Hitchcock is satirizing his own use of a similar color fetish (black lines on English in the early classic psychodrama, "Spellbound").

Amid all the intended and unintended nonsense, there are a few bits of artistry. Among them: a typical mysterio opening in which a single girl walks away from the camera down a white in his early classic psychodrama, "Spellbound".



COMING TO MARIAN COLLEGE—Meredith Willson and his wife, RIM, will be at Marian College Saturday, Oct. 17, to star in the school's "Program of Distinction." This will be the second engagement of the Willsons at the college, having appeared at the 1961 program. The annual "Program of Distinction" is cosponsored by the Marian Alumni of Indianapolis. Tickets for the 8:15 p.m. show in the college auditorium will be available from members of the organizations as well as the college, WA 4-2601.

Mixed reactions greet English in Sacraments

NEW ORLEANS—Enthusiasm and confusion have greeted the use of English in the sacraments in the New Orleans archdiocese, a practice begun on August 1. "Thank you, Father! I never knew the prayer was so pretty," was a reaction reported by one priest who had administered absolution in English in the sacrament of Penance.

But in the estimate of another priest the absorption remains foreign to some people, even in English, because they don't understand the meaning of such words as "excommunication," "interdict" or even "absolve." He recommended that, if possible, such language be "simplified" so all can comprehend it.

ARCHBISHOP John P. Cody, Apostolic Administrator of New Orleans, authorized the use of English in the sacraments starting August 1. The practice is scheduled to become general throughout the country on September 14.

The use of English in several major parts of the Mass will probably begin later this year, seen here previously only as James Bond's struggle, god-natured with his improbable role, and Miss Hedren, whose little mouth can be cruel as well as fetching, is a kind of female Alan Ladd—up to the stoic scenes but not the emotional ones. A definite asset is the tight close-up and mobile photography by Robert Burks (long a Hitchcock collaborator). His penetrating work has an x-ray quality found in the recent character-study films of Ingmar Bergman. (Legion of Decency: A-3)

NEWMAN APOSTOLATE

Secular campus seen ecumenical platform

WASHINGTON—The Newman center on the secular campus is going to play an increasingly important part in the ecumenical movement in this country because it offers a ready-made platform for dialogue and discussion.

This is the prediction of Father Charles Albright, C.S.P., who for the past nine years has played a leading part in the growth of the Newman apostolate. He is leaving his position as coordinating secretary for the National Newman Apostolate this September to become director of the Newman apostolate. He is leaving his position as coordinating secretary for the National Newman Apostolate this September to become director of the Newman apostolate.

"The implications of the Vatican Council are going to have a rather immediate effect on the Newman movement," said Father Albright in an interview (Aug. 20). "If there is going to be a formal ecumenical program in a diocese, there is no better place for it than the Newman center."

THE PAULIST priest said the Catholic center on the secular campus offers the "best possible atmosphere" for interreligious talks because the typical college campus is a composite society that is dedicated to serious inquiry. Already, he said, students and priests have taken part in discussions with their non-Catholics.

With regard to the sacraments, the most significant language change is that in Penance, which previously was conferred entirely in Latin and now will be in New Orleans already is entirely in English.

Baptism, Matrimony and the Anointing of the Sick (Extreme Unction), previously involved the use of some English. Now they are entirely in English here, except for the nuptial blessing during Mass at a wedding, this blessing will remain in Latin until altar missals are revised.

As for the Eucharist, English is permitted in its administration outside of Mass. English in the distribution of the Eucharist during Mass will begin when English is introduced into the Mass itself.

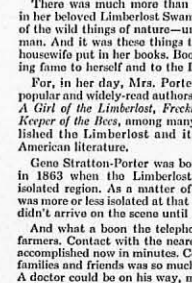
CONCERNING the Sacrament of Penance, one priest here said that since the absorption is said at the same time the penitent is saying the Act of Contrition, "I don't think they've heard a word," he said, "regardless of the language being used."

Some priests, however, have reported saying the latter part of the absolution prayer only after the penitent has finished speaking. One priest reported a favorable reaction at a funeral where where the congregation was mainly non-Catholic. They were "very attentive," he said, and "listened to every word."

A similar reaction was noted by another priest with regard to marriage, where he said he detected a "complete contrast" from "attentiveness" in the English parts of the ceremony to a "blank expression" when Latin was spoken.

But one priest described the changes so far as "minor" and said he considered the entire process too much in the "evolutionary stage to pass a judgment."

Announce grant CHICAGO—St. Xavier College will be the recipient of a five-year \$500,000 grant of psychiatric nursing. The college announced that the first \$200,000 grant began July 1. Additional grants will depend upon future congressional appropriations.



NEW SPIRITUAL DIRECTOR—Father Paschal Boland, O.S.B., S.T.D., former master of brotherhoods and seminary professor at St. Meinrad Archabbey, has been appointed spiritual director of the St. Meinrad Seminary High School. A native of Holy Cross parish, Indianapolis, Father Paschal succeeds Father Lucien Duesing, O.S.B., M.M.

would result in a loss of trained lay leadership for the Church. "The real challenge facing the Newman movement," said Father Albright, "is how to reach the students with religious education programs. Those students getting a secular college education must have an adequate religious education, too."

Nine years ago, he recalled, there were only 100 full-time Newman chaplains in the U.S. This fall there will be around 250 of them. There are now over 175 Newman centers on secular campuses in the U.S., more than twice the number of nine years ago.

Despite the growth of the Newman movement in the last decade, Father Albright pointed out that there are still many Catholics on secular campuses not associated with Newman activities. In particular, only a small percentage of the 750,000 Catholics attending secular colleges take part in formal religious instruction programs.

How to reach this majority of inactive Catholics is still a matter of debate and experimentation among Newman leaders, the priest said. A few chaplains favor replacing the traditional Newman "clubs" with a campus parish or with a Catholic education center.

While he recognizes and approves the trend to campus parishes in which the students can be reached by normal pastoral activities, Father Albright said the loss of "club" organizations

New monastery BUEA, Cameroon—Eleven Trappist monks, three of them Nigerians and one from Uganda, are laying the groundwork for Cameroon's second Cistercian monastery, at Abengwi, in the Buea diocese.

Radio and Television

Table with radio and television schedules for various areas including Indianapolis, Shelbyville, Bell City, and Evansville.

Advertisement for Butler's Crow's Nest homes, featuring 3 beautiful new model homes designed and built by John R. Albershardt. Includes details about location, features, and contact information.

Advertisement for 'The bird woman' who made an Indiana swamp famous. Features a large illustration of a woman in a hat and a man, with text describing the story and location.

Advertisement for Indiana Bell, featuring a portrait of Gene Stratton-Porter and text about vacation time and telephone services in Indiana.



# Tic Tacker

**COMMUNITY SERVICES**—Crossroads Rehabilitation Center announces that applications for the fall session of their nursery school are now being accepted. The school, which accepts physically handicapped children, ages three through five, will begin September 14 and continue Monday through Friday from 9:11-10:30 a.m. throughout the school year. A program of school readiness, planned and supervised by creative activities, will be provided for the children. Creative play, milk lunch and a rest period will be offered. Transportation is available if needed. . . . Classes in childbirth education will begin Wednesday, Sept. 16, at 7:30 p.m. at the State Board of Health office at 1330 W. Michigan. The classes will be taught by Mrs. Elizabeth Myers, R.N., and will deal specifically with the physiological and psychological aspects of childbirth. Information and registration for the classes can be obtained by calling AT 3-3131.

**NAMES IN THE NEWS**—Barbara Walness, a recent graduate of St. Mary's Academy, Indianapolis, has been admitted to the freshmen honors program at Ball State Teachers College, Muncie. She is the daughter of Mr. and Mrs. Leo Walness of St. Roch's parish. . . . Best wishes to Mr. and Mrs. Albert Huck of St. Roch's parish, Indianapolis, who will observe their 25th Wedding Anniversary on September 5. . . . Also to Mr. and Mrs. Harold Leighton of Christ the King parish, Indianapolis, who will note their 25th Wedding Anniversary on August 31. . . . Brother Michael Victor Lux, son of Mr. and Mrs. Victor Lux of St. Vincent's parish, Shelby County, recently made his first religious profession as a Marist Brother in Marcy, N.Y. He is a 1962 graduate of Waldron High School and attended the University of Dayton.

**ALTARS AVAILABLE**—Father Maurus Heuer, O.F.M. Conv., pastor of St. Anthony parish, Clarksville, has two oak paneled altars which he will give to an interested party. The altars measure five feet by 30 inches.

**MISSING NUNS BUREAU**—We are sure there are many Criterion readers who have formed lasting friendships with nuns through the years—teaching nuns, nursing nuns, all kinds of nuns. It often happens, too, that current mailing addresses are hard to keep up. So, Tic Tacker is volunteering to serve as a clearing house to provide up-to-date information. If you have a request for our "missing nuns bureau" send the name of the Sister and her community to The Criterion, P.O. Box 174, Indianapolis, Ind. 46206. Please include your own name and address. (If the nun cannot be located or has died, we will notify by letter. Otherwise we will put the information into the column.)

**SLIGHT DELAY**—Mother Marie Mathilde, Superior of the Little Sisters of the Poor, announced this week that there would be a slight delay in the mailing of reminder envelopes to persons who made pledges in the campaign for the new St. Augustine's Home for the Aged. She estimated that the envelopes should be in the hands of all donors "no later than September 30." She again voiced the thanks of the Little Sisters for the generous donations to the drive, which stood at Criterion press time within a few hundred dollars of the \$18 million goal.

**CCD CERTIFICATES**—Nearly 70 participants in the Confraternity of Christian Doctrine classes, held the past two weeks at St. Ambrose School, Seymour, will receive certificates tonight (Friday) at 7 p.m. in St. Ambrose Church. The ceremony will consist of a Bible Devotion, presentation, followed by a social hour. Certificate-holders will now be entitled to conduct religious instruction classes in their respective parishes for school-age children. (Indianapolis CCD classes will begin September 16 in the Catholic School Office, 131 S. Capitol Ave., for 12 consecutive Wednesday sessions.)

## The melting pot

(Continued from page 4)

national origins of the population of the 1920s both the yardstick and immigration quotas.

H.R. 7700 has broad church and lay support, as well as that of the White House. It would terminate the current system in five years.

The great disparity in favor of Northern Europeans—instigated by an annual quota of 65,631 from Great Britain which is largely unused as compared with 100 from Afghanistan—would be scrapped in favor of an over-all 10% allotment for all countries.

The new law would stress skills and education, and make ample provisions to reunite families—the latter work endeavor being one that now often takes years of bureaucratic channeling and even special acts of Congress.

We hope Congress will see the justice and humanity in correcting a system which penalizes desirable immigrants just because they were born on the "wrong" side of the world, according to old ways of thinking.

## Another Air Line gets dispensation

**NEW YORK**—Catholics traveling on Eastern Air Lines flights on Fridays and other days calling for absolution from meat may now eat meat under a special dispensation granted to the airline.

The dispensation, granted by the Holy See at Rome, dispenses the obligation of abstinence by Catholic travelers, crew members and employees traveling by Eastern.

## OZMOTIC SALV

**DRAWN OUT SWELLINGS**

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## St. Meinrad

(Continued from page 1)

would not join in the Eucharist of the inner body.

• "What finally might be said of Communion itself? Here the priest said that there appears to be valid reasons both for and against.

Father Kieran had prefaced this proposal by saying: "Among the many areas of cooperation open to Christians in an ecumenical sense is more important or more pressing in urgency than that of common prayer and worship.

"Present canonical legislation is severe in its restrictions regarding 'communicatio in sacris,' but perhaps the legitimate reasons which prompted those restrictions no longer carry their original force," he added.

"THOSE REASONS, as reported by Father Gregory Baum in the present issue of the Ecumenist, are first, public worship demands complete acceptance of the integrity of faith; the liturgy proclaims the whole doctrine of a given church; second, to celebrate together the sign of unity would visible Communion would be hypocritical and deceptive, a lie; and third, common worship among various Christians would lead to indifference," Father Kieran said.

"But these reasons are really no longer susceptible of univocal interpretation. When we speak of integrity of faith, we must not forget that faith is first of all a personal commitment to a personal Christ. Our ascent to truth is always consequent upon that commitment; this means that there is but one Christian faith, subjectively the same in all Christians even though each Christian may view his ascent to Christ through a different lens. St. Paul writes of one Lord, one faith, one baptism, and all Christians enjoy the same 'fold unity,' Father Kieran continued.

"Because of this deep, though partial, unity, common worship might be limited and qualified to protect the truth of the sign. But such common worship seems not only permitted theologically but absolutely mandatory. There is in one and the same spirit, one hope of our calling, and how can Christians hope to attain the unity prayed for by Christ without common prayer to the Father? Where two or three are gathered in my name, there am I in the midst of them," Father Kieran declared.

"The danger of indifference has been all but eliminated by the contemporary ecumenical atmosphere. At long last, we recognize the greatest tragedy of all, namely, that Christians do not really suffer from the incredible scandal of their disunity. But as we meet each other at every level of the Christian experience we learn little by little to feel deeply the sadness of separation," he said.

"Rather than indifference resulting from common prayers with other Christians, its effect will be genuine concern, concern for all the things which might happen the day of full Christian unity," he declared.

**DR. PIEPKORN** lauded Father Kieran's approach. He said, "for myself I believe this would be a very reasonable procedure. He said that while there would be barriers—"antipathy lingers on both sides"—inter-communication might be possible. He also went along with the Benedictine's suggestion that it would have to be occasional rather than a frequent event.

Dr. Piepkorn also made the following points:

- Lutheran doctrine has always held that the Eucharist is the bread and wine becomes "truly" the Body and Blood of Christ.
- While Catholics speak of the need to be in the state of grace to receive Communion, Lutherans hold that the Eucharist imparts forgiveness for sin unless one is not in a "state of faith," which would result in judgment and condemnation.
- A Lutheran minister receives his ordination from another clergyman, and thus requires no power of order. For this reason there might be a basis in Roman Catholic theory for accepting validity of the Lutheran Eucharist.

**KC drops**

(Continued from page 1)

McCormack of Maplewood, N.Y., was named to complete the unexpired two-year term on the board of the late Supreme Knight Luke E. Hart who died last February. Jose Cardenas Stille of Mexico City was elected to a three-year term.

Re-elected to three-year terms were John H. Griffin, of Hugesville, Mo.; D. Francis Sullivan, of New Haven, Conn.; Francis J. Heazel of Asheville, N.C.; Harold L. Lanley of Monroe, Wis.; Gerald J. Lutz of Hamilton, Ontario, and N. A. Quintanilla, San Antonio, Tex. The 1965 convention will be held in Baltimore.

**Independence Day**

**LONDON**—The British government has announced that the predominantly Catholic island colony of Malta in the Mediterranean Sea was become independent on September 21.



**BEGIN FIRST LEG OF LATIN MISSION**—The two Sisters of Providence above left Indianapolis last Sunday for Ponce, Puerto Rico, the first leg of their journey to Arequipa, Peru. Sister Marie Jean, standing, a former teacher at St. Jude's School, Indianapolis, and Sister Marie Michele, a native of St. Philip Neri parish, Indianapolis, will study Spanish and Latin American culture four months at the University of Puerto Rico's Institute of Intercultural Communications. In December they will join three other Sisters of Providence in Arequipa, Peru, where the nuns staff an elementary school. Sister Marie Michele is the daughter of Mr. and Mrs. John Duffy, of St. Philip Neri parish. The two Sisters were presented their mission crosses by Archbishop Schulte before departure. (Photo by Paul G. Fox)

## Mass in vernacular

(Continued from page 1)

Clarence J. Rivers of Cincinnati, as cantor. The people sang the refrain: "God is love, and he who abides in love abides in God, and God in him."

The Mass was filmed and tape-recorded to serve as a guide for the future for dioceses across the nation.

Conventual deliberations began the same night with a welcome by Cardinal Joseph Ritter, the bishop and one of the 42 members of the ecumenical council's liturgical commission. The Cardinal read a personal message sent by Pope Paul VI for the occasion. He voiced a special welcome to the many on hand representing other faiths.

Father Gerard S. Sloyan, president of the Liturgical Commission and head of the department of religious education at the Catholic University of America, also extended a welcome to other Christians and to "our Jewish brothers," here as our elder brothers.

**THE MAIN ADDRESS** of the opening session was given by Father Gregory Baum, O.S.A., of the theological faculty of St. Michael's College, Toronto, who is a consultant to the Vatican Secretariat for Promoting Christian Unity.

Speaking on the subject, "Why There Was a Council," he began by stating surprise that the recent papal euclytic, Ecumenical Season, was not well received by the press. "Yet in it," he said, "Pope Paul expresses his mind in a terminology and with a methodology which are proper to contemporary Catholic thought, Ecumenical Season is a wholly modern document."

Actually, he said, the ecumenical answers the question "why the council?" in a three-fold way: "The Church is called upon at this moment in history to exercise its God-given dynamism in deepening her self-awareness, in undergoing reform, and in entering more resolutely into dialogue with humanity."

The self-awareness asked by the Pope said Father Baum involves reflecting anew on the word of God in the Scriptures, and asking "new questions, questions posed to us by the situation in which we live."

Concerning reform, the ecumenical scholar said: "Are we not constantly tempted to speak of the Church in terms which are so ideal that we do not recognize ourselves in it? If we only describe ourselves in terms of Mystical Body, Bride of Christ, there are too abstract. If we talk of ourselves as the People of God, people will laugh at us; they know our faults. We are a pilgrim Church and therefore involved in shortcomings and in sin."

Father Baum said that reform is not needed only because members of the Church "personally or corporately fail to live up to the ideal." He explained: "It is also due to the historical vocation of the Church. We live in different times and different ages, and to each culture and to each age, the Church—that is, we, the Christian people—must, present the Gospel in terms which are near and familiar. God

makes new demands on the Church in every century."

**STRESSING** the value of the third section of Pope Paul's encyclical, the German-born Augustinian said:

"He tells us that at this moment in the history of mankind the Church is called to enter more deeply into dialogue with humanity. The Pope has been criticized by some non-Roman Catholic churchmen for his understanding of dialogue. It has been said . . . that the Pope speaks here of a dialogue which does not imply listening and learning for the Catholic partner. This is, however, not profound enough."

"What the Pope tries to do in the third section of his encyclical is to solve a thorny theological problem. What is the mission of the Church? Is her mission to convert men to the Christian faith or is it to transform this world through her service and collaboration with society?"

"We would say that the Church's mission implies both, to save men for eternal life and to recreate and reconcile humanity here on earth. . . . He tries to find a single supernatural concept which will describe the mission of the Church in its totality; the dialogue."

Father Baum interpreted the Pope as viewing preaching and teaching as dialogue. "Christian doctrine," he said, "must forever pass through a dialogue if reformulated so that the age or the people, yes, our own people, understand the meaning and power of the Gospel."

**CONCERNING** the Pope's call for dialogue with the world, the priest said:

"We share with others in the problems and perplexities of this world. We seek collaboration and friendship. We understand even the deep reasons of why they resist our doctrine, even why they may reject the existence of God. If, through God's grace, they are of good will, we can collaborate with them."

As for the dialogue with other Christians, Father Baum said it has a special character. "We will emphasize, according to Pope Paul, the elements which are in common without, however, sacrificing anything of what we regard as divine principles," he said. In this connection, he said also that "other Christians also do not intend to compromise what they have in common with us, but to be divinely inspired truths."

Father Baum concluded by saying: "The Church is secure not because of her law books; the Church is secure because of God, who is faithful."

**FOR SISTERS**

The Catholic Commission on Scouting will hold its annual Sisters' Day at Camp Belzer, Indianapolis, tomorrow (Aug. 29) from 3 a.m. to 4 p.m. The program will include a luncheon by Catholic Boy Scout troops of the many activities of the scout program. Nuns from Indianapolis area convents will attend. Lunch will be served at noon.

## Sacraments

(Continued from page 1)

"you." Here are some examples:

Penance: "May our Lord Jesus Christ absolve you, and by His authority I absolve you from every bond of excommunication and interdiction to the extent of my power and your need. Finally I absolve you from your sins, in the name of the Father, and of the Son and of the Holy Spirit. Amen."

Baptism: As the priest pours baptismal water three times on the head of the infant in the form of a cross, he will pronounce the following words once: "I baptize you in the name of the father, / (he pours the first time) and of the Son, / (he pours the second time) and of the Holy / Spirit (he pours the third time)."

By Eucharist outside Mass: As the priest holds the eucharist and a single Host, he says to the people: "Behold the Lamb of God, behold him who takes away the sins of the world." The people and priest then say three times: "Lord, I am not worthy that you should come under my roof. Speak but the word and my soul will be healed." As the priest distributes Communion, he says, "The Body of Christ," and the communicant says: "Amen."

Confirmation: The officer, usually a bishop, asks the candidate's name, dips his right thumb in the holy oil, places his right hand on the head of the candidate, making the sign of the cross, saying: "I sign you with the sign of the cross and I confirm you with the chrism of salvation. In the name of the Father / and of the Son, / and of the Holy Spirit."

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## Mother M. Robert on visitation tour

BECHI GROVE, Ind.—A week-long visitation in Colombia, South America, was begun yesterday by Mother Mary Robert Palmer, of the Benedictine Convent of Our Lady of Grace here.

She will be accompanied by Sister M. Cabrini, former Spanish instructor and convent superior at Chateau High School, Indianapolis. Sister Cabrini will remain to teach ten weeks at the Colegio San Carlos in Bogota, returning home in November.

Returning with Mother Mary Robert will be Sister M. Gertrude, a member of the Beech Grove community who has been teaching at San Carlos the past two years. Sister Gertrude has been assigned to teach Spanish at Chateau during the coming school year.

The trio will spend three days in Cali, Colombia, inspecting the

site of the community's new mission operation which will begin in the summer of 1965. At that time three Benedictine nuns will be assigned to staff a new parish center to be erected by the Archdiocese of Cali.

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CATHOLIC EDUCATION

The program...

Catholic education has for much too long now been bearing a yoke of misunderstanding...

that religious formation and intellectual development are compatible, and by those who have never seen the inside of a Catholic school.

These skeptics should visit a few Catholic schools, talk with a few teachers, and meet a few students.

The Catholic elementary school is designed to be an invitation to learning, an invitation to group experience, and an invitation to seek God.

The Catholic secondary school is the place where, in addition to the continuance of religious formation and citizenship training, two vital new educational trends come into the lives of teenagers...

The academic subjects are those found in the typical American high school, including English, history, social science, mathematics, science, classical languages, modern foreign languages, music, arts and crafts, and business education.

To this academic core is added a wide range of athletics, extra-curricular activities, and community service tasks.

CATHOLIC HIGHER education is a broad and penetrating venture.

It includes liberal arts education in colleges; training for law, medicine, engineering, nursing, foreign service, and all the professions; graduate schools and special institutions; the preparation of teachers, religious and lay, in schools and colleges; the education of priests in the minor and major seminaries; the search for new knowledge and the preservation of the old in educational centers focusing on basic research, applied research, and scholarly work.

Wherever Catholic higher education takes place, and in whatever form it occurs, the basic ingredients of religious formation, citizenship formation, and the freedom to seek for truth are present in a vital compelling way.

Continuing education of many different types is now, more than ever before, a vital dimension of Catholic education.

It occurs as adult education, for those who are regularly employed and cannot attend day schools; as in-service training, for teachers, nurses, librarians, and other specialists who seek periodic refresher courses; as technical instruction, for those who wish to develop or deepen a vocational capacity; as family counseling, for parents who require help with marriage and child problems.

The effort becomes community-oriented where, in the depressed areas of the inner city, there are many children who have been culturally deprived of the basic advantages which form the foundation on which school is based.



A well-rounded academic program.

and as special professional training, for school superintendents, administrators, business executives, labor leaders, and government employees who require continuous updating of their special fields of knowledge.

In the future still other kinds of continuing education will come to supplement and to extend formal education.

A FRESH AND vigorous thrust of modern-day Catholic education is the one that simultaneously probes deeply into the troubled lives of the mentally handicapped and the mentally gifted children, within the Catholic schools.

The fact that they are but a small minority of the total school population does not in the least deter the effort to provide special education of a kind that will satisfy the special needs of these children.

The effort, where most fully implemented, seeks to help the individual child whose problems (mental retardation, brain damage, or emotional disturbance) are discovered in normal school situations, and to help the gifted child whose exceptional powers demand special attention of another sort.

The effort becomes community-oriented where, in the depressed areas of the inner city, there are many children who have been culturally deprived of the basic advantages which form the foundation on which school is based.

AROUND THE ARCHDIOCESE

Annual picnics, dinners set at three locations

Hoosier fried chicken, roast beef and turtle soup are among the taste-tempting specialties on the menu for parish picnics and dinners held Sunday and Monday in the Archdiocese.

ENOCHSBURG Mouth watering chicken dinners will be featured at St. John's annual picnic on Sunday, Sept. 6, from 11 a.m. until 2 p.m. An all-time favorite, turtle soup, will be served until 9 p.m.

A color television set and several handmade quilts will be among awards to be given away. For reservations write to St. John's Church, R.R. 6, Greensburg, Ind. Enochsburg is located on 174, east of Greensburg.

MORRIS Dinner patrons at St. Anthony's Labor Day Picnic on Monday will choose from a menu featuring chicken and beef dinners, turtle soup and an ample cafeteria style beginning at 4:30 p.m., in St. Anthony's dining hall.

The usual picnic entertainment will be offered and many valuable prizes will be given away.

FRANKLIN COUNTY Chicken dinners, the way Mom used to prepare them, will be served from 11 a.m. to 3 p.m. at the Y.M.C.A. church.

IN pamphlet form Washington — A pamphlet titled "To All Religious," which is the text of an address given by Pope Paul VI last May 23 to the general chapters of religious orders and congregations, has been published here. Single copies are priced at 20 cents; larger lots at special rates.

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the annual picnic on Labor Day sponsored by St. Peter's parishioners. Adult dinners are \$1.25, children under 12, 75c. Turtle soup will also be featured.

St. Peter's is located 9 miles from Brooksville, 14 miles from Batesville, Games and entertainment have been planned for the enjoyment of all. For reservation, write to Rev. Louis Schumacher, Box 155, R.R. 5, Brooksville, Ind. Payment should be enclosed.

RICHMOND The Auxiliary of the Knights of St. John will sponsor its annual benefit card party at 8 p.m., Monday, Aug. 31, in St. Andrew's parish hall. Door prizes and table prizes will be given away.

St. Andrew's team captured the YMCA softball church league tournament, defeating Central Methodist in the final game, 4 to 2.

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Religion teachers to attend workshop

The recently-formed Archdiocesan Religion Council for Catholic High Schools, composed of high school religion teachers, will sponsor a workshop at Chartrand High School on Wednesday, Sept. 2, from 10:30 a.m. to 3 p.m. Father C. Patrick Smith, theology instructor at Marian College, will deliver the main address on "modern catechesis." Small group discussions on ten areas of religious instruction are on the agenda. A Bible devotion on Christ the Teacher will conclude the workshop.



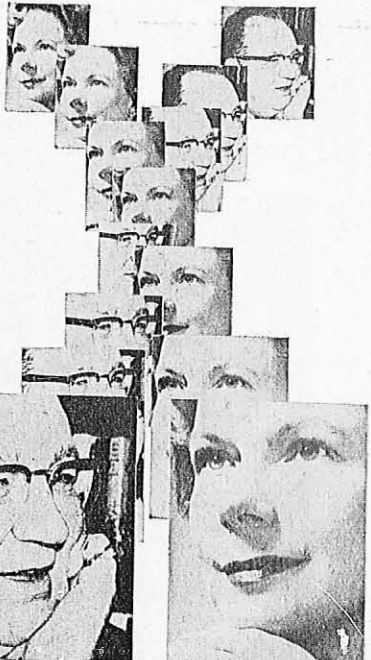
FATHER PATRICK SMITH

Hospital thespians to present musical

INDIANAPOLIS — The Franciscan St. Francis Hospital, Beech Grove, will present a musical at Chartrand High School on September 18 and 19.

"Riverwind," written by Hoosier-born John Jennings, will be presented at 8:30 p.m. each night in the Chartrand auditorium. Proceeds will benefit the hospital.

Principal roles will be taken by: Thomas McCormick, Madelyn Smith, Susan Basch, Marilyn Banner, Philip Turley, Carol Kestler, and Leo Kestler. Mr. McCormick will direct the production.



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### Official School Calendar

ARCHDIOCESE OF INDIANAPOLIS  
ELEMENTARY AND SECONDARY SCHOOLS  
1964 - 1965

SECONDARY SCHOOL CALENDAR will be the same as the ELEMENTARY SCHOOL CALENDAR—Except: They will NOT take Monday, October 12, and Monday, February 22, as free days. Where sectionals are played on Friday afternoon that day will be a free day for SECONDARY SCHOOLS.

**FIRST SEMESTER**

Tuesday, September 8.....Opening Day  
Monday, October 12.....Columbus Day  
(Teachers' Institute—Thursday, October 22, Friday, October 23)  
Wednesday, November 11.....Veterans' Day  
Wednesday, November 25.....Thanksgiving Recess  
Begins with the close of School Day  
Monday, November 30.....Classes Resume  
Tuesday, December 8.....Feast of the Immaculate Conception—  
Holy Day  
Tuesday, December 22.....Christmas Recess  
Begins with the close of School Day  
Saturday, January 2.....High School and Seminary Entrance Test  
Monday, January 4.....Classes Resume  
Friday, January 22.....End of Semester  
Grading Periods: November 6th and January 22nd

**SECOND SEMESTER**

Tuesday, January 26.....Beginning of Second Semester  
Monday, February 22.....Washington's Birthday  
VOCATION WEEK: March 14-20  
Wednesday, April 14.....Easter Recess  
Begins with the close of School Day  
Tuesday, April 20.....Spring Registration  
Wednesday, April 21.....Feast of the Ascension—Holy Day  
Monday, May 31.....Memorial Day  
Friday, June 11.....Close of School  
Grading Periods: March 26th and June 11th

NOTE: Each Parish is entitled to observe its Patronal Feast as a Holiday. If the Feast is transferred by civil laws, the day of its observance is a Holiday. If in either instance it occurs on a day which is otherwise free, the next school day may be declared free.

Each Community may observe its Official Community Holiday as a free day. If this Holiday occurs on a day which is otherwise free, the next school day may be declared free. No other Feast, Holiday or Name-day may be the occasion for change in school time.

The Reverend Pastors may exempt their pupils from attendance at school whenever a SPECIAL holiday is declared for ALL the public schools in their districts. The Public school Calendar holiday should not be interpreted as a special holiday.

Parochial schools in the rural districts, may conform to the closing date for the public schools in their districts.



TO ENTER NOVITIATE—Miss Katherine Elmer, of St. Mary's parish, Greensburg, will enter the Sacred Heart Convent, Order of Dominicans of Springfield, Ill., in August 30. She is the daughter of Mr. and Mrs. Paul Elmer and a 1964 graduate of Immaculate Conception Academy, Oldenburg.

### Kentucky shared-time

'success'

LOUISVILLE, Ky.—A Catholic education official here disclosed that more than 150 students of Catholic high schools are participating in five shared-time programs in Kentucky.

Msgr. Felix N. Pitt, secretary of the Catholic school board, told a group of public school educators at a conference on religion and schools here that the programs are "popular and successful."

The programs are in effect in Lebanon Junction, Shepherdsville, Owensboro, Havasville and Covington and enable Catholic school students to study French, home economics, chemistry, physics and other courses at public high schools, the Monsignor said.

DR. HARRY Stearns of Englewood, N.J., a member of the Presbyterian board of national missions, told the meeting the "concept of shared-time offers an opportunity for both the State and the Church to perform religious instruction functions without encroaching on each other."

"A free pluralistic society needs both public schools and religious instruction, and the long hard lessons we are now learning is that the public school cannot do the job of the churches," Dr. Stearns said.

"We must find a formula in which the church will be free to establish that part of a total school system which is designed for its own job, religious instruction," he added.

THE PLAN must be flexible so that within his own discretion, a parent is free to send his child to a church school but always at his own expense," Dr. Stearns said.

He also said "shared time programs provide an opportunity to ease tensions in a community where one religious group is thought to be working for or against a school tax referendum or bond issue."

### Parish operates own program for aid to education

OSSEO, Minn.—Some 80 young people from St. Vincent parish here are currently receiving grants from parish funds to help them pay the costs of a Catholic high school or college education. The parish's unusual education aid program was begun in 1958.

Father Henry J. Boerboom, pastor for the past 48 years, said that then there were only 25 or 30 young people from the parish in Catholic high schools and colleges, compared with the present total of 80.

The parish also operates a tuition-free grade school. The parish education grants are given in amounts of \$60 per student. Similar grants, along with aid from the parish Holy Name Society, are going to 10 young men from the parish who are attending seminaries.

Father Boerboom said some families with three children in Catholic high schools or colleges are receiving as much as \$180 in assistance from the parish. The education aid program is financed by an annual parish festival, which this year netted nearly \$12,000.

### Mass in Spanish

SAN JUAN, P.R.—The Holy See has authorized use of Spanish in the Mass and in the administration of the sacraments in Puerto Rico. Auxiliary Bishop Juan de Dios Lopez of San Juan, chairman of the Puerto Rican Conference of Bishops, said the Holy See approved on July 25 a decree submitted by the bishops of Puerto Rico for the use of the vernacular in the Mass and the sacraments.

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CATHOLIC EDUCATION

# The schools...

TIME was, not so long ago, when the Catholic school was a silent partner, even an unknown quantity, in the family of American schools. Catholic education, before the recent urbanization of America, World War II, and the Sputnik crisis, could be viewed as a solitary Sister escorting her grade school flock to the morning recess and might have seemed distant, monolithic, and imperturbable. The Catholic schools were seen everywhere, but heard nowhere.

This is no longer so. If anything, there is more understanding of Catholic education than to the other extreme; now a wide-ranging and audible controversy, both within Catholic education and within the republic, tends more to obscure the essential facts than to illuminate them.

CATHOLIC education, seen as the sum of its parts, is a large and costly enterprise. Across the fifty states there are more than 14,300 Catholic schools and colleges, including approximately 10,900 elementary schools, 2,575 secondary schools, 320 colleges and universities, and some 520 specialized institutions. More schools, particularly high schools, are being opened each year, and still more new Catholic institutions are on the drawing boards for the future.

Yet in more than one community in the U.S. there are reports of grade closings and curtailments necessitated, in the main, by local shortages of teachers and classrooms.

These problems are real

enough, as they are in all of education. No less than the big city public school striving to help the culturally disadvantaged, no less than the private liberal arts college trying to maintain the quality of its faculty, and no less than local government seeking the means to finance education, the Catholic schools face difficult and perplexing problems with respect to teachers, classroom space, curriculum, financing, and all the rest of the trouble and trauma on any school administrator's agenda.

However dark some of the avenues may seem to be, none is blind, for Catholic education is now cognizant of its major problems, has taken stock of its basic strengths, and has challenged itself to face up to the opportunities for growth and service.

ONE OF THE great strengths of Catholic education lies in the local and community character of individual schools, diocesan school systems and institutions of higher learning.

The Catholic schools of Washington, D.C., are not the Catholic schools of Philadelphia. The problems of Catholic schools in New York City are different from those of Bridgeport, Connecticut. The solutions possible to the Catholic school administrator in St. Louis are not necessarily those available to his counterparts in Cincinnati, Indianapolis, or New Orleans. At the college and university level, Notre Dame, Fordham, and the Catholic University of America are nothing if they are not truly distinctive institutions.

This local and institutional sovereignty breeds more than difference; it is the key to working out answers, which will be genuinely right, for Catholic education and genuinely responsive to the community.

Another of the strengths of contemporary Catholic education is the emergence of highly trained, community-minded, and thoroughly professional school administrators, religious and lay.

At the diocesan level there are now Catholic school superintendents who, as representatives of the diocesan Church authority, are competent to deal with the most intricate problems of finance, curriculum, teacher recruitment, and all the other practical concerns of modern-day education. In the offices of Catholic education are both religious and lay staff who comprise a professional team exhibiting capabilities for such areas as special education, developmental reading, language teaching, and curriculum advancement.

This same professional quality is now being carried through into the parish, private, and central schools of the Catholic dioceses and archdioceses.

THE NEWEST potential of Catholic education, in some minds the most dynamic and enabling of all known temporal resources, is the awakening power of lay opinion, concern, and involvement in educational matters.

The laity, often alumni of the very schools in which their own children now seek an education, are coming on to Catholic boards of education in both the parish and the diocese.

Where once there was no organized home-school relationship, there is now a vigorous association of parents and teachers who are thinking together about the children and the schools, and not only about bake sales and bazaars.

In the staff organization of the diocesan school office there are now lay specialists with authority over entire segments of the curriculum. In the schools themselves there is a growing opportunity for the lay teacher and growing concern for her well-being, personal, financial and professional.

The Catholic laity, in possession of the facts, and with the education of their children at stake, will be, in the years ahead, increasingly disposed to assist Catholic education in a powerful and constructive way.

### Percentages

The percentage of all school-age children in Catholic schools in Buffalo is 37 per cent, in Chicago 33 per cent, in Boston is 32 per cent, in Cleveland is 29 per cent, and in St. Louis is 26 per cent.



For students an added dimension.

CATHOLIC EDUCATION

# The students...

THE DEMAND for Catholic education today is greater, more urgent, and more searching than in any other period of American history.

That demand is for the singular attributes of a Christian education, for the multi-faceted benefits of a liberal education, and for the civic advantages of a democratic education. In terms of the hard realities of a limited supply of classrooms, of teachers, and of supporting facilities, the demand is overwhelming.

Even though almost thirteen per cent of all American students are enrolled in Catholic educational institutions and more than ten per cent of all U.S. education is under Catholic auspices, fully half of the Catholic school-age population of approximately 11,000,000 is now enrolled in public or independent educational institutions.

The basic question confronting the Catholic student and the Catholic parent, then, is the one of simple accessibility to Catholic education. Seen from the other side of the problem, the basic question confronting Catholic education is the one of simple accessibility to the Catholic student and the Catholic parent.

The solution, however, will be far from simple. It goes far beyond the mere arithmetic of dollars, schools, and logistics. It enters deeply into the question of the expectations and needs of Catholic students and the creative capacity of Catholic education to meet them in a way that will justify an expenditure of billions of dollars annually on an educational system that depends on excellence for survival.

That survival is clearly in the interest of the human person and the national purpose.

WHAT, THEN, are the expectations of Catholic students and Catholic parents? Given the added dimension of the religious commitment to grow in Christ, which governs their lives, the educational hopes of America's Catholics are indistinguishable from those of any free people.

The Catholic conceives of education as a right and an obligation. Its institutional scope must be one which extends from the earliest school experience to the culmination of formal education for those who are qualified in the most advanced areas of scholarship.

The formal part of education must not be an end in itself, but an enabling resource for the life-time development of the intellect,

the person, and the citizen, an indivisible trinity that must not be denied for reasons of race, economic status, social posture, or personal impairment.

Through the development of the intellect, the Catholic student seeks those essential qualities of the mind that promote learning, understanding, and judgment.

These include the ability to read, write, and speak the mother tongue; the exercise of analytical powers in solving problems; the awareness of oneself as a unique being; the awareness of that being in society and the universe; the perfection of one's skills and talents; the understanding of the American heritage; the appreciation of other cultures and civilizations; the insight into science and nature; the delight in the time development of the intellect, (Continued on page 14)

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CATHOLIC EDUCATION

# The teachers...

**I**N CATHOLIC education, as in all sound education, the teacher is the difference between mediocrity and excellence. The effectiveness of Catholic education will be determined ultimately by the quality of teaching at all levels of the educational program, from grade school through post-doctoral study, and in all branches of a

curriculum which is already wide, and becoming wider still. Consonant with the ever-expanding curriculum are the demands of specialization, of new courses of study, of activities such as guidance which support the academic effort. Together with the programs which undertake community-oriented respon-

sibilities for such needs as those of the culturally disadvantaged, the mentally retarded, the emotionally disturbed, and the exceptionally gifted. These needs are being met by a growing capability incorporating the behavioral sciences.

**ONCE AGAIN**, as in the search for adequate facilities in all schools, the pursuit of excellence through teaching is subject to the cruel statistical pressure of supply and demand.

Catholic education, the largest private educational system in the world today, faces a shortage of teachers which is nowhere fully alleviated and which in some places is drastic.

The 201,450 Catholic school teachers, representing about ten per cent of the total active teaching profession in the United States today, are not sufficient in number to meet all the needs of almost seven million Catholic students already enrolled, not to speak of the seven million or so that are still in need.

One reason for the teacher shortage is the lack of money, but this problem is offset by at least four factors now coming into play in the uphill battle to secure teachers.

One of these factors exists in the historic teaching resources of Catholic education—the religious communities—where there has always been an uncommon dedication to teaching and where before long there will be a fresh legion of teaching personnel and a degree of professional competence not available in the past.

The same population explosion that has filled America's schools to overflowing is having the effect of producing more nuns and more brothers for religious communities, and more priests for the Catholic seminaries. At the same time, both the religious now in the schools and those in training for teaching positions are getting a much greater exposure to the methods of their profession.

Better prepared teachers will bring a greater mastery of the curriculum and a capacity to cope with the whole range of school needs.

**THE SECOND** of these factors for improved teaching comes in the person of the lay teachers who in 1950 constituted only 17 per cent of the teaching force, who in 1961 represent 40 per cent



An historic teaching resource—the religious communities, bolstered by a growing army from the ranks of the laity.

of the Catholic teaching population, and who will continue to join the religious everywhere in Catholic education.

From the liberal arts colleges, from the great university training centers, and from special diocesan teacher training facilities, the young and enthusiastic lay faculties are joining the religious in an expanding education team that was never before possible to Catholic education in the way that it is today.

Not only do they come with a broad education background and a specialized professional training, but also with new ideas, new energies, and new approaches to educational needs. They come, too, with the warm welcome of the religious.

The third of these factors is implicit, if not already explicit, in the heroic efforts now being made to redefine, reorganize, and reconstitute Catholic education at the diocesan level. Professional school administration, operating under new mandates, is now making central and well-planned that which once was divided, uncoordinated, and overlapping.

The parish schools and the private schools, once the principal forms of Catholic education, still exist, but now are joined by new central schools which draw both their students and their finances from a broader area than the single parish.

Even where the parish centered or community-operated Catholic

schools dominate, the effect of centralized educational administration is to do for all what none could do wholly effectively for himself, especially in developing curriculum and enlisting lay teachers.

**THE FOURTH** factor develops in the recent and rapidly accelerating participation of the Catholic laity in educational decisions once necessarily reserved to the clergy and the religious in a period when Catholic education was under attack.

Now, Catholic parents, aware of the demands of modern society for the soundly educated person,

are asking not only for a voice in Catholic educational policy, but also for an active role in helping to produce improved conditions in Catholic schools.

This new posture of the Catholic laity comes simultaneously with the realization on the part of Catholic educators that their own school and college alumni—representing every field of human endeavor—constitute an educational resource of great value.

How to put this new force to work will be perhaps the most important venture of Catholic education in the years ahead.

## Major changes seen in Catholic schools

**ST. PAUL, Minn.**—The squeeze in the classrooms in the years immediately ahead is going to produce experimentation and a shift in emphasis in Catholic schools, according to sociologist Father Andrew Greeley.

He sees these trends:

● More, rather than fewer, Catholic colleges, simply because of the tremendous increase in college enrollments.

● A great expansion in Newman Club work on secular campuses.

● Some kind of Federal aid for Catholic schools, because public opinion has shifted and wants the best possible schools for young Americans no matter where they are enrolled.

● Concentration on elementary training in some areas of high school training in others,

depending on parents' wishes, because "they are footing the bill."

● Larger outlays for lay teachers, to meet the competition, which has now gone as high as \$10,000 for a starting teacher with a Ph.D. at the University of California.

Father Greeley, interviewed at St. Thomas College here, is the president-elect of the American Catholic Sociological Society. He is director of the National Opinion Research Center at the University of Chicago.

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## Diocese starts overhaul of high school courses

**CLEVELAND, Ohio**—The Diocese of Cleveland has started a major overhaul of most courses taught in the 37 diocesan high schools.

Forty teachers have been working with several supervisors for four weeks in five subject areas: English, social studies, art, music and home economics.

So far, one new required course has been developed for introduction this year in either the freshman or sophomore year, and at least two others are contemplated.

Msgr. William N. Novicky, assistant school superintendent in charge of high schools, explained

the overhaul—first of its depth here—by pointing to the rapid "explosion of new knowledge."

"More new things have been discovered since 1900 than in almost the entire period of time before then," he said.

The new course, to be required in all high schools, is called "Culture for Young Americans" and is an art and music survey course. Included are fundamentals and appreciation, with emphasis on helping students appreciate their own heritage by giving them the "principles to judge what is good and lasting after their interest in fads passes."

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# Franciscan body urges trade with Red nations

LOUISVILLE, Ky.—More extensive trade with communist China, Russia and Cuba was advocated by one priest here while another recommended a 25 to 30-hour work week as a partial solution for the automation problem.

Father Owen J. Pollard, O.F.M. Conv., professor at Our Lady of Carey Seminary-College, Carey, Ohio, discussing international cooperation, said Americans have much to gain "by learning of the solid family traditions of the Chinese people, by inquiring into the artistic and scientific advances of the Russians, by asking the Cubans to help us understand the Latin American mentality."

**"WORLD FEAR** is based on a lack of trust between nations."

**Permission given**  
BURLINGTON, Vt. — Bishop Robert F. Joyce of Burlington has given Vermont Catholics permission to join in prayers with Protestants and Jews "at any time outside of their actual liturgical services." J. Gerald Case, information secretary for the diocesan ecumenical commission, said of Vermont perhaps to share in some devotional group meeting, there is no objection save it cannot be sharing in the actual church service of the non-Catholic."

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## Students FARMER'S VIEW Small stores

(Continued from page 12)  
The grocery trade speaks, a little bit disdainfully, of the "Mom & Pop" stores. They're a disappearing breed, overshadowed, overpowered and undercut by the loss-leader giants, the trading-stamp kings, by the replacement with chrome and freezer of personal service and personal friendliness.

In rural towns there are a few of them left. They keep going by their customers' loyalty and the fact that they can depend on the children to help out. Next to working beside Mom and Dad on the family farm, probably the Mom & Pop store was the most healthful place children could learn the art of living while they learned the business of making a living.

I know a family, the father of which had worked for 20 years for a big company in a small city. All at once they packed up and moved 20 miles away to a small town where he went into business for himself. For a year-around business he started a recreation hall. Then for a summer business he built a snack stand on the edge of town, right on the main tourist artery between the city and the lake.

Here he and Mom and their 11-year-old son and 7-year-old daughter slake travelers' thirsts with malts and their hunger with respect and obey its lawful authority.

This tenet of Catholic education is carried into the schooling of the Catholic student wherever he may be and at whatever level he may be in his education.

It is done so on the simple premise that democratic government rests on the consent of the governed, that such consent must be free, and that the social order will be free only to the extent that it is enlightened by the blessings of education.

Thus, the Catholic student and the Catholic parent have the expectation that Catholic education will teach that human happiness is the result of the practice of virtue, that no man can live apart from his environment, that freedom and dignity for one is not possible without freedom and dignity for all, and that the best effect of education is the perfection and development of the whole man who, with spiritual, intellectual and physical powers harmoniously joined, will meet life well.

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## VARIETY IN BOOKS

# Spiritual stimulation

"Suffering In Other Words," by Dom Hubert van Zeller, Templegate, Springfield, Ill. 96 pp. \$2.75.

"The Psalms In Other Words," by Dom Hubert van Zeller, Templegate, Springfield, Ill. 94 pp. \$2.75.

Each of these is subtitled "A Presentation for Beginners"—and this emphasizes their simplicity of approach, and the quality of Dom Hubert's appeal needs no emphasis.

In the slender volume on the Psalms, he points out quite clearly that his sole purpose is to turn the reader's attention to the earliest of the prayer-books of the faithful and to inspire him with the desire to make the psalmist's prayer his own.

In that on suffering, his point is that "it would not be far out to say that love is the principle to Christian suffering." He emphasizes this, in various aspects, all inspiring, all provocative of thought—and all worth reading and re-reading.

The difficulty in reviewing Dom Hubert is that he is too quotable, as for instance: "The acceptance of suffering, in the terms defined by Christ, is the main thing. Absence from defeat in suffering is not the main thing. A spirituality which taught the necessity of perfect dispositions in prayer would be doomed. Spirituality has to take us as we are."

And so the reader must take Dom Hubert as he is—and he is enlightened, and encouraged, and spiritually stimulated by his writings.

(Reviewed by Floyd Anderson, Director, N.C.W.C. News Service, Washington, D.C.)

"Beyond the Melling Pot," by Nathan Glazer and Daniel P. Moynihan, M.I.T. and Harvard Presses, Cambridge,

Mass. 315 pp. \$7.50 cloth, \$1.95 paper.

Last August 23—the day of the March on Washington—as I rode down to the office on the bus from the lily-white residential section west of Rock Creek Park, an Irish Catholic friend of mine asked if I were on my way to the Washington Monument grounds. In my reply—brief and somewhat guarded, I suppose—he must have read some reluctance for he smiled and said:

"Twenty-five or fifty years ago, you know, it might have been you or me who would have been marching!"

This incident is but a minute symbol of the continually changing relationship within groups and between groups which is the substance of the engrossing volume, "Beyond the Melling Pot." The authors have described in fascinating detail the views of the Negroes, Puerto Ricans, Jews, Italians and Irish in New York City—their views of themselves and of each other.

So multitudinous is that field, however, that they have at best been able only to give a suggestion. (Continued on page 15)

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Sister in Mexico wears wig

MEXICO CITY—Sister Mary Concepcion, O.P., has been working around the streets of Mexico City in the height of fashion, wearing a high-style wig.

The reason is that Mexico's anti-clerical laws forbid the wearing of clerical garb in public. Sister Concepcion, transferred here on short notice from the School of the Madeleine in Berkeley, Calif., had cut her hair short for summer comfort under her veil, and it was not long enough to be styled.

Sister Concepcion has been named regional superior of the Dominican Sisters of the Congregation of the Queen of the Holy Rosary and will make her headquarters at the Instituto Lacordaire in Mexico City.

Anglicans join in pilgrimage

LONDON — Thirty Anglicans joined 800 Catholics from London in the annual pilgrimage to Walsingham, Our Lady's ancient shrine on the English east coast.

Other Anglicans and Catholics joined from various parts of the country for the procession which was the status of Our Lady of Walsingham to the ruins of the ancient pre-Reformation abbey where prayers were said for Christian unity.

The Anglicans then left to hold a special service of their own and receive communion.



TO ENTER NOVITIATE — Miss Marjorie Dever, daughter of Mr. and Mrs. John J. Dever, of St. Patrick's parish, Indianapolis, will enter the Novitiate at Our Lady of Grace Benedictine Convent, Beech Grove, on September 7.

Beach Grove, Ind. — The first meeting of the fall session for the St. Francis Hospital Guild will be held this coming Monday, Sept. 1, at 12 noon in the Hospital Auditorium. Mrs. Joseph Madden and Mrs. John Pfarr are the co-chairmen for this meeting.

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Calendar

- FRIDAY, AUG. 28 St. Rita's Social begins at 6:30 p.m. in the parish hall, 10th and Arsenal. SATURDAY, AUG. 29 St. Bridget's Social starts at 6:30 p.m. in the school hall, 815 N. West St. The Saturday Social at Holy Cross parish hall, 125 N. Oriental St. WEDNESDAY, SEPT. 2 The Card Party in St. Philip parish hall, 550 N. Rural St., begins at 8 p.m. FRIDAY, SEPT. 4

Indianapolis YCA Books

(Continued from page 14) tion of the diversity of these streams of American life. They do get at the heart of the matter, though, and their writing is as easily followed as is possible in the nature of the material. One admires their work and one hopes that similarly appealing studies will be developed over the years of other groups not yet come to the attention of such capable authors: the Mexican railway labor "gangs," for example, and the migrant fruit and vegetable pickers, MEXICAN, Negro and West Indian. The book is one of a series of publications of the Joint Center for Urban Studies of the Massachusetts Institute of Technology and Harvard University. The other books and monographs in this series are also recommended. (Reviewed by John E. Ryan of the staff of the N.C.W.C. News Service, Washington, D.C.)

Cursillos seeking episcopal advisor

EAST LANSING, Mich. — The American Catholic bishops will be asked to appoint an episcopal moderator or advisor for the cursillo movement in the U.S. A resolution asking Auxiliary Bishop Joseph M. Green of Lansing, Mich., to present the request to the American bishops at their meeting in Rome this fall was adopted unanimously (reg. 21) during the sixth national Cursillo Conference at Michigan State University.

The resolution was seen as a compromise among those who wished to establish a national secretariat for the movement and those who opposed a secretariat at this time. The secretariat was voted down at last year's convention. The delegates voted to have next year's cursillo convention at Kansas City, Mo.

Open house set for Linda Hart

INDIANAPOLIS — An open house honoring Miss Linda Hart, daughter of Mr. and Mrs. Carl Hart, 5815 Crittenden, will be held at Clatsop High School cafeteria, 409 E. 39th, from 3-5 p.m. Miss Hart, who is entering the convent of the Sisters of St. Francis, Oldenburg, in September, is a graduate of St. Mary Academy, Indianapolis. She is a member of Christ the King parish.

Society to sponsor show at Avondale

The Halian-American Society will sponsor the opening night of "The Show" featuring Hains Concert at Avondale, Tuesday, Sept. 1. Curtain is at 8:30 p.m. Tickets for the production can be had by calling LI 7-4164, ST 4-4832, or ST 6-2629.

Couple to observe 25th anniversary

INDIANAPOLIS — Mr. and Mrs. Albert Huck, of St. Rose's parish, will observe their 25th wedding anniversary on Saturday, Sept. 5. Relatives and friends are invited to attend an open house at their home, 121 E. Sumner Ave., from 2 to 5 p.m. on that date.

Lay teachers

In 1950 the number of lay teachers in Catholic schools was 20,075; that number has risen to 80,550, about 40 per cent of the total teaching complement.

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'BITTERLY RESENTED'

Byzantine rite faces difficulties in Greece

ATHENS — Church-state relations in Greece are good, the constitution guarantees religious freedom, and there is little conflict between Latin-rite Catholics and the state Orthodox Church.

to subvert the country's overwhelming Orthodox majority. BECAUSE THE Byzantine-rite liturgy is almost exactly the same as the Orthodox and because its priests wear the same garb and follow the same practices as their own, the Orthodox look on the rite as a kind of fraud.

The major problem facing the Latin-rite community is the sharp decline in its numbers. In 1920 there were 200,000 Latin-rite members in Greece, and of them 100,000 were on the Aegean islands.

Mixed marriages nearly always lead to Catholic losses in Greece with its predominantly Orthodox culture and rear them as Catholics. If the husband is Catholic, children are usually baptized in the Faith. But often this is not done to avoid offending an Orthodox mother. It is the mother who has the greatest influence over the children's religious upbringing.

THE PRACTICE of family limitation among the people of the Aegean islands, the major source of the Catholic population, has resulted in a drop in the average number of children per family from about seven in 1939 to three or four at the present time.

Prior to World War II, the islands—while still contain a few completely Catholic villages—had three times as many Catholics as they do now. Living conditions there, however, were so poor that there has been a continuous flow of their population to Athens. So many Catholics have come to the capital that there may be virtually none left in the islands within a few years.

The Byzantine rite community was founded at the order of the Holy See in 1912 with headquarters in Istanbul, which were transferred to Greece in 1922 at the time of the Greek exodus from Turkey.

Most Orthodox Greeks, supported by their priests, refuse to believe that the Byzantine rite is genuine. This point of view was forcefully expressed in 1927 when Orthodox Archbishop Chrysostomos of Athens said:



TO MAKE PROFESSION—Frater Daniel R. Davidson, O.C.S.O., Superior of the Holy Cross (Crosier Fathers) on August 28 in Hastings, Neb. He will study philosophy and theology in Ft. Wayne.

to believe that the Byzantine rite is genuine. This point of view was forcefully expressed in 1927 when Orthodox Archbishop Chrysostomos of Athens said:

"We feel that the Greek (Byzantine) rite of Catholicism... is simply a pretext, a fraudulent device for proselytizing simple Orthodox folk. Unhappily the term often used in the past to refer to the Byzantine rite, and its history bears witness to this, has caused great scandal wherever it has appeared."

That this is still the Orthodox opinion is shown by the speech last April by Father Pirozinski at the first Orthodox-Catholic interfaith meeting here to promote Christian unity.

REGARDED with hostility by the Orthodox, the Byzantine rite, although to a far lesser extent, is also looked on unfavorably by many Latin-rite Catholics. The latter, who for the last four centuries have represented the Church in Greece, see the 32-year-old Byzantine rite as an upstart and a rival. They also look on their use of Latin as a symbol of their allegiance to the Holy See, a symbol the Byzantine rite lacks.

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Archbishop's Schedule

- August 28—Oldenburg, Dedication of new novitiate.
August 31—North Indianapolis Deanery Conference, 3 p.m.
September 1—Lawrenceburg Deanery Conference (at Glenmary Novitiate), 10 a.m.; North Verona Deanery Conference, 3 p.m.
September 2—Richmond Deanery Conference, 10 a.m.; South Indianapolis Deanery Conference, 3 p.m.
September 3—Terre Haute Deanery Conference, 10 a.m.
September 4—New Albany Deanery Conference, 10 a.m.; Bedford Deanery Conference (at Seymour), 3 p.m.
September 5—Tell City Deanery Conference, 1 p.m.
September 6—St. Meinrad Seminary, Ordinations.
September 12—Departure for Second Vatican Council.

Apathy to lay participation charged

NOTRE DAME, Ind.—The inauguration of active lay participation in the Mass, called for in the Vatican Council's liturgical reforms, "is being ignored or postponed, in a large measure, a priest charged here.

Father Francis Stryanycy of St. Pius X church, Aurora, Colo., long active in the liturgical movement, said that hesitancy in implementing this reform is a "charismatic symptom of the failure of American parishes to accept what is obviously the mind of the Church."

Writing in the August 22 issue of Ave Maria, national Catholic weekly published by the Holy Cross Fathers, the priest attributed this non-acceptance to "an open hostility and ridicule" on the part of some pastors and to apathy by the laity.

HE URGED an immediate program to help the laity understand the meaning and importance of the Mass which would lead to the celebration of the liturgy as a community of Christians.

"By realizing what it means to be intimately associated with one another" in the Mass, he said, "we are intimately associated with Christ, and we have the beginning of a truly operative Christian community."

church, and altars facing the congregation. STRESSING the importance of the Mass, he said that the "homily (sermon) is to be esteemed as part of the liturgy itself." He observed that "for many people the only opportunity they have for adult instruction is in the five to ten minutes of 'sermon time' in the Sunday Mass. If it is true that this time has been ignored, misused and wasted in so many instances..."

Donate vans to aid refugee children

HONG KONG—Three new multi-purpose vans and trucks to operate them for a year have been presented to the Caritas and Maryknoll missions in Hong Kong and the Caritas mission in Macao to help the children they serve.

The three caravans were marked "gift of the people of the United States through Catholic Relief Services—N.C.W.C." Each cost \$3,137. They will be used primarily to deliver hot nourishing meals to poor refugee children. Easily removable seats make it possible also to transport handicapped children to school.

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ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS. FISH FRY - Friday, Aug. 28th. Christ The King Church - 1827 Kessler Blvd. Y.C.A. - RUMMAGE SALE. ST. RITA CHURCH. The CATHOLIC THEATRE GUILD will present the following four productions in its 1964-1965 Season.

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Catholic negligence cited in race riots

CHICAGO—Catholic interracial leaders believe that a smoldering Negro resentment against whites has been the cause of two violent outbreaks in Chicago's once-peaceful Dixmore suburb. They add that Catholics have done little to prevent it.

However, local pastors have denied any previous racial tensions in the neighborhood which was the scene of two wild nights of rioting and tear gas. Civil rights leaders bitterly criticized what they called a lack of police coordination and unnecessary harsh police measures during the outbreak.

MSGR. DANIEL M. Cantwell, chaplain of the Catholic Interracial Council for the Chicago archdiocese, said Negroes "obviously have grievances" and that "it has been difficult to get white Catholic religious involvement" in Dixmore's racial problems. He said white Catholics have shown a reluctance to participate in programs to ease racial tensions. The predominantly Negro Dixmore neighborhood is served by Catholic churches in neighboring communities. Father James E. Slevin, pastor of Ascension

Plan expansion of shared-time. PITTSBURGH—The two-year-old program of shared-time education in the Pittsburgh diocese will be expanded this year to include two more high schools, making a total of four. Students from Bishop Boyle High in Homestead and from St. Elizabeth High in Pleasant Hill will spend half of each school day attending classes in the Steel Valley Technical School, a public school. The number of students to be involved was not available before school opened.

church in nearby Harvey, Ill., declared there was "nothing local" in the causes for the rioting. A resident of the area for 18 years, Father Slevin said Dixmore and Harvey have been models of integration and racial cooperation.

Father Slevin said an interracial group was formed there several years ago, but that he was advised against active participation because the group contained "undesirable elements" that might be offensive to his Negro parishioners.

Father Slevin said Negroes make up about 15% of his parish and are active in parish activities. "We are very proud of the relationship we have with the Negro people here in Harvey," he said.

FATHER STANLEY A. Dopak, whose St. Stanislaus parish in Posen, Ill., also serves part of Dixmore, blamed outside influences for the disturbances. "Our people are ashamed of the whole thing, and they are not the kind of people who would participate in the riot."

The fighting broke out (Aug. 16) after a Negro woman was accused by a white shopkeeper of trying to steal a bottle of liquor. Police from outside communities were quickly called in when a group of angry Negroes, mostly youths, assembled on the streets. Similar disturbances broke out late the following night when police appeared with dogs and tear gas. One of those hit by stones in the ensuing demonstration was Robert Robert Marx, a leader of the Chicago Conference on Religion and Race. Catholic, Protestant and Jewish clergy members met in Dixmore later under the director of Eugene Callahan, executive director of the Religion and Race conference. Msgr. Robert J. Hagar, vice chancellor of the Chicago archdiocese, informed Catholic pastors that Cardinal Albert Meyer of Chicago was "very concerned" over the rioting.

CRS Bolivia aid tops \$10 million. LA PAZ, Bolivia—Catholic Relief Services contributed more than \$10 million to Bolivia in the past nine years and its aid has reached into every part of the country. CRS started work in Bolivia in 1955.

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