

LAYMEN AND THE COUNCIL

WHERE ARE WE?

By DANIEL CALLAHAN

WELL, where are we? That is the first question which occurs to me in looking back on the essays in this series. For my own part, I am depressed when I read some of the things I said. John Cogley, for instance, was quite correct in criticizing me for my comments on the Church's documentation of its crisis.

The Church is learning to accept its crisis, and that is all for the good. Then, too, Donald Thorman made a good point when he said that at least some criticisms (e.g.,

Editor's Note—This is one of a series of 20 articles on the role of the layman in the Church and its relationship to the ecclesiological Council. The authors are four of America's leading lay spokesmen: Donald Thorman, Daniel Callahan, Martin Wolf, and John Cogley.

those of Mary Perkins Ryan) still manage to draw down upon the critic fire and brimstone. On the other hand, I am more convinced than ever of other points.

I still want the priest in the world, wholly, totally and unreservedly; not in the medieval way, but rather in a twentieth-century way not just preaching to the world, or rendering prophetic judgment, or instructing the world (though he should do these things), but also living in it as a full citizen. I wish now could have put it better (and perhaps have swayed John Cogley from his desire to keep a sharp distinction between the priest and the layman; or better, have persuaded him to locate the distinction somewhere else).

BUT WHAT MOST depresses me is that I have not yet done the one thing that some readers may have hoped for: I have not provided a detailed check list of the results I would hope for from the council. I wish I could do that even now, but I have discovered that I am less and less interested in the specific proposals before the council. Yes, we need a good statement on the relationship of the Christians and Jews; on the Catholic-Protestant dialogue; on religious liberty; on the Church and the world; on seminaries; on the laity; and on just about everything else that can be conceived. There are a thousand doctrinal points which need clarification. There are a thousand outdated practices which need to be changed. There are a thousand practical reforms which are needed.

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ed now. Anyone who reads the Catholic press with any regularity should have some idea by now what they are.

My problem with most of these proposals, however, is that they spring from a pre-conceived conception of the Church, and its needs. That by no means invalidates them, but it does cast them in a different light.

It seems clear to me, for instance, that the council itself has done, not by the boldness of the proposed decrees (some of which, I gather, are not held at all), or by the prospect of some reforms, but rather by showing the Catholic the supreme value of an open, argumentative, wrestling Church.

When the council first began, I suspect that most of us hoped for some crisp, clear results, the kind that would take care of the Church's pressing contemporary problems: a nice, definitive set of decrees which would set things straight for the next century or so. So, too, I suppose that most of us felt that, once the Council had spoken on the matters that divide us, debate would be closed off with at least a temporary finality.

It has just not worked out that way. The Communications Decree, for example, was merely criticized, the moment it appeared. Far from being taken as the final word, it was warmly assailed as an inadequate, not potentially dangerous document. It would have been almost impossible two or three years ago to imagine so many Catholics, high and low, attacking anything as solemn as a conciliar decree. But that is just what has happened.

The moral I would draw from this is that a significant number of Catholics have come to look upon the Church and its legislation in a different way than they did even in the recent past. For what the council has shown the Church is that there is really nothing that is ever wholly closed and wholly final. There is nothing that is not subject to further debate. There is practically nothing that can be taken for granted.

BY THIS I DO NOT mean, of course, that there can be any doubt about the foundation of our faith and of the Church. Instead, I am thinking about the way the Church understands and appropriates the truth; and about the way the individual understands and appropriates it. For centuries it was assumed that once a pope or a council had spoken, nothing remained to be done other than to give blind assent and show perfect docility. To be sure, it was always left open to the professional theologian to develop and interpret the defined doctrine. But that was a very specialized business, not open to the meddling of the laity and ordinary cleric.

The main shortcoming with this conception of doctrine was that it took little account of the possibility of new and radically different historical situations. Nor did it care much for whether the doctrine was a meaningful one for the Church as a community. The net result was the presence in the Church of an esoteric body of doctrine insensitive to the demands of history and society and insensitive as well to the spiritual needs of the people. Worse still, this body of doctrine was the recipient of the most extravagant praise by popes and bishops. The

Church is adept at patting itself on the back, and an extraordinary amount of this self-praise has been devoted to the glories of Catholic theology.

Well, Catholic theology is glorious, in its own way. But its real glory rests, not in its own glory, but in its finite, limited attempts to make sense of Christian truth.

Every theologian will admit this finiteness—in theory. But in practice the Church has honored its formulations, enshrined them in gardens of high-flown rhetoric

and stamped out those who would dare to call them into question.

The spirit now animating the Council will have none of this. If I read this new spirit rightly, the decree of a council is now seen to be nothing more than a point of departure, a provisional and promising pointer, subject always to examination and revision. In particular, there is nothing about a decree which should lead Catholics to treat those who worked it out as special heroes or saints. They are men who are just doing their job, neither more nor less.

I SHOULD, at this point, add

EUROPEAN SKETCHBOOK DAMASCUS

By REV. CHARLES FRAZEE

Not too many cities can trace their origins back far enough to be mentioned in the book of Genesis. Damascus can do this. It is surely one of the oldest settlements of the world.

People built towns in the Middle East wherever there was sufficient water and commerce for them to do so. This explains the site of Damascus. In an arid world, it was nourished by a river on the border. The desert it was the starting-off place of a caravan trade which extended as far east as China.

In Old Testament times, Damascus was the city of the Arameans, the traditional enemies of the Israelite peoples. The frontier between the two states was constantly being contested, and it is interesting to note that 3,000 years later, Syrian and Israeli armies still confront one another in the same place.

Like most of the towns in this area, it went through a Hellenistic and a Roman phase, each of which imprinted its mark. In 635 A.D. it fell into the hands of Moslem Arabs; today it is the capital of the Syrian Arab Republic.

The majority of the inhabitants are not ethnically Arab, but they identify themselves as such. They speak Arabic on a few villages outside Damascus can people be found still speaking Syriac. The Eastern Church, which has retained the ancient language in its liturgies. Damascus' most famous monument is the Mosque of the Omayyads. In fact, the building has its origins in the late fourth century when the Emperor Theodosius constructed a church here. The building was transformed into a mosque after the Arab conquest. It is a large and spacious edifice. Recently some of the Christian mosaics in the church and courtyard have been renovated adding to the beauty of the building.

of Ananias, the disciple who baptized Paul. The "house" is actually the crypt of an ancient church which was dedicated to Ananias. It is cared for today by Roman Catholics.

The Street called Straight is still filled with activities that have not changed much since Paul's day. Blacksmiths, barbers, merchants of cloth and hardware still work in the street. The little disappointed that the technique of tentmaking, the trade which he practiced, is no longer practiced here.

A further point of interest is the chapel constructed where tradition identifies the place of Paul's being lowered through a window in the city walls.

A RATHER NEW building has been constructed here and an effort made at preserving "the window." While it is true that the lower courses of the wall are certainly Roman, the upper balconies are Arab. Unfortunately "the window" is too high up to have come from the Roman period. One must be content with knowing that the spot must have been somewhere in the vicinity.

At Damascus the merchants and shopkeepers can do so have built their shops in great covered market places. These "souks," as they are called, appear in many places since corrugated steel covers both shops and streets allowing the sun's rays to penetrate through only very cracks. Thus the temperature is kept relatively cool despite the fierce heat which will be scorching the city outside.

One of the most pleasant sounds in the town is that of the sistrum of the Syrian dancers. The dancers are girls of liquid who carry their bodies in their backs, but plays a little melody with the bronze cups used to dispense it. It sounds somewhat like castanets, but has a richer tone. The purpose, of course, is to attract customers from the crowd.

AT THE MOMENT, the political situation makes Damascus the arena of some very tense. The leaders of the country are members of the Baath Party, who took Syria out of the short-lived United Arab Republic which was formed with Egypt. Since General Nasser intended to have only a nominal role in the Baath party, Syria broke with him. They are definitely a minority, made up of generals and politicians and as a result must be ruthless in suppressing the desires of the vast majority of the population who still believe in the old Egypt. The Baath party is a young party. Syria, hardly a week goes by without the government announcing the arrest of some Syrian or lesser army officials for crimes against the state. Most people feel that the Baath will eventually fall and pro-Nasser groups will return to power. The situation is complicated by the problem of Iraq. Syria seems to feel that this is all important and presumably is most willing to go to war to drive the Iraqis out. This preoccupation means that millions of dollars go to the army that is improving the used better in the country. The standard of living inside the country.

Let me characterize this new spirit up by pointing to one very real source of tension. I think it is safely stated that the majority of the bishops have gone on record as favoring renewal.

Many have taken some tentative practical steps toward implementing that renewal. Thus when the council complained about the bishops are often shocked. They cannot understand why the changes they have supported should be ignored as much as ever by those given to nipping at their heels. Some may even have noted that the criticisms have become sharper, as if the more that is done the unhappier everyone becomes.

I THINK the reason for this state of affairs is multifaceted. First, the drive for renewal in some directions has unleashed a drive for a very broad total renewal. Thus why cannot many of the things that have been questioned, then why cannot many other things be questioned? If some changes can be made now, why not others? The kinds of questions the very existence of the Council has raised, therefore, go beyond what the Council, and the individual bishops, seem to have in mind. Naturally, many conservatives have feared that the implications, and have feared proposals and criticisms now circulating in the Church. But the questions are now posed and they will not go away.

Second, many of the bishops (perhaps most) are simply not used to the pace of the new spirit would like to see necessary. Comparatively speaking, it is probably true that the bishops are moving much more rapidly now than ever in the past. But they are being outdistanced very rapidly by those who are so generous in their service. There is the rub: they do "generously serve" their spiritual charges, but these same charges want a different kind of service

at a different kind of pace. Since it is unlikely that those who now see some radically new possibilities in the Church are willing to modify their vision (for it is a vision, it becomes more and more essential that the bishops be more bold, much quicker in their responses, much more willing to crash through red tape and the slow processes of past generations.

Third, I am becoming increasingly convinced that any attempt to effect new reforms by hanging on to old procedures and symbols is doomed to failure. It is, for instance, common for bishops, pastors and many theologians to always preface every forward movement in the Church by paying homage to the work of their forefathers. George Bernard Shaw once remarked that it was characteristic of the British government to present any changes as if nothing at all was being changed. This, he said, was done so that the government would not offend its critics. Something of the same kind often happens in the Church. The past is treated as if it were gold panned at any sacrifice of the urgency of present needs is rendered almost inconsequential.

To be very specific, I don't see how the bishops will ever communicate their own sense of urgency about renewal until they drop, or alter significantly, their current garb, forms of address, and other relics of a wholly different age. Somehow, in their very person, they must mobilize openness and a full dedication to the contemporary needs of mankind. This simply cannot be done correctly in medieval costume. Yet somehow whenever this is suggested (and many have done so recently) many bishops seem to take offense. I cannot, for the life of me, understand why—unless they feel that the aura of their authority rests on the present renewal. But surely, in their current garb, forms of address, and other relics of a wholly different age, they are not what they were.

MY POINT HERE is not just to urge a change in these symbols but also to explain why the bishops will almost inevitably appear less than fully committed to renewal if they resent or fear such suggestions. How can they believe they are fully committed to the contemporary Church and world if they balk over such small things as what they wear? If they won't give up (or even consider giving up) the small things, how can they be expected to entertain seriously the important things? Perhaps they can, and perhaps the new spirit places much emphasis on the symbols. But that is the spirit, and it is almost an instinctive spirit, one which rises out of an age which looks to the past to entertain seriously the important things? Perhaps they can, and perhaps the new spirit places much emphasis on the symbols. But that is the spirit, and it is almost an instinctive spirit, one which rises out of an age which looks to the past to entertain seriously the important things? Perhaps they can, and perhaps the new spirit places much emphasis on the symbols. But that is the spirit, and it is almost an instinctive spirit, one which rises out of an age which looks to the past to entertain seriously the important things?

WASHINGTON — All men of good will, "regardless of religious affiliation" are urged here to "enter prayerfully into the spirit" of Vatican Council II.

Archbishop Patrick O'Boyle of Washington told those attending an anniversary Mass for Pope Paul VI (June 28) that "all of us can help in a thousand ways and on a scale of mutual respect to break down the tragic barriers of misunderstanding between religious groups, and can begin to sow the seeds of religious unity looking forward hopefully and prayerfully to that blessed day when, in God's good time, there will be but one fold and one shepherd."

The Mass, offered in St. Matthew's cathedral by Archbishop Giulio Vagnazzi, Aedic Delegate in the United States, marked the first anniversary of Pope Paul's coronation. It was attended by a number of the government and of the diplomatic corps.

ARCHBISHOP O'Boyle, in his sermon, praised the Pope for his achievements in changing the image of papal power by making it clear that the Church has no political ambitions and for giving direction to the Vatican Council.

He said Pope Paul, following the lead of Pope John XXIII, did one thing correct, and that was to eliminate completely, some of the more grotesque misconceptions which, unhappily, have developed over the centuries regarding the essential meaning of papal primacy. The papacy has been shown to be a "personification of love."

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THE CHURCH AND THE WORLD

Pope is host to aged—Poverty crash program—Change in Spain

The Vatican

Pope Paul VI celebrated the first anniversary of his coronation by dishing out soup for old folks who reside at the Little Sisters of the Poor home for the aged in Rome. While the old folks were eating their meal, the Pope walked through the four dining halls of the institute, which shelters 207 elderly men and women. He stopped to chat affably with a number of them.

The Pontiff personally consecrated five bishops, including Bishop Jan Willibrands of the Secretariat for Promoting Christian Unity in the presence of Catholic leaders in the well-wishers from other Churches, and members of the diplomatic corps in the Holy See. He reminded them that service is "the very purpose" of bishops, and that their glory is the reflected light of God.

A group of Japanese Buddhist leaders on a goodwill tour of the world received a warm welcome from Pope Paul. The Pope said in full accord with the goodwill mission's aim of fostering peace among peoples and religions. He quoted the deathbed prayer of Pope John "that all may be one."

Those close to Pope Paul are worried over the state of his health and are pressing him to go to his summer retreat at Castelgandolfo earlier than usual this year. Last summer the Pope did not leave Rome until August 5, but there are rumors that he may leave the trip early in July this year.

The Coordinating Commission of the Vatican council has met to examine the four conciliar councils which remain to be sent out to the council fathers in preparation for the coming third session. These are the second part of the work on the Church, and the schemes on Revelation, on the missions, and on the Church's presence in the modern world. This last schema has a section which deals with the problem of birth control.

At home

WASHINGTON—Labor Secretary W. Willard Wirtz has enlisted the services of three non-mainstream Catholic organizations and a number of Catholic colleges and universities in a crash program to train 2,000 counselor aides and youth advisors in conjunction with President Johnson's war on poverty. The Labor Department said it has been assured of the cooperation of the NCWC Youth Department, the National Council of Catholic Bishops, and the National Council of Catholic Women in the project.

PHILADELPHIA—The Philadelphia archdiocese's recently formed Commission on Human Relations has given its backing to a plan for transferring some 3,000 public school students by bus to schools outside their neighborhoods. The plan, approved by the Board of Education, is scheduled to go into effect in the fall and will involve third, fourth and fifth grade pupils. The commission called it "absolutely necessary" that all children in the city receive a good education.

Abroad

MADRID—A little over a month after his entry into this capital, the first archbishop of Madrid put into action a major plan for recognition and promotion of social and religious life. Archbishop Casimiro Morillejo Gonzalez announced that \$16 million will be needed to build churches, schools and rectories to provide Madrid with a parish for every 10,000 inhabitants. Primary needs include a new seminary, with a capacity for 2,500 to 3,000 students.

BARCELONA—Changes in Spanish life that would create God and condemn our fellow man to servitude are unjust," he declared, "so we cannot believe in God and condemn our fellow man to poverty and misery." "The two problems of racial equality and poverty are inseparable today in our society. They must both be solved," he said.

ALTIENS—The 12-member ruling Holy Synod of the Orthodox Church of Greece decided to take part in the third Pan-Orthodox conference summoned by Patriarch Athenagoras I of Constantinople mainly to consider official contacts with the Roman Catholic Church. The Church of Greece declined to take part in a similar meeting last year.

BERLIN—U.S. Atty. Gen. Robert F. Kennedy and his wife and three of their children were surrounded by a cheering throng of thousands when they went unannounced to Sunday Mass at Warsaw's Cathedral of St. John the Baptist (June 28). Despite the fact that neither the press nor radio of communist-ruled Poland had published word of their visit

to Poland, the crowds, hoping to see them, so crowded the streets that the Kennedys had difficulty making their way to the cathedral. Later the Attorney General met for an hour with Poland's Cardinal Stefan Wyszyński at the Marian shrine at Czestochowa, in the southern part of the country.

CARACAS—The Venezuelan congress approved an accord with the Holy See under which the Venezuelan government relinquishes the ancient claim of the right to choose bishops. The accord was signed by Venezuela and the Holy See last March 6, in the final days of the administration of President Romulo Betancourt. New President Raul Leoni asked parliament to ratify it also.

DURBAN—South Africa—The Catholic archbishop of Durban told a meeting of employers that South Africa's Negroes are "con-

demned to a lifetime of frustration" because of the low wages they receive. Archbishop Denis Hurley, O.M.I., laid much of the blame on this nation's policy of "separate development" which keeps Negro communities isolated from the whites. If South Africa's government truly wanted this to work, he said, it would have to establish huge industrial developments in Negro communities to provide sufficient jobs.

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Asks churches to join fight against poverty

WASHINGTON—Sargent Shriver, director of the Peace Corps and of the administration's war on poverty, urged here that Catholics, Protestants and Jews unite to fight poverty as they have united to fight prejudice.

"The Catholics, the Jews, and the Protestants have united in a war against segregation and racism in America," Shriver said. "This moral solidarity was vital to the passage of the Civil Rights Act."

In the same spirit, he said, Catholics, Protestants and Jews should "unite their moral and their material forces in a war on poverty."

Just as "we cannot believe in God and condemn our fellow man to servitude are unjust," he declared, "so we cannot believe in God and condemn our fellow man to poverty and misery."

"The two problems of racial equality and poverty are inseparable today in our society. They must both be solved," he said.

SHRIVER pointed out that poverty is particularly a problem for Negro families. He called descriptions of the poor man's divorce "a response to unemployment and poverty, and said that 39% of U.S. Negro children now live in families with one or both parents missing. "The Negro family in America is being destroyed by poverty," he declared.

He advocated such anti-poverty as day care centers for children to permit mothers to get job training and find work, adult education, work experience programs for the unemployed, improved educational opportunities for the children of the poor, and the proposed "Volunteers in Service to America" program patterned on the Peace Corps.

ERIE, Pa.—Father John M. Hickey, 51, comes back to Erie where he was superintendent of public schools for his first Solemn Mass in St. Ann's church on July 6.

Father Hickey was a veteran of 26 years in public school education before he undertook his studies for the priesthood. He was ordained in Rome last March by Cardinal Paul Marella. He will serve under Archbishop John Mark Gannon, bishop of Erie, as a priest of the Erie diocese.

During his years with the public education system, Father Hickey was field representative of the National Education Association and also for the New Jersey Education Association. He is an alumnus of Columbia University and the University of Pittsburgh.

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Father Hickey is a brother of Sister Ruth Hickey of the Grey Nuns, superior of St. Vincent's Hospital, Toledo, Ohio, and Robert J. Hickey of the U.S. Department of Commerce, Washington. Another brother, the late Sherman Hickey, Jr., was Mayor of Erie.

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TIMETABLE PENDING

England plans two-step change to vernacular

LONDON—The Catholic Bishops of England and Wales revealed a two-stage plan for the introduction of the vernacular in the Mass, the first phase consisting of the recitation of the Gloria and Creed and the Scriptural readings in English or Welsh. They also provided for use of the vernacular in the administration of all the sacraments except Holy Orders, and agreed to the immediate use of English for the Divine Office for those priests who are dispensed from the traditional requirement for Latin. The hierarchy is to decide on the timetable for use of the vernacular in the Mass at a meeting in July. The changes were made public following confirmation of the hierarchy's decisions by the new Vatican Liturgy Commission. They differ from the provisions of hierarchies of both the United States and Australia.

WHEN the second phase of the transition goes into effect—after publishers have had time to produce complete uniform texts—the whole of the Liturgy of the Word (from the prayers at the foot of the altar through the Creed) will be in English in Wales, where usage demands it. In the Liturgy of the Eucharist, only the Offertory prayer and the Orate fratres, with its response, Suscipiat, will be in the vernacular. The whole of the Canon, including the Sanctus, remains in Latin. In the Communion service,

the Lord's Prayer and the Agnus Dei remain Latin. But with the beginning of the people's Communion, the Mass will revert to English: the Ecce Agnus Dei, Domine non sum dignus, Communion antiphon, Postcommunion, dismissal, blessing and last Gospel will all be in English. In Australia, all of the parts of the Mass which are recited aloud, except for the Preface, may be in English as of the first Sunday of July. This includes all of the proper, or variable, prayers and readings. The American bishops provided that in the Liturgy of the Word, only the initial prayers at the foot of the altar and the Collect remain in Latin. The American use retains Latin for the Orate fratres, Secret prayer, the Canon except for the Sanctus, and the Communion verse and last Gospel. But both the Australian and American uses provide for the Lord's Prayer and the Agnus Dei in English.

THE ANNOUNCEMENT of the English bishops' decisions makes no mention of sung Masses, and it was expected that the provisions will apply initially only to recited Masses attended by congregation. An official translation of the Gloria, Credo and other prayers has been approved for general release as soon as possible. The bishops said that for the Scriptural texts, the Douay, Knox and (U.S.) Confraternity of Christian Doctrine versions of the Bible are all acceptable.

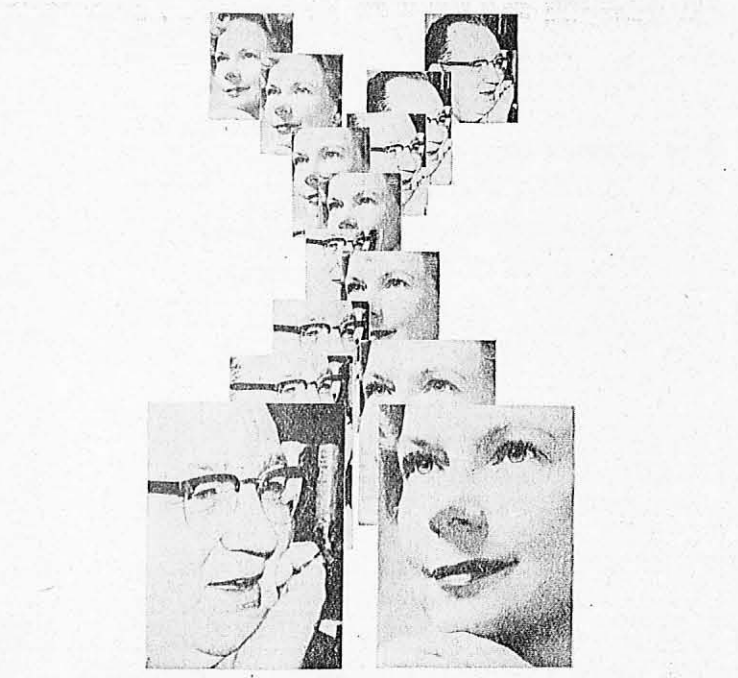
Noting that all those parts of the Mass intended for the instruction of the people are to be in the vernacular, the bishops' announcement said: "As this is a wider concession than granted by Article 36 of the (liturgical) constitution, leave was asked and obtained for an extension using Article 40."

REGARDING the breviary, the announcement said: "Priests who experience serious inconvenience in the recitation of their divine office in Latin may apply to their Ordinary for leave to use an approved translation. The Collegeville (Minn.) breviary published in America has been approved, but this approval is not exclusive and those who receive permission may use the translation of the Psalms published by the Grail." The English translation of the small Roman Breviary was published here (June 28) the same day as the announcement. It provides the English to be used in the administration of the sacraments and for the more common blessings. Translations for other blessings and rites are expected to be approved and published in the coming months.



FAMILY TRADITION—Mayor Barton of Indianapolis congratulates his niece, Maureen McCarthy, following the recent commencement exercises for St. Vincent's School of Nursing. Archbishop Schulte presented the diplomas. Three of the Mayor's sisters are graduates of St. Vincent's: Mrs. Marlin McCarthy (Maureen's mother), Miss Mary Barton and Miss Veronica Barton.

Island church HELIGOLAND—The 100 Catholics of this North Sea island of 450 acres will soon have their first church building since World War II when the old one was bombed by the British. Properly has been purchased and hope given for a permanent pastor. Since the war, the par of Coahuahu West Germany, the closest mainland point, has been making the two-hour motorboat trip to say Mass in a small room accommodating 25 persons, when weather permitted. During the summer seasons, tourists and Italian and Spanish workers swell the Catholic population to 1,000.



Dial nine-five-oh... Sunday at one... and enjoy TWO FOR THE SHOW... live from WXLW! Here's a new... provocative... stimulating hour of fact and fiction... the unusual and the ordinary... the serious and the humorous... starring two talkative personalities... FRANK EDWARDS... Author, Radio and Television star... CHEER SMITH... Vivacious stage and radio actress and successful mother... join moderator Howard Dorsey as Frank and Cheer revive the art of conversation... you'll be delighted and entertained! Your ticket for this Sunday afternoon hour... is at 950 on your radio. Listen in... join in... Sundays at 1 p.m. WXLW 950 ON YOUR DIAL INDIANAPOLIS, INDIA

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.

Philadelphia story

The young man had worked hard drafting the Declaration on the portable desk he had invented. He had fought hard against changes suggested by timid members of the Continental Congress.

He was particularly embittered by the disapproval of his arraignment of the British for fostering the slave trade, which he had termed "an execrable commerce."

But, despite 86 committee changes in his various drafts, the final product was good—good enough to change the whole course of human history.

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness."

Even though the committee associates had bungled his spelling of the word "unalienable," Thomas Jefferson shares the common joy over the adoption of the Declaration of Independence 188 years ago tomorrow.

His keen sense of history told him a big job had been done in Philadelphia, Pa., and we are confident he would agree a big job has been started in the present capital of these United States as President Johnson signs the civil rights bill into law.

We wonder, though, what he would think about the other Philadelphia currently in the news—Philadelphia, Miss.

"Bigotry," he had said, "is the disease of ignorance, of morbid minds."

Three southern states, Mississippi, Louisiana and Alabama, are so afflicted by racial bigotry that they no longer seem a part of the United States started by Jefferson and his colleagues who risked the British gallows.

It is murder country, and it now appears that a triple murder most foul has been committed in Philadelphia, Miss., 188 years after good men and true held fast for the shining, self-evident fact of human equality.

We wonder what Jefferson would think about those who have tried to dodge the civil rights struggle as "a problem of the heart and mind" on the curious grounds that "you can't pass a law that will make me like you."

Jefferson and his associates were not trying to be liked by the British. They were sticking their necks out for their rights, and the rights of all mankind.

The British could do as they pleased about that, and they did plenty before they surrendered at Yorktown.

The Deep South? Philadelphia, Mississippi?

We do not share the meek, shivering counsel of those who say civil-rights people ought to stay away from the area in order to avoid inflaming fanatical, murderous segregationists.

Had such counsel been heeded 188 years ago, there would be no United States.

For those with the courage to stand up non-violently for law and justice—for unalienable Rights—we say, go south and make them real.

This is the United States of America—not a United States to be forever pock-marked by enclaves of hatred, bigotry, feudalism, slavery, murder, and savage resistance to the very meaning of one of the noblest documents ever written.

One man, one vote

In last week's Criterion we published a letter charging that we had referred editorially to the rural population as "hayfoot-strawfoot."

No such implication was intended in the editorial.

What the editorial plainly did was to applaud the United States Supreme Court for its "hayfoot-strawfoot" suppression of urban America by state legislatures unwilling to accept democratic principles.

Indiana's General Assembly has been dominated unconstitutionally for more than four decades by an ultra-conservative power structure. The constitutional mandate for reapportionment has been mocked at session after session.

This power structure in no sense has been a purely agrarian creation. It has been a device cynically and arrogantly used by special interests to prevent an urbanized state from having adequate urban representation.

Some of the key leaders of this power gang never set foot on a farm. But through the years they have staged a "hayfoot-strawfoot" comedy act, along with other distractions, to forestall obedience to the Constitution of 1851.

We also take issue with the contention of the letter writer that urban voters do not pay their fair share of taxes, while rural voters do.

No competent tax study ever made in this state will support that argument. Indeed, the shoe is on the other foot. Metropolitan areas have paid more and got less for it than rural areas.

We also reject the claim that the editorial reflects "one-sided city-thinking."

The 1851 state Constitution called for a reapportionment on a population basis every six years. Was that "city-thinking"—bearing in mind that Indiana in 1851 was an agricultural state, and much of it still wilderness?

This constitutional obligation continued to be honored, however, through 1921, when urbanization in fact had come to many sections of the state.

Then—the great runaround.

The essential fear, no matter what the disguise, was that cities and large towns had too many "radicals" in them to be entrusted with their constitutional rights and duties.

It finally became clear that, if states did not reapportion themselves, the job would be done for them by federal courts.

With that, a new runaround was started.

This took the form of a "federal" plan. Its proponents cited the United States Congress in justification of various devices which would leave one legislative house representing people and the other representing geographic units such as counties.

The 1963 Indiana General Assembly chose a variation of this "out," well knowing it would leave the power elite with a veto in the state Senate and keep municipalities (Continued on page 9)

Good St. Francis

Few vital institutions of American life have changed more happily in the past 50 years than the hospital.

Half a century ago the hospital often was the last resort, the extreme consignment for the helpless, sometimes hopelessly ill, patient.

Today tragedy still stalks the corridors. But hospitals also are the scenes of the joy of birth cries, quick success of affliction, prevention of serious illness, dramatically successful surgery, and frequent and almost casual encounters

with the outpatient departments.

Throughout the 50 years of change, St. Francis Hospital in Beech Grove has helped pace the field in reshaping the hospital image from one of fear and dread into one of hope and healing.

Monday morning the Sisters of St. Francis will offer a Mass of Thanksgiving on the golden anniversary of the dedication of their original 75-bed infirmary.

Bed space now has increased to almost 300. Departments and wings have been added in recent years. The most modern medical facilities and concepts have been utilized.

But one thing remains unchanged.

In the words of Sister M. Vincentiana, who was administrator of the hospital when it celebrated its 25th anniversary and who returned to it in the same post in 1952, the unchanged thing is the "good, sympathetic care" given each patient.

Indeed, a certain special quality of tenderness has come to be a trademark of good St. Francis Hospital among those who have been patients there.

It was a tender haven to the 63 persons treated there in 1914. It will remain a tender haven to the thousands who will be expertly cared for there in the coming year.

QUESTION BOX

Why sad hymns during funerals?

By MSGR. J. D. CONWAY

Q. From the cradle to the grave we, as Catholics, are taught this life is only a "vale of tears" and that our reward is in heaven, and I agree with this totally. Then why, when the body of one of our departed brethren is being wheeled from the church to our loved ones, is his last resting place on this earth, why is a funeral dirge played as a recessional? Why not a happy hymn? One of the happiest, to my way of thinking, is "Holy God, We Praise Thy Name."



After all we are publicly on our way to meet our Maker. I cannot think of a happier moment for us, as Catholics, than when we are sent on our way to meet our Father in heaven.

Surely there is sorrow at the passing of our dear one, but we are all on our way to a reunion to which we will have been looking forward all our lives.

Will Church law permit them to sing "Holy God, We Praise Thy Name" when I leave this vale of tears?

A. Your question proposes a provocative subject for our meditation. No event tests our faith like death. It is easy to believe in the Resurrection when we and our loved ones are full of life and hope. But the belief must be real to see bright light through the dark shadow of bereavement—or of our own impending doom.

But please discard that "vale of tears" bit. This is our Lord's own beautiful world of sunshine and laughter; He placed us here to enjoy life with Him in the love of His brethren and ours. There is suffering and sorrow in it, we all know; but that too can often be made happy by love.

One of the most joyous sufferers I have known died recently. His long-endured physical condition was full of pain; but his mind was keen and his heart full of happiness and love. A few hours before his death he was visited by a neighbor who had often helped his faithful mother care for him. She started to cry and he knew well the reason, but he said: "Get up, I have never seen you cry; don't do it today." No vale of tears for him!

If you die before present church ritual is changed, the choir—and congregation—should sing, as they take you from the church: "In Paradisum," but that is not really a sad song: "May the Angels lead you into Paradise."

Q. I am a Catholic of a mixed marriage. My in-laws, neighbors and friends are predominantly Protestant. In reading the Bible I find myself influenced by their telling me to "trust in God to reveal the meaning of the Scriptures to me." Of course I don't believe God will give me direct revelation of the Bible, but I tend to "take it literally."

My mother-in-law is constantly quoting to me verses in the Bible which she interprets to mean that I am sinning by wearing slacks, jewelry and short hair-cuts, namely 1 Timothy, 2, 9. Please help me.

Another common insult is to deny the power of our priests by quoting 1 Timothy 2, 5.

A. It is often difficult to grasp the true meaning of many parts of Scripture. It is advisable to have at hand a commentary written by capable biblical scholars. One of the worst abuses of the Bible is to quote isolated text from it, taking them out of context, just to prove our point.

If you will start with v. 8 of 1 Tim. 2, you will find that St. Paul is writing of prayer meetings: "I wish, then, that the men pray everywhere, lifting up pure hands, without wrath and contention. In a like manner I wish women to be decently dressed, adorning themselves with modesty and dignity, not with braided hair or gold or pearls or expensive clothing. . . . Let a woman learn in silence with all submission. For I do not allow a woman to teach, or to exercise authority over men; but she is to keep quiet."

It probably would not be wise to quote that final verse back to your mother-in-law.

In some of these detailed monitions of St. Paul it is necessary for us to distinguish that part which is of enduring nature from those elements which apply to a particular community, or to the passing customs of the time. Certainly women should always be decently dressed, especially at prayer. But in many times and places braided hair has been considered most modest. And seldom has Christian tradition condemned all jewelry. Shall we say that Christianity has been in error in interpreting St. Paul?

The other quotation you cite reads: "For there is only one Mediator between God and men, himself man, Christ Jesus, who gave himself a ransom for all, bearing witness in his own time." All your friends need to see the importance of the priest-hood is to read the verse immediately following: "To this I have been appointed a preacher and an apostle (I tell the truth, I do not lie), a teacher of the Gentiles in faith and truth." The function of the priest is largely that which St. Paul claimed for himself: to make known the one Mediator that all may share in the ransom He gave for all.

Q. Does the Church officially interpret all Scripture or is there much we can determine on our own?

A. The Church has officially interpreted few texts of Scripture. However, most of us are not equipped to interpret it on our own; we need the guidance of sound biblical scholars.

I NEVER TAKE A VACATION



OPINIONS

Housewife voices ideas on nuns' garb

To the Editor:

I am a busy housewife, but I wish to take time out to answer two of your writers — both of whom wrote about religious dress.

First, may I say, that, while in the secular world, men are the creators of fashion for women in many instances, please tell your Reverend Fathers that they should stay out of the field of dress.

We like the Sisters' habits the way they are, and I'll give you the reasons why.

I have discussed this idea of nuns' changing their habits before with young priests and they are so brash in their ideas, without knowing the possible thousands of advantages the Sisters have in wearing the dress they have. First, you have to be a woman to understand the great advantage they have over their secular friends, and I shall list them.

Their habits have remained the same, with some slight modifications, over the years and have proved no handicap to the nuns' performance of their duties.

While I agree that the black color might be relieved in the summer weather, or even replaced with a pastel or white, it has a great many advantages. It does not show soil so readily—it does not have to be washed or cleaned as often—does not show the wrinkles so badly, and with the white collars and other white trimmings, they always make a nun seem clean and refreshed.

The flowing gown makes the Sisters seem graceful and poised and genteel and, because she has learned not to rush and race, the Sister is less uncomfortable than the woman in shorts.

No other form of dress prescribed by anyone could be more economical and that, perhaps, is one of the main reasons why the religious orders hold on to them.

If they have shorter dresses as I saw depicted in a magazine recently, they will have to have better-looking shoes, or even possibly more of them because they can't be patched and mended and lined out of sight as they are now. They will have to have better hose—I don't know what kind of dress I saw in the magazine—well, not those women's fortune, especially nuns, because sometimes a woman can get better shoes or hose than a woman if you have short dresses, you have to replace the damaged hose—you just can't go around in darned hose.

Now, if they were to adopt the type of dress I saw in the magazine—it was a slim, slightly above

the ankle dress—how would this look on the older Sisters—some of who have put on a little weight? Think of the jealousies and criticisms that would be generated throughout the convents because one looked better in her uniform than others. Secular type clothing with belts around the waist tend to wrinkle when women sit for a long time — think how nussed up Sisters would look in comparison with their present well-groomed appearance.

And the school children—think how odious they would become not having that habit to intimidate their boldness. Believe me, to this day, I can hear Sister saying "if you don't respect me as a person, at least respect the habit I wear!" And we did!

So, you see it is a matter of economics as well as common sense, so tell your good folks to do a little more research into women's styles before they advocate radical changes. They'll be surprised how much women spend in a year.

Now, as to the other fellow who advocated a change in priests' garb, I agree that in the summer time a light seersucker suit or tropical suit might be more appropriate, but I do think that the clerical collar is our mark of a Catholic priest and should be retained. It could be a soft rolled collar of a dacrone material, easily washed, but I

don't think it should be discarded entirely.

Men in the armed forces have to wear the uniforms while on duty and they are not any more comfortable and much heavier than a priests' clothing.

Please let's leave things as they are—there have been so many changes in the Church in the past years that it is not beginning to seem like the Catholic Church anymore but some sort of reformed outfit.

Discipline is one of the things that has kept the Church strong throughout the years—discipline in little things. Please let us continue to retain a little of it.

A. Miller
Bloomington, Ind.

CYO-YMCA merger?

To the Editor:

I recently read about the proposal of a Paulist priest to merge CYO with the YMCA, and it makes sense to me.

The priest, Father George Hagmaier, who teaches at the Catholic University of America, made the proposal at an ecumenical dinner in San Francisco attended by dignitaries of both the Catholic and Episcopal churches.

Father Hagmaier put the case (Continued on page 9)

YOUR WORLD AND MINE

'Booming' Ireland greets tourists

By GARY MACEDOIN

Bright warm weather has greeted the early summer tourists thronging from all parts of Europe and the United States into Ireland's impressive network of modern hotels. The country is losing its dilapidated appearance. Homes are painted in bright colors. Flowers sparkle in gardens and fields. Hedgerows are trimmed.

Businessmen, too, have smiles on their faces. The economy is experiencing a boom such as it has never previously known. If emigration has not ceased, it has finally declined to a trickle. Skilled workers are returning from England and America to work in the rapidly expanding factories. The statisticians forecast that by 1970 more than 20 per cent of the population will remain on the land. For the first time, more people will be employed in industry than in agriculture.

In Dublin I ran into an American friend. I used to know him in Mexico where he built up a profitable industry producing a hundred thousand automobile piston rings a day. He has sold his Mexican interests and bought five factories in Ireland. His immediate target is a mass market for a line of knit goods. "Ireland is at the beginning of a major industrial expansion," he told me. "I have greater opportunity than I ever dreamt of in Mexico."

Ironically, the greatest impetus to Ireland's economic today is being provided by the English financial interests which wiped out Irish industry in the nineteenth century and fought its revival in the twentieth. Remorse is not responsible for the change of tactics. It is simply that capital finds more opportunity under an Irish government offering inducements to the industry than under the government of British and bought five factories in Ireland. His immediate target is a mass market for a line of knit goods. "Ireland is at the beginning of a major industrial expansion," he told me. "I have greater opportunity than I ever dreamt of in Mexico."

To the Irish themselves it all still seems as unreal as the Celtic twilight or the purple heat haze shrouding the peaks of the hills of Donegal. Nobody is about now enjoying the pleasures and benefits of modern living. The number of automobiles on the roads (and immeasurably improved the roads themselves) in ten years. They have increased enrollments of students in high school by 40 per cent in the same period. Yet they struggle in their emotions against the implications of change. They did not really look for it or take the initiative in bringing it about. Rather, it was thrust on them, the stimulus being to a large part external, dictated by the economies of the European Common Market and the inflow of capital from Britain, Germany and the United States.

Many, consequently, try to have the best of two worlds. They refuse to recognize that change is integral; that, for example, you must open your store early in the morning in a competitive industrial economy, but that you won't be very bright at dawn if you sit up half the night engaged in a sparkling Irish discussion, high in poetry and low in facts. Another lesson that is slowly impressing itself on the minds of both civil and ecclesiastical leaders is that the traditional methods of decision making will not work in a society open to the communications media of modern Europe, including television. They have to learn to present facts and reasons in terms that will win the intellectual and emotional assent of the public.

The situation, however, is not entirely static. Leadership of the three political parties has passed from old men formed in the conflicts of the Anglo-Irish and Civil Wars to younger men more conscious of the new importance of economic issues. And the air of spring blowing in through the late Pope John's open window has awakened not a few churchmen to an awareness of the existence of the world and its rights. The question is not whether the leaders are moving, but whether they can move against deeply ingrained inertia far enough and fast enough.

Again Jesus talked to Sister Margaret Mary, and the world was told to venerate the picture of the Sacred Heart.

My husband is a convert of a long time, but he believes just like you and Thomas did.

A. I would like to meet your husband; we have much in common.

I never heard that story about Sister Faustina. It may well be true, but I don't like amateur art. And I am sure that Jesus never looked like most pictures of the Sacred Heart. Why am I sure? Because He was a real human being: a man.

One lady who wrote to me about this question gave me a first-hand description in exquisite detail. She has seen Christ in a vision. But she isn't even a Sister, merely an emerging laywoman.

L'L SISTERS

By Bill O'Malley



(Question Box Continued)

Q. When someone asked you about the picture of Christ, you was a wonderful chance to tell people all over the world about the message that was given to Sister Faustina who is now up for beatification in Rome. Don't you know the story or are you like Thomas (who would believe no one)? Sister Faustina was told to draw a picture like Jesus looked while talking to her. A picture was made, but Sister Faustina told our Lord that it was not very good. But our Lord said it would suffice.

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THE YARDSTICK

Unique prayer service

By MSGR. GEORGE HIGGINS
On Monday, June 22, representatives of the major religious groups of this country jointly sponsored an outdoor prayer service in Washington, D.C., within the very shadow of the Capitol...



instead of patting themselves on the back, they apologized for being Johnny-come-latelies in the crusade for interracial justice and pledged themselves to make up for the lost time in the crucial days that lie ahead.

and church-related organizations and institutions to take the lead in preparing the American people to comply with the Civil Rights Act. They also have one better, so to speak, by voluntarily developing in every community in the United States an atmosphere of interracial harmony.

Representatives of the churches and of other organizations and agencies of agencies of promoting this worthy objective at the local level will want to pay careful attention to the common sense advice contained in a new booklet, "Guidelines: A Manual for Bilingual Committees," which, as coincidence would have it, was published by the Anti-Defamation League of B'nai B'rith on the very day that the interreligious prayer service mentioned above was held in Washington.

The author of this 96-page booklet, George Schermer, who is a recognized expert in the field of bilingual education, says, among other things, that the popular belief that "racial or religious prejudice can be controlled or managed through leaders" is a myth. He warns that it is a delusion on the part of government officials to assume that they have established inter-group communications by bringing leaders of the various population elements together.

A local committee of "prominent, respected and wise people can decide what and how to communicate. Schermer continues, "but their mere presence or participation on a committee does not influence the behavior of what is presumed to be their following. Followers quickly reject the leadership if they do not see the wishes and opinions of the group."

Mr. Schermer's warning serves to confirm the fact—which, as we have already noted, was repeatedly acknowledged by all of the participants in the Washington prayer service—that the churches are really just beginning to face up to their responsibilities and opportunities in the field of racial equality of race relations, but, by and large, they have yet to succeed in organizing and effectively deploying their resources at the local level.

Mr. Schermer's booklet should prove to be very helpful to them in meeting this crucial challenge. Copies of the booklet can be secured by writing to the Anti-Defamation League, 315 Lexington Ave., New York, N.Y. 10016.

Cardinal Cushing on Latin junket

BOSTON—Cardinal Richard Cushing of Boston announced he will visit three South American countries during August—Peru, Ecuador and Bolivia.

The Cardinal said he will visit with the 425 missionaries of the Society of St. James which he founded to aid the Latin American Church in 1916. His missionaries are stationed in the three countries.

"I cannot speak the language of the people," the Cardinal said, "but I know from experience that the greatest language anyone can speak is the language of the heart. People learn best by example to understand whether you love them. I have no difficulty making myself understood among the South American people."

The Cardinal said he also is donating a 40-seat motor bus to be used by Spanish-speaking people of Boston so they can take their children on outings.

Talks K of C Post
DODGE CITY, Kan. — Bishop Marion F. Ford of Dodge City has returned from the post-state "Synaplan of the Kansas Knights of Columbus. He is the first Bishop in Kansas history to serve in the office, which he will assume July 1, Victor A. Wasinger of Ilaya, state deputy-elect said.

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Aches, pains offered as prayers

CINCINNATI—Aches and anxieties, pain and apprehensions were offered here as prayers by the sick and infirm for an increase in religious vocations.

The Cincinnati archdiocese conducted its Day of Prayer on July 1. This is an annual affair of the archdiocese on the feast of the Precious Blood, sponsored by the Archdiocesan Vocation Endeavor (AVE), a committee representing the 33 religious communities of women working in the archdiocese.

Groups of Sisters visited patients in hospitals and residents of rest homes on that day and gave out printed copies of a prayer for religious vocations.

Representatives of all religious communities in the area attended a Pontifical Mass in St. Peter in Chains cathedral for the same intention.

Ask basic revisions in liturgy training

DETROIT—The liturgical constitution enacted by the ecumenical council in 1963, which re-orientation of the seminary curriculum and structure, "seminary rectors from all over the United States decided at their meeting here.

The nearly 150 major seminary rectors or their representatives declared that to comply with the constitution, every seminary should have a professionally trained professor of liturgy. The liturgy, the rectors stated, plays a vital and basic role in the spiritual foundation of seminarians.

The rectors met in nearby Plymouth, Mich., to map plans for bringing seminary training in line with the liturgical constitution June 18-19 at the invitation of Archbishop John F. Dearden of Detroit, chairman of the U.S. Bishops' Committee on the Liturgical Apostolate. The resolutions the priest-educators adopted at the meeting were adopted a week later by Archbishop Dearden.

After discussions of the relationship between the study of the Church's worship and other seminary courses, the group emphasized the need for "intense collaboration between the professors of the various disciplines, especially between the professor of liturgy and those of Scripture and dogmatic theology. . . . This liturgical environment, a basic re-orientation of the seminary curriculum in content and structure."

IN LINE WITH the liturgical constitution's stress on the need for the impact of the celebration of the Eucharistic mysteries in the community, with growing penetration of the word of God, encounter with God revealed in himself to men, unity with one another within the seminary, the diocese, the Church, and unity with those outside the Church.

Every means should be employed, the document stated, to forward this liturgical growth, advantage sought in the field of public prayer permitted by the Church for fruitful experimentation.

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WHAT OF THE DAY

The Civil Rights delay

By REV. JOHN DORAN

Those who have been berating the United States Senate for its long and tedious delay over the Civil Rights Bill might well give a look backward at what they have said. They have not been at the very process by which the people of this land are protected from foolish legislation.

When the final Civil Rights Bill was passed, it was a piece of legislation was brought forth than the one which originated in the House, and failed of the ruckiest Senators. The long delay served its purpose.

Peace Corpsmen start training

NOTRE DAME, Ind.—Seventy-six U.S. Peace Corps trainees, slated for service in Chile and Uruguay, have begun an intensive 11-week training program at the University of Notre Dame.

The trainees, most of them recent college graduates, include 43 men, 10 women and seven married couples. Heading the summer training program and a staff of 35 is Walter M. Langford, professor of modern languages at Notre Dame. He was field director of the first Peace Corps group in Chile during 1961-63.

Between now and Sept. 11, Langford said, the volunteers will receive 601 hours of training averaging 60 hours per week. Half will be classes in Spanish equivalent to seven semesters of college courses taught three hours per week.

Heads college WORCESTER, Mass.—Father Louis F. Dion, A.A., former chaplain for Catholics in Moscow, U.S.S.R., has been appointed president of Assumption College here.

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It will be remembered that when the Civil Rights Bill was being considered in the House, even the Attorney General whose advocacy of civil rights cannot be denied through the bill was too drastic. It was, as I tried to point out in a column some months ago, too inclusive and too legalistic.

During the time of the long battle in the Senate, Senator Dirksen, aided and abetted by Senator Humphrey, worked long and hard to make the bill a more satisfactory piece of legislation. He could, and did, do this because of the dragging pace which the Senate had adopted in the consideration of the bill which Senator Dirksen said: "I doubt very much whether in my whole legislative life any measure has received so much meticulous attention. My point is that a bill of this nature should receive meticulous attention, and that it did receive it only because the Senate was not stampeded into action by the wild cries coming from the outside.

Laws, we learned in our treatise on justice, must be not only just but workable. There is no use having civil law which cannot be enforced. For instance, it would be just to have a law against lying, for lying is unjust, but it would not be workable. The law contents itself with punishing the liar. My point is that a bill of this nature should receive meticulous attention, and that it did receive it only because the Senate was not stampeded into action by the wild cries coming from the outside.

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INDIA: LEPROSY AND BLINDNESS

DRIVING TO A VILLAGE one black night in INDIA, an American Journalist picked up an old man who had been hit by a truck. The bystanders shook their heads and said, "Only a foreigner would be so kind as to help an old man like this." The fact is that, in INDIA, 90 per cent of the people have virtually no knowledge of leprosy, tuberculosis, dysentery, blindness. With little or no knowledge of leprosy, they have a lot of help by . . . IN MONSIPALLY, a village in the south, for instance, the native Bishop is building a hospital. The hospital will care for the poor, Hindus as well as Christians. It will help cure people, regardless of creed, as Christ himself cured them. . . . The Bishop tells us, however, that he has gone as far as he can go: The hospital's construction is at a standstill because there's no more money for building supplies. . . . To finish the hospital will cost only \$15,000—not much in terms of hospital costs in the U.S.A. . . . MONSIPALLY, however, \$15,000 is a fortune! . . . What you help? Whatever you can afford—\$1, \$2, \$5, \$10, or more—will give food, medicines, and medical care, to the poorest of God's poor. Mark your gift "MONSIPALLY" and please send it now. You'll help lepers, the hungry, the blind.

WORLD ON A SHOESTRING The Catholic Near East Welfare Association was established in 1922 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 in Iraq.
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\$5 New shoes for a native Sister in Jordan.
\$7—Supports an Ethiopian priest for one week.
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\$25—A crucifix for a mission church in Iran.
\$100—A Mass kit for a mission in Eritrea.

WHY NOT "ADOPT" A SISTER? She'll do what you would like to do, as long as she lives. . . . She'll care for lepers, teach youngsters about God, be a mother to orphans, an angel of mercy to the sick. . . . She'll write to you and you may write to her. You'll share in her prayers. . . . Why not "adopt" for instance, Sister Mary Lihosa, over the Carmelite Sisters, in India? To complete her training, over the next two years, she needs \$300 altogether. You may make the payments at your convenience (\$12.50 a month, or \$300 all at once). You'll be blessed to have her as a "young" Sister. . . . Write to us now.

WHERE THERE'S A WILL, there's a way, our mothers told us—and the maxim applies to our mission overseas. Mention the Catholic Near East Welfare Association (our legal title) in your will, and the good you do goes on long after you are gone. . . . You can pay for the education of a native child, for instance, leave something to be used "where it's needed most," or ask our mission priests to offer Masses. . . . Why not speak to your lawyer?

Dear Monsignor Ryan: Enclosed please find _____ for _____ Name _____ Street _____ City _____ Zone _____ State _____

Near East Missions FRANCIS CAROLINA SPELLMAN, President. 312 E. 12th St., New York, N.Y. 10017. Send all communications to: CATHOLIC NEAR EAST WELFARE ASSOCIATION 312 E. 12th St., New York, N.Y. 10017

Change in date announced for swimming meet

By DENNIS HOFFMAN

The 11th annual CYO Swimming Meet will begin on Monday evening, July 13, instead of on Sunday afternoon, July 12, as originally planned, the CYO Office announced this week. Broad Ripple Pool officials asked that the date be changed because regular Sunday afternoon patronage at the pool would make it impractical to operate the swim meet at that time.

Under the revised schedule, the CYO meet will be held on Monday and Tuesday evenings, July 12 and 13, with the possibility of a carry-over to Wednesday evening, July 14, if necessary. Action on each evening will begin at 6 p.m.

An expected 1,200 boys and girls will participate in the 25 events, 12 each for boys and girls, and one mixed freestyle relay.

CO-SPONSOR of the giant meet is Hoosier Athletics, Inc., which is providing \$150 toward the prize fund as well as the principal officials. Director of "Operation Big Splash" will be Jake Seyfried of Hoosier Athletics, a member of Joan of Ark parish.

Swimmers are asked to be at poolside, ready to swim, at 5:45 p.m. A coaches meeting will be held just before the opening whistle.

Aid migrants
STURGEON BAY, Wis. — A small army of priests, seminarians, Sisters and lay volunteers has been assembled by the Diocese of Green Bay to provide spiritual and material aid to some 15,000 migrant farm workers and their families who will spend the summer in northeastern Wisconsin. The migrants, 97 per cent of whom are Catholics, will be aided from four major centers in Sturgeon Bay, Manitowish, Oscoda and Watouma, and in smaller centers in numerous communities.



TEACHING AT NOTRE DAME—Sister Jean Gabriel, M.S.P., mathematics and science teacher at Immaculate Conception Academy, Oldenhus, is conducting seminars this summer at the National Science Foundation Institute in Chemistry for Secondary Teachers at the University of Notre Dame. She completed the five-summer master degree program with honors last summer. Thirteen other Sisters are pursuing graduate study at various colleges and universities.

Chicken Dinner

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FRESHMAN-SOPHOMORE BOYS' GOLF WINNERS—These lads walked off with individual honors for boys in the Freshman-Sophomore Division at the recent Junior CYO Golf Tournament held at the Willowbrook course, Indianapolis. Shown are, left to right: Mike Niehus, third place; Harry Steger, closest-to-the-hole; Steve Fox, Little Flower, fifth place; Wayne Shircliff, Christ the King, first place (Wayne shot a 53 in tie tournament record); John Ober, St. Plus X, fourth place; and Mark Lyons, St. Matthew, second place. Not shown is the sixth place winner, Dave Argus of Immaculate Heart.

School loses zoning fight in Jersey

TRENTON, N.J. — The New Jersey Supreme Court on technical grounds upheld a zoning ordinance which barred the Newark archdiocese from building a school in Hobokus Borough.

The 6-1 decision was given in a major test case which the archdiocese had pursued to project itself in conjunction with future building plans. The archdiocese some time ago abandoned its plan to build the school in Hobokus Borough and now is constructing it in Montclair.

THE HIGH COURT ruling up a 1963 decision given by Superior Court Judge Charles W. Broadhurst in Hachensack, who held that the Hobokus Borough ordinance did not apply to public schools but prohibited building of private schools and was a violation of state law.

The case originated in 1961 after the archdiocese had acquired a tract of land and announced it planned to build a regional high school to accommodate 1,500 boys. Hobokus Borough then amended a zoning ordinance which prohibited the school construction.

The Supreme Court upheld the validity of the ordinance, even though it was adopted after the land purchase and announcement of the proposed school. The court held that the archdiocese could apply for a variance from the ordinance and if this was denied by Hobokus Borough, that could constitute a proper court action.

THE ARCHDIOCESE contended that the ordinance was discriminatory. It acknowledged that while the amended regulation prohibited the construction of both public and private schools, a municipal ordinance could not regulate the site of a school, public or private.

When abandoning its plan to build the school in Hobokus Borough, the archdiocese continued as a party in the Supreme Court action to protect its rights elsewhere in the state in a building program which involves nine regional high schools.

Set theme for outdoor CYO dance
"Netherlands at Night" is the intriguing theme announced for the annual Junior CYO City-wide Summer Dance to be held on Friday evening, July 10, in the Holy Trinity gymnasium, Indianapolis. Windmills and tulips will carry out the Dutch motif.

When the popular record program from Station WIFE, will be the disc jockey for the affair. Traditionally the social highlight of the summer season for teenagers set, an estimated 750 are expected to attend.

The Junior Youth Council and the Holy Trinity CYO are co-sponsors of the dance.

Census figures
LAGOS, Nigeria—The 1963 census figures show 5 million Christians out of a total population of 55 million in this largest and most populous of the countries of Africa.



FRESHMAN-SOPHOMORE GIRLS' GOLF WINNERS—Shown above are three of the four individual winners in the Freshman-Sophomore Division at the recent CYO Golf Clubing at Willowbrook, Indianapolis. Shown are, left to right: Janet Pogue, St. Mark, fourth place; Patti Brown, St. Catherine, second place; and Becky Roberts, St. Catherine, third place. Karen Bole of Immaculate Heart, the champion, was not present for the picture. She shot a 39 for nine holes to beat out Patti Brown's 39 for top honors.

Catholic college stars among Olympic hopefuls

NEW YORK — Sandy-haired Tommy O'Hara of Loyola University, Chicago, leads a strong contingent of Catholic college students and alumni into the 1964 Olympic trials at Randall's Island Stadium here July 3 and 4.

O'Hara set an American record of 3:38.1 for the 1,500 meters at the National AAU championships, June 27 and 28 at Rutgers Stadium, New Brunswick, N.J.

He was joined in the winner's circle at this meet by Boston College grad Hal Connolly, who set a hammer throw record of 226 feet 2 inches; veteran distance star Pete McArthur of New York, who set a 10,000 meter run mark of 30:11 and Jerry Subert of Wilkes, Calif., who set an 800 meter mark of 1:47.5.

By their performances, these men also qualified for the United States team which will face Russia in a dual meet July 25 and 26 at Los Angeles. Also on this team will be Paul Drayton, Villanova alumnus, who was second to Henry Carr of Arizona in the 200 meters, and La Salle College graduate Ira Davis, second in the triple jump.

O'HARA'S victory was his first in seven tries over Dwyal Burleson of Oregon, veteran Olympic star. O'Hara followed a very fast start by ending in a strong finish and then outran Burleson in the stretch to win by five yards. O'Hara's time was equivalent to a 2:55 mile world's indoor mile record at 3:56.4.

Connolly, the 1956 Olympic hammer champion, is hoping to make his third Olympic trip along with his wife Olga, whom he met at Melbourne, Australia, when she won the discus title for Czechoslovakia in the 1956 games.

Seibert is also a veteran Olympian, having competed at Rome in 1960. He is presently studying for his doctorate in physics at the University of California in Berkeley. McArthur, on the other hand, is a bus mechanic in New York, having moved here about eight years ago from County Louth, Ireland.

Davis is a two-time Olympic veteran and was fourth in the hop, step and jump at Rome in 1960. A 1958 graduate of La Salle College, Philadelphia, he is presently an insurance salesman in his native Philadelphia.

IN ADDITION to those who qualified for the Olympic trials at the AAU meet, eight present collegians and three alumni made the grade at the NCAA championships, June 19 and 20 at Eugene,

Girl CYO All-Stars are doing a good job

The two Indianapolis deany Junior CYO Girls All-Star Softball teams, in competition every Wednesday night at Engelhardt Stadium, have proven "tough competition" for the other four league teams, according to Ferd Keller, the teams' manager.

The South CYO All-Stars, comprised of girls from South Deany parishes, currently are tied for the league lead with a 5-2 record.

The North CYO All-Stars, made up of girls from the North Deany, stand 4-3 in the league, tied for third place.

TOM SNEYDER, softball coach at St. Catherine, and Charlie Rogerson, coach at St. Joseph, are acting as mentors for the South All-Stars. Bill Drumm, coach at St. Christopher, and Ferd Keller, are acting in coaching capacities for the Northiders.

The league is a pronounced success, according to Keller. Started experimentally, it has thrived among coaches and parents, as well as among the players themselves, is mounting. Already there is talk of "next year."

TWO OUTSTANDING teams in the league, besides the CYO entities, are the representatives of the Tabernacle Presbyterian Church Recreation League, and the Northwest Youth Athletic Association.

A CHALLENGE

Make your life more meaningful by joining the Catholic Youth League. You'll find a group of like-minded people who will help you grow in your faith and in your life. Join today!

Further information to Brother Eymard, C.S.C., 1-2 Dulac Hall, Notre Dame, Indiana.

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FAMILY CLINIC

White girl planning interracial marriage

By JOHN J. KANE, Ph.D. I am a white girl, a Catholic, in love with a Negro who is also a Catholic. What is the Church's stand on such a marriage?

But in many of the states, particularly in the South and the Southwest, there are laws against miscegenation or interracial marriage. Most of these involve white-Negro marriages but in some states they extend to Indians, Mexicans, and Orientals.

The Catholic Church has no objection to interracial marriages. As a matter of fact, in many parts of the world where Catholicism is the religion of most persons, interracial marriages are common, particularly in Latin America.

Even though Church law does not prohibit interracial marriage and many state laws permit it, interracial marriages are still serious problems for the parents and particularly for the children.

IN THE WHOLE CHRIST The holiness of the Church is shown in her doctrine, in her liturgy, in all her enterprises everywhere and at all times, in the multitude of saints she has brought forth in every millenium, in every walk of life, in every stage of life.

Contrary to folklore there is absolutely nothing wrong, physiologically speaking, with mixed racial marriages, provided both parties are in good physical and mental health.

By ABP. EMILE GUERRY

THIS IS CATHOLICISM

Christ loved the church and delivered himself up for it, that he might sanctify it and might present it to himself as a church, not having spot or wrinkle. . . but holy and without blemish.

The holiness of the Church derives from the holiness of Christ

The Church is holy in herself, in her essence, because she is the Body of Christ. The mystery of her holiness is that this holiness derives from, and is composed of, the holiness of the Man-God. As God, Jesus is infinite holiness and this holiness is of his very essence.

The Church is holy in herself, because she is animated by the Holy Spirit, the Spirit of holiness whom Jesus Christ gives to His Church to abide with her forever. The Church knows that she possesses this gift of the Holy Spirit.

Finally, the Church is holy in her purpose, in her mission, which is the mission itself of Jesus Christ. Christ came to save souls by delivering them from sin and by giving them life—His Divine Life: that is, He came to save them by sanctifying them.

The holiness of the Church is a redemptive holiness

Those who, like the Pharisees, are amazed and scandalized to find sinners in the Church, have completely failed to understand her mission of sanctification. Nevertheless, Jesus had indeed prepared the mind of men to understand this mission. He had not come to call the just, but to call sinners.

O Church of Our Redeemer, most holy Mother, we love you for all the compassionate tenderness with which you strive to free us from our sins. We love you for the solicitude with which you pursue the true good of our souls, blind and deaf to that solicitude which is persisting, urging, demanding, and when necessary, coercive.

New provinces VATICAN CITY—Pope Paul VI created two new metropolitan provinces in Colombia, Tunja and Cali, raising the bishops of both Sees to the rank of archbishop.



Patroness of the West Indies

HERALD OF GOD'S LOVING-KINDNESS. . . Sr. Gertrude the Great was a 13th Century Mystic of Helfta, near Eisenbe in Saxony. The book of her life and revelations, "Herald of God's Loving-Kindness," has been lauded by saints and scholars.

One with Calvary

By REV. JOHN WALSH, S.J. Q. Does the sacrifice of the Mass diminish in any way the excellence and grandeur of Christ's sacrifice on the cross?

Protestants and other Christians often find it difficult to accept the Mass, fearing that the Mass tends to detract from the unique perfection of Christ's atonement on Golgotha. Such apprehensions are really not well founded.

Q. If Jesus Christ is present whole and entire both under the appearance of bread and under the appearance of wine, why does the priest celebrating Mass never consecrate the bread and wine simultaneously? . . . But always sacerdos means for salvation, that great mystery. . .

Q. Is it the resurrected Christ who is present on the altar after the consecration? Yes, under the appearances of bread and wine there is present not the mortal body of Christ, which was born, which suffered and which hung broken and bleeding from the cross, but rather the glorified and immortal body with all its members in the tomb and which is now His forever in heaven.

Q. In this glorified body of Christ wholly and entirely present both under the appearance of bread and under the appearance of wine? Yes, although the priest celebrating Mass, at the consecration of the bread and wine, says "This is my body," nevertheless the bread is changed not merely into Christ's body but also into His blood, into the complete Christ. Similarly, when the priest pours the wine, "This is my blood," the wine is changed not only into the blood of Christ but also into His body, into the totality of Christ.

Given NECA post WASHINGTON—Magr. A. W. Bedens, 41, of the Sioux City, Iowa, diocese will become associate secretary of the National Catholic Educational Association in charge of the department of school superintendents on July 5.

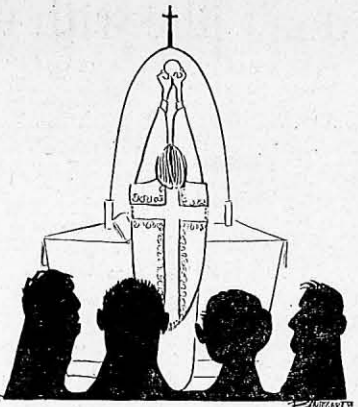
After citing the duty of Christians to vote in public life and thus in voting, they said: "Since the draft constitution respects the rights of God and the human person, Catholics are advised to indicate their approval of this draft."

There is no succession in the Christian priesthood (essentially speaking), as the First Reading teaches. There is a succession only in the human years of the Christian Priest, Jesus, whose risen (and human) existence is eternal.

WORKING TO BEAT HELL Don't slam the door!

By JOSEPH T. McGINN S.J.

There was this soldier who ended up being a saint also, and he is known to the name, Inigo, or Ignatius. He stayed very much a fighter all his life, and so he was called a soldier-saint, which is not a bad combination if you think about it.



Any true Ignatius wanted his men to imitate St. Paul in trying to be "All things to all men," but he also wanted them to be holy—especially since he "converted" themselves in the process of trying to convert others.

We are in the midst of a great ecumenical movement just now, and it's a thrilling thing to behold. . . . There are, however, a few dangers to such a movement—not, indeed, dangerous to the mature faith, but dangerous to the immature.

Real ecumenism is charity. It is understanding, sympathy, and the knowledge that a man can be sincere and holy and not be a member of any particular church.

Q. If Jesus Christ is present whole and entire both under the appearance of bread and under the appearance of wine, why does the priest celebrating Mass never consecrate the bread and wine simultaneously? . . . But always sacerdos means for salvation, that great mystery. . .

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

July 5 SEVENTH SUNDAY AFTER PENTECOST. To our ears, the message of today's Mass sounds like a constant reminder of our doing, that is, that we must sometimes be suspicious of our ears, for they always hear the message (when they do hear it) in terms of our prejudices.

July 6 MASS AS ON SUNDAY. "But nature will triumph" in the First Reading—that is, we still resist His gift, we find it hard to accept and to be accepted. There is something in us which struggles against identification and communion with Christ and with the other members of the Church, His mystic Body.

July 7 SS. CYRIL AND METHODIUS, BISHOPS. This is the message of apostles, bishops, all the preachers of the Gospel. "The kingdom of God is close upon us" (St. Paul).

July 8 MASS AS ON SUNDAY. "The risen Christ is the Father's will, the Father's love, the Father's life, the Father's peace, the Father's joy, the Father's glory, the Father's kingdom."

There is no succession in the Christian priesthood (essentially speaking), as the First Reading teaches. There is a succession only in the human years of the Christian Priest, Jesus, whose risen (and human) existence is eternal.

Why be a Catholic?

so remains that the enormous graces of God's salvific plan, the culminating revelation of salvation-history, is ours in our faith. Now it seems that this would be a good thing—especially for those of us who have been working away at minor-league, unpublicized "ecumenical movements" of our own.

But it is only the unthinking, unlearned, or immature Catholic who could come up with anything like this. On a minimum of thought—mature, balanced, and realistic—this idea is ridiculous.

A little thought, and we remember that in our Catholic faith we have an entire sacramental system—not a series of isolated, meaningless rites, but the means of communicating to us the life of Christ, the life of grace. We have Christ's sacrifice on Calvary, and we have the sacraments of His Church.

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VIEWING WITH ARNOLD

'Becket,' 'Fall of Roman Empire' don't jibe with the history books

By JAMES W. ARNOLD

Both "Becket" and "Fall of the Roman Empire" are films of the Breathlessly Dig tradition, transporting patrons in wide-screen and color to remote history (800 and 1800 years, respectively) and dealing, rather more inventively than factually, with fascinating actual personalities portrayed by gifted actors. If neither or film may substitute for junior's history lesson, both are expensive skillful and exciting productions, though in much different ways.

"Becket," which closely follows Jean Anouilh's play, an existentialist interpretation of the relationship between St. Thomas a Becket and Henry II of England, has the smaller budget but the surer literary nerve. "Empire," despite its pretentious title and occasional floundering in the clichés of spear-and-chariot melodrama, is much more of a treat for the eyes. Oddly, both films, the intellectual tragedy and the blood-thunder-mass entertainment, deal with the historical effects of power and politics on love and friendship. Although a film should not be judged on its fidelity to history,

audiences should know that "Becket" oversimplifies a wickedly complex 12th century Church-State issue. The saint's character, and the portrait of Pope Alexander III, are largely creations of the playwright. The events in "Empire" are true only in the same general sense as Mickey Mantle might be called a 20th century American athlete. "Becket" tells a very personal story, that rare species (since we have seen so overly conscious of the perverse) about the comradeship of two men. Anouilh's view is that Henry, in appointing Thomas Archbishop of Canterbury, made an enemy of a friend indispensable to his happiness. The whole point of the drama is to reveal why.

To believers, the Anouilh Becket is bound to be disappointing; he is too much the modern skeptic, sensitive to the absurdity of things. A prodigal young man without ideals, he comes suddenly by what seems an ironic joke of fate, to the Archbishop and defender of the honor of God. The role gives him purpose, and he plays it nobly, even to the death. Whether he believes in a reality behind his duty is largely irrelevant. At times, he seems to, at times he doesn't. For Anouilh (who, despite his unbelief, wrote the script for one of the great Catholic films, "Mon-

seur Vincent"), men are isolated, condemned to "do absurdly what it has been given us to do" in an unfriendly, perhaps meaningless universe. Man's true dignity lies in being true to himself, in playing his role to the very depths. Hence the central irony of "Becket": the saint find his happiness and meaning in the very acts which must destroy the only happiness and meaning in the King's life.

St. Thomas is existentialist, rather than Christian, here, exhibiting even the essential existentialist virtue: compassion for his fellow sufferers in the prison-universe. This may not be far removed from Christian charity. (Even so, the tempestuous Henry, motivated by love for a person, seems more attractive and human than the somber Becket, who loves only a vague absolute). But the fact that Becket's sanctity comes from his sense of role rather than love of God tends to leave the viewer strangely cold.

Otherwise the film has splendid sets (the Canterbury interior is brooding and awesome) and high angle shots, but is basically a series of filmed dialogues. These, however, are far from trivial: the acting of Peter O'Toole as the King is the most brilliant likely to be seen anywhere this year. Richard Burton's bland, cool style as Becket makes a forbidding character even more frosty. His booming Churchillian tones and impassive face are seldom moving except in long shots (e.g., a harrowing communion scene in the darkened cathedral). The explication of the Becket-Henry friendship is marred only by a "Tom Jones" emphasis on boozing and wenching. The treatment of Vatican intrigue and the Pope (one of the Church's great men) is lush leaguer and juvenile rather than come to grips with complicated forces. Anouilh retreats to comic stereotype. (Legion of Decency: A-3)

"Empire" describes the effect of the power transfer, after the death (180 A.D.) of the philosopher Emperor Marcus Aurelius (Alex Guinness), on his son and daughter (Christopher Plummer, Sophia Loren) and a young general (Steven Boyd). This is the start of the decline, rather than the fall of Rome, but the mad emperor, and the orgies tend to look familiar. Story and intellectual grace (and the painful Loren-Boyd love scenes) are not the film's finest points. Instead, they are.

The lavish spectacle, including hordes of extras, eye-mangling sets and a tinger of a chariot light—five minutes of screen

action and cutting which no devotee of film ought to miss.

Larencious acting by Plummer, who converts the whole extravaganza into a setting for his talents. Mad emperor scenes are noted for bringing out the worst in actors, but Plummer, despite a hysterical script, makes his man magnetic.

The fact that it can be seen and enjoyed by kids without notable damage to either their souls or psyches.

The picture was shot in Spain by the producer-director team of "El Cid" (Samuel Bronston, Anthony Mann). One of its flaws is cool disregard of the role of Christianity in second century Rome (Aurelius, for all his stoic nobility, was a major persecutor). On the filmic side, the battle scenes are as confusing and uninteresting as a bargain sale at Macy's. And as one child remarked to his father: "Why do all the barbarians have long blond wigs?" To tell them, of course, from the Romans. (Legion of Decency: A-1)

New catechism

THE HAGUE—Dutch Catholics are dropping their 400-year-old catechism in favor of an experimental outline that will be tried in September in the country's 2,857 elementary schools. Meanwhile, an entirely new catechism for adults is being written.

Layman is named to school post

OKLAHOMA CITY — John H. Kleffner, since 1960 principal of the Junior-Senior High School in Papillion, Neb., has been appointed assistant to Father Ernest A. Flusche, diocesan superintendent of schools, by Bishop Victor J. Reed of Oklahoma City and Tulsa. He will take office in late August. It is a novice of Howell, Neb., is an alumnus of Creighton University, Omaha, and made graduate studies at the University of Wyoming, Omaha University and the University of Nebraska.

New PAVLA head

WASHINGTON — Father Raymond A. Kevano, 35, has been named national director of the PAVLA program for Latin America (PAVLA). He succeeds Father Victor Fernandez, S.J., and will direct the far-flung PAVLA volunteer program from his national office in Chicago.

VARIETY IN BOOKS

Episode in bigotry

"An Episode in Anti-Catholicism—The American Protective Association," by Donald L. Kinzer. University of Washington Press, Seattle, 342 pp. \$6.50.

This book should interest not only students of American history but all those who are concerned about discrimination against minorities, civil rights and separation of church and state. It is the first full length history of the American Protective Association, an anti-Catholic organization that flourished in the last decade of the 19th century. Founded in Clinton, Iowa, in 1887 by Maryland-born Henry Francis Bowers, a lawyer who became its first president, it was dedicated to saving the U.S. republic from what it regarded as the insidious threat of a foreign power—the Catholic Church. Its original oath of membership bound A.P.A. members "not to vote for or countenance the nomination of a Catholic to public office." Before elections, state or federal, the organization issued lists of candidates marked "C" (Catholic), "C" (Catholic sympathizer), or "P" (Protestant).

Its influence grew and the initials "A.P.A." came to be used to include all groups with similar aims. Its wide participation in the legislative field has a familiar ring, although present day "reformers" hasten to disavow any kinship with the old A.P.A. movement.

One of the American Protective Association's first anti-Catholic activities was an attempt to get Congress to order the removal from the country of Archbishop Francis Sattoli, newly appointed Papal Delegate to the U.S., in 1893. Agitation against the founding of the Catholic University of America in the nation's capital was openly voiced. An unsuccessful but vigorous attempt was made to prevent the placing of a statue of the Jesuit missionary and explorer, Father Marquette, in the National Statuary Hall in Washington, and the issuance of a postage stamp (1899) in his honor was bitterly fought.

The Association actively championed on state and federal levels the elimination of appropriations for sectarian institutions; advocated complete separation of church and school; restriction of immigration; suffrage only for those persons already full-fledged citizens; abolition of Indian-

tract schools. The A.P.A. advocated the extension of state control over charitable activities; abolition of tax-exemption for real estate used by religious and charitable organizations; favored convict-inspection laws; a flag laws, in an attempt to prevent the flying of green emblems on St. Patrick's Day. An unsuccessful test case was brought into court involving garbed nuns as teachers in public schools.

AMONG THE "propaganda" devices employed by the A.P.A. were the use of "ex-nuns" and "ex-priests" and even priests temporarily at odds with their ecclesiastical superiors. Perhaps the most ingenious, if not the most infamous, were the use of forged papers. One purported to be a "papal encyclical" urging Catholicism in the U.S. on the Feast of St. Ignatius Loyola, July 31, or at the opening of the Chicago World's Fair. Another document was a fake "Pastoral Letter" of the American bishops, calling for the formation of a new political party.

Reading like an encyclopedia of American case-studies in anti-Catholicism, Prof. Kinzer's book mentions among his sources of (Continued on page 10)

Radio and Television

Table with columns for city/area and radio/television programs. Includes Indianapolis Area, Shelbyville Area, Tell City Area, Evansville Area, Madison Area, and Richmond Area.

Famous Churches of the World

The Cathedral of Mexico City

Construction begun in 1573. Completed 20 years later. Exterior length: 426 feet. Exterior width: 203 feet.



Located in the oldest city of the Western Hemisphere, the Cathedral of Mexico City is one of the largest and most imposing churches of the Americas.

The impressive gray stone edifice is constructed in the form of a crucifix and dominates the north side of a public square called the Zocalo. The square is the central and primary historical feature of Mexico City. Formally, it is known as the Plaza de la Constitución or the Plaza Mayor.

The great church lends grace and grandeur to the city and is built above the ruins of an ancient Aztec temple which was destroyed by Cortes in 1521. The present cathedral was begun in 1573. It is said to be

made of material taken from the main temple of the Aztecs. Its broad stone front is adorned with sculpture; it has massive twin towers and an over-all exterior is 426 feet long and 203 feet wide.

The cathedral was originally intended to be Gothic in style but, during the two centuries of its construction, the form and details were changed several times. Little is left, therefore of the original design.

The exterior is largely Baroque and Neoclassic. The interior represents a collection of Spanish styles and includes the Gothic, vaulted

ceiling of the sacristy and several of the side chapels. The visitor sees an early Renaissance nave and aisles and Churrigueresque (Baroque-like style developed in Spain by Jose Churriguera) altars and fittings. The high altar is Neoclassic.

The building adjoining the cathedral is the Sagrario Metropolitan. It has elaborate carvings and is one of the most exuberant Churrigueresque structures in Mexico.

Falls City Beer advertisement featuring a large bottle of beer and the slogan 'gives you more OF WHAT BEER'S FOR!'.

Advertisement for 'THIRD in a series of Famous Churches to appear twice monthly' with a list of sponsors including Lincoln Securities Corp., JOHN GRANDE & SONS, Farley Funeral Home, Sutherland Lumber Co., G. H. Herrmann Funeral Homes, WFBM TV Channel 6, RENNER EXPRESS, STEAK 'N SHAKE, Allied Florists of Indianapolis, Inc., Knights of St. Peter Claver, Indiana Bell Telephone Co., Shirley Bros. Co., Inc., and BURGER CHEF STORES.

The Tacker

MOMENTARY REGRETS—We reprint the following, sans comment, from a recent issue of "Ave Maria." . . . We heard about a community of Sisters who adopted a very modern habit. All were told to change into the new garb and report for a group photograph. Eventually, all returned from their rooms but one. The superior went to her room and asked: "Aren't you coming for the picture, Sister?" The old nun rocked back and forth in her chair for a moment, then said: "Yes, I'm coming. But you know, at times like this I wish I'd have said 'yes' to George."

NAMES IN THE NEWS—Robert F. Lampert, a 1939 graduate of Secelia Memorial High School, Indianapolis, will enter the novitiate of the Society of Mary (Marianists) on July 9 at Marcy, N.Y. Son of Mrs. Mary Lampert, of Holy Trinity parish, he will receive training as a teaching Brother. . . . On hand to help Sister Marietta Luken celebrate her 25th Jubilee of religious profession at the Benedictine convent of Our Lady of Grace, Beech Grove, last Sunday were four members of her profession class now affiliated with Immaculate Conception convent, Ferdinand. Attending were Sister Josepha, Sister Mary Regis, Sister Cordelia and Sister Rosella. They will observe their jubilees in August at Ferdinand. . . . Last Sunday's Beech Grove ceremonies were also special for Sister M. Kathleen Neerhouse, a novice, who returned home to the convent for the first time in two months since she seriously burned her hand and arm in a laundry accident. She had been a patient at St. Francis Hospital since the accident occurred on April 27. . . . Best wishes to Mr. and Mrs. Alvin A. Parrell, of Shogannon, Wis., who returned to Holy Trinity parish, Indianapolis, on June 22 to begin their 50th wedding anniversary. They were married in Holy Trinity Church, but moved to Wisconsin 31 years ago. . . . Larry C. Sanders, a member of St. James the Greater parish, Indianapolis, received the 1963 Merit Award presented last week by the Bishop Chatur General Assembly, Fourth Degree, Knights of Columbus, "for outstanding Catholic lay work."

DEMONSTRATION MASS RECORDING AVAILABLE—The recent Demonstration English Mass presented by the choir of Seholte High School, Terre Haute, has been recorded on a full-length LP album, Father Raymond Boehm, assistant principal of Seholte, was "celebrant" of the demonstration Mass, assisted by Father Lawrence Richard, and Father Arnold Hasselwander, C.M.F., as deacon and subdeacon. The homily was rendered by John Seifert, musical director was John Gillespie. The recordings are available from the school or at the Catholic Information Center, 136 W. Georgia St., Indianapolis, Cost: \$2.50.

HERE AND THERE—Classes in childbirth education will begin Wednesday, July 22, at 7:30 p.m., at the State Board of Health Building, Indianapolis. Mrs. Elizabeth Myers, R.N., will conduct the classes, sponsored by the Maternity Family League. For info and registration, contact Mrs. Elinor Hughes, AT 3-7317. . . . The six married sons and daughters of Mr. and Mrs. Joseph Ferwandel, members of St. Pius parish, Troy were originally invited to their 50th wedding anniversary. Evansville the sixth mate was received into the Catholic Church. How's that? . . . The popular "report" of Senator Vance Harlike to his constituents carries a prominent photo in the current issue showing Indiana's Presidential Scholars luncheon with the Senator. One of the two coveted awards was won by John I. Nornerberg, a recent graduate of Cathedral High School, Indianapolis.

One man, one vote

(Continued from page 4)
starved for adequate constitutional representation.

The "federal" analogy was false, of course. The United States Senate was a condition of union among the original states. Counties, on the other hand, never were independent or sovereign.

Anyway, the game is up now. Indiana, in accord with the intent of the agrarian framers of its sovereign state Constitution, will have in due course a General Assembly where one citizen's vote will be worth the same as another's.

This is the only honest basis of true representation in a state law-making body. Unless it can be established that people are less dependable than trees or cornfields in making equitable laws, we fail to see how anybody will be unfairly put upon.

Respond to appeal for journalist

DAVENPORT, Iowa—A fund being raised for the family of the late Peter F. Clarke, a Catholic journalist who died in Pittsburgh June 1 at the age of 44, has reached \$11,800.

Father John P. Boyle, managing editor of the Davenport Messenger, the diocesan paper, said he still is accepting gifts. Checks may be made out to the "Peter Clarke Memorial Fund" and sent to Father Boyle at Box 389, Davenport, Iowa.

Clarke, who preceded Father Boyle as managing editor of the Messenger, had also been editing St. Joseph's Magazine in St. Benedict, Ore. He died suddenly while sitting at the Catholic Press Association convention in Pittsburgh, leaving a wife and seven children, the eldest only 10 years of age.

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Pope offers public Mass

VATICAN CITY—The Pope who sits in the chair of Peter and hears the name of Paul offered a public Mass on the feast of St. Peter and Paul (June 28) which is the great feast of Rome.

Thousands of faithful streamed into the Basilica of St. Peter beneath a symbolic fisherman's net and a wooden box which hung above the main part. It is not there every year for the feast of St. Peter and Paul.

Pope Paul VI offered Mass at the Altar of the Confession, which stands almost directly over the shallow trench in which St. Peter is buried. The Pope, in a sermon, referred to the basilica which had been built on the spot where the "cecnale where the Church has the center of its unity."

Referring to the Gospel of the day, in which Peter receives the keys of the kingdom, the Pope said:

"This page of the Gospel, which can truly be called theological, prophetic and historical, contains two revelations. First is the revelation of Christ. Peter finally discovers who Christ is. . . ."

"The second revelation, the promise of the keys to St. Peter, differs from the first. The first only reveals an existing truth, the second creates a truth which had not existed."

Mississippi

(Continued from page 1)
the two-hour meeting saying only that he had "frank and full discussion" with the eight religious leaders who were present.

Among those known to have attended the meeting were Bishop Richard O. Groves of the Nazareth-Jackson diocese; Mrs. James McGough, chancellor of the diocese; Father Bernard F. Law, editor of the diocesan weekly, the Mississippi Register; and two Negro Baptist ministers, Rev. S. L. Whitney and Rev. G. R. Houghton, both of Jackson. The names of the other participants were not disclosed.

Church representatives would make no statement on the missing civil rights workers while the search for them was still in progress. However, their assessment of the racial situation in Mississippi was discouraging.

"I THINK THERE is a growing sense of hopelessness on the part of those of us who know what should be done," said a priest.

"Nothing is going to be done short of Federal intervention. Even this would seem to be unrealistic because the presence of 500 Federal marshals would not have been able to prevent violence."

As for the role of the Catholic Church, the priest continued: "Some people have the impression that we are just sitting on our hands, that we are part of the establishment. This is not so. The problem is not so easily joined as it would perhaps seem from a vantage point of 1,000 miles away."

The mission of the Church in Mississippi, he said, is "a very delicate one." He said the teaching of the Church does have a "moderating influence" on Catholics, which make up only 3% of the state's population, but added that these Catholics are influenced also by the society around them.

New entrance rite urged for weddings

OKLAHOMA CITY—A new entrance rite for the wedding party at nuptial Masses, recommended by Bishop Victor J. Reed of Oklahoma City and Tulsa, has been submitted to diocesan priests by the liturgical committee.

The rite was drawn up by the commission to "make the entrance of the wedding party a real Introit to the Mass," Father Joseph Mazaika, commission chairman said.

The procession is led into the church by a cross bearer and acolytes with candles. They are followed by the bridesmaids escorted by ushers. Next come the bride escorted by her parents, then the groom with his parents, followed by the celebrant of the Mass with two servers.

At the front of the church the parents of the bride and of the groom present them to one another in marriage. Then the nuptial party with the celebrant and servers enters the sanctuary for the service.

Father Mazaika said the new rite has been used in several parishes and has proven impressive.

Cardinal Cushing reveals he had cancer operation

BOSTON — Cardinal Richard Cushing in matter-of-fact calmness disclosed here he underwent an operation for cancer in 1956.

The Archbishop of Boston during a taped interview for television revealed that eight years ago he had an operation for removal of the prostate gland. He added that 10 days later he submitted to a second operation.

"I had a kidney removed on which there had been an eight-pound malignant tumor, the cardinal told Arch Macdonald, longtime friend who taped the interview for station WJZ-TV here in conjunction with the 25th anniversary of the Cardinal's consecration as a bishop.

It was the first time the nature of the second operation was disclosed. At the time of the surgery, there was speculation concerning the nature of the second operation and hints about cancer, but until now there never was a definite report concerning it.

Prior to his hospitalization in 1956 the cardinal's normal weight was about 200 pounds. Since then, his weight has been around 150 pounds.

The interview, for a half-hour TV program, covered many of the highlights in the cardinal's life—including the facts that he has suffered from asthma since young manhood and now also has emphysema, a hardening at the base of the lungs, which makes breathing at times difficult.

Hospital

(Continued from page 1)
the employees whom she hired as administrator during the late 1930's who are still with the hospital.

For the past two years, hospital employees, members of the medical staff, auxiliary guild members and hospital trustees have staged major musical productions that have brought about a strong cohesive bond among hospital personnel.

DAY-TO-DAY management problems are taxing enough, but Sister Vicentiana's crowded schedule also includes planning sessions for long-range expansion programs in facilities and techniques.

In these tasks she is ably assisted by a competent board of advisors organized by her predecessor, Sister Alexia, in 1956. Headed by banker Frank E. McKinney, the group meets periodically to chart major policies and objectives.

SILL is to be accomplished during Sister Vicentiana's few remaining months at the hospital is the construction of a new power plant, to begin shortly on the northeast corner of the grounds.

The existing power plant and building will be razed to make way for a proposed major addition to the hospital which will nearly double the present bed capacity within the next few years.

From humble origins 50 years ago, resulting from the dream of Sister Peter Kilian, pastor of neighboring Holy Name Church who purchased the original five-acre plot for the hospital, St. Francis has taken its place among the metropolitan area's principal health centers.

And credit for its successes is due largely to the dedication of a continuous band of women, led by leaders of the calibre of Sister Vicentiana.

Calendar
FRIDAY, JULY 3
St. Rita's Social begins at 6:30 p.m. in the parish auditorium, 19th and Arsenal.

SATURDAY, JULY 4
The Saturday Social at Holy Cross will NOT be held tonight because of the holiday.

SUNDAY, JULY 5
St. Bridget's Social at 6:30 p.m. in the parish hall, 815 N. West St.

MONDAY, JULY 6
The Card Party sponsored by St. Catherine's Altar Society at 2 p.m. in the school hall, 1115 E. Tabor St.

TUESDAY, JULY 7
The Card Party at 6:30 p.m. in the school auditorium, 28th and Northwestern.

Holy Family KC elects officers

INDIANAPOLIS—Ralph Hobbs was recently elected Grand Knight of Holy Family Council No. 5882, Knights of Columbus. Other new officers are Robert Harvey, Deputy Grand Knight; James Wyatt, Chancellor; Paul Albrecht, Recorder; Thomas A. Lutz, Financial Secretary; and Michael Watt, Treasurer.

Also Bernie Regula, Lecturer; Harvey Pettigrew, Advocate; Frank Maluck, Warden; Earl Clements, Inside Guard; Ronald Gasvoda and Glen Weddle, Outside Guards. Father Edward McLaughlin is Chaplain.

Sees award

NEW YORK—Father Barnabas M. Ahern, C.P., of the Pastoral Fathers' Sacred Heart Seminary, Louisville, Ky., was named to receive the Catholic Theological Society of America's annual Cardinal Spellman Award for distinguished work in the field of Catholic theology.

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Gigantic!
Sizzling!
Mighty!
Big!

A baptism day for 50 years

TORORO, Uganda—Bishop John Greif, M.H.S.M., of Tororo went to outlying Madera to join in celebrating the jubilee of the local parish, which has averaged well over a baptism a day in its first 50 years.

Begun with only a tiny grass church in 1914, the parish plant now includes a church, primary schools for boys and girls, two convents, a junior secondary school, rural trade school, home economics school for girls, and a school for the blind. The parish also has mission stations with another seven government-aided schools and 15 non-aided schools.

About 11,000 infants and over 14,000 adults have been baptized there since the parish was founded. Two of its sons have become priests, and four girls nuns.

Carmel

(Continued from page 1)
School for Boys; July 15, Father James McBaron, Sacred Heart; July 16, Msgr. Herbert Winterhalter, St. Patrick's.

The respective parish choirs will lead the singing, except on the closing night when a mass choral group of all the choirs will participate.

To aid press

MONTEVIDEO, Uruguay—Financial aid from the German Bishops' Advent fund will allow the Catholic press in Latin America to train its personnel better, the information bulletin of the Latin America Union of the Catholic Press announced here. The union said that the funds from Germany will be used to improve journalism schools, train present editorial and business personnel of publications and publish books on journalism.

AROUND THE ARCHDIOCESE

Annual retreat slated by Terre Haute DCCM

TERRE HAUTE, Ind.—The retreat sponsored annually by the Terre Haute District Council of Catholic Men is scheduled the week-end of Friday, July 10 to Sunday, July 12, at Alverno Retreat House, Indianapolis.

Books

(Continued from page 8) research the work of another trained historian, a lawyer and newspaperman for over 50 years, the late Humphrey Joseph Desmond, editor of the Catholic Citizen, diocesan weekly in Milwaukee, Wis. "The A.P.A. Movement: A Sketch" (1912), was the first book-length study of the subject. Kinzer's volume also lists some 20 Catholic papers and magazines; some 100 titles of the self-styled "patriotic press" and unpublished materials, theses, dissertations, manuscripts, scrapbooks, and papers of prominent persons in the political life of the nation. A generous index will aid both the casual and scholarly reader.

CONTRIBUTORS

THE CRITERION will accept a wide range of editorial contributions and others who have editorial experience for this column. The following persons submitted items for this column: LULA BRINCKER, Sellersburg; JOHN A. MAHALEK, Terre Haute



DOUBLE-DUTY TEACHER—Sister Georgiana, S.P., is doing "double duty" this summer. Besides teaching Advanced French conversation in the summer session at St. Mary-of-the-Woods College, she is sharing responsibility for two weeks of the Seminar on Foreign Language Teacher Preparation being held at DePauw University, Greencastle. Financed by a Ford Foundation Grant, the Seminar, for college language teachers, is part of the Indiana Language Program.

911 NUNS AT MOTHERHOUSE

Summer session opens at Woods

ST. MARY-OF-THE-WOODS, Ind.—Another summer session got underway at St. Mary-of-the-Woods College this past week as approximately 800 Sisters of Providence attended their first day of classes.

"Homecoming" was Thursday, June 25, when hundreds returned "home" after their assignments. A total of 911 Sisters are at the motherhouse for the summer; 574 others are either taking graduate work on other campuses, engaging in various educational and apostolic activities, or spending the summer on mission.

At the summer session here, 71 faculty members are teaching 70 different courses in these areas: art, biology, business administration, education, English, history and sociology, home economics, journalism, languages, mathematics, philosophy, psychology, religion, sciences, speech and drama.

Orthodox prelate hails restoration of relic

ATHENS—The Orthodox archbishop of Patras declared that Pope Paul VI was "inspired by the Holy Spirit" in his decision to return to Greece a relic believed to be the skull of St. Andrew the Apostle.

METROPOLITAN Constantine revealed that he had appealed to Pope John XXIII to restore the relic in May of last year, and that after Pope John's death he made the same request of Pope Paul.

TRADITION holds that St. Andrew, the first Apostle called by Christ, was martyred in Patras on the north coast of the Peloponnese, and his remains enshrined in a church built there in his honor.

Pope Paul in informing the cardinals of Rome that the skull of St. Andrew is to be returned to the Orthodox See of Patras this fall said that his gesture testifies "to our veneration for the Greek Orthodox Church and to our intention to open our brotherly heart to it, in the faith and charity of the Lord."

VATICAN CITY—L'Osservatore Della Domenica, the Vatican City weekly, has published an entire issue of 82 pages devoted to the work of the popes for peace.

The newspaper points out that the Palestine Guard was vastly expanded during the war, mostly by the addition of Jews.

Papal peace roles highlighted

It covers efforts from the Vatican to avoid or end war from the reign of Benedict XV to the present. The special issue includes extensive documentation on Pius XII's efforts to preserve peoples from the destruction of war and to help the persecuted, especially the Jews.

The newspaper points out that the Palestine Guard was vastly expanded during the war, mostly by the addition of Jews.

New association to fight leprosy

LEOPOLDVILLE, Congo—An association named "Friends of Father Damien" has been founded here to fight leprosy and to help rehabilitate the victims of Hansen's disease.

McGloin

(Continued from page 7) means of sanctifying and actual grace in the Church, to live a life in Christ, as members of His Mystical Body, living and enjoying a supernatural life in God as the prelude to complete life in Him and with Him forever.

Oh yes, we Catholics have all these great gifts and more. It may well be to our everlasting shame that we don't use them or appreciate them nearly enough.

Why has a Catholic? How frightening to think of trying to get to heaven any other way—knowing what we do know. And the only true ecumenical movement will look for ways of somehow sharing these gifts with others—through our own patent appreciation of these gifts and at once our pride and humility in having them to use.

The initial three lectures, to be given by Father Richard J. Grimm, C.S.C., of Holy Cross Seminary, Notre Dame, July 5-6, will consider "The People of God," Sister Vincent Ferrer, S.P., will speak July 20, on "The Christian Religious Woman: A Sign of the Loving Kindness of God Among His People," in the concluding lecture July 27, Sister Alexa, S.P., will discuss "Working for the Good of the People: Some Practical Aspects."

A special lecture series will consider "The Role of the Religious Women in the Work of the Church."

After each lecture the general audience will reconvene in small groups for discussion meetings the following afternoon and evening. The entire series will conclude with a summarizing panel discussion on August 5.

The summer session will conclude with final examinations on August 5, and commencement exercises at 10:20 a.m., August 6.

FARMER'S VIEW Poverty drive

By DANA C. JENNINGS The present administration's much-publicized war on poverty has a lot of political punch. It's like being against sin and for America.

On top of that, there's an awful lot of unnecessary poverty around. If it works, the war will do a job that has needed an awful lot of doing for an awful long time. So let's get on with it.

One of the biggest and best tools for fighting poverty is farmers' cooperatives. A big chunk of the poverty is in farming areas and in run-down rural industrial areas like mining towns and lumber country. In these areas there exists an industrial base in what is usually a marginal or submarginal farming region. There's a lot of things that farmers' coops can do in such communities.

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TEACHING IN NEW MEXICO—Three Archdiocesan students at Marian College are spending the summer months teaching catechism and remedial reading in New Mexico mission territory.

Remember them in your prayers

- INDIANAPOLIS: 1 KELLIE G. MCGUIRE, 26, St. Peter and Paul Catholic Church, 2045 S. Park Ave., Indianapolis.
1 THOMAS R. HURDER, 19, Sacred Heart Church, June 22, St. Joseph Cemetery, Southwestern, June 21, 1964.

100 priests from Italy in Latin America

VERONA, Italy — About 100 Italian diocesan priests will have left this country to serve at Latin America missions by the end of the year.

In addition, more than 100 students from 40 dioceses are pursuing studies at Our Lady of Guadalupe Seminary here, a special institution dedicated to training priests for service in Latin America.



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Two nuns join OLG summer faculty. BEECH GROVE, Ind. — Two visiting instructors are supplementing the summer faculty at Our Lady of Grace Convent, where nearly 100 Benedictine Sisters are taking courses in education, modern languages, social studies and fine arts.

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WHEN IN THE COURSE OF HUMAN EVENTS IT BECOMES NECESSARY FOR ONE PEOPLE TO DISOLVE THE POLITICAL BANDS WHICH BARE...

...AH! NUTS! HAPPY FOURTH! ...ER... AH... AH... ER... ER... JORDAN Funeral Home, etc.

STUDIED IN FORT WAYNE

American married man is ordained to priesthood

By PLACID JORDAN, O.S.B. MAINZ, Germany—Ernest Adams Beck, a married man who is a former Lutheran minister from Detroit, was ordained a Catholic priest in the seminary chapel here (June 26).

Father Beck's son Michael, 13, attended the conferring of the sacrament by Bishop Hermann Volk of Mainz. Father Beck celebrated his first Mass in the seminary chapel the following day. The first American in the history of the Latin Rite Church to be granted the privilege of the priesthood and yet remain in the married state, Father Beck was to retain his wife in Oklahoma City shortly. Mrs. Beck, the former Dorothy Marie Gollin of Teaneck, N.J., has been living (at 1107 Lombardy Road) in the Oklahoma capital with their nine-year-old daughter, Monica.

At the late afternoon ordination Mass, Michael Beck, representing his family, carried a candle to his father at the altar, and Father Beck then symbolically offered it to the Bishop.

Bishop Volk in his brief ordination address stressed that the dispensation granted to the new priest was a special recognition of his steadfastness in pursuing his goal as a true witness to the high calling of the ministry of Christ.

Father Beck is to wind up his affairs in the U.S. before bringing his family here when he is assigned to priestly duties in the Mainz diocese.

PRESENT for the laying on of hands which made Father Beck a priest, and for his first Mass the next day, were two men who had been instrumental in paving the way to the priesthood for the 33-year-old American: Msgr. Martin B. Hellriegel of St. Louis,

and Msgr. Gerhard Fittkau, a member of the faculty of the diocesan seminary in Essen.

Auxiliary Bishop Joseph Reuss of Mainz and the whole student body of the Mainz seminary also attended both rites.

Representing the parishioners of Msgr. Hellriegel's parish at the rites was Leo Clooney, who says Father Beck's presence when he was received into the Catholic Church 10 years ago. Another American present was Prof. Ray Brook, a former Anglican minister in Philadelphia who is now studying at Tufton University and who expects to be ordained a Catholic priest for the Diocese of Rottenburg.

At Father Beck's first Mass, also in the seminary chapel, Msgr. Hellriegel preached the sermon. He praised the late Pope Pius XII for having opened the way to the ordination of married former Protestant ministers. He paid special tribute to Father Beck's wife, Dorothy, for having stood by her husband for so many years, patiently bearing many sacrifices to enable him to become a priest.

Msgr. Hellriegel voiced deep appreciation to Bishop Reuss, who as seminary rector had helped Father Beck attain his goal. He also thanked the new priest's many friends in America for supporting him with their prayers.

At a breakfast following the Mass, Msgr. Fittkau in turn gave credit to Msgr. Hellriegel, a former Protestant minister and former president of the U.S. Liturgical Conference. The St. Louis priest had a decisive influence in helping about Father Beck's conversion, he said.

BISHOP VOLK had originally scheduled the ordination for July 26. But he advanced the date without public notice so as to forestall a mass inflow of reporters. The intensive coverage by the general press of the April announcement that Pope Paul VI had granted a dispensation to allow Beck to receive Holy Orders indicated that the ordination Mass itself might be crowded by militant reporters.

Father Beck is the second youngest of the six children of Mr. and Mrs. Ernest John Beck, who are both Lutherans. The father was formerly with the Burroughs Adding Machine Co. in Detroit, and the children all attended Lutheran parochial schools in Detroit.

Father Beck attended Concordia College in Fort Wayne, Ind., for three years and then went for four years of study at Concordia Seminary, Lutheran Church-Missouri Synod divinity school in St. Louis.

While still a seminarian, Beck served for a time as vicar of Grace Lutheran Church in Teaneck, N.J. It was there that he met his wife.

Obtained a minister in 1948, he was appointed pastor of Christ Lutheran church in Tulsa. Two Pastors Beck and Dorothy Gollin were married in Tulsa the following year.

In 1950 they moved to North Bergen, N.J., where he became pastor of Holy Trinity Lutheran church.

During his seminary days, Pastor Beck had met Msgr. Martin Hellriegel, pastor of Holy Cross parish in St. Louis and a veteran leader of the Catholic liturgical movement. Through Msgr. Hellriegel he became acquainted with various aspects of Catholic life and belief.

As a minister, Beck made further studies of Catholic worship and teaching, and eventually decided he must give up his ministry and enter the Catholic Church. He and Mrs. Beck made their profession of Faith before Msgr. Hellriegel at the Easter Vigil service of April 17, 1951. Their son Michael was received into the Catholic Church on Easter Sunday, Monica, the daughter, is a cradle Catholic.

Under guidance of the Benedictine Fathers at Immaculate Conception Seminary in Conception, Mo. He then taught for a time at Corpus Christi High School in St. Louis.

Father Beck is the ninth former Protestant minister to become a Latin Rite priest and remain in the married state. While most of these men are Germans assigned to German dioceses, a Danish married priest who is a former Lutheran minister is now working in the Diocese of Copenhagen, a

Still serving as director of the Catholic information center here known as the Domus Pacis, Father Goethe gratefully recalled the work of the men who had aided him to reach the Catholic priesthood. He said that the late Bishop Stohr and Fathers Wilhelm Schmidt, S.V.D., and Josef Grendel, S.V.D., both of Friberg University in Switzerland—the Holy Office in Rome—had made strong recommendations to Pius XII to establish a precedent.

The Pope's decision, Father Goethe said, was influenced considerably by pleas made in his behalf by several of his former Protestant parishioners who had become Catholics ahead of him. This proved, he held, that the faithful do not consider it a scandal if married men become priests.

FOLLOWING his courses at the Mainz seminary, Father Beck took further studies at the Johann Adam Moehler Institute in Paderborn, a diocesan center promoting interfaith relations internationally. He completed his studies

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Additions to faculty announced at Marian

The addition of four full-time and two part-time faculty members at Marian College was announced this week by Msgr. Francis J. Heine, college president.

Joining the English department will be Miss Emilee C. Murray, a 1957 Marian graduate who has completed her course work toward a doctorate in Comparative Literature at Vanderbilt University. She was the recipient of the first teaching assistantship ever awarded in the Humanities by Vanderbilt.

MRS. GLORIA DEAN Scott, a former part-time instructor in biology, will return to the department full-time in the fall. She is a doctoral candidate at Indiana University, where she earned both bachelor's and master's degrees.

New director of secondary education will be Sister M. Laurita, O.S.F., former principal of St. Mary Academy, Indianapolis. She holds a master of arts degree in

social science from the University of Cincinnati.

Father George W. Elford, who is completing his master's degree at Butler University, will be a full-time addition to the college theology department. He formerly taught at Chatham and Secoma Memorial High Schools, both in Indianapolis.

TEACHING part-time in the theology department will be Father Bernard Head, who will also continue teaching part-time at the Latin School of Indianapolis where he has served the past eight years. Father Head has a licentiate degree in theology and a master's degree in philosophy from the Catholic University of America, a master of science degree in education from Butler University, and a master of arts degree in English from the University of Notre Dame.

Michael S. Noone, a 1963 Marian graduate, has been named assistant basketball coach. He is employed by Eli Lilly Co.



TO STUDY TV—Two Indianapolis nuns who have appeared on "Sister Says," the locally-produced educational program sponsored by the Archdiocesan Radio and Television Apostolate, will study television this summer at Fordham University, New York. The two are Sister Judith Ann, S.P., left, a teacher at St. Matthew's School, and Sister M. Ramona, O.S.F., who teaches at St. Bernardette's School. A grant from the St. Pius X Council, Knights of Columbus, has made the six-week summer study possible.

ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS. Nocturnal Adoration — Friday, July 3 SS. PETER & PAUL CATHEDRAL. ANNUAL OUTDOOR NOVENA TO OUR LADY OF MT. CARMEL. JUNIOR CYO ANNUAL OUTDOOR SUMMER DANCE. HOLY SPIRIT FESTIVAL. FEENEY-KIRBY MORTUARY.

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