

# Africa's Cardinal Rugambwa celebrate outdoor Mass

## Bp. Sheen to preach at convention rite

By PAUL G. FOX

An estimated 10,000 persons are expected to attend an outdoor Field Mass to be celebrated by Cardinal Laurent Rugambwa, the Church's first Negro cardinal, on Sunday, Aug. 4, at St. Rita's Church, 19th and Martindale Ave., Indianapolis.

The Cardinal's Mass will be the highlight of his eight-day visit to Indianapolis, which began this past Wednesday afternoon. He is here to attend the 48th National Convention of the Knights of St. Peter Claver, a Catholic fraternal organization.

Auxiliary Bishop Fulton J. Sheen of New York, National Director of the Society for the Propagation of the Faith, will deliver the sermon during Sunday's Mass, scheduled on St. Rita's lawn at 4 p.m.

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In addition to Archbishop Schulte, other members of the hierarchy expected to attend will include: Bishop Caesar M. Gattaiu of Nyeri, Kenya; Bishop Arculo Arellano of Sorsogon, The Philippines; and Bishop Maurice Otunga of Africa.

Also attending will be Archbishop Bonaventura Knaebel, O.S.B., of St. Meinrad Archdiocese; and retired Archbishop Lenaxius Esser, O.S.B., chaplain of Our Lady of Grace Convent, Beech Grove.

ARRANGEMENTS have been made to accommodate several thousand persons at the Field Mass on Sunday. An elaborate public address system will provide maximum coverage for those beyond the range of direct vision.

A colorful procession will precede the Mass, led by the Cathedral High School Marching Band. Included in the line of march will be uniformed Fourth Degree Knights of St. Peter Claver, Knights of Columbus and Knights of St. John. Also in the procession will be members of the KSPC Ladies' Auxiliary, hundreds of acolytes from Indianapolis-area parishes, priests, musicians, Sisters, other lay groups, all pre-

ceding the Cardinal. Representing other major religious bodies will be Methodist Bishop Richard Raines of the Indiana Area Methodist Church, and Rabbi Maurice Davis of the Indianapolis Hebrew Temple.

Governor Matthew E. Welsh will attend, leading the list of civic dignitaries. Indianapolis Mayor Albert C. Loesch will also be present.

A mixed choir of 100 voices from several parishes will be directed by Father Randolph Marz. Organist will be Edward Krieger.

A RECEPTION and banquet honoring the Negro Cardinal will be held at 7:30 p.m. Sunday evening in the Columbia Club on Monument Circle for the priests.

At the Cardinal's arrival in Indianapolis on Wednesday afternoon, he was greeted by Archbishop Schulte, other religious leaders and convention officials. Mayor Loesch presented Cardinal Rugambwa with the Key to the City.

A battery of press reporters, photographers, radio and television representatives were on hand to interview the Cardinal.

When asked how he would like the KSPC gift, Cardinal Rugambwa said it would help build his cathedral in Bukoba.

On the subject of his Holiness Pope Paul VI and the Ecumenical Council, the Cardinal said that the new Pope was eminently qualified by his position and that he gained many insights into the needs of the Church in Africa during a tour shortly before his election.

The Cardinal indicated that the Council is being held in Rome, Italy, on October 1964.

After the close of the first session on December 8, twelve of a projected 17 documents — "schemata" — on different themes approved by Pope John XXIII were sent to the bishops on February 2, the Pope had already asked that in each diocese a study group on the themes of the Council be established.

DURING the last week of the council, Cardinal Giovanni Battista Montini, Archbishop of Milan, now Pope Paul VI — reported in Italy, Milan's Catholic daily, that the "material was immense, excellent but heterogeneous and uneven." He complained that it should have been edited and courageously rearranged, that it lacked a central, architectonic idea to give it cohesion and direction.

A man in a hurry — pressed, perhaps, by a premonition of his death — Pope John fixed a date for the resumption of the council (Sept. 9) which many thought did not afford adequate time for preparation. Several cardinals urged the new Pope to postpone the council to a much later date, but the suggestion was quickly rejected. Such a move would have disappointed the expectation of many millions of all faiths. It would also have been misinterpreted as a pause, if not a halt, in the aggiornamento, the renewal and modernization of the Church, espoused by a universally mourned pontiff.

However, if the coming session is to go off with dispatch and in relations between the Russian Orthodox Church and the Roman Catholic Church.

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"Our first reception among the (Continued on page 9)



VOL. III, NO. 43 INDIANAPOLIS, INDIANA, AUGUST 2, 1963  
WORK VOLUME GREAT

## Third session of council seen possibility in 1964

By REV. EDWARD DUFF, S.J.

ROME — As the torrid summer heat descends upon Rome, an immense amount of preparatory work still remains to be done for the second session of the Vatican Council which reconvenes on September 29.

Indeed, so great is the volume of work involved, that one hears talk of another council session in October, 1964.

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thoroughness, the wisdom of the Holy Spirit will be needed in full abundance, as well as the expediency and persistence of the new Pope. Necessary, too, will be the effective collaboration of the commissions preparing the agenda for the council.

BEFORE the close of the first session, Pope John issued regulations for the work to be done between sessions. He appointed a Coordinating Commission under Cardinal Amleto Giovanni Cicognani, his Secretary of State, composed of seven cardinals and six archbishops to supervise the radical revision and reduction of the original agenda.

Within the Coordinating Commission, made up largely of prelates favoring Pope John's standpoint, the areas of discussion were divided and assigned.

Thus, Cardinal Achille Liénart, Bishop of Lille, France, was made responsible for matters touching Revelation and the Deposit of Faith, and Cardinal Giovanni Urbani, Patriarch of Venice, for those concerning the lay apostolate, the clergy, marriage and public information. The other members and their designated responsibilities were: Cardinal Carlo Confalonieri, Prefect of the Consistorial Commission (schools, seminaries and the missions); Cardinal Julius Döpfner, Archbishop of Munich, Germany (the pastoral ministry, the episcopate and the function of religious orders); Cardinal Cicognani (ecumenical questions and the Eastern Churches); Cardinal Leon Suenens, Archbishop of Malines-Brussels, Belgium (the Church and its relation to the temporal order, the Virgin Mary, the social order); and Cardinal Francis Spellman, Archbishop of New York, who was charged with overseeing the issues already broached at the first session.

The Coordinating Commission has already met for three sessions of intensive work: January 21-23; March 25-29; and July 3-4.

In the meantime, the standing commissions of the Council have been meeting regularly in Rome under orders to abbreviate, re-

edit, combine and drop everything unnecessary. The scope of their work is indicated by the fact that the Commission on the Liturgy had 13 subcommissions aiding it.

Several of the commission have had to join forces in reworking themes of common interest. Thus when the Council adjourned on November 21 on the discussion entitled "The Sources of Revelation," Pope John referred the schema to a mixed commission composed of the Theological Commission under Cardinal Alfredo Ottaviani, Secretary of the Congregation of the Holy Office, and the Secretariat for Promoting Christian Unity under Cardinal Augustin Bea.

THE LAST of the 17 projected "schemata" is entitled "The Presence and Action of the Church in the Modern World." Because it has had so many titles it is commonly known in Rome as "Schema 17." It owes its origin to a strong (Continued on page 9)

High school integration is ordered

BATON ROUGE, La. — Bishop Robert Emmet Tracy has ordered racial integration at four Catholic high schools in September, 1964, as the "initial step" toward abolition of segregation in all Catholic institutions in the Baton Rouge diocese.

The announcement was made by the Bishop in a pastoral letter which was read July 28 from the pulpits in all Catholic churches in the 12-parish (county) diocese.

Racial Tracy directed that racial bars be dropped in the 11th and 12th grades of four Catholic high schools in East Baton Rouge Parish in September, 1964.

The prelate said this will bring the Catholic high schools in line with public schools which will begin accepting Negro students in the 12th grade in September in the parish. The integration of the public schools was ordered as a result of a recent Federal court order after an eight-year legal battle. Bishop Tracy said the court order came too late to effect integration for the Catholic schools this year.

Bishop Tracy said the action is the "initial step" in the eventual integration of all Catholic institutions, educational and otherwise, throughout the diocese. He said the complete desegregation will come "all in due time."

Two U.S. episcopal appointments made

WASHINGTON, — His Holiness Pope Paul VI has made the following appointments in the hierarchy of the United States: Auxiliary Bishop J. Furey of Philadelphia becomes Coadjutor Bishop with right of succession to Bishop Charles F. Buddy of San Diego.



BENEDICTINES "EAT OUT"—The weather in Central Indiana has been "just right" for dining out recently, so the Benedictine Sisters of Our Lady of Grace Convent, Beech Grove, took an evening meal under the trees on their walled, convent grounds. Shown above, from left, are four Sisters who teach at St. Pius X School, Indianapolis: Sister Mary Howard, Sister Rosemond (principal), Sister Mary Alban and Sister Mary Henry.

### A CONVERT'S REPORT

## Montreal 'cautious' about unity progress

By REV. WALTON HANNAH

MONTREAL — Thermometers in Montreal rose to the 80s and there was a near-total eclipse of the sun during the Faith and Order conference which finished July 28, after two weeks of intensive ecumenical study, but

The author of this analysis of the fourth international meeting of the World Council of Churches' Faith and Order Commission was received into the Catholic Church in 1955 after serving 16 years in the Anglican ministry in England. Since 1959 he has worked at the Catholic Inquiry Forum in Montreal. He is a frequent lecturer on ecumenical subjects.

These were not the factors which caused both delegates and visitors to take a slow and cautious view of the actual progress made toward Christian unity at this great gathering.

Speech after speech emphasized the near-miracle of such conferences taking place at all. That Pentecostals and Greek Or-

thodox and the Salvation Army and Malabar Mar Thomais could all meet together in the lecture halls of McGill University and eat together in the common cafeteria of the students' residences where they were housed, discussing with frankness and charity and great good humor their agreements and differences, is indeed a remarkable achievement.

As Cardinal Paul Emile Leger, Archbishop of Montreal, has said, "such congresses are more than mere international meetings; the Holy Spirit is certainly at work in these assemblies."

The ecumenical movement marks the break-down of old Reformation and Counter Reformation attitudes, and a new epoch in Christian history. This in itself is a truly remarkable achievement.

However, the three previous Faith and Order conferences of this century were characterized by similar sentiments and speeches, and by the same spirit of charity and good will.

HOWEVER far off the goal of Christian unity appears to be, these four conferences have certainly a great educational value, not only for the delegates and visitors but for the general public in the member-churches.

The will for unity, without which no unity is possible, is clearly strengthening. The various Christian bodies are at least learning to do together in the World Council of Churches all the things which they are not compelled by conscience to do separately.

But to what extent have the deliberations at Montreal furthered the cause? Has any real advance been made?

Yes, to some extent. Dr. Paul St. Mineur of Yale University, director of the Faith and Order staff, claimed that "we have achieved a remarkable success." But he modified his optimism by admitting that there had also been many failures, "because we have dealt with the deepest divisions and attempted too much too quickly."

The conference, he said, represents a "colossal combination of collisions in the theological field."

THERE were two factors, not present at Lund, Sweden, in 1952 or any of the previous conferences, which I think have tended to slow things down.

One is thoroughly healthy and ultimately all to the good—the wider representation of differing traditions at Montreal.

It is well known that the World Council of Churches increased its membership significantly at New Delhi in 1961 by the admission of certain Pentecostal groups. It thereby greatly strengthened the Orthodox representation by admitting the churches of Russia and the Balkans hitherto excluded by the Iron Curtain.

Its representatives were very much in evidence and were warmly welcomed at Montreal, but it was noticeable that they were less in touch with ecumeni-

cal theology and eastern theological trends in general than the Orthodox delegates of Western Europe and America.

THE OTHER NEW factor was the increased influence at Montreal of German theologian Rudolf Bultmann's "de-mythologizing" school among the German theologians, which appears to be spreading among the Anglicans too.

There is nothing new about the little book, "Honest to God," by Anglican Bishop John Robinson of Woolrich, England, that has not long been available to scholars in the English language, but this very popular postiche of Bonhoeffer's existentialism, Bonhoeffer, Bultmann, and Tillich is enjoying an enormous circulation and was well stocked at the conference bookshop.

The Orthodox seemed frankly bewildered by this trend. "We thought we understood Protestantism," one of their theologians said to me, "but this Bultmann influence has so frankly bewildered and we don't know where we are."

It is too early as yet to access fully the reports from the five (Continued on page 12)

Paris — The Catholic bishop who represents the Orthodox at an Orthodox celebration in the Soviet Union said his hosts there regarded his presence as "a new and desirable advance in the relations between the Russian Orthodox Church and the Roman Catholic Church."

The Bishop was asked what were the principal signs of this, and answered: "Everything was a sign, down to the least detail. It was a marvel of organization, with attention for minor needs of all sorts.

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## Sees improved climate with Orthodox Church

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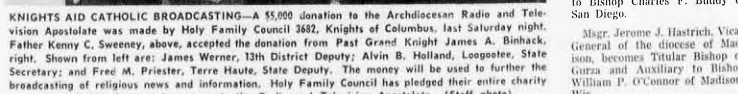
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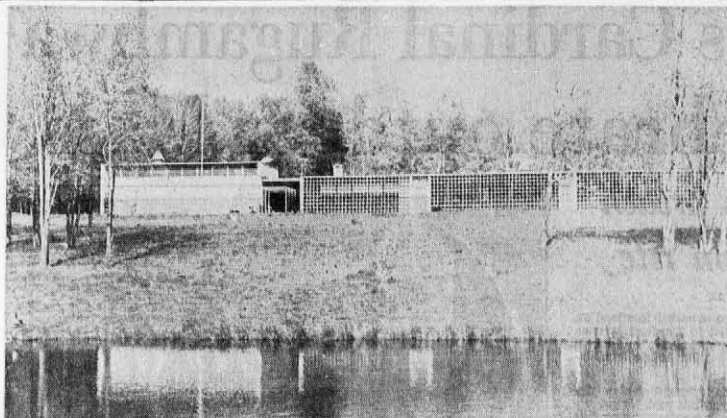
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KNIGHTS AID CATHOLIC BROADCASTING—A \$5,000 donation to the Archdiocesan Radio and Television Apostolate was made by Holy Family Council 3482, Knights of Columbus, last Saturday night. Shown from left are: James Werner, 13th District Deputy; Alvin B. Holland, Logopete, State Secretary; and Fred M. Priestner, Terre Haute, State Deputy. The money will be used to further the broadcasting of religious news and information. Holy Family Council has pledged their entire charity fund during the next two years to the Radio and Television Apostolate. (Staff photo)



CENTER OF INTEREST—Whitty School, Greenwich, Conn., for the past five years has been the center of national interest in the Montessori approach to education.

# MONTESSORI

## A revolutionary concept in education

By SHIRLEY DE LEON  
Copyright, 1963

A PHONE was ringing persistently in an office in Greenwich, Conn. It was a call from Miami: the speaking engagement there next week had to be settled.

But the seminar in Chicago must be planned . . . could they wait a minute . . . that school in . . . where is it . . . wants a reply on their teacher problem . . . the people from Boston with a teacher but no place for a school will be coming in tomorrow . . . what about the invitation to Mexico City, or Windsor, Ontario?

This is the first of three articles on the Montessori movement in the United States. The writer interviewed a number of Montessori teachers, visited several schools, and corresponded with leaders in the movement.

Across the street, in a corner of the KC Hall, the basis for the activity was calmly squeezing water out of a sponge—as he had been doing for the last half hour.

He was a four-year-old boy learning how to clean with a sponge in a Montessori school, this one a training class for the American Montessori society set up temporarily in the Greenwich KC Hall. The contrast between his peace and the turmoil in the office, the society's headquarters, marks the current state of the Montessori movement in America.

ment, rather than squelched it, and some materials designed to help his growth when he was most sensitive to them, the child began classes at the age of three and soon gained control of himself and his surroundings.

A girl of four or five could spend hours tracing the outlines of geometrical figures and their frames, a remote preparation for writing. A boy of three might be as absorbed in one of the "exercises for practical life" — cleaning, dressing oneself, learning how to pour milk.

In California, regional training centers will open in Chicago and other cities.

**BUT ALONG** with the growth, disagreements have developed which occasionally make the American movement seem a battlefield for anxious parents and educators.

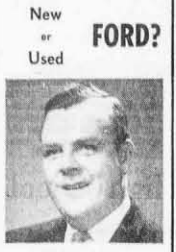
The problem causing the most disagreement is the adaptation of the approach to the American child. In the rapid expansion of the movement here, the stampede could easily overrun some basic ideas.

The emphasis on early learning, or as the *Saturday Evening Post* described it in an article on Whitty, "Can Our Children Learn Faster?" dismays many familiar with the approach.

Children can and do learn earlier by preparing an environment safe for their total development, but the emphasis in Montessori is not on producing nursery school prodigies.

Some Montessori teachers think the frenzy over the Montessori approach stems from an unhealthy desire by parents to "get their child into Harvard at 15." Parents admit part of their interest is a reaction to low-quality public and Catholic education. Some pay as much as \$200 a year to enroll their three-year-olds in a Montessori school.

Critics point out that Montessori began with slum children, but the movement in the United States has grown primarily among upper middle class parents who can pay the high tuition. Few Negro or Spanish-speaking children can afford to attend Montessori schools — and those educationally neglected children probably would be most interesting to Montessori if she were alive in the United States.



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**AT THE CENTER** of the movement is the child, who responds to Maria Montessori's discoveries in the early 1900s with the same interior peace which she observed in the children of her first schools in Italian slums. Montessori, a doctor and scientist, believed that the laws of a child's mental and spiritual development were as universal as those of his physical development (when he sits, crawls); and that his body, mind, and spirit could grow in a total development beyond any adult's imagination.

Given an atmosphere which encouraged this natural development, rather than squelched it, and some materials designed to help his growth when he was most sensitive to them, the child began classes at the age of three and soon gained control of himself and his surroundings.

**THE MONTESSORI** movement expanded throughout many countries from the schools in Italy; its success in Holland, England, India, and elsewhere the universality of the discoveries.

About 1915, it was introduced into the United States. In the confusion of the educational and political controversies at the time, the movement never gained impetus here.

Mrs. Nancy McCormick Rambusch revived the American movement in 1938, after studying the approach in Paris and London. She opened the first Montessori school of the revival, the Whitty School, in a stable of an estate in Greenwich.

**SINCE** its reintroduction here, the movement has grown in a less peaceful, orderly manner than the child is expected to grow in a Montessori school. It has spread to more than 25 schools in the United States, and many study groups, which will soon form schools. Other schools would open if teachers were available.

**ALTHOUGH** Montessori believed religious development is an important part of the child's growth, few of the American Montessori schools offer any religious formation to the children. The Montessori approach was reintroduced into this country by lay Catholics (Whitty is a lay Catholic school); but more than half of the schools in Italy grew the grapes and grain for the Eucharistic Sacraments, and the children in India learned the practices of Hinduism and Buddhism with the same enthusiasm. In the United

States, though, with many religions separated in one school, the problems are more complex.

The AMS met at the Edgewater Beach hotel in Chicago in June to discuss the whole problem of adapting Montessori to American children.

The American society maintains that some adaptation is necessary if the movement is to survive. Mrs. Rambusch, now president of the AMS, says that the American movement will be destroyed by those Europeans "whose fidelity to Dr. Montessori's memory is as unquestioned as is their innocence of the complexity of American culture."

**IN** her criticisms of the "pure" Montessorians she generally charges them with ignorance of our culture. "Those of Montessori's followers who are currently speaking of 'pure' educational practices are, in fact, speaking of Montessori practice in a vacuum, unrelated to the folkways and educational aspirations of American culture."

brain injury. After three years of building a Montessori class, the children have speech, communication, and work up to the average level. She commutes from Washington, New York City for the special project.

**MISS** Stephenson thinks Americans must stay in the universal, worldwide stream of Montessori ideas. "If you break off from the center of truth, you soon get beresias."

Such involvement might help Americans explore the Montessori idea of peace — which is more pressing in the international movement than where Montessori works. Next April in Amsterdam, the international group will be discussing "The formation of a new and reconstruction of peace."

Most Montessori teachers accept parts of both sides of the disagreement. Since many are hired directly from European Montessori schools, and then take an American orientation program, they are sympathetic to the "new" and "old world" view of Montessori.

Some operate independent Montessori schools tied to no faction, based on their own understanding of the approach.

No matter how many disagreements surround them, the children respond in much the same way. Perhaps they have a better grasp of the truth than adults, as Montessori might have said.

(To be continued)

**SPOKESMAN** — Nancy McCormick Rambusch, founder of Whitty School, is one of the leading American spokesmen for the Montessori educational concept.

clergy" in the United States—people who really understand Montessori well enough to adapt it, and no true Montessori products because "no school has been going long enough having done the whole thing properly from the start." She says it takes six years of careful development to build a Montessori class.

**T**OO many Americans believe they can learn Montessori by reading about it, or listening to lectures, but "you have to live it," Miss Stephenson says. It's not a system of education; Montessori said let's help life. "To understand it, go and live the Montessori life, not just look at it.

The rush to adapt is rather useless. You can't help but having Montessori Americanized here, Miss Stephenson believes. American teachers bring out the American mind and the American way of looking at things. The approach naturally will reflect the culture around it.

Since Montessori builds on universal principles, the basic approach should be the same in the United States or India. While the cure remains the same, the technique develops — no change or adaptation. When Maria Montessori worked in her schools, no one was learning space ships; if it's necessary for children to know these principles, they should be developed.

**ANOTHER DANGER** here in America is that Montessori is only for those who can pay for it. This may be unavoidable, at first, because Montessori schools are not grant-aided here. In Holland, and some parts of England, they are government supported. But Miss Stephenson adds, "I certainly wish there were some other way of working with the deprived and underprivileged."

She is conducting the first Montessori class in the history of the movement for children who function as deaf because of some

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THE CHURCH AND THE WORLD

Hail nuclear test ban — Birth limitation — Education squabble

The Vatican

◆ Pope Paul VI has welcomed the signing of the nuclear test ban agreement with the hope that it is sincerely intended and that it may lead to other similar steps for peace.

◆ The Vatican City daily has hailed the initiative of the agreement to ban nuclear testing in Moscow as a first step on the road to universal peace and brotherhood.

◆ Pope Paul has sent emergency aid and messages to Yugoslavia expressing his sympathy over the loss of life and limb.

recited the Angelus during his Sunday noon appearance.

◆ Italy's Undersecretary for Foreign Affairs and the Apostolic Nuncio to Italy have signed an agreement giving the Holy See the use of a church in Teheran, Iran.

◆ Cardinal Ildibrando Antoninelli of the Vatican administrative staff has been named prefect of the Sacred Congregation of Rites.

◆ L'Osservatore Romano has criticized secularist influences in the U.S. in an editorial.

At home

◆ WASHINGTON — Archbishop Patrick A. O'Boyle of Washington said at a public hearing here that a proposed ordinance to ban racial discrimination in housing in the District of Columbia must spell out the discriminatory practices to be prohibited.

◆ MIAMI BEACH — An appeal to Congress to clarify the right of U.S. public schools to have "free and voluntary participation in prayer" was issued by the national conference of governors.

◆ SAN ANTONIO, Texas — Archbishop Robert E. Lucey of San Antonio said here that true Christian charity demands action in behalf of the poor.

◆ SALISBURY — Southern Rhodesia's Catholic Bishops have expressed "grave concern" that the government's community development program will lead to state approval of church property.

◆ BOMBE TOLD this correspondent that for 100 young men, preparing to be monks, in an important pagoda here, there would be no classes for two months.

The organization and tactics seen in this "struggle" have puzzled many Vietnamese and foreign observers.

THE BUDDHISTS made an obvious attempt to influence the United States government on their side this month.

His adventure was entirely unnecessary. His letter could have been delivered by himself or any of his associates, dressed in ordinary clothes, like any other messenger carrying papers in Saigon offices.

The attitude of the Buddhist Inter-Sect Committee towards the government has become almost that of an equal, a sovereign state dealing with a state.

What kind of state would emerge, if their reforms were successful is not clear.

There is no proof as far as this correspondent knows, that the "something else" is communism.

Probably various opposition groups have teamed up with the protesting Buddhists and by now may be master-minding them.

The great majority of the Buddhists taking part in these activities were the brown, saffron or grey robes of bonzes or bonzesses.

Not all of these, however, are actually bonzes. A Buddhist spokesman admitted, on July 20,

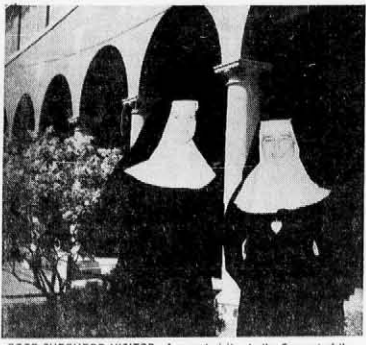
their own rural areas. Previously, most rural development was controlled by a native department which covered all aspects of rural government.

◆ RIO DE JANEIRO, Brazil — Current drives to reduce the birth rate throughout Latin America are creating confusion in many homes.

◆ OVIEDO, Spain — Archbishop Francisco Javier Larrañaga of Oviedo told a national convention of the Spanish Catholic Workers Youth movement here that the Church fully supports the Catholic labor movement.

◆ LONDON — Criticism of Catholic teachers in England by Archbishop John Heenan of Liverpool has brought countercharges that the bishops and clergy must share the blame for the present unsatisfactory state of Catholic education here.

◆ The London County Council one of London's most famous streets, Westminster cathedral is now hidden behind a block of tall shops and offices on Victoria Street.



GOOD SHEPHERD VISITOR—A recent visitor to the Convent of the Good Shepherd, Indianapolis, was Mother Mary of Our Lady, R.G.S., above left, Assistant General of the worldwide congregation whose motherhouse is in Amberg, France.

BEHIND THE AGITATION

Vietnam Buddhists seek to topple government

By Rev. Patrick O'Connor

Saigon, Vietnam — Buddhists agitating for "religious freedom" in South Vietnam are really aiming at the overthrow of the government.

That has been suspected for weeks by some observers, Vietnamese and foreign. Now, according to sources close to the inner circles of Buddhist leaders, one can be sure of it.

The agitation is conducted by the "Inter-Sect Committee for the Defense of Buddhism." In this committee the General Buddhist Association wields most influence.

The author of this analysis of the mounting agitation in the current Buddhist conflict with the Vietnamese government of Catholic President Ngo Dinh Diem, has spent almost two decades covering the news in the Far East.

ed on the committee. Probably many of the rank and file who follow the committee's leadership do not realize what the ultimate aim of the present agitation is.

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# Comment

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

## Enemies

This summer, perhaps as never before, the American Negro has undoubtedly realized that he seeks freedom in the presence of many enemies.

Just 95 years ago this very week, the Fourteenth Amendment made him a citizen, stressed his rights against any "abridging" by a state, and thus made him an heir to our American traditions of opportunity and equality.

Yet the turbulent times surrounding the birth of that amendment also brought forth the hooded, night-riding Klansman, the first of many opposed to the Negro's hopes and aspirations. They have spawned many more, to this summer of dogs, hoses, and a rifle shot in the night.

But many who oppose the Negro are not violent; for there is a war that is fought only with words, with speeches from state capitol offices to committee rooms of the United States Senate. Here, the weapons are little more than a series of subterfuges, dully predictable but enthusiastically advanced. You start with a solemn invocation to states' rights, emphasizing them to the point where human rights get left behind in the dust of rhetoric and your audience almost forgets that states are composed largely of people, which Negroes happen to be. Finally, you bring out the secret weapon, having learned in 1864 how easy it is to touch the national nerve by painting anything Red.

This is conventional word warfare against the Negro. He knows now, however, that he also faces "special forces," writers and thinkers a little more eloquent and formidable in style than state politicians.

Such people are, we think, indeed enemies to the Negro's cause. They have an intelligent ear to this and all the affairs of the Negro. But, if they have heard the Negro's cry for justice, they choose to tell no one else. Instead, they choose to discredit his cause.

Although he is not alone in this respect, we have been shocked by several recent columns we have seen by Holmes Alexander. We have collected four in particular; and, as we look through them each time, they strike us on the whole as an insensitive, viciously derogatory analysis of the Negro's quest for freedom.

In the first column we clipped, Alexander claims it is "time to call the country to order" so that "a minority of malcontents" (any Negro demonstrators) "will not be permitted to demoralize the land." He sees no reason for America to be "cowed and reduced to kowtowing before lesser numbers."

In the next one, Alexander goes off on a large scale, lamenting the tendency of all Anglo-Saxon peoples to concern themselves with the human problems of minorities. He works in American civil rights conflicts with something about "rapid retreat in the face of menace." Being attentive to Negro aspirations turns out to be "not a good way to run a nation or conserve the wealth and glories of a great society."

This third effort distorts J. Edgar Hoover's testimony on Communist infiltration of Negro organizations to lead the (Continued on page 9)

## For Whites only?

Isn't it about time that Knights of Columbus councils in the Archdiocese did some serious soul searching about the archaic practice that bars membership to Negroes?

The evil is not, of course, confined to the Archdiocese of Indianapolis. It is, as one spokesman termed it recently, a "national scandal." Granted there have been minor breakthroughs in the Deep South and the Far West, but by and large, the Knights are still operating, in practice at least, under a banner emblazoned "For Whites Only."

As we have pointed out before in these columns, the Knights have done and are doing good work for the Church, both on the national and unsuccessful. Agitation is building up now in several large urban centers—notably Chicago and St. Louis—to force K. of C. councils to integrate. There is talk of picketing and demonstrations.

Somehow we don't care for this approach. Membership in a fraternal organization cannot be equated with the right to use public lunchroom facilities or to attend a movie house or visit an amusement park.

Yet the exclusion of Negroes from the Knights of Columbus, it seems to us, could be an even more serious violation of human rights, because such prejudice transcends civil laws and constitutions—it repudiates the doctrine of the brotherhood of man.

In the light of the late Pope John XXIII's unequivocal stand on racial discrimination, it seems incredible that a Catholic organization of such prestige and influence as the Knights of Columbus should continue a practice of segregation.

The national convention of the Knights of St. Peter Claver is being held in Indianapolis August 3-7. This organization was formed many years ago in an obvious effort to provide a Catholic fraternal body in which Negro membership would be welcomed. It might be an ideal time for the Knights of Columbus to reassess their position on racial segregation . . . and to do something about it in their own ranks.

## Welcome, Knights

The Archdiocese of Indianapolis is honored to play host to the 48th National Convention of the Knights of St. Peter Claver.

We hope that the visiting dignitaries — Cardinal Rungamba, Bishop Sheen and the other ecclesiastical personages — as well as the hundreds of delegates to the convention will find Indianapolis a hospitable city.

We are deeply privileged that they have chosen to meet in Our Fair City.

## Heartwarming

Anyone who has to confess with the late Will Rogers "all I know is what I read in the papers" would have, we fear, a pretty sour opinion of the human race these days, particularly the youth section of the American department.

He would know all about basketball fixes, dope addiction, exam cheating and assorted skulduggery, but he would know precious little about the vast numbers of perfectly normal and law abiding young people who haven't been led astray by corrupt elders and vicious environment.

The general newsreader would not suspect the consid-

### QUESTION BOX

## Did we ever have a Colored Pope?

By MSGR. J. D. CONWAY

Q. Please advise as to whether there has ever been a Colored Pope. Also, was St. Augustine of the Colored race?

A. At least three early Popes were from Africa, but there is no indication that any of them were Colored. They came from the Roman province of Africa — of which Carthage was the capital — or possibly from Numidia, or Mauritania, which were often included under the name of Africa. The Carthaginian people were descendants of the Phoenicians. Numidia was largely inhabited by Berbers and were mainly fair-skinned. By the time of the last African Pope this area had been taken over by the Vandals.

St. Augustine was born in Numidia (now eastern Algeria). He was undoubtedly white.

Q. Are the priests and bishops of the Syrian Orthodox Antiochian Archdiocese of New York and North America, under His Eminence, Metropolitan Archbishop Antony Bashir, true and valid priests and bishops?

A. Yes. We might compare them to Greek Orthodox priests and bishops, except that they are of different rite. We should respect them as men of God who share in the priesthood of Jesus Christ and are given power by the Holy Spirit to offer Sacrifice of divine worship and to bring grace to men through the sacraments.

However, we do not join with them in their worship or receive the sacraments from them because we would thus approve their schism — their separation from the complete unity with the Mystical Body of Christ. At the same time we respect their honesty in their separation and pray that some day — not far distant — we may be back together again, as we were many centuries ago.

Q. Please state the position taken by the Catholic Church on Bible reading in the public schools. King James version was the Bible used for these school readings.

A. The Church has taken no official stand on this subject, but it is rather heartening to observe that the Supreme Court has converted many Catholics to an appreciation of the Bible. The reaction of these Catholics is similar to that of the child who may leave a toy untouched for weeks, but starts screaming the moment you take it from him.

Many times in former years I read articles by Catholics who were much perturbed that Catholic children in public schools were required to listen to reading from the "Protestant" Bible. Now they are more deeply perturbed because our schools are being secularized and the venerable King James version may not be read in them.

For my part I would as soon have the King James version read as our present Confraternal New Testament. And while it hurts to concede victory to atheism I doubt that recent Supreme Court decisions will do any considerable harm to our schools or our country. My worry is that the Court will keep with decisions of this sort, upsetting the traditions of our country and disrupting the peaceful arrangements we have sensibly worked out through years of experience.

Of course we do not want the government meddling in religion, telling us what prayers we must say or when we must read the Bible, but on the other hand we do not want to see the Court exclude religion from every part of public life under pretext that any civic encouragement or help is an establishment of religion.

Q. We have two adopted sons, both good, intelligent boys. When we expressed to priest friends our hope that they might become priests we were told: "One of the requirements for the priesthood is legitimacy. Boys of illegitimate birth are usually not encouraged to join the priesthood."

If we recognize in our boys a God-given vocation to the priesthood, would you find it extremely difficult, if not impossible to ignore it. Their natural talents were untied, but why should there be a stain on their offspring? Can you tell us the reasons why such a requirement still exists?

A. I can't tell you any good reason except that laws and prejudices change very slowly. Can. 984, No. 1, states that illegitimate sons are "irregular." This means that they lack one of the qualifications for Holy Orders. Can. 301, No. 1, is even stricter regarding bishops. If a child is born and his parents later marry each other he is said to be "legitimate." If a child wishes to qualify to be a bishop he should be careful not to be born within six months after the marriage of his parents or more than 10 months after his "father's" death or departure.

Can. 1383 states that the bishop may admit to a seminary only legitimate young men.

These laws probably made sense in former centuries. But I hope that our new commission for the revision of Canon law will cast them into oblivion.

As regards your own sons, if they show definite signs of a vocation, I am sure a dispensation can be obtained so that they can be admitted to the seminary and receive Holy Orders.

erable number of young people who have had such beautiful ideals instilled into them that they are this week preparing to leave home, family and worldly attractions to prepare themselves for a life of sacrifice in the service of God.

If anything should restore one's faith in human nature, it is the ability of young people to rise, with God's graces, to the demands of the religious life. The sight of young boys and girls gladly marching off to monasteries, seminaries and convents to embrace the difficult life of renunciation and sacrifice for God's glory, their own salvation and the good of the world should raise a bit of optimism in any heart.

As the future priests and nuns part from their families

to begin their life in religion, it is difficult to decide who deserves the greater credit—parents or children. The good God will have adequate rewards for both we are sure, but by human observers.

The home is the cradle of the vast majority of religious vocations, and the fidelity of the potential priests and nuns is quite often the reflection of the well-tried courage and sacrificing spirit of their parents.

An adequate supply of religious vocations depends, we are convinced, most of all upon the existence of Christian homes wherein parents fully measure up to their vocation. May they increase!

### YOUR WORLD AND MINE

## Castro has done us a great kindness

By GARY MacEON

Did President Kennedy go far enough in Cuba last October? The bitter debate has so far yielded more heat than light, and so it is likely to continue. More than half a dozen books, each promising the inside dope, have added nothing significant to the public's knowledge of the events, clarified no vital issue.

Equally at issue is U.S. policy towards hit-and-run raids on the Cuban coast. The Administration a few months back took a strong stand against sneak attacks on Russian ships in Cuban harbors. More recently, however, the Central Intelligence Agency seems to have given a broad blessing to a reorganizing of guerrilla cadres, envisaging a revival of violent efforts to overthrow Castro.

One must admire the courage and determination of Cubans who risk their lives to restore freedom to their Communist-dominated homeland. One must also sympathize with the dilemma of our Government when urged to leave an action that may trigger a nuclear war to the discretion of unidentified and desperate individuals.

ON THESE SUBJECTS there can be legitimate differences of viewpoint, and continued discussion is healthy. But far more urgent is the need for public thought and thinking on an alternative about which the newspapers say little, and what they say is often distorted and misleading. This is the organized and well-financed attempt to persuade Americans that the desirable solution is to restore power in Cuba to the elements which ruled there before Castro.

This thesis is being peddled, for example, by a former U.S. ambassador to Cuba, one who in a recent book whitewashes Batista (the "forceful, agreeable personality"). Like many of the other overnight experts on Cuba, including four whose books have been condensed for the millions whose bible is the Readers Digest, he lacks a background of public life and thinking on an alternative. We have read experts on the area, and their books are available, but they are downplayed by the popular media.

What the proponents of the back-to-Batista thesis ignore is that Castro is merely an expression of a deep malaise pervading all Latin America. Anger, unrest and dissatisfaction were there before him. But his rule, and the unrepresentative governments failed to provide the basic human needs of the masses.

CONDITIONS worsen each year, both because the population is increasing without a corresponding increase in the national product, and because the income of the countries is declining through deterioration in the terms of trade, which is to say, that we are paying lower rates to Latin Americans for what we have bought from them while charging higher rates for what we sell them.

Nothing would more please the Communists than that the United States should help restore to Cuba a system under which a few enjoyed extreme wealth while the people lived in misery. This is the propaganda theme which the Communists best understand and exploit, particularly because in the past it contained enough truth to make it convincing. If the United States were so foolish as to back the old gang in Cuba, it would mean our total discrediting in the uncommitted world and guarantee that much of Latin America would go Communist inside ten or fifteen years.

There is no simple solution for Latin America. What is also certain is that the conditions are not static but dynamic. They continue to get worse, simply by the inaction of the developed powers who are alone capable of sparking the modernization that the countries need and demand.

IN THIS SENSE, Castro has done us a great kindness. He has made many Americans recognize facts to which they previously closed their eyes. If Castro were to be eliminated, one may fear that many whose eyes have been opened would gladly close them again.

Perhaps that was one reason why our government stopped at the point at which it did; and if so, I think its reasoning was sound. It is not calculated to win votes for the administration, but it may very well be calculated to win the time that the United States and has world need to bring about a more just, more human, and more Christian society in this hemisphere.

(Question Box Continued)

Q. I wrote you about a month ago, and as yet you haven't answered my question. Please answer. Is there any way a Catholic can marry a person who has been divorced? How about if a non-Catholic were divorced and would turn Catholic, would the Catholic person be allowed to marry him then?

A. There are three reasons why I did not answer your question:

1. If I were to answer all the questions I receive I would have to take over the whole paper, hire a staff of answer men, and get in frequent trouble with the censor.

2. You did not sign your letter—only an abbreviated first name, and no address. I never use names in the column, but they are a sign of sincerity on the question. I have a big waste basket for anonymous letters, especially those attacking me.

3. Who can answer a question like yours? The only honest answer is: it depends! Give me the facts, lady! Meanwhile, consult your pastor.



HEADBONE'S STILL CONNECTED TO THE FOOTBONE

### SOCIAL REFORM

## American Catholics and social action

By WILLIAM J. SMITH, S.J.

All over the country a certain percentage of our Catholic citizens are engaged in social action of some kind. I say "of some kind" because no one seems to come up with a universally-accepted definition of the term. When you prefix the word Catholic to that of social action, the confusion becomes all the more compounded.

The one organization which has made some little effort to coordinate Catholic social action groups has been the National Catholic Social Action Conference. Its activities, for the most part, are confined to one three-day national meeting each year. Since its beginning about six years ago, many discussions have been held on the aims and objectives of the organization, what it actually is and what it is supposed to do.

Any attempt to define the meaning of the term "social action" or to put any limits on the meaning of the term for the purpose of working out a practical, coordinated program between annual conventions seemed to have been sedulously avoided.

In the meantime, the work of the National Council of Catholic Bishops and the National Council of Catholic Women has gone on apace in the type of activity which, I presume the officers and the members consider to be social action. Catholic Credit Unions are found to be functioning.

At the present time hundreds of thousands of Catholics are intensely interested in the issue of Federal Aid to Parochial Schools and some organizational work at local, on both the national and local levels, has been undertaken.

The Grail and the Third Order of St. Francis, in their own respective ways, have devoted themselves to activities which have just as much right to be called social action as any others.

Catholic Interracial Councils are as outstanding an example of social action as one can find anywhere. Catholic Institutes, particularly the Industrial Relations have been for the past twenty-five years and still are flourishing, providing a spiritual home for thousands of workers and men of management to carry the message into the shops, offices, their unions and their communities.

In the past five or six years some groups have taken an interest in the problems of urban renewal. Without doubt, there are hundreds of different organizations, sparked by the spirit of the social encyclicals, each in their own way endeavoring to accomplish something which to date has gone by the seemingly indefinable idea of social action.

These activities, spread out throughout the nation, are not

coordinated. There is no overall plan or program and no one definite set of guiding principles. Each in its own way, in accord with local or regional circumstance, is striving to achieve an ideal.

None of them are as effective as they should be or as their participants would like them to be. In their own fields, nevertheless, whatever work has been done, whatever achievements have been accomplished, has been done by them.

To my knowledge, no spokesman for any of these groups has ever claimed title to a monopoly of social action or passed sentence on any other group declaring that "time has passed them by" and that their work has now become antiquated. No one, I say, with any exception.

The word has now come out that the Catholic social actionists of America must concentrate on the problems of urban renewal or "perish." "The momentum of society, we are sagely warned, no longer permits social action the leisure to indulge in the sear-shed approach." Everything must dovetail into the concept of renewing the city or be declared anathema by the advocates of urban renewal.

We read this dire warning in an article in the Jesuit magazine "Social Order" for June, 1962, written by Michael E. Schiltz of Chicago. And with all this tremendous challenge built! What is the concrete objective and the specific aim presented to us for a "doep" united social action movement in the United States? The answer is: very large and

plainly in this rambling article for all to see.

"As a society," we are told, "we now possess an ability unique in the history of urban societies—the ability to remake our cities in an orderly fashion."

"Yet this new ability which we possess, around which has exploded a new discipline—that of the city planner—has barely been explored for the implications of the Gospel. We have never been able to plan a city before, and we are now in the embarrassing position of not having the faintest idea of what kind of a city will best nurture a reconstructed social order."

"We don't know whether there is such a thing as a specifically Christian shape for a city. And those of us who have thought about the problem at all have the uncomfortable feeling that the body of papal social doctrine offers little help in this regard." This is the ideal for which we are to scrap the so-called "sear-shed approach." To de-emphasize the particular type of social action in which we may be engaged or "perish."

Indeed, there is a definite need of constantly reviewing and re-creating any type of organized human activity to meet the changing circumstances of society. Two types of participants are called for. The first are the "idea" men—to gather data, to form new concepts, to give new interpretations to principles. Usually they are not classed as "actionists." The second type are those who study the problems at the local or regional level and act.

(Continued on page 9)

### L'L SISTERS

By Bill O'Malley



"YOU SHOULD HAVE CROSSED IT IN THE OLD DAYS... BEFORE ALL THE TOURISTS STOLED IT!"



THE YARDSTICK

Notes rising interest in ethics of business

By MSGR. GEORGE HIGGINS

... in the field of business ethics.

A professional economist from the staff of one of the nation's leading business journals recently interviewed this writer, among others, in connection with an article which he is writing on the subject of Catholic teaching.

Happily, I was able to report that Catholic interest in this field is currently developing at an unexpectedly rapid rate. More specifically, I was able to refer him to several worthwhile Catholic articles and books on business ethics which have been published during the past few years and still another book which is scheduled for publication in September.

The articles in question were written by Father Raymond Bamhart, S.J., of Loyola University, Chicago, and were published in the Harvard Business Review and in the Jesuit weekly, America. They summarized in popular style, the results of an extensive research project on business ethics carried out by Father Bamhart and two other Jesuits over several years in fulfillment of the

requirement for his doctoral degree at the Harvard Graduate School of Business Administration.

It is to be hoped that Father Bamhart's pioneer study, which included interviews with a cross-section of 1,800 businessmen across the nation, will soon be published in its entirety. Meanwhile a telescoped summary of his findings and conclusions is available in a mimeographed report entitled "Business Ethics." (Single copy available upon request from the Church-Industry Relations Department, N.A.M., 42 East 81st Street, New York 17, N.Y.)

For those who may be interested, the titles of the books on business ethics referred to above are as follows:

"Morality and Business" by Herbert Johnson, University of Notre Dame (Dinan Publishing Corporation, New York, N.Y., \$3.00); "Ethics in Business" by Rev. Henry J. Wirtgenberger, S.J., Detroit University (Loyola University Press, Chicago, \$3.00); "Ethics in Business" by Rev. Thomas M. Garrett, S.J., Serafini University (to be published by Sheed & Ward, New York, N.Y.).

Wishy-washy sermons on race bias rapped

100 priests at the meeting that on sometimes takes the book treatment to make us realize that a horror it is for a man to be judged by the color of his skin." He urged the priests to act with conviction in bringing to their parishioners a sense of responsibility for effecting social change.

"The important thing for us is to adequately assess the moral," he said. "It gives us the chance to get rid of the greatest social evil of our day, despite whatever pain it costs. We must have a positive desire for freedom for all."

... of racial discrimination strike at the community of love, (Continued on page 9)

Sever Pope's ties with Milan

MILAN, Italy—The last ties of the former Archbishop of Milan were severed here when two trucks led on the morning of July 24 carrying more than 300 pieces marked: "His Holiness, Vatican City."

The truckloads of cardboard boxes, trunks and wooden crates were the personal effects of Pope Paul VI sorted out by Monsignor Pasquale Macchi, the Pope's private secretary, according to the Pope's own instructions.

The greater part of the shipment was made up of books. The other items included a crucifix, a small iron bed, a prie-dieu and a small office cupboard containing the personal correspondence of the Pope.

Latinist trends seen doomed by council

RENSSLAER, Ind.—An official theological advisor at the Second Vatican Council said here that the council's first session was "almost a solemn funeral of Latinist trends within the Catholic Church."

Father Bernard Haering, C.S.S.R., said that during the council's first session there was wide recognition of the need for freedom and diversity on the part of the Church in bringing the word of God to men.

"Latin is good as a means, and as far as it is a means," Father Haering said. "But it is never a goal. Our incidental trend is good as a means to proclaim the word of God to occidental men. It is not a goal. It is never a goal. Our incidental trend is good as a means to proclaim the word of God to occidental men."

FATHER HAERING spoke at the 12th day of the council's first session in St. Peter's Basilica in Rome.

"The council's first session was almost a solemn funeral of Latinist trends within the Catholic Church," he said. "It is good as a means, and as far as it is a means, but it is never a goal. Our incidental trend is good as a means to proclaim the word of God to occidental men."

"Our readiness to do penance — that is the only way to unity"

WHAT OF THE DAY

'Managing' the news

By REV. JOHN DORAN

Last fall when some of us were writing about the news management of the present administration, others told us that we were simply anti-administration.

"It is not profound enough, but with the grace of God a great step has been made, a great step than we could hope for," he declared.

"The church of the Second Vatican Council is the Church of penance."

"In the spirit of penance we open our hearts to the Word of God, to Christ," he said. "And it is in penance that we look to the desire of the whole world."

When the Church has prepared itself for unity, he said, "It will not be that Church which sometimes in the past revealed an all too juridical confidence."

LOVELAND, Ohio—Three experts in the field of catechetical studies will speak at a two-week religious education institute to be held August 4 to 18 at the headquarters of the Grail movement.

The experts are Father Josef Goldbrunner, psychologist and author; Father Marcel van Costet, S.J., professor at Lumen Vitae, religious education center at Brussels, Belgium; and Father Gerard S. Shyan, chairman of the department of religious education at Catholic University of America.

The theologian said the constitution on the liturgy discussed and in large part agreed on at the council's first session "says clearly to Catholics that one of the most urgent conditions of the unity is to acknowledge a greater freedom within the Catholic Church—greater variety within the Catholic Church—"

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MONSIGNOR GOOSSENS SAYS: "10,000 People in This World Die Each Day From Hunger and Malnutrition!" See NEWSWEEK, issue of June 17, 1963

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exists and the blackout is imposed in the national interest to protect the security of the nation."

He does not, however, take so benign a view of the presentations made last fall which did not square with the actual facts of the case, pointing out that this can lead to a loss of confidence in the government and in the press, and may require the press of the country to cease printing Administration news until it can be verified from outside sources.

Another type of news management which Father Magner discusses is the "leakmanship" by the Administration in an attempt to disguise selected quotations from what is said by the President's advisors in a secret meeting would lead to the muzzling of any advisor speaking out with any suggestion not already known by the Administration policy in other words it would spawn a real crop of yes-men.

Personally I have been amazed at the little furor these revelations of news management have

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800 ENTRIES EXPECTED

# CYO tennis tourney will open Saturday

Hundreds of teen-age tennis buffs will converge on the Indianapolis parks Saturday, Aug. 3, to open competition in the annual Archbishop Junior CYO Tennis Tournament. Play will begin at all three sites at 12 noon.

CYO officials expect a new all-time record entry list with individual entries near the 800 mark.

## Doubleheader slated for softball crowns

A CYO softball championship doubleheader will be held on Monday evening, Aug. 5, at the Engelhardt Stadium, 2005 N. Sherman Drive, Indianapolis.

The Junior CYO Girls' championship game will be held at 6:30 p. m., with the Junior CYO Boys' taking the diamond in their title contest at 7:30 p. m. Admission to the stadium will be 50 cents a person, children under 12 will be admitted free.

In the girls' game, St. Catherine's (7-0), Division I champs, will play either Christ the King or Holy Trinity. The two teams tied for Division II honors, and the winner of the play-off game was not known at press time.

The same situation holds for the boys' game. St. Anthony, Division I champion, meets the winner of the play-off tilt for the Division II crown—Sacred Heart or St. Philip Neri.

Trophies will be presented by CYO officials at the end of each game.

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tion will continue at Garfield.

If eliminations proceed on schedule, the semi-finals and finals in both the Novice and Open categories will be held at the Riverside courts on Saturday, Aug. 10. Play on that day will also begin at noon.

**THE CYO OFFICE** has asked that contestants make a note of the following regulations:

- (1) Players must be present at noon and must remain at the courts until they are eliminated or dismissed.
- (2) Players must furnish their own rackets, smooth-soled tennis shoes and tennis balls. The CYO management will furnish balls only for the semi-final and final matches.
- (3) Open players may enter three events, but those in the novice category are limited to two events.

In charge of the conduct of the tournament at the respective sites will be: Garfield, Bill Kuntz; Brookside, Father Fred Schmitt; and Riverside, Bill Salm.

### CYO sports

**JUNIOR BOYS' SOFTBALL**  
Division I  
Game of Sat., July 28, St. Ann 2, St. Matthew 0 (Garfield); St. Anthony 2, Cathedral 0 (Garfield); St. Michael 2, Sacred Heart 0 (Garfield).

Division 2  
Game of Sunday, July 28, St. James 2, Lavin School 0 (Garfield); St. Catherine 1, Holy Cross 0 (Garfield); St. Philip Neri 2, St. Simon 0 (Garfield).

**Final Standings**  
Division 1: St. Anthony 2-0, St. Ann 2-0, St. Ann 2-0, St. Anthony 2-0, St. Anthony 2-0, St. Anthony 2-0, St. Anthony 2-0, St. Anthony 2-0, St. Anthony 2-0, St. Anthony 2-0.

**JUNIOR GIRLS' SOFTBALL**  
Division I  
Game of Sunday, July 28, Sacred Heart 10, Lavin School 0 (Garfield); St. Ann 2, St. Matthew 0 (Garfield); St. Anthony 2, Cathedral 0 (Garfield); St. Michael 2, Sacred Heart 0 (Garfield).

Division 2  
Game of Sunday, July 28, St. James 2, Lavin School 0 (Garfield); St. Catherine 1, Holy Cross 0 (Garfield); St. Philip Neri 2, St. Simon 0 (Garfield).

**Final Standings**  
Division 1: Sacred Heart 10-0, St. Ann 2-0, St. Matthew 0-2, St. Anthony 2-0, St. Anthony 2-0, St. Anthony 2-0, St. Anthony 2-0, St. Anthony 2-0, St. Anthony 2-0, St. Anthony 2-0.

**JUNIOR BASEBALL—Class B**  
South-East League: Holy Name 7-0, St. Ann 2-1, Holy Cross 2-4, St. Anthony 3-7, Lavin School 0-0.

North-West League: St. Andrew 8-0, St. Michael 2-3, Sacred Heart 4-3, St. Lawrence 3-0, St. Thomas 1-0.

**JUNIOR BASEBALL—Class C**  
Bronx League: St. Ann 7-0, Little Flower 1-0, Holy Name 4-0, St. Catherine 1-0.

Game of Sunday, July 28, Little Flower 1-0, Holy Name 4-0, St. Catherine 1-0.

North League: St. Andrew 7-1, St. Ann 2-0, St. Ann 2-0, St. Ann 2-0, St. Ann 2-0, St. Ann 2-0, St. Ann 2-0, St. Ann 2-0, St. Ann 2-0, St. Ann 2-0.

**North League**  
Game of Sunday, July 28, St. Ann 2, St. Ann 2, St. Ann 2, St. Ann 2, St. Ann 2, St. Ann 2, St. Ann 2, St. Ann 2, St. Ann 2, St. Ann 2.

**Final Standings**  
St. Ann 2-0, St. Ann 2-0, St. Ann 2-0, St. Ann 2-0, St. Ann 2-0, St. Ann 2-0, St. Ann 2-0, St. Ann 2-0, St. Ann 2-0, St. Ann 2-0.

### Deadline

The CYO Office this week reminds CYO Talent Show entrants that the deadline for submitting entries is Wednesday, Aug. 7. They stressed the absolute necessity for observing the deadline to provide the time to make the pairings for the preliminary auditions, tentatively set for August 13 in the Holy Name auditorium. The Talent Show itself will be held on Sunday evening, Aug. 25, at the Garfield Park Amphitheatre.

### Cy Cipher

**CYO BASEBALL**—All four Indianapolis Deaneary CYO baseball league champions were engaged this week in the Junior Baseball play-offs. CYO championship play-offs (tentatively slated late next week) will pit Holy Name against St. Andrew's in the "B" League and St. Michael's against St. Andrew's in the "C" League.

**CYO FOOTBALL**—Yesterday was the deadline for entering the Indianapolis Deaneary CYO Gaelic and "100" Football Leagues. CYO officials are checking entries and making remote preparations for the opening of the season with the annual Jamboree on Sunday, Sept. 15. Approximately 34 squads will compete in the Gaelic League and some 23 in the "100" League, according to CYO officials.

### New CYO officers

**INDIANAPOLIS**—Mike Santoro was recently elected president of the St. Lawrence parish Junior CYO. Other officers include Cindy Smith, vice-president, Mary Paul, secretary, and John Stevens, treasurer.

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1963 CYO SWIM CHAMPS—This mob scene came about as the result of St. Joan of Arc's fourth consecutive ever-all championship in the Junior CYO Swimming Meet. The Tenth renewal, held July 15 and 16 at the Broad Ripple Pool, saw the Northsiders run into a little trouble early on the final night, then pull ahead in the Open Girls' competition and gain their first leg on the beautiful new Heister Athletic, Inc. travelling trophy. St. Joan of Arc also finished second to immaculate Heart in the Novice Division, which hiked their trophy haul to a total of four for the meet, plus a long list of individual medals and ribbons. Father Donald Schneider, the victorious Priest Moderator, is shown at the far right corner of the picture.



ST. JOAN OF ARC STARS—Shown above are Swimming Coach Stephen Kin (left) and three girls who had most to do with St. Joan of Arc's overall team championship in the recent Junior CYO Swimming meet at Broad Ripple pool. On the left is Ann Bruffard, who won the Girls' open Breaststroke and finished third in the Open Backstroke. Third from left is Martha Lefebvre, who won both the Girls' Open Butterfly and the Open Freestyle. Jean Conley (right) was third in the Girls' Open Freestyle. All three swam on the parish's winning Girls' Open Relay team, along with Patty Cummins, who was not present for the picture. Altogether, the foursome accounted for more than 40 points in St. Joan of Arc's winning total of 134.

### Men's Softball

**Division II**  
Results of July 28:  
St. Michael 2, St. Ann 0, St. Ann 0, St. Ann 0, St. Ann 0, St. Ann 0, St. Ann 0, St. Ann 0, St. Ann 0, St. Ann 0.

**Division I**  
Results of July 28:  
St. Ann 2, St. Ann 2, St. Ann 2, St. Ann 2, St. Ann 2, St. Ann 2, St. Ann 2, St. Ann 2, St. Ann 2, St. Ann 2.

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FAMILY CLINIC

Her 17-year-old niece plans to marry her boy, 17

By FR. WALTER IBIORSKI Guest Columnist for Fr. John L. Thomas, S.J.

My niece, age 17, a high school senior will be married in three months. The groom-to-be is 18 and a helper to a TV repair man. My sister-in-law thinks the whole thing is "just fine because they are both wonderful kids." I am frankly shocked because they are totally unprepared for marriage.

father, or wife and mother. Some people can reach this maturity in their late teens, others never seem to reach it.

In a simple, rural society where a boy or girl had to learn skills and self-reliance simply by living on a farm, they had long-term preparation for their marriage roles. Today in our complex society unskilled labor is just not wanted, and job-training and higher education are a must.

It is a rare young man who is able to marry before he is 22 or 23, unless he is willing to subject his wife to a marginal existence, or has a family willing to support him. I remember one parent saying proudly: "We just bought Alice and her husband a new car so that they can go to classes more easily."

There is a special problem facing Catholic couples. Their non-Catholic friends who marry early limit the size of their family by contraceptives. What about the Catholic girl who is the mother of three children "she turns 21." If her husband is bringing home an inadequate salary with no prospects for improvement, and she has at

least 20 child-bearing years ahead of her, temptation is great.

The crucial argument against teenage marriage is this: in our society the presumption must be made that the late teens do not have a sense of identity, a coherent system of values, a clear notion of what is to be sought in a spouse, and a realistic awareness of the burdens involved in matrimony.

No one who has dealt with teenagers for any period of time thinks that there are very many of them who have finished the education which normal marriage must presume. I recently ran into a bride of 17 who until the day of the wedding had never even prepared for marriage. She was marrying a young man whose chief domestic skills were mending "the garbage and changing a fuse."

Because of the exposure to mass media, many teenagers but their involvement in dating, adult parties, and heterosexual relationships are what the psychologists call precocious. The word means "half-baked and implies that they are simply not ready. They have not finished growing up.

Marriages in which both partners are under the age of 21 end in divorce three times as often as those of couples over 21. Thirty to forty per cent of all high school girls who marry are pregnant almost 70 per cent of all high school boys who marry are already pregnant. One study has clearly revealed that neurotic tendencies are far higher among young men and women who marry under the age of 20 than among those who have the usual and common sense to wait longer.

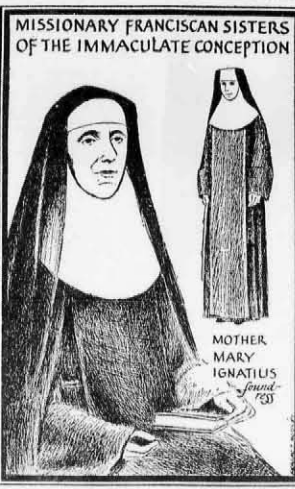
The best treatment for too-early marriages is prevention. If there is a background of communication and adequate sex education in a family, parents should not have too great a difficulty in perpetually emphasizing the difference between sexual attraction (romance) and married love, and in describing the problems involved in early marriage.

Tell them of the curtailment of professional training for girls as well as for boys; of the lack of experience in making a choice, of the absence of maturity, patience, and wisdom in entering into the relationship of the difficult financial situation the new family will probably be in, of the heightened possibilities of divorce and increased problems in adjustment.

If young people have learned that they can trust parents to tell them the truth in matters connected with life and love and sex, they will have little hesitation in accepting parental advice on the subject of early marriage long before it becomes a problem.

As for the other hand, parents have never said anything on the subject except to proclaim dire warnings of doom, it is not at all surprising that a young man who thinks that they are in love have just stopped listening.

Fr. Walter Ibiorski will be on the radio every Sunday at 7:30 AM.



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THIS IS CATHOLICISM Christ the Messiah

By JOHN WALSH, S.J.

Q. What does "Christ" mean?

"Christ" is derived from a Greek word which means anointed. It is, therefore, identical in meaning with "Messiah."

Did the Jewish multitude, then, regard Jesus as the Messiah? The very fact that Jesus was publicly referred to as the Christ indicates that large numbers of his contemporaries believed or suspected or hoped that he was indeed the long-awaited Messiah. Furthermore, other messianic titles were also given to Jesus: he was, for instance, frequently addressed as the Son of David or the King of Israel.

Q. Did Jesus indignantly refuse such exalted titles?

No, on the contrary, Jesus warmly encouraged and blessed those who acknowledged him to be the Messiah. I. Jesus obviously approved the answer of Martha: "Yes, Lord, I believe that thou art the Christ, the Son of God, who hast come into the world" (Jn. 11:27); and Peter's avowal of the same truth: "Thou art the Christ, the son of the living God" (Mt. 16:16). He commended also those who addressed him by a messianic title, for instance, Nathaniel, who said to him: "Thou art King of Israel" (Jn. 1:49). And he gave sight to the blind man who had appealed to him with the words: "Son of David, have mercy on me" (Mk. 10:47).

2. Jesus made the unequivocal

assertion that the messianic prophecies referred to none other than himself. He said to the leaders of the Jewish nation, "You search the Scriptures, because in them you think that you have life everlasting. And it is I who say to you that I am the Son of Man, and yet you are not willing to come to me that you may have life" (Jn. 5:40-41). On the same occasion he said to them: "Moses . . . wrote of me" (Jn. 5:46). He asserted that an important incident in Moses' life was simply prefiguration of his own crucifixion: "And as Moses lifted up the serpent in the desert, even so must the Son of Man be lifted up, that those who believe in him may not perish, but may have life everlasting" (Jn. 3:14-15).

3. Indeed, Jesus made the explicit statement that he was the Messiah. For instance, when the Samaritan woman said to him: "I know that the Messiah is coming (who is called Christ), and when he comes he will tell us all things" (Jn. 4:25). Jesus answered her: "I who speak with thee am he" (Jn. 4:26). Similarly, (Continued on page 10)

WORKING TO BEAT HELL

The judgments of men don't count for much

By JOSEPH MCGLOIN, S.J.

You may have noted a particular contempt in this column for the philosophy of following the crowd, of being activated by as insipid a motive as "Everybody else is doing it."

Admittedly, this is something of a red flag to the author of the column. u m n. Because following is not just a stupid way of acting—it's an insult to a human being's dignity as an individual to feel that he must act in any given way only because "everybody else is doing it."

Accompanying this sub-human attitude is sometimes another bit of fakery, a form of self-pity whereby a person, once assuaged, then depressed, when he is not "recognized" by his fellow human beings.

A guy who feels jealous when a student obviously far inferior to him gets a scholarship, and a gal will resent some old crowd's dazing a "Miss Flashbath of 1963" title over her own winning beauty. The human race, we sometimes tell ourselves, simply doesn't recognize our sterling qualities before them more fervently, and we don't even emerge in bits of little ways and maybe even a few big ones.

Deep enough into this attitude, you find the psychological quirks which make any brag-tact. Grope your way to the bottom of the heap and you'll find the prejudiced person, who needs an inferior to make himself seem superior, especially when he is not. He is not superior except in his own imagination.

But in reality, the judgments of men don't really matter much. All we have to fear is our own. (This is not to defend the slob who does nothing to better himself, or his manners, or the guise of being frank and open and a non-conformist.)

What does matter is our character, and by "character" I mean our way of acting, our motive for acting and our goals. The important thing is not who else is doing it, how our will cooperates with God's grace, whether the results of that cooperation show up in our lives.

When, for instance, you study with all you've got and come up with a "B" or a "C," this is a lot greater accomplishment than when you study half-heartedly and get "A's" even though the student looks better to his audience. There are a lot of wonderful men and women who have done this.

If you live a normal social life, check out the people who time you'll hear some people bragging about things which are only to be ashamed of. Then brag, and you'll hear some people bragging about things which are only to be ashamed of.

With a little common sense, though, you'll understand why boasting is more a form of infidelity than anything else. Even when it's done to keep up the worthwhile person doesn't have to sell himself. And over and above the human level, all that really counts is what we do, think and say in the sight of God.

Take the idea of sin, for instance. The character who lives on the perimeter of sin is going to think sin is just something that isn't quite cricket, only something which hurts another human being physically or emotionally. And hurting any fellow human, he figures, and you avoid sin.

On the other hand, the person who is on the ball, who has some understanding of the reality of things beneath their surface, will know that sin is a rejection of essentially different from any of these sentimental bloopers. Sin isn't only the violation of some person, necessarily a human being by a human being or a dictating god. It has to be an offense of some sort, an offense against a person, necessarily a human person at all, but a divine Person.

It is, moreover, a flaunting of the friendship of this Being, this Person, who, incredibly enough, has chosen to keep us in existence at every moment (even the moment when we're sinning), enough to die on a Cross for us, even foresees our consistent indifference to His enormous manifestations of love for us.

Sin is a rejection of all that is beautiful, good and true, because it's a rejection of a rejection so it doesn't matter whether sin comes to the notice of any human being or not. All that matters is that God knows about it, and that we ourselves are affected by it. It's



It takes character to understand your faith, but not much of any. Thing to overlook it.

quite possible that a lot of personable cheerful charmers look pretty crummy to God.

In the same way, virtue isn't necessarily manifested in a nice appearance or personality either. It's an attitude towards God—and this is inside rather than outside. True, it can often be manifested on the outside, too. But not always and not necessarily.

To keep your motives straight, it's important that you get into the habit of doing at least one or two things each day just for God and not for any human being, not even directly for yourself—a few minutes of hidden prayer, for example, just between you and God, or the quiet and secret recollection of what you are like in relation to God. Let your countenance be on thinking you are a minus quantity, or even that you're proud and vain. All that matters are the secrets you and God share.

Faith and familiarity with God are important, but "popularity" is not. (It is surprising, however, how often the warm friendship

and appreciation of men follow on genuine faith and familiarity with God, not as direct purposes, but as by-products.) Go through life mechanically seeking human popularity and you've flubbed the whole thing.

The whole idea here goes back to your only purpose in life—to get to God. And this, in turn, recalls the means of achieving that purpose—to know, love and serve God. This process begins internally and then comes to the surface. But we can't just make a big show of serving God on the outside and stop with that. Somehow, we have to get ourselves into the habit of doing things for God instead of for the impression they make on others.

If your actions, based on the will of God, are pleasing to those around you, and if people like you better for them (as the world while among your acquaintances will), that's fine. But it's an extra bonus. If they're either different to your virtue or even consider you a square because of it, that's tough. But it isn't tough on you. Just on them.

Atheism losing ground in Russia, survey shows

MUNICH, Germany—Anti-religious propaganda efforts are still in the horse-and-buggy stage in the Soviet Union, but the teaching of religion has soared into the space age, according to a survey made here by the Institute for the Study of the U.S.S.R.

The study by the organization of former Soviet scholars and scientists stated that anti-religious efforts are crude and outmoded, and cited a Soviet writer as saying that the "servants of religious cults . . . are dressing up in new clothes which are in harmony with our times."

It said that the failure of anti-religious work is particularly reflected by a lack of testimonials from atheist writers as saying that the "servants of religious cults . . . are dressing up in new clothes which are in harmony with our times."

The study noted that even the most materialistic minded scientists have been alienated by the primitive methods used by anti-religious agitators.

It reported that a recent issue of Komsomolskaya Pravda admitted that punitive measures have been used in the battle against religion and warned that "fists are of poor assistance in anti-religious work."

THE SURVEY claimed that the closing of churches and persistent

persuasion of clergymen make the people look on priests as martyrs. Because of the failure of the mailed fist approach, the survey said, anti-religious work is out of step with the times and conversions to atheism few.

On the other hand, it said, various religious faiths are successful in showing that their teachings are applicable to today's events.

KOMSOMOLSKAYA Pravda, it said, has warned that clergymen do not avoid the questions which believers ask but give their own interpretation of all the phenomena of life and discoveries of science, even of such things as the penetration of space." Priests, the communist organ said, have long ago abandoned their interpretation of the Bible; hell, for instance, is now defined as "a symbol of moral torment" and the devil as "the collective image of all evil."

Particularly irksome to the Soviet leaders, the institute noted, is the new tack the Orthodox Church is taking in its fight with the Kremlin for the minds of the Soviet peoples. This is the thesis that "true communism is the embodiment of religion" and that "Christ was the first communist."

This theft of spiritual thunder has left party propagandists helplessly grinding their teeth, the institute remarked.

IN THE WHOLE CHRIST

His virtues

By ABB. EMILE GUERRY

But at ion are you in Christ, who of God is made into us wisdom and justice and sanctification and redemption. (1 Cor. 1:30)

Our virtues are those of Jesus, not merely in the sense that Jesus Christ has practiced all virtues in perfection, and that, without His example, we ourselves would not know how to practice them. Our virtues are those of Jesus, in quite a literal sense, because it is He who infuses them or forms them, by His Spirit, in His Mystical Body.

Our virtues are not our own

The Apostle forbids us to glory in ourselves as if our virtues were our own.

One of the greatest obstacles in the spiritual life is this self-sufficiency, this complacency of the proud soul in what is regarded as its virtues.

People imagine they have virtues which in reality they entirely lack. They regard as virtue, qualities which are not at all virtues. Thus, mere timidity is promoted to the virtue of humility; weakness of character is taken for the virtue of meekness; violence or authoritarianism is hailed as virtuous strength of will; while what is regarded as affability, is but vanity lurking for esteem and for praise.

Finally, there are those who, even granted that their virtues are authentic, give themselves the credit for them, as if they had acquired or were practising these virtues by their own unaided strength. "For who distinguisheseth thee?" or what hast thou that thou hast not received? And, if thou hast received, why dost thou glory, as if thou hadst not received it?" (1 Cor. IV, 7).

Our virtues are, in a sense, those of Jesus our Head, the Mediator of holiness

Every virtue certainly demands personal cooperation, an effort of the will, an act of volition.

Jesus contains in Himself all holiness

But, at the outset, it is not for us, properly speaking, to sanctify ourselves, since we are not able to do so. "Without me, you can do nothing . . ." It is not within our power to acquire wisdom, to establish justice, to work out our own redemption. All this has already been done: all this is in Christ. He incarnates this whole order of holiness. He contains it within Himself, since He is, as Saint Paul says, "wisdom and justice and sanctification and redemption." And He adds that Christ is all these for us, to be our wisdom, our justice, our sanctification, our redemption. Why is this? "That, as it is written, he that glorieth may glory in the Lord." (1 Cor. I, 30:31.)

It is therefore from Christ, from that Unique Source, that we must derive all those virtues. It is His Sanctity which contains in an eminent manner all the virtues of the Mystical Body. It is His Sanctity which is manifested in the virtues of the members of His Body and in the whole of that Body.

Jesus establishes His Sanctity in His Mystical Body

Furthermore—since Christ is the unique Mediator of Sanctity and of Life, as He is the one and only Mediator of Truth—He is, He, the Head, Who establishes all His virtues in His Mystical Body.

Our personal effort should be directed toward enabling Christ to establish, fashion and increase His virtues in His members. We must of course be "clothed with Christ"—but not as though the Head covered His members by simply casting the mantle of His virtues externally about them. We must understand the phrase as meaning that, being united

(Continued on page 9)

Radio & TV Apostolate Sister Mary Evelyn, O.S.B. Christ the King WISH-TV (8), 7:30 A.M. Subject: "MYSTICAL BODY" Monday, Aug. 5 thru Friday, Aug. 9

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

"dust" is not all there is to be said of the body and of matter in general. We will not have to be dissected in order to enjoy eternal happiness.

Aug. 7 ST. CAMELTON, CONFESSOR. Anxiety covers the world of modern man like a blanket. Today Jesus speaks words of cool (not cold) comfort to His members (Gospel). "Do not be anxious," He repeats, because there are some things you can do nothing about. And concerning those things about which you can do something, "do not be anxious." Do not be afraid to serve two masters. The work is too hard and unrewarding. It might make you nervous.

Aug. 8 ST. JOHN MARY VIANNEY, CONFESSOR. The "just man" is anxious, in the sense of being watchful (Gospel), about one thing: his openness and accessibility to the Word of God; he is listening when the Lord calls? Is he present when the Lord comes? If the answer is "yes," then it will be no great chore to do the deeds we hymn and praise in this Mass. The chore is already done—in his attentiveness to God.

Aug. 9 VIGIL OF ST. LAWRENCE, MARTYR. We prepare for this traditionally important feast of a martyr by listening to Jesus' invitation in self-denial and a cross. If (Gospel) it is not self-denial He asks, for He expects and even insists that we wish to "save our lives." "He who would save his life will lose it." And he speaks of reward. It is not a "salary" at all we must deny, then, but that sin and preoccupation with lesser things which rend our inner unity.

Aug. 10 ST. LAWRENCE, MARTYR. "Where I am there also shall my servant be" (Gospel). This is the glory of Christian death in general and of martyrdom in particular. A bountiful sowing (First Reading) of that which man prizes most highly—life itself—brings a bountiful harvest. So the Liturgy teaches us to offer our life in death, to make death a free gift rather than to suffer it with violence.

Aug. 5 DEDICATION OF THE CHURCH OF OUR LADY OF THE SNOW. If we could not speak of human dignity, then we could not speak of the venerable dignity of Mary. And for the Christian that would be intolerable. "From the beginning of time, he has made me, my God has granted me a share in his own domain" (First Reading).

"No woman so blessed as you" (Offertory Hymn). Every man who has ever known and recognized her great grace and favor with God only by recognizing a staggering human potential in all of us.

Aug. 6 THE TRANSFIGURATION OF OUR LORD JESUS CHRIST. When God became man the central event of salvation-history. He assured to man a glory which will be fully revealed only in His Resurrection and Ascension. It is a blinding glory, too much for present vision. But in this brief glimpse and in the paschal mysteries we have good grounds for believing that

Radio & TV Apostolate ROSARY RADIO PROGRAM WIRE-1430 on Your Dial—Mon.-Fri.—7:45 P.M. FRIDAY, Aug. 2—(Tape) Rev. Kenny C. Sweeney. Requested for MONDAY, Aug. 5—(Live) Rev. Robert Berchtmeyer and Knights of Columbus Fatima Council. TUESDAY, Aug. 6—(Tape) Rev. Kenneth C. Sweeney and members of the Catholic Daughters of America. WEDNESDAY, Aug. 7—(Tape) Rev. Bernard Head and Latin School Students. THURSDAY, Aug. 8—(Live) Rev. Thomas Carey and members of the Ancient Order of Hibernians. The Above Schedule Presented as a Service by: Abdon • O'Riley • Hurt Funeral Homes David F. O'Riley 1509 Prospect ME 8-1474

VIEWING WITH ARNOLD

Love's meaning probed in 'The L-Shaped Room'

By JAMES W. ARNOLD

"The L-Shaped Room" is one of those British New Wave films in which the meaning of Love is discovered amid the naked beds, peeing walls and frisky bebubs of a London tenement.

CURRENT RECOMMENDED FILMS

For everyone: The Miracle Worker, To Kill a Mockingbird, Lawrence of Arabia, The Four Days' Night

For connoisseurs: Sundage and Cybele, Long Day's Journey into Night, The L-Shaped Room

Better than most: The Longest Day, Mating on the Bounty, Days of Wine and Roses, A Child Is Waiting

and that its view of reality is limited, you've said about all the nasty things you can say of it. Otherwise, "Room" is an impressive positive statement about human values, written, acted and directed with the skill found in one movie out of 50.

The "New Wave" label implies that the film intends to be serious and to make a social point, in the manner of "Room at the Top" and "A Taste of Honey," and that it was made with spartan finances and an obscure cast.

Movie List

CLASS A-SECTION I Morally Unsatisfactory for General Patience... CLASS A-SECTION II Morally Unsatisfactory for Adults... CLASS A-SECTION III Morally Unsatisfactory for Adults, with Exaggerations...

Radio and Television

Table listing radio and television programs for Indianapolis, Evansville, Madison, and North Vernon areas, including program names and times.



suggests "doing something." Even the apparently nice old lady downstairs has a bottle of pills: "I'm sure you were talked into it. I know men."

But the affecting thing is that Miss Caron, in a kind of wild Act of Hope, will have her baby. The child is born in the darkness of Christmas night, with carols drifting up along the hospital walls.

"Room" also says some surprising things about sex, particularly through the character of the virile-youthful young writer, played by husky-haired British newcomer Tom Bell.

ON 'SISTER SAYS' — Sister M. Evelyn, O.S.B., one of three newly-appointed curriculum supervisors for the Archdiocesan School Office, will appear on the morning catechetical program "Sister Says" next week with four sixth graders from Christ the King School, Indianapolis.

He plans cheerfully for a good host. "When've you got a free afternoon? (He beams) ... Weekends are a bit of a rush ... All the while he keeps an eye on the parking meter outside so his car won't be ticketed, then is puzzled when the girl, swooned, runs off. "She came to the wrong place, that's all ..."

The baby's father, whom she has already fled as a genial cop completely in love with himself, is first horrified, then quietly

cause they can never truly belong to each other; how often have lesser movies glorified the bliss of temporary union and scoffed at the element of permanence? Among several touching scenes is one in which a neighboring Negro (Brook Peters) begs forgiveness of Miss Caron through the film rooming house walls for telling Bell of her pregnancy.

Her forgiveness becomes a symbol not only of the love that must link human with human, but gives intimations, amid the squalor of a crowded world, of the mercy of God.

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Country-Fried Chicken Dinner Annual Picnic Sunday, August 4. Chicken Dinner served from 11:00 to 2:00. Evening Lunch served from 5:00 to 8:00. St. Cecilia's Church Father Joseph Klee, Pastor OAK FOREST, INDIANA

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BOOKS OF THE HOUR Theological nonsense

By D. B. THEALL, O.S.B. One of the recurring phenomena of the book world is the appearance of what purports to be a serious study of an important matter, written by a professional of great reputation, published by a reputable publisher, and with a title that is magnificent, unimpeachable, firm, furnished with an attractive title, and with a cover that is magnificent, unimpeachable, firm, furnished with an attractive title...

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# Tic Tacker

**NAMES IN THE NEWS**—Brother Giles Martin, C.S.C., former principal of Cathedral High School, Indianapolis, has been assigned to St. John's School, Schomberg, Okla., for the coming school year. Since leaving Cathedral he has taught at Glenmore Academy in Cleveland. . . . **Father William R. Dorraugh**, pastor of St. Joseph's parish, Indianapolis, will undergo major surgery today in St. Vincent's Hospital. . . . **Newest faculty member** at Brebeuf Prep, Indianapolis, is **Thomas A. Vetter**, who will teach English and American History. He is a graduate of Sacred Heart Central High School and Purdue University.

**HERE AND THERE**—**Tiny Sorrows** Mother of God parish in Vevey (less than 100 parishioners) entered a float in the Vevey Sesqui-centennial parade on July 20. The parish, founded in 1835, is attended from St. Mary's parish, Madison. . . . **A Verdun Carillon Bell** Instrument was recently installed in St. Mary's Church, Richmond. It will be used to sound the Angelus, the Mass bell and the Westminster chimes with tide strike. . . . **Father Robert Minton**, pastor of Holy Family parish, Richmond, has provided buses to transport mentally retarded children in Richmond to a Kiwanis-sponsored camp at Wagi-Kamis, near Hagerston. The buses will leave the Wayne County Courthouse at 8 p.m. Sunday, Aug. 11. . . . **American Martyrs parish**, Seaboard, is sponsoring an Information Booth at the Scott County Fair, which ends tonight (Friday), Aug. 2. Prominently displayed in the booth is a large bell from the first Catholic Church in Scott County, which was located at Lexington, Ind. . . . **William Engbers**, pastor of American Martyrs, reports that the new parish church there is progressing nicely. . . . **A false alarm** circulating Indianapolis Municipal Airport last Wednesday afternoon prior to the arrival of Cardinal Laurian Rungamba was that Bishop Fulton J. Sheen had boarded the same plane in New York. When notified of the possibility, Indianapolis' Albert Loschke, who is in the city at a loss for words, commented: "But I only brought one Key to the city!" . . . Construction started within the past few days on a new parish hall at St. Thomas Aquinas parish, Indianapolis, where **Father R. T. Bosler** is pastor. Future plans call for a new church there also.

**LATIN SCHOOL PROJECT**—Construction was expected to begin this week on the new Msgr. Dugan Residence Hall at the Latin School of Indianapolis, according to **S. M. LaRosa**, president of the Latin School Foundation. When completed, the first unit will accommodate 32 students. Mr. LaRosa indicated that it would cost about \$750 per room to furnish the residence, suggesting that individuals, parish organizations or other groups might like to memorialize one of the rooms.

**FOSTER HOME NEEDED**—Homer Findeh Miss Joan Yauck of the Catholic Charities Bureau reports that a foster home is urgently needed for a ten-year-old lad. The boy is emotionally starved and has demonstrated behavior problems. Anyone interested in the youth is asked to contact Miss Yauck, 825 E. North St., Indianapolis, ME308-R3171.

# Enemies

(Continued from page 4)  
reader to the conclusion that even the Negro says and does would seem to go through Red channels.

The last Alexander column in our collection represents his coverage of the Governors' Conference in Miami. This time he regrets the very introduction of racial problems as a conference topic, seeing racism as a "horrid narcotic" and "a mania—a madness—which may very soon afflict us all."

We can't understand why a writer would devote four full columns to such intense, systematic downgrading and de-emphasis of the Negro problem. But we think people of conscience and moral sensitivity will repudiate his ideas as some form of intellectual night riding.

His writing is a warning to us all, a century past Reconstruction America, that it is possible—with absolutely no connection or link whatsoever with the Negro's first enemy—to wear a "hood" over our hearts, one sewn with the threads of apathy, the absence of charity, and the failure to hear the simple cry of another human being for what should be rightfully his because we are brothers.

# Bishop warns about beauty contests

**DUBUQUE, Iowa**—Archbishop James J. Byrne of Dubuque has asked the people of his archdiocese not to attend or participate in beauty contests in which the contestants parade about in bathing suits. In a letter published in the archdiocesan paper, the Witness, the Archbishop said: "I ask all Catholic women in this archdiocese to have nothing to do with any 'beauty contest' that embodies bathing-suited contestants being paraded and judged. I also ask all Catholic men to have nothing to do with arranging such a contest. I ask all Catholics to abstain from attending any such exhibition."

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## Archbishop Byrne dies at age of 71

**SANTA FE, N.M.** — Requiem Mass was offered here for Archbishop Edwin V. Byrne of Santa Fe, 71, spiritual leader since 1955, in the historic Santa Fe cathedral.

Death came (July 25) to the Philadelphia-born prelate in St. Vincent's Hospital here following surgery.

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# Archbishop Guery

(Continued from page 7)  
with Christ in the Mystical Body, we are hierarchically changed in Him, that we are assimilated to Him by the transforming action of His Spirit, that we are made participators of His justice, His sanctity, His redemptive life.

It is His grace which, becoming the very essence of our soul, shines in our faculties through the virtues, and engulfs our entire being.

It is His charity which animates the charity of the members, so that it becomes the soul of all their other virtues. It is He Who, by His Spirit, gives an increase of charity in our hearts.

It is His Spirit Who inspires, sustains, directs and fruitifies each one's efforts to practice the moral virtues; Who infuses in our souls the theological virtues; and Who makes His gifts to bear fruit within us. It is His Holy Spirit Who exalts the whole Mystical Body to holiness.

### The virtues of the Whole Christ

There is a further reason why it is impossible for any of us to glory in his personal virtues. These virtues must be judged in the perspective of the unity of the Mystical Body. Our sanctity is that of members of the Mystical Body—of members who have already received much, and who are receiving by every moment the prayers, merits and examples of the other members.

We are continually upheld by the whole Body; we are continually renewed, stimulated and completed by it. Each of us is but a tiny ray in the sun of the Sanctity of the Whole Christ; and it is this Sanctity which alone counts and counts for us.

Each of us is but a tiny portion of the Mystical Body, and it is in union with our brethren that we must reproduce the Sanctity of Christ, by faithfully filling the place allotted to each of us in the building up of that Body. No one can presume to reproduce of himself alone, the full Sanctity of Christ.

We have a solid foundation of humility in the fact that our weaknesses and our failures are our own. Our virtues and our meritorious actions are of the Whole Christ.

We have also, in this doctrine, a solid foundation of charity; that if we judge another, it will always be with the charity we owe to a fellow-member of Christ; and that we will cooperate, with all our powers, in the sanctification of the Mystical Body.

*O Jesus, do not permit us to be the least complacent about any of the poor efforts by which we seek to reproduce Your virtues. But since You live in us and work the works of holiness within us, grant that we may adhere with all our soul to the sanctifying action of Your Spirit, in order to advance the growth of Your Mystical Body.*

Guery, "In the Whole Christ," St. Paul Publications, 2187 Victory Blvd., States Island, New York.

# Third session

(Continued from page 1)  
speech during the closing days of the first session in which Cardinal Suenens insisted that, at bottom, there is a single, dominant theme for the bishops: to debate the Church "ad intra" and "ad extra"—the Church's inner life and how to purify and strengthen it, and the Church's relations with the world and how to make these more effective.

The Belgian cardinal was made responsible for elaborating the vision so masterfully adumbrated in the encyclical, *Pacem in Terris*. The drafting was assigned to the joint sponsorship of the Theological Commission and that of the Lay Apostolate assisted by lay specialists.

In its present 50-minographed page form, Schema 17 has six chapters covering (1) The Christian conception of man and the foundation of the moral order, (2) Man in society, the problem of authority, and (3) Marriage and the problems of population; (4) Human culture and progress, or humanism in the atomic age; (5) Social justice and economic life; and (6) International order, peace, disarmament, and to underdeveloped countries, etc.

In preparation for the second session of the Vatican Council, there is a vast mass of material has been "tholed" into more compact and logical form. The instructions of the Coordinating Commission have been clear and literal, only basic principles should be formulated, all else should be left for detailed directives and instructions to be issued later on behalf of but not with the authority of the council, or to be covered in the revision of the Code of Canon Law.

**THIS LAST** possibility has occasioned some disquietude. At the conclusion of an article, "Why a Revision of Canon Law" in the April 6 issue of *Observatore Romano*, Vatican City newspaper, one reads: "Finally, a glance at the list of the members of the Commission provides an understanding of the thought of the Sovereign Pontiff. The Commission is to translate into legislation the principles, the new orientation and the goals resulting from the Ecumenical Council. This is why the Holy Father wished that it include an equal number of the fathers directing the council, all the members of the Coordinating Commission and archbishops representing the entire world."

The list, after more than a glance, did not reassure Pere Robert Rouquette, S.J., religion editor of *Etudes*, of Paris, who saw it as a measure reinforcing Roman centralization.

**NOTING** in the monthly's May issue the enormous power Bishop Charrierre has, Pere Rouquette argues that it could "in effect, dampen, neutralize or even reverse the decisions of the Council." He continued: "A large number of bishops are conscious of the peril that the decisions of the Council can encounter if their application is left exclusively to the Roman Curia, many of whose members do not conceal their hostility to the Council."

Yet it is beyond doubt that the present composition of the Commission for the Revision of the Code of canon law set up by Pope John last March) appears as an anticipated victory of the Curia over the Council. One has only to cite the figures: of the 30 mem-

# Remember them in your prayers

**INDIANAPOLIS**  
 \* **MARY J. BELMONT**, 73, Our Lady of Sorrows Church, July 27, Holy Cross Cemetery, St. Vincent's; sister, Mrs. James Shelton, Mrs. Ann Drew O'Brien.  
 \* **MARY ELLEN MCCARTHY**, 62, St. Patrick Church, July 29, Holy Cross Cemetery, Survivors: husband, William, daughter, Mary.  
 \* **LEONARD F. FLYNN**, 55, Little Flower Church, July 29, Holy Cross Cemetery, Survivors: widow, J. Lewis; daughter, Lillian; sons, Edmund, John, William; grandsons, John and Richard; sister, Mrs. Mary Ann Gault.

# Cardinal Cushing to receive medal

**DEARBORN, Mich.**—Cardinal Richard Cushing, Archbishop of Boston, has been named to receive the Knights of Lithuania medal, the organization's supreme council announced here. The medal is awarded in behalf of nations suffering under Soviet communism.

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**CHARITABLE**  
 \* **CORA GUGLIAMINI**, 84, St. Augustine's Church, July 27, Holy Cross Cemetery, Survivors: son, Ernest; daughter, Elizabeth; grandsons, Edward, Joseph, Louis, and Mrs. Carl Baumgar of Hightstown, N.J.; granddaughters, Mrs. Josephine and Mrs. Thomas McLaughlin of Orlando, Fla.; sisters, Mrs. Sophie Swayze of Tallahassee, Fla.; Mrs. Josephine Taylor of Louisville, Ky.; brother, John; nephews, Edward of Tallahassee, Fla. and Joseph of Tallahassee, Fla.; nieces, Mrs. Anna Maria of Tallahassee, Fla. and Mrs. Maria of Tallahassee, Fla.; granddaughters, Mrs. Josephine Taylor of Tallahassee, Fla. and Mrs. Maria of Tallahassee, Fla.

**STARBURG**  
 \* **CLARA FRANKS CAMPBELL**, 72, St. John's Church, July 25, Church cemetery, Survivors: husband, George; and grand-children, Mrs. Rosalie Taylor of Logansport, Ind.; Mrs. Josephine Taylor of Logansport, Ind.; Mrs. Josephine Taylor of Logansport, Ind.; Mrs. Josephine Taylor of Logansport, Ind.; Mrs. Josephine Taylor of Logansport, Ind.; Mrs. Josephine Taylor of Logansport, Ind.

**DIFFERENTIAL**  
 \* **CATHERINE M. BREEN**, 92, St. Augustine's Church, July 26, Holy Cross Cemetery, Survivors: son, Albert; daughter, Mrs. William; granddaughters, Mrs. Albert; granddaughters, Mrs. Albert; granddaughters, Mrs. Albert; granddaughters, Mrs. Albert.

bers, including the chairman, 17 members, 14 being from Italy, 3 from the U.S., the 13 non-Italians, seven are functionaries of the Curia: counting the cardinals, there are 21 from the Curia and only nine who are bishops of dioceses, three of these being Italian.

# Orthodox

(Continued from page 1)  
[Orthodox] bishops was something truly moving. For the first time in a thousand years a Catholic bishop sent from Rome was officially received by the Moscow Patriarchate. It was a date and an event which we lived through with the greatest awareness and joy.

"Another step was the place of honor which I had through the ceremonies immediately behind the Orthodox patriarchs."

**BISHOP CHARRIERE** was asked whether he had been received by Patriarch Alexei. He replied: "Certainly. Besides the official receptions, at which I spoke once, Patriarch Alexei received Father Dumont and me in private."

"It is a remarkable man. He knows French very well and had occasion to correct an interpreter's mistake."

"Certainly it will take time and patience, but the main thing is that from now on there will be a dialogue. I can tell you what Patriarch Alexei told me: 'We feel close to one another.'"

"I had met with Archbishop Nikodim. He was able to speak on several occasions with him and with the various patriarchs present in Moscow."

The Bishop replied to the question: "Do you have the impression that the Russian faithful have an ecumenical spirit?" by saying: "I am full of admiration for the Russian faithful. Their piety is remarkable. Their faith is like a rock. There is an extraordinary vitality in that Church, which exhibits in precarious conditions."

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AROUND THE ARCHDIOCESE

Dover parish schedules Chicken Supper Sunday

DOVER, Ind.—St. John's parish will sponsor its annual Chicken Supper on Sunday, Aug. 4. Country style suppers will be served continuously from 3 p.m. to 7 p.m.

Featured will be an old-fashioned Country Store with handmade quilts and homemade goodies offered for sale. The public is invited.

LANESVILLE Preparations are underway for the annual Picnic and Dinner at St. Mary's parish here on Sunday, Aug. 11. Country style chicken and ham dinners will be served from 10:30 a.m. until 4:30 p.m.

Attractive booths featuring handmade linens and quilts, hams and home-baked cakes are being organized for the picnic. A set of four Early American hand-hooked rugs will be given away as a special award. Various raffles and novelties will be provided for the youngsters.

Lanesville is located on Highways 62 and 460, ten miles west of New Albany. Ample parking area is available. Net proceeds from the affair will go to the school building fund.

RICHMOND

Two activities have been announced for the coming weekend by the YAH organization. A membership picnic will be held in the club ballroom beginning at 9 p.m., Saturday, Aug. 4, and a picnic is scheduled for Sunday, Aug. 4, at Conover Park. The picnic is for members and their families. Those attending should bring their picnic basket for the evening meal.

Fr. Walsh

(Continued from page 7) Jesus accepted and defended the acclamations of the people crying out to him: "Hosanna to the Son of David" (Mt. 21:9). In fact, on this occasion he said to the Jewish priests: "I tell you that if these Jews should the stones will cry out" (Lk. 19:40).

4. Finally, on the night before his death, Jesus took a solemn oath before the official, religious representatives of the Jewish people, swearing to the truth that he was, truly, the long-awaited Messiah of Israel. "And the high priest said to him, 'I adjure thee by the living God, that thou tell us whether thou art the Christ [Messiah], the Son of God.' Jesus said to him: 'Thou has said it. Nevertheless, I say to you, hereafter you shall see the Son of Man sitting at the right hand of the Power and coming upon the clouds of heaven.'"

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MADISON BI-RACIAL PANEL—Shaw Memorial High School auditorium in Madison was the scene of a bi-racial panel discussion last week before an audience of 150 persons, including 70 teen-agers. The event was sponsored by the Madison Junior C.Y.O. Shown above, from left, are the panel members: William Cosby, Mrs. John T. Windle, Father Philip K. Jones (moderator), Carl Tyree and William Goebel.

Sermons CYO'ers in Madison sponsor race panel

(Continued from page 3) The family of God, yet have you ever heard such a sin confessed?" he asked the priests.

BLAMING the lack of community spirit on a "Jesus and I" mentality "which makes it possible for people to tolerate slavery, racial discrimination and injustice," Msgr. Cantwell said that parishioners, led by the priest, can "rediscover the community spirit around the altar."

Only when our people have a real experience of being a community can there be a real apostle going forth which will effect the necessary changes," he concluded.

Financial report VESZPREM, Hungary—Apostolic Administrator of the Veszprem diocese, has issued a pastoral letter announcing that the See's total income for 1962 was \$370,000, most of which was used to educate seminarians, aid sick and urged priests, and supplement priests' pensions.

senting God. No, Jesus used the term in its literal sense. He meant that he was, in the fullest sense, the real, actual son of that heavenly Father whom the Jews adored. In other words, Jesus professed himself to be divine; he identified himself with deity; he maintained that he was truly God incarnate, God-made-flesh.

Q. Do not many maintain that Christ never claimed actual divinity for himself—that he referred to himself as the son of God only in the broad, figurative, metaphorical sense, not in the strict, literal sense of the term?

Yes, many hold this opinion and at first glance it seems quite reasonable. If we consult the gospels and ponder what Jesus actually says about himself, however, this position becomes untenable. For it is clear from the gospels that Jesus claimed to be God in the strict sense of the term.

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Pope gives guidelines for Catholic Actionists

VATICAN CITY—His Holiness Pope Paul VI said here that Catholic Action needs "men and women of thought and of action" who want to Christianize modern society.

The Pope spoke at a special general audience (July 25) in the Vatican's San Damaso Courtyard to the Catholic Action group—200 priest-moderators of Italian Catholic Action and lay scouts on their way to Greece for an international jamboree August 1 to 11.

Pope Paul told the priest-moderators that Catholic Action will keep its present structure and function.

"We will say more: if in any way that Catholic Action should recover its strength and acquire new skill in attracting to itself generous, youthful and strong minds, men and women of thought and of action, Catholic activity of the Church. It remains above all as a vocation which is offered to laymen. It enables the latter to pass from an inert and passive concept of Christian life to a conscious and active one, to pass from a state of being Christian in name rather than in fact—foreign to understanding and participating in the problems of the Church—to a state of being convinced faithful who can and must share the Church's completeness as a community and its active responsibility."

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"It is now part of the constitutional design of the Church, its form varies according to different countries, its traditions, requirements and development vary. But its definition as co-operation of the laity in the hierarchical apostolate of the Church remains. . . ."

"It remains as a duty for whoever is responsible for promoting the pastoral care and education of laymen in the apostolate."

On 'Catholic Hour' NEW YORK — Father William McNamara, O.C.D., author of the book "The Art of Being Human," will speak in NBC radio's "Catholic Hour" each Sunday in August. The Discalced Carmelite, founder and director of the new Spiritual Life Institute, Notre Dame, Ind., will base his talks on his book.

'Study Day' planned at Lady of Grace BRECH GROVE, Ind.—Father Louis J. Putz, C.S.C., Catholic Action leader, author and publisher, from the University of Notre Dame, will participate in a YCS Study Day to be held at Our Lady of Grace Convent here Saturday, Aug. 3.

The Study Day is planned for the Benedictine Sisters of the Lady of Grace Convent, who staff 17 elementary and two secondary schools in the Archdiocese. Also participating will be Jeff O'Brien, a recent graduate of Secema Memorial High School, Indianapolis, who has joined the National YCS in Chicago. A "live demonstration" at a YCS meeting will be conducted by the seventh grade YCS members at St. Anthony's School, Clarksville. Films, pamphlets and other YCS publications will be prominently displayed.

Chairman of the Study Day is Sister Roselyn, O.S.B.



FATHER PUTZ, C.S.C.



JEFF O'BRIEN

ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS AUGUST 4 SMORGASBORD ST. LAWRENCE CHURCH 4550 Shadeland Ave. NOON TO 1:30 Adults \$1.50—All You Can Eat Children 75¢—Under 6 Years Old 25¢ FRIDAY—AUGUST 2nd NOCTURNAL ADORATION SOCIETY MEMBERS are reminded of the customary watch in the Blessed Sacrament Chapel, 55, PETER and PAUL CATHEDRAL.

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olies who wish to be heard and used for instilling Christian life in modern society. "We ask you above all to have confidence in this form of apostolate in the Church . . . and to seek out the new resources it needs to remain effective in its profound immersion in the founts of truth, liturgy and grace, in its close adherence to the hierarchy. . . ."

"The second suggestion concerns more the laity than the clergy who direct and assist Catholic Action; namely, that laymen may consider Catholic Action as their own work, not only done for them but also formed and promoted by them, unquestionably linked with the ecclesiastical hierarchy and destined indeed to give the latter obedience and help."

An organ recital featuring religious and classical music will be given in St. Catherine's Church, Indianapolis, by a Benedictine nun on Wednesday, Aug. 7, at 7:30 p.m.

Sister M. Harriet Woehler, O.S.B., who has taught music for 12 years in schools staffed by the Benedictine Sisters of Our Lady of Grace Convent, Brech Grove, received her master of music degree last summer from Butler University's Jordan College of Music.

The recital program will include: Prelude in G Major by J. S. Bach; Trumpet Voluntary in D Major by H. Purcell; Priere a Notre Dame by L. Boulmann; The Good Shepherd by Don Paul Bonoi; Introduction and Variation on "Sixteen Minutes" by J. A. Meale; Prelude and Fugue of "Victimae Paschali Laudes" by Don Paul Bonoi; and "Now Thank We All Our God" by Sigfried Karg-Elert.

A brief reception will follow the recital.

Open survey on schools CHICAGO—Two major universities have begun an 18-month nationwide survey to measure how parochial school education affects the lives of Catholic adults.

The study, launched on August 1, is being made by the National Opinion Research Center of the University of Chicago in cooperation with the University of Notre Dame.

Father Andrew M. Greeley, a Chicago priest who is a member of the research center staff, is directing the study. It is being financed by a \$130,000 grant from the Carnegie Corporation.

The University of Chicago said the study is designed primarily to compare Catholics who attended parochial schools.

It is attempting to learn, said the university, what differences exist between the two groups with respect to religious practices, occupational achievement, attitudes toward work and education, attitudes toward non-religious public issues and integration or lack of integration into the larger community.

Memorial BUDAPEST — The Hungarian government has given its approval for the construction of a new church in nearby Budapest to commemorate the holding of the Second Vatican Ecumenical Council. The church, M.E. 3-8319, or from any KSPC member.

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Chide Chicago Knights for admitting no Negroes

Editorial, Page 4 CHICAGO — Two Catholic lay leaders at a meeting here rebuked Chicago councils of the Knights of Columbus for having 44 white members and not one Negro.

The two are Matthew Albmann, executive director of the National Catholic Conference for Interracial Justice, and John McDermott, director of the Chicago Catholic Interracial Council.

"Their national leadership has been atrocious through the years on this score. In Chicago, where there are 41,000 K. of C.'s in 99 councils, there is not one Negro member."

"The old secret halting on membership, where one bigot can blackmail a qualified applicant, must be changed."

Asked if the Knights of Columbus have Negro members in other cities, Albmann replied: "There are integrated K. of C. councils in the South—the Deep South, and West Coast councils have moved to the front in opening membership to qualified Negroes."

McDermott charged that Chicago Knights of Columbus "have seriously failed in not having a program to welcome qualified members."

"I think it must be purely a serious failure of leadership to appreciate the teaching of the Church on this subject," he said.

"We do not approach the K. of C.'s either here or nationally in an unfriendly fashion. We admire much of their work. If they don't conform, we hope there will be influence as teachers."

"When a priest appears on TV he is judged as representing the Church," said Father Sweeney. "The matter that he presents is important, but the manner of presentation and the equality of the speaker may be equally as important."

"He must be trained to appear on TV."

The religious program is often times marred by the introduction of squeaky organ music, stained glass windows and a church cross, said the 37-year-old priest.

"Catholic programs must compete with the best of the best. The eyes and ears will be turned divine love to hearts and minds," he said.

THE CATHOLIC Broadcasters Association, organized 15 years ago, is dedicated to spreading the word of Christ through professional radio and TV programs and the press, Father Sweeney said.

He recalled that Pope Pius XII told the Church to get directly involved in broadcasting, and Pope John XXIII "told the importance of this direction and many times reaffirmed the position that the Church must become involved in the mass media."

Other public functions for the Cardinal during the convention, which is being held in the Claymont Hotel from August 3 to 7, will include a Grand Ball on Monday evening at the Indiana Roof, a Civic Reception at the Governor's Mansion on Tuesday afternoon, and the Convention Banquet on Tuesday evening in the Fairgrounds' Manufacturing Building.

The Grand Ball will be a formal affair, featuring the music of Lionel Hampton and his orchestra.

Governor and Mrs. Welsh will receive the Cardinal from 2:30 to 4 p.m. on Tuesday in the Governor's Mansion. During the afternoon, the Grand Ball on St. Peter Claver will present the Cardinal with a \$25,000 donation from St. Rita's Church, M.E. 3-8319, or from any KSPC member.

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ended a one-day emergency session (July 27) called to consider the current civil rights crisis.

"The Knights of Columbus situation in Chicago relative to interracial justice, and John McDermott, director of the Chicago Catholic Interracial Council."

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