

Believes Court would back aid to build church schools

Not unconstitutional, legal expert contends

ANN ARBOR, Mich.—Federal aid for parochial school construction probably would be upheld as constitutional by the U.S. Supreme Court, Paul G. Kauper of the University of Michigan Law School said.

"Congress may, in my opinion, grant some assistance to these schools as part of a program of spending for the general welfare," he said, "so long as the funds are so limited as to be used in a direct subsidy for religious teaching."

But he emphasized that this question should not be confused with the matter of Federal aid to education as a matter of public policy.

"Certainly the issue of government aid to parochial schools gets into very important policy considerations, not the least of which is the threat to the independence of the parochial schools as they receive and accept substantial assistance from government and submit to controls that inevitably accompany grants of public funds.

"But these are questions of policy to be debated and argued in the public forum and in the legislative halls and not to be obstructed by invocation of constitutional absolutes," he said.

DESCRIBED by the university as its top expert on constitutional law, Mr. Kauper sharply criticized those who maintain there is a "high wall" of separation between Church and State. Historically, he contended, such a sharp barrier simply does not exist.

"We cannot find answers to any of the questions in the field of Church-State relations by employing absolute and sweeping postulates based on a theory of complete separation or on a theory that the State can do nothing to aid in fact aids citizens. Mr. Kauper said in the fourth of five lectures given at the university's second annual Summer School on July 10.

IN A WIDE variety of rulings—most recently in the Sunday store closing cases—the Supreme Court has held that government action serving a valid public purpose, based on civil and secular considerations, shall not be struck down simply because it operates simultaneously to promote religious interests. Mr. Kauper explained.

"There is, of course, an end point reached in the use of legislative powers to promote views, programs or practices that have a religious significance," he added.

"Legislation identifiable with religious views and practices is unconstitutional if it can be supported by adequate considerations of a secular or civil nature relevant to the exercise of government powers."

"Otherwise it fails, either as an attempt to establish religion or simply as an arbitrary exercise of power in an inappropriate capacity," he added.

MR. KAUPER said that "by emphasizing the secular aspects of parochial school education, substantial public financial assistance can be given without running into the obstacle that it amounts to an establishment of religion.

"Any distinguishing limitation is to be observed, it is that overall subsidies to parochial schools."

Council of Churches acts to block school loan plan

NEW YORK — The National Council of Churches has taken a step designed to block proposed Federal loans to parochial schools.

It charged in a letter sent to 500 Protestant bishops and church officials that "Roman Catholic interests are jeopardizing the Federal aid bill to public schools."

The letter said that "while we recognize the right of Catholics to work as citizens for their interests, it is important for non-Catholics to work with equal dignity for the country and for all the churches."

IT STATED that a House bill to aid public schools is being held up in the House Rules Committee partly because of demands that grants and loans for parochial schools be approved at the same time.

Only "a massive surge of concern at the grassroots, directed at the congressmen by their constituents," can save the House

bill from the next Congress. Federal aid laws to assist in the construction of new parochial school facilities, "buildings, like buses and laboratory equipment, are neutral or can even be labeled secular. At least it appears to me that there is no controlling precedent that would require the exclusion of such use of Federal funds would be unconstitutional."

"In line with this theory a case may be made to support the validity of a program of Federal aid to education in the construction of new parochial school facilities, "buildings, like buses and laboratory equipment, are neutral or can even be labeled secular. At least it appears to me that there is no controlling precedent that would require the exclusion of such use of Federal funds would be unconstitutional."

Indorsement by Kennedy seen likely

WASHINGTON, D.C.—The Kennedy administration has indicated that it believes a program of federal loans to private and parochial schools for construction of classrooms to teach specific subjects is constitutional.

A legal memorandum prepared by Alan A. Ribicoff to Sen. Wayne Morse (D-Ore.), chairman of the Senate subcommittee on education.

Mr. Wilcox is the same official who prepared a long legal memorandum on behalf of the administration contending that straightening the board of education loans to parochial and church-related schools would violate the First Amendment to the Constitution.

The new memorandum cleared the way for both the House and Senate subcommittees on education to approve a loan program for the parochial school. Mr. Wilcox would see to assure that President Kennedy will sign it.

Catholics cautioned about use of pressure

NOTRE DAME, Ind.—The Constitution contains no obstacle to a significant range of Federal aid to parochial and other private schools, a law school official said here.

Thomas J. O'Toole, vice-dean of Villanova University's law school, spoke at a symposium on "The Church in a Pluralistic Society: American Catholicism in the Sixties."

The four-day symposium was held at the University of Notre Dame, sponsored by the sociology department of the Holy Cross Fathers' university and the National Council of Christians and the Apostles.

Mr. O'Toole warned, however, that Catholics must observe "certain cautions about the choice of means" to advance their arguments for Federal assistance to private education.

THEY MUST, he suggested, "rely principally on persuasion, rather than mere force of numbers," because of the nature of American society.

"There are some tactics," he said, "which are of particularly doubtful propriety, such as threats to vote against all Federal aid to education unless we are included."

He also urged that Federal aid not pull the attention of Catholics away from the "many hard questions" facing Catholic schools.

"We need—we badly need—courageous and correct reexamination of the Catholic school system and a rearing of our schools to achieve optimum employment of our extensive, but certainly not unlimited, educational resources."

"You know the lines of thinking which must be explored: shall we concentrate on elementary or on secondary schools; how shall we vitalize religious education for those not in parochial schools; these and numerous other questions" (Continued on page 12)



THE BIG BREAK-THROUGH—After many years of participation in CYO athletics through a championship, St. Roch's Cadet baseball team, above, won the Cadet Spring Baseball League title recently by beating Little Flower, 4-3, in the championship game. The new champions also won the Division Three crown after a close race with St. Mark's, then knocked off St. Michael's, 6-1, in the semi-final play-off game. St. Roch's was coached to the title by Dave ... (back row, second from right). Father Kurt Buranich, O.F.M., (back row, right), is Priest Manager.

Franciscans prepare Two outdoor novenas to open July 8

OLDENBURG, Ind.—Newest in the summer studies program for the Sisters of St. Francis, is a three-week workshop on the Midwest Program on Airborne Television Instruction.

Video-taped broadcasts emanate from a plane circling over Muncie, Ind., 100 miles away. Individual telecasts cover such matters as the mechanics of installing classroom receivers, the classroom teacher's role, scheduling, and sample demonstrations in utilizing the program.

Picture on back page
In charge is Sister James Marie, Community Supervisor for schools in the Archdiocese of Cincinnati.

Sessions from 9 to 12 a.m., June 17-July 8, are presenting teaching techniques in such areas as American history, government, social studies, mathematics, science, primary music, French and Spanish. "Transmission is over UHF channels 72 and 76.

A SECOND workshop, centered on ordinary classroom visual aids, will begin July 9. Featured will be the use of the overhead opaque projector in teaching phonics and reading, coordinated filmstrips and tape recordings for the intermediate grades, and the motion film projector for the junior high school. The Reading Research Laboratory of the University of Cincinnati, the National Council of Educational Research Associates and the developmental reader will be studied.

Regular courses include philosophy, child psychology, developmental reading, U.S. and recent European history, English and American literature, physical science, mathematics, French, German, and Spanish.

SUPPLEMENTING the day's schedule are cultural evening programs including a travelogue on sites visited by the Cardinal after sponsorship given by Sister M. Carolyn, scholastic director; a review of Genevieve Caulfield's autobiography, The Kingdom Within, by Sister Catherine Marie, Marian College librarian; and films on the Franciscan Brothers, Shrines of Mary, Sisters of St. Francis in New Guinea, and the Advance of Communism.

Exhibits of textbooks, library reference works, and school supplies by representatives of seven companies are also provided.

PARALLELING the mother-house program of undergraduate studies is that at Marian College, Indianapolis.

Directing the sessions at Oldenburg and Indianapolis are Sister Mary Keadie, president of the Congregation's School Board, and Sister Mary Olivia, dean of Marian College.

Graduate study is engaging 71 Sisters at the Catholic University of America; University of Notre Dame; Indiana University; Purdue University; Jordan Conservatory of Music; University of Cincinnati; Art Academy of Cincinnati; John Carroll University; St. Louis University; Columbia University, Missouri; University of Iowa; Cornell University; University of Pennsylvania; Sophia University, Tokyo; Cardinal Stritch College, Milwaukee; Rosary College, Forest River, Ill.; Rose College, Albany, N.Y.

AMONG THE TEN recipients of grants are the following from Archdiocesan high schools: Sister Jean Gabriel, St. Mary Academy, National Science Foundation fellowship in chemistry; Sister Margaret George, Secena High School, Still Point Fellowship in chemistry; Sister Marie Kathleen and Sister M. Antoinette, grants in social studies.

Sister M. Veronica, St. Gabriel School, Comersville, on an NSF grant, will attend a six-week institute for junior high school mathematics teachers at Bowling Green State University, Ohio, while Sister Florence Marie, Marian College, also on an NSF grant, will participate in a three-week conference for college mathematics teachers at the University of Oklahoma, Stillwater.

Celebrants of nightly Benediction were announced this week for the 23rd annual Novena to Our Lady of Mount Carmel, which begins tomorrow night at 8 p.m. on the Carmelite Monastery grounds, 2500 Cold Springs Road, Indianapolis.

Topics have also been listed by the novena speaker, Father John C. Reynolds, C.S.P., mission director of the Paulist Fathers' eastern province.

Mrs. Victor L. Gossens, administrator of St. Mary's parish, will celebrate Benediction on the opening night. The St. Mary's Vested Men's Choir will sing. Completing the schedule will be: July 9, Father Charles McEwen, administrator of St. Francis de Sales parish, Miss Elsie Allison, organizer; July 10, Father William Knapp, pastor of St. Anthony's parish, Miss Ann Sheridan, organizer; July 11, Father Joseph Klee, assistant pastor of St. John Arc parish, Edward Krieger, choir director.

ALSO, JULY 12, Father William J. Schmidt, S.J., director of Brebeuf Prep, seminarian choir; July 13, Father Philip Jones, assistant pastor of St. Michael's parish, Emile Des Roches, choir director; July 14, Father William P. Ryan, O.S.A., pastor of St. Bridget's parish, Miss Carol Dickerson, organizer; July 15, Father Charles Kostler, assistant pastor of St. John's parish, Marie Van Bentzen, choir director.

Archbishop Schulte will celebrate Solemn Benediction on the closing night, July 16. He will be assisted by Msgr. Adolph Gossens, assistant pastor of SS. Peter and Paul Cathedral; and Father Paul J. Utz, pastor of St. Monica's parish. The Columbian, directed by Mr. Krieger, will sing.

FATHER REYNOLD'S topics in order, include: "Quiet, Please," "God Knows, God Cares," "Be Yourself," "God, My Origin," "My Destiny," "Bread of the Generation," "Think, Then Act," "Be Either Hot or Cold," "The Forgotten Virtue," "They Will Not Mine."

The novena intention this year is for the success of the ecumenical council.

Special buses will be provided through the courtesy of Indianapolis Railways. They will leave Monument Circle, southwest quadrant, at 6:40 and 7:30 p.m. each night of the novena.

TERRE HAUTE, Ind.—Father Michael Ody, C.M.F., pastor of St. Jude's Minor Seminary in Muncie, Ind., has announced his sermon topics for the 14th annual outdoor novena at the Carmelite Monastery on Allemande Road here.

They include: "Knowing Christ," "The Merciful Christ," "The Strong Christ," "The Suffering Christ," "The Working Christ," "The Mystical Christ," "The Smiling Christ," "Christ the Friend," and "Christ and the Priest."

Father Ody was formerly stationed at the Immaculate Heart Novitate here.

Following is the schedule for celebrants of Benediction on each night of the Novena: Saturday, July 8th, Rev. Charles G. O.F.M., St. Mary's parish; Sunday, July 9th, Rev. George Powers of St. Leonard's parish; Monday, July 10th, Rev. Augustine Samsone of St. Ann's parish; Wednesday, July 12th, Rev. Ames MeLoudin of St. Margaret Mary's parish; Thursday, July 13th, Rev. James McBarrow of Sacred Heart parish; Friday, July 14th, Rev. Anthony Weber, C.S.C., of the Gihault School for Boys; Saturday, July 15th, Rev. Donald Lavette, C.M.F., of the Immaculate Heart Novitate; and Sunday, July 16th, Monsignor Herbert Winterhalter of St. Patrick's parish.

Pope speaks of unity and the Council

VATICAN CITY — His Holiness Pope John XXIII stated here that an understanding of the Church's universality will give people a greater appreciation of the exceptional importance of the coming ecumenical council.

Addressing a group of Blessed Sacrament Fathers, the Pontiff said: "We have arrived at the privilege (of the council) and are already experiencing a foretaste of the special grace which envelops us all."

The goal of Christian unity, the Pope said, must remain intact no matter how seemingly great the obstacles or how distant its realization in time.

The Pontiff added that if the complete ideal of Christian unity were realized "it would truly be the blessed hour for us to close all our doors and houses and proceed in choir praising the Lord as we marched to Paradise."

Pope John noted that "it will take a long time before all nations of the world become perfectly aware of the evangelical message. Great efforts will furthermore be needed to change the ways of thinking, tendencies, and prejudices of the past. . . . But the wish to respond to the longing for

unity expressed by the Divine Master must remain intact and ardent. And all our determination must remain intact so that someday the peoples of every latitude may be linked by the most sweet bonds of the one and only Creed of the Holy Church of God.

"Our years, our months, and our days count relatively little. We must all be ready for the call of the Lord. We must all work without tiring with the vital forces of the soul for what the Lord wishes in respect to the propagation of His Gospel which by bringing grace and charity everywhere, will fill the whole world with serenity and joy. . . ."

"The ecumenical council will reach out and embrace under the widespread wings of the Catholic Church the entire heredity of Our Lord Jesus Christ. Its principal task will be concerned with the conditions and modernization of the Church after 20 centuries of life. May it be that side by side with this, God will add also, through whatever edification We may offer, but above all by merit of the omnipotence of the Most High who can draw new chosen sons from the very stones, one other result: a movement toward recomposition of the whole Mystical Flock of Our Lord."

AT HOME AND ABROAD

Seek social justice, Serrans are urged

MINNEAPOLIS, Minn.—The pleas to Catholics to align themselves with forces seeking social justice in this country and in Latin America were made here at the convention of Serra International.

A bishop urged them to work for better housing for Negroes and other racial minorities through agencies like the National Association for the Advancement of Colored People (NAACP) and the Urban League.

A priest expert on Latin America called on them to support the effort being made there to change the image of the Catholic Church from one favoring the rich.

The pleas were directed to Serra club members who are generally business and professional men of a high economic level. Members of their leaders and work to encourage vocations for the priesthood.

BISHOP William G. Connaire of Greensburg, Pa., in calling on the Serra members, to associate themselves with the NAACP and the Urban League, noted that these organizations "are often slandered by the label of 'red-dominated.'"

"Those who know, as I do from personal experience with local branches of these organizations, have never had reason to doubt the essential goodness and sound patriotism of their leaders and their members," he declared.

"Grave inequities" exist in housing among both Negroes and whites in the North as well as the South, the bishop said.

It is well to remember," he continued, "that it is one of communism's first rules to ex-

plot inequity and injustice wherever it is detected—in Cuba, Miami or Minneapolis. . . ."

"The only certain way to fight it, and certainly the side of the angels in the struggle, is to work with every agency of good will in a community to change the social patterns which breed and encourage it."

The kind of people in trouble whom Serra members should seek to help, the bishop said, might include a migrant worker in Texas, a harassed plant manager in one of the nation's depressed countries, an unemployed coal miner in Illinois and an overworked and underpaid teacher almost anywhere in the country.

FATHER JOHN J. Considine, Maryknoll priest who directs the Latin American bureau for the American hierarchy, told the Serrans that they must work "to strengthen Christian society in the Latin American world."

But to be effective, he added, it is necessary to grasp "the temporal situation in Latin American politics," in which social reform plays the major role.

LATIN Americans "have no stomach for any term that suggests mild, middle-of-the-road objectives," Father Considine told his audience.

He quoted a "renegade" Christian Democratic political leader's declaration that in Latin America "only revolution will bring peace—violent revolution if possible, violent revolution if necessary."

This attitude is understandable in view of the fact that "Latin America is one of the world's major areas of mass poverty and

PLANS PAPAL VISIT
LONDON—The new Anglican Primate said in a national television interview that like his predecessor, Dr. Geoffrey Fisher, he hopes to visit His Holiness Pope John XXIII at the Vatican.

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He noted that in the past the Church has often been identified in the minds of the people with the privileged classes.

But, he said, "a substantial element of thinking Catholics wants to alter this image and accentuate in positive fashion the concern of the Church for the great masses of the poor."

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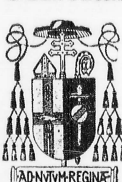
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Official



APPOINTMENT

Father William Buhmeier has been appointed administrator of St. Joseph's parish, St. Leo, Ind., to fill the vacancy left by the death of Father Adam Ebnet.

The Chancery
By order of the
Most Reverend Archbishop

MIDDLE WAY URGED

THE CHURCH AND THE WORLD

Government censorship thorny issue in Spain

By JAIME FONSECA

The thorniest problem in Spain today is government censorship and the resulting lack of an authentic public opinion. Censorship affects all other vital issues in education—labor, foreign affairs, education, industry, Church-state relations. In fact, several bishops have had sharp exchanges with public officials since the late 1940s. "You can say almost anything you want in a sidewalk cafe; but don't try to print something of the government," the editor of a large paper told me.

But it hampers greatly the work of the Catholic press in general. ONE OF EVERY three dailies published in the country is a Catholic paper and 70 per cent of all magazines—850 publications—are Catholic-sponsored. They do a first rate job in their special fields, strengthening the internal life of the Church by giving facts and explaining doctrine to their readers.

And because the regime's press also claims to follow "Catholic" principles, there is a great deal of confusion among the masses on where the Church really stands. "It is extremely difficult to pick up the exact thread of truth among rumors, hearsay, fringe facts and fiction that flood the parks, bars and evening chats on political events and persons," a young Latin American diplomat confided.

Protestant journal scores extremists

NEW YORK — Militant anti-communists and "extreme conservatives" are responsible for charges of communism in the churches, the Episcopalian, national monthly magazine of the Protestant Episcopal Church, said in its July issue. They are responsible, the magazine charged, for "a campaign which threatens to weaken and demoralize America's churches by planting in the public mind the suspicion that they are overrun by Reds." According to an article in the magazine, "evidence indicates that the charges of communism in the churches are being made by genuine, if extreme, conservatives who are incensed at the social pronouncements of such Christian bodies as the National Council of Churches of Christ in the U.S.A." The Episcopalian said the Federal Bureau of Investigation has evidence that the Communists are as pleased with the results as if they had planned the operation themselves.

It is an odd feeling to learn by word of mouth that something big is going on, and then to pick up a big date and find not a single line on the subject. It is also odd to learn that nearly everyone is indifferent to the heavy, uniform doses of official propaganda the papers are foisting on the defenseless public.

NEWSPRINT allotments are in the hands of a government cartel and the communications industry depends on foreign exchange permits by the government for imports of equipment and parts. Broadcasting takes its cue from the regime's powerful Radio Nacional for news and commentaries. EFE, the regime's news agency, has a monopoly of foreign and national news. And the government owns most, if not all, of movie and television production facilities. "The worst thing is that in many places we have a low, petty type of censorship," a newsman complained, "like that imposed by a mayor who can't take criticism on the way parks are kept or a provincial governor who keeps widening announcement out of the papers because the bribe

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Pope concerned—African seminar—Protest conviction

THE VATICAN

◆ Pope John XXIII announced that his coming encyclical on social and economic problems will be entitled "Mater et Magister" (Mother and Teacher). The encyclical, issued to mark the 70th anniversary of Pope Leo XIII's encyclical on social matters, "Rerum Novarum," stresses the problems of underdeveloped nations and those of depressed agricultural conditions in industrialized countries. Publication has been delayed to permit its translation into many languages.

◆ The Holy Father publicly has expressed concern for "vaccinating" Catholics on the China mainland. He stated his anxiety in a letter on the occasion of the canonization of three new Formosan bishops in St. Peter's basilica. It was addressed to the Bishops of Formosa. While praising the growth and vigor of the church in Formosa, the letter was nevertheless concerned largely with the persecution of the Church in Red China, where schismatic bishops have been consecrated in a so-called national Catholic church under the leadership of Peking's Bureau of Religious Affairs.

◆ Pope John hailed the Vatican City daily, L'Osservatore Romano, as a "Vatican monument" on the 100th anniversary of its publication. He spoke at an audience granted to the newspaper's staff members and their families, and to Italian and foreign journalists. Saint Giuseppe Della Torre, acting editor emeritus who in his almost half a century of service to the daily did more than anyone else to form its character, was not present at the audience. The Pope told the audience that it is one of his greatest pleasures to relax and browse through L'Osservatore when his day's work is done.

◆ Pope Pius XI's encyclical against fascism, "Non Abbiamo Bisogno," is being widely read. Church's attitude toward totalitarianism, a Vatican radio broadcast has stated. The encyclical was issued in June 1931, in reaction to fascist attacks on Catholic groups in Italy, particularly Catholic Action organizations. It relax and browse through L'Osservatore when his day's work is done.

◆ The conflict is at the lower, everyday level of governmental interpretation. The current argument was made in June 1951, in Spanish people are immature and explosive, that the state knows better what is good for the people—a typical authoritarian concept—and that internal and foreign relations can best be solved in secrecy.

◆ But most of the responsible sources I interviewed sincerely held the opposite view and often gave evidence to support it. "Our people are not immature. They have plenty of common sense. Just give them a chance," the owner of a book store commented while I browsed through his shelves in the back room.

"Secrecy and the flood of rumors that spring up are really worsening our problems," said a professor of political science. "If only the government would explain its moves—and many are good ones—to the people. Why not consult leaders and groups besides the Falange (Spain's only legal political party), a few rich people or the army?"

I TALKED to a man who had served as censor years back. "Tredo mio? What? he asked. 'To tell me what other return to the chaos of the Republican days? The Caudillo knows better...'"

The Church does not admit such an alternative. Enrique Cardinal Puy of Madrid, Archbishop of Toledo and Primate of Spain, wrote in 1950 this often-quoted verdict: "It is highly regrettable that some people refuse to recognize the fact that between freedom of perversion, of unbridled licentiousness, of a press engaged in wilful deceit and corruption... and totalitarian state control of the press... there exists a fair middle of the road, that of responsible freedom of the press so becoming to a Christian, civilized society as proposed by the Charter itself."

Ceylonesse tighten screws on Church. NEW DELHI, India—The Ceylonese government, which nationalized 729 Catholic schools last December, has now ruled that catechism cannot be taught without a permit, even outside school hours.

At the same time, according to reports from Colombo, the government of Premier Sirimavo Bandaranaike has also ruled that foreign teachers of religion must leave the island when their present residential permits expire.

Gonzaga University, Spokane, Washington, and associate editor of America magazine, Father McCluskey will leave in October for Lusaka, Northern Rhodesia, to establish an institute on social and economic studies at a university being opened by the government.

◆ Some 30 young men from 10 African nations will attend a Seminar for African Leadership Training here August 12-27. All Catholics, they are attending colleges and universities throughout the United States at the National Catholic Welfare Conference.

◆ Auxiliary Bishop Edward E. Swannstrom of New York lauded the Food for Peace program here and urged modifications to make it better use of voluntary agencies. He termed the Food for Peace project to distribute U.S. food overseas "one of the highest achievements" in America's effort "to achieve... peace and world stability."

◆ BOSTON—A Catholic couple, Mr. and Mrs. Richard Porf of Stoughton, Mass., are the first married couple chosen as Peace Corps volunteers. They have left to train at the University of California in Berkeley for teaching assignments in Ghana. They will take their training with 29 other persons. The Peace Corps hopes eventually to have 70 teachers in Ghana.

◆ DAVENPORT, Iowa — The Papal Volunteers for Latin America program of the Davenport diocese will offer concentrated aid to the Diocese of Toluca, Mexico, according to Father Louis M. Colomese, diocesan social work representative. The first volunteer from the diocese is 23-year-old Hawaiian-born Laureta Andaya, who will leave in August for her assignment in Mexico. She will teach bookkeeping and secretarial skills necessary for the operation of a credit union in Berkeley. The program's volunteer advisor and an agricultural specialist.

ABROAD. ◆ MANCHESTER, England—An English Catholic bishop has urged Portuguese authorities to use moderate means in restoring order in Angola. Bishop George A. Beck, A.A., of Salford spoke in a personal message to a meeting of the first group of 100 present against conditions in that Portuguese east African territory, where an uprising of African nationalists has taken thousands of lives in recent months. Bishop Beck deplored the "savage atrocities" committed against Portuguese settlers by rebels and also said that Portuguese authorities then took "savage measures of repression and reprisal."

◆ VIENNA — Austria's Catholic schools, some of them teetering on the brink of bankruptcy, are struggling along without any government aid despite the fact that

such help is called for by Austria's treaty with the Holy See. NC correspondent C. M. Strachwitz reports that if state assistance is withheld much longer, Catholic education authorities fear many of Austria's 380 Catholic schools may have to close down. Admittance opposition by the Socialist party and even some elements of the Catholic-oriented country in coalition since the end of World War II—has prevented the implementation of the 1950 treaty with Austria and the Holy See, which calls for state subsidization of Catholic schools.

◆ BERLIN—Officials of Western powers here have protested against the conviction of a Catholic teacher for political activity by a court in the communist-ruled sector of Berlin. Anna Mrugalski, 72, already under arrest for eight months, was sentenced to 10 months in jail. She was accused of working for the Christian Democratic party in West Germany. The U.S., British and French commanders in West Berlin criticized the trial, saying that all four powers occupied Berlin, including the Soviet Union, should recognize the right of everyone to take part in political activities.

◆ East Germany's communist regime has announced that it will not allow 11 special trains to bring thousands of West German Protestants to a Lutheran rally to be held here in free West Berlin on July 19. The communists also warned East German Protestants not to attend the meeting, which they have attacked as a "cold war maneuver." The East German government controls surface access to West Berlin. Military traffic of the Western powers is under Soviet control.

◆ RENNES, France—The Bishops of Brittany have urged the farmers of this French province to be calm and stop demonstrations against low farm prices and government agricultural policy. The Breton Bishops issued a statement expressing their hopes

for an "equitable solution leading to a prompt pacification of the present conflict," and warned against violent methods which do more harm than good.

◆ ATHENS—Construction is now being resumed on the Church of the Holy Trinity here, the first Catholic church of the Byzantine Rite to be built in Greece in nine centuries. The new start on the work followed a mid-June ruling by the Council of State recognizing Catholic bishops in Greece as religious leaders who have a right to build churches without seeking approval of other religious or national authorities. Under a Greek law, which Catholics have long claimed as unconstitutional, no church may be built without the permission of the Ministry of Education and Religion.

◆ MANAGUA, Nicaragua — Discussions between the heads of Nicaragua's government and leading opposition party at the Apostolic Nunciature here have reached a deadlock, at least temporarily. The meeting between President Luis Somoza and Fernando Aguero of the Traditionalist conservative party was sponsored by Archbishop Vicente Gonzalez y Robledo of Managua and

Msgr. Santa Portulano, Apostolic Nuncio to Nicaragua. While both leaders said they could not reach agreement, President Somoza announced his willingness to continue negotiations.

◆ MANILA — A spokesman for Cardinal Rufino Santos, Archbishop of Manila, who led Gen. Douglas MacArthur's forces liberated from prison here in 1945, issued a statement warmly welcoming the general back to the Philippines. Auxiliary Bishop Hernandez Anliporda of Manila made the welcoming announcement in the name of Cardinal Santos, who had left for Rome three weeks earlier, in his own name and in that of all Filipino Catholics.

◆ SAIGON, Vietnam—NC correspondent Father Paul O'Connor reports that communists had factories in Laos and Western weakness in Laos and Western weakness in Laos are making the skies darker over southeast Asia. People here in guerrilla-claught southern Vietnam see the threat from Laos becoming daily more definite. Meanwhile, the communists have continued to violate the cease-fire with cynical persistence, thus thwarting the efforts of an international commission to effect a cease-fire.

NEW Half Pepsi Quarts. 16 oz. Pepsi-Cola. RENNES, France—The Bishops of Brittany have urged the farmers of this French province to be calm and stop demonstrations against low farm prices and government agricultural policy.

Golfer's Getaway. Duffer Dan doesn't dally. Likes to be first on the fairway. No Sunday morning timetable bogie fuss for Dan and his clan. After breakfast, they enjoy a carefree buffet breakfast at the Marrott. Dan says, "the food's as satisfying as a 300-yard drive straight down the middle!" Tee time from 8 a.m. to noon. Make it a family foursome—or whatever—on the Marrott. Two large parking areas on hotel premises. CALL US AT WA 208-8-4371. The maroff hotel. NORTH MERIDIAN ST. AT FALL CREEK BLVD. COPYRIGHT 1951 BY RUBEN ANDERSON.

Bishop sees little hope for corporate reunion

WASHINGTON—The administration has abandoned postal rate increases for second and third class mailings by religious and other nonprofit groups in a compromise money-raising bill. The House Post Office and Civil Service Committee voted 10 to 9 to table the measure, which would have increased the rates for mailing religious newspapers and magazines.

◆ Father Neil G. McCluskey, S.J., widely known educator and writer, will lead the first American Jesuit missionary effort in Africa. Dean of education at

gration or by formation of a new "uniate rite." Father Clark said that such a development "might in time have far-reaching effects throughout the Anglican communion and eventually even in the Church of England."

BISHOP WRIGHT led off four days of lectures on Christian unity at the Maynooth Union Summer School at St. Patrick's College here. It brought together more than 100 priests from the U.S., America, England and Ireland. The Pittsburg prelate, a member of the theological commission preparing for the coming Vatican Council, said that the Church of England is the only one offering at the same time a problem and an opportunity for Catholics.

The problem, he said, is that of reconciling the strictness of a disciplinary spirit with the clear duties of fidelity to the apostolic faith. The opportunity is that of reconciling the strictness of a disciplinary spirit with the clear duties of fidelity to the apostolic faith. The opportunity is that of reconciling the strictness of a disciplinary spirit with the clear duties of fidelity to the apostolic faith.

It could happen, he said, in the face of papal or Marxist or Moslem opposition to Christianity, that members of a predominantly Anglo-Catholic Anglican diocese might feel increasingly the desire to join in catholic unity with the Catholic Church in the same region, either by complete inte-

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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.

Church and State

One of the exciting things about the coming Ecumenical Council is the fact that for the first time bishops of a non-European tradition and culture will be making their contributions to a better understanding of revelation.

For years, Bishop Fulton J. Sheen has been saying that the flowering of Christianity will come when the Asiatic, the Indian and the African minds ponder and message of the Gospel and expose depths of meaning and afford insights not yet grasped by minds functioning in Western patterns of thought.

A preview of what could be in store for us may be found in a joint pastoral letter issued by Cardinal Rumbumba and the bishops of Tanganyika. These African bishops gave guidance to their people on the position of Catholics in a pluralistic society, discussing the vexing problems arising from a confrontation of traditional African attitudes toward Church-State and the civic freedoms of religion, speech, etc., of the modern democratic state.

It would appear that most of those problems have their source in a misunderstanding of the modern state. The attitude of the Roman Curia, as of most theologians and canonists, has been influenced by the way the modern state came to be. It is difficult for Western churchmen to forget that the revolutionary movement that swept away the old monarchies and initiated the new states of Europe was as godless and as violently anti-religious as Communism today.

The first modern states in Europe were indeed set up in opposition to the society the Church had inspired. But today's limited, democratic state, which we hope will everywhere win out over the totalitarian Communist state, is definitely not that envisioned by the philosophers of the age of enlightenment. And the bishops of Africa, seemingly, are in an exceptionally favorable position to perceive this.

Examining and judging it today as something brand new to Africa, they can see the modern state for what it is in itself—not as a corruption of a medieval ideal, not as a medieval Christian state, but as an instrument of government designed to promote the common good of people who no longer share a common religious commitment. And this, certainly, is the situation everywhere in the world today—in Italy and Spain as well as in Germany, Ireland and the United States.

Here are some extracts from the pastoral letter that show the insight of the African bishops:

"Religion in general may be described as the natural belief in a superior being or power, which surpasses us in every way, and towards which we feel dependence and obligation. In this most basic description of religion we see the foundation for a real unity among men, not as people of this earth, a unity consisting in the common belief in that Superior Being, Whom we call God.

"Man is a creature endowed with free will and with intellect. With this power of reasoning man is able to know God as the creator and end of all things, and to build up a system of doctrine and conduct whereby he acknowledges God and his dependence on Him, and fulfills in some way his obligations to God. . . .

"We must, therefore, admit the existence of some truth in all religions, and we must venerate truth where we find it. . . . Yes, there is truth outside the Catholic Church as well. And truth, wherever it is found, can have come from only one source, from God.

"We believe in one objectively true religion, the Catholic Faith. To make our position quite clear and to avoid misunderstanding, we again proclaim, and firmly, that we Catholics do not doubt the possibility, nor deny the fact of the sincerity of the majority of non-Catholics. . . . They are following their conscience. . . . Every human being is born with the indestructible right of following his conscience. This right will apply to every field, especially to the religious field. . . .

"The State must in a real way acknowledge God in its work, must recognize the belief of its citizens in God and an acceptance of the order of natural law. The State has the duty of fostering religion.

"However, the State has no rights over the religious convictions of its citizens. It must guarantee freedom of religion. This guarantee implies several things: first, that the State cannot force any citizen to practice a religion and perform the acts of a cult repugnant to his conscience; secondly, in securing itself of its responsibilities toward the public, the State must do so in the best interests of all and with complete impartiality as regards beliefs and religions; finally that no public servant have any right to show himself biased in favor of his co-religionists in the carrying out of his duties; still less is he entitled to take advantage of his position as a servant of the public to favor unduly the organs of any particular religious persuasion. . . .

"What actually should the State do for the Catholic Church specifically? Does our conviction that the Catholic Church is the one true Church lead us to demand special prerogatives from the State?

"We firmly believe that the State will best help the Catholic Church by not forcing the conscience and the freedom of religion on the one hand, and by pursuing the common good on the other. This pursuit of the common good will in effect create the temporal milieu most favorable to the workings of the faith and morals. As about those fundamental conditions of justice, order and peace which are necessary to men who are called to the divine life, to fulfill their destiny. It will bring about those conditions most favorable to a sincere, free, truly human search for the Truth. . . .

"The Catholic citizen stands in the middle and looks two ways. A Catholic he looks to the Church as the general teacher and the fount of faith and morals. As citizen he looks to the State, to the whole order of human life in its temporal aspect.

"The action of the Church on him terminates at conscience, forming it to a sense of its Catholic duties in all their meaning for temporal life. The Catholic then as citizen, fulfills his duties, prolongs as far as possible this action of the Church into the temporal order, in all the matters in which Catholic doctrine and law have meaning for the life and law and government of society. . . .

"It is clear, therefore, that for the Church and for the individual Catholic, collaboration with the State and loyal performance of our temporal duties do not mean the exclusion of our religious duties. . . .

(Continued on page 12)

Doctrinal unity

Doctrinal discussions "looking toward pulpit and altar fellowship" between the American Lutheran Church and the Lutheran Church-Missouri Synod will be held by representatives of the two denominations next year.

The number of Methodist bodies in this country listed in the National Council of Churches' 1961 Yearbook is 21. The question of drawing these closer together into one national and international unity of Methodist Churches has been actively pursued for some time, and now more than ever.

QUESTION BOX

Why use the Latin in dialogue Mass?

By MSGR. J. D. CONWAY

Q. Three months ago I wrote asking about the dialogue Mass, and as I suspected, no answer. We Protestants friends when they ask us questions. Pray, how can we, when we can't get the answers? My question was why our responses in the dialogue Mass have to be made in Latin when 95% of the people don't know what they are saying.

A. Please Madam, will you excuse the delay? I started to do just the questions I have on hand, and then I decided to weigh them in instead. But they exceeded the capacity of my postal scales. There must be several pounds of them—not counting the file folders.

Very briefly, the responses are made in Latin because the Holy See has given us explicit instructions that they must be in this language exclusively. Our basic directive on this matter is the "Instruction on Sacred Music and the Sacred Liturgy" issued on Sept. 3, 1958, by the Sacred Congregation of Rites, with the special approval of Pope Pius XII.

The Sacred Congregation has not told us all the reasons which prompt its insistence on this point. Age-old tradition and custom, combined with a desire for uniformity and unity, are major factors. You and I may wish and hope and pray that we may someday have the responses in English, but we do not place our judgment over that of the Church authorities. We rather accept the directives of the Holy See as those of Christ's Vicar on earth, and submit ourselves with love, humility, and reverence to the authority our Savior established. And meanwhile we can learn the meaning of those Latin responses by using our missals and studying the translation.

Q. I just finished a week at the Mission and boy, I turned out to be a sinner—got sins I didn't even know I had.

One sermon was partly on "cheating." Well a few years ago I didn't declare about \$600 improvements on the house (tax time). I sure didn't bother me then, but now it is beginning to.

I hope you won't think me a scrawball (quoting the kids) but I have started thinking of several sins of the past: Who do I owe? What wrong have I done?

A. The past is dead. Leave it buried. Turn your mind to the future and plan ways in which you can serve God better and help your family more. It doesn't matter whether I think you a scrawball or not—I don't even know you—but it does matter greatly that you should not make yourself a scrawball by missing anxieties about the past. Your mission has aptly quoted scriptures: try to anesthetize them.

As regards that tax declaration: I do not quite understand the problem. I imagine it is concerned with property tax assessment. If you think it is something for which you might be held liable in law I would advise you to consult your lawyer. Otherwise forget it. Retaliation is not morally required under divine justice unless it is imposed by the court. Honesty is required, however. So be careful in the future.

Q. How should one treat a Jehovah's Witness who calls at the door? I have tried kindness and patience, but in each instance the caller took advantage of it to try selling me on heresies. Finally I became angry and ordered them to leave and never return. Was this unchristlike?

A. The desirable thing would be to avoid anger, but to remain firm. But I doubt that I could do it. Fortunately these people do not come to the rectory. Maybe they think we know too much Scripture for them; or maybe they consider us beyond all hope of conversion and salvation. Sometimes I wonder if the most learned Scripture scholar could make any impression on them. They seem to have a fanatical attachment to their own fanciful interpretations. But be careful! They do know a lot of biblical texts.

Q. Since it is a dogma of the Church that our Lady was taken body and soul into heaven, why is it referred to as the Assumption rather than the Ascension. It is no longer an assumed fact an article of faith.

A. The word Assumption is here used in its primary, but now archaic sense: to take up. It is not something we assume; it means that the Virgin Mary was herself assumed, i.e., taken up into heaven. The word Ascension would rather imply that she went up under her own power; and that is not the fact; she was rather taken up by the power of God.

Q. I have always believed from the teachings of the Church that one must be baptized to be saved. Even if one is a non-Catholic. How then do the Jewish people believe they will reach heaven, when they do not have baptism of any kind?

A. It is quite possible that they may have baptism of desire—implicit in their belief in God, in their sincerity of life, and in their desire of salvation.

Q. I had always understood that drippings could be used to season with, or for frying fish, eggs, potatoes, etc. Drippings are the fat rendered from roasts, bacon, or chops. Now I am told that only liquid vegetable oils are permitted in frying foods on Friday.

A. Don't believe all you are told. Go ahead and use your drippings.

There exists a plan whereby the United Presbyterian Church would invite the Protestant Episcopal Church to join with it in forming a merger in which the Methodist Church and the United Church of Christ would be asked to participate.

These and similar movements have a great importance. They may not lead in the foreseeable future to that unity of One Flock under One Shepherd, the concept which Our Lord put before us all, but they are certainly part of a universal tendency in that general direction.

They mark what may well be the most important revelation in these days of revolutions; a turning away from an attitude of doctrinal dispute which, since the fifteenth century, has meant a splintering of Christianity and its influence for the good health of human society; a turning toward the evolution of harmonious relationships among men of good will.

Catholics everywhere would do well to welcome the appearance of movements of this kind and to pray for their successful development. In the same spirit, the prayers of Lutherans, Presbyterians, Methodists, Episcopalians, and all good Christians might be invited for the success of the Ecumenical Council to be held in Rome next year.

STRAY LEAVES

Musical thoughts on the Rosary

By MICHAEL BOWLES

Musicians, to use the Scots' phrase, are kiltie cattle; tetchy, hard to drive. Indeed, some timorous souls have a firm notion that the better the musician, the farther he is out of his mind.

It is true that musicians often look at things differently from many other people. It is also true. The material of their trade, Music, requires to be looked at in all sorts of ways. Its concepts — or should I say "intuitions"? — are of what is both abstract and real. It can represent mobility and stability, movement and stillness, at the same time. A piece of music will have a form, or shape, that is definite, describable and readily recognizable, but who ever saw or touched a piece of music?

If musicians occasionally seem to be a bit way-far-out-man, it is because they may — as they do — bring this habit of mind to contemplating other things. This gives them a faculty of sensitive apprehension which can, and does, drive them mad with frustration: they so seldom have the qualities needed to persuade others to their way of thinking. They simply see, and can do nothing about it.

The world—that is, the conscious and, therefore, civilized world—is divided into those who know and those who do not. Those with the ability to do things or to get things done have been known to lack the capacity to understand things. So, if an important man in the community, such as a bank president or a politician or a you complete the list at your leisure? If any of these find themselves at some time exasperated by a touchy, incomprehensible musician, let him pause in his charity and think the poor fellow may not be altogether non-compos mentis but may be just inarticulate with the frustration of not being understood.

Are you bewildered with all this? Never mind. It is being written partly because the weather is hot but for hard work such as digging up concrete differently from some subject or other. It is also being written partly because I propose to present a meditation on a religious subject and am most anxious to give you the right impression beforehand, that you will allow the correct weight to my light-weight philosophizing.

Well, as we were saying. Musicians look at things in many different ways. In reading a score, for instance, they read the notes horizontally, consecutively, and think of them as melodic lines, also as vertically, concurrently, and think of them as harmonic.

This method of looking at ideas in different ways at the same time might be applied to non-musical considerations; the Mysteries of the Rosary, for example.

Instead of thinking of them consecutively—the five Joyful mysteries one after the other, followed by the five Sorrowful ones, and so on—we might place the three sets one over the other and consider them as a three-part harmony.

Placing the three sets of the mysteries one over the other we get the following:

1. The Annunciation
The Agony in Gethsemane
The Resurrection
2. The Visitation
The Scourging at the Pillar
The Ascension

Now, do you follow me?

The easiest set of all from which to produce a harmonization is the third; The Nativity, the Crowning of the Child, The Coming of the Holy Ghost, which may be thought of as The Birth of a King, the Birth of a Kingship and the Birth of a Kingdom.

The first set presents somewhat similar features of harmonization. They all involved communications through angels; for example, The Annunciation, The Agony represented examples of supernaturally heroic obedience. How this "obedient" notion can be developed in relation to the Resurrection, I cannot guess unless, perhaps for Christ to return to a world where He had been so badly treated might have evolved some notion of obedience also.

The fifth set is fairly easy to work out. The incident of the Finding in the Temple marked the clinching of a while but there is always hope of the Coronation of Our Lady, the clinching of a relationship between God and man.

The second set might appear as centered round the idea of "Elevation" perhaps. Our Lady was the one who elevated in herself by the inspired words of greeting from her cousin Elizabeth. Mystics and theologians are unanimous in teaching that suffering and the reduction of the powers of the flesh are a means of releasing the spiritual powers and elevating the soul to God. And then, the Ascension—the fourth set seems to be a little too complicated to work out. Perhaps a contemplation by a good, qualified man might zero in on the word "Presentation" of the Boy to the Father in the Temple; or the sacrifice of the Mother to her reward and preferment in Heaven.

These meditations might therefore bring on another set. The three first Mysteries might be thought of as "Obedience" or "Submission," the second by the word "Elevation," the third by "Confirmation," the fourth by "Presentation" and the last by "Crowning" or some other word. The completion of an arch, is the observable logic of succession in the ideas, Obedience, Elevation, Confirmation, Presentation and Coronation?

Of course, all this may be the vagrant meanderings of a lousy musician, but they might lead to some useful thoughts on the subjects perhaps.

Armchair athlete



OPINIONS

Says paper has helped Negro cause

To the Editor: "The lips of the just teach many; but they that are ignorant shall die in the want of understanding." Thus it is written in the South, that is the only part of this nation where the Negroes receive maltreatment.

I am dedicating it to the readers of The Criterion who oppose your editorial policies in behalf of the Negroes. Most emphatically I do not dedicate it to Mr. Robert A. Browder. In my opinion he is not "disgusted," but because I try to be charitable to those in his category, in lieu of what I could say in regard to him, I shall say that compliance with most of them would leave us with a paper impossible to recognize as Catholic.

It has the misconstrued title that because the Freedom Riders are in the South, that is the only part of this nation where the Negroes receive maltreatment. For his information, many cities in the North treat the Negroes just as badly. The only difference is that in the South, the white man does not camouflage his actions while in the North he is more subtle and subtle in his approach.

You are the very essence of "the lips of the just that teach many" and "if he files The Criterion in the wastebasket" as he says, he will be the very essence of "they that are ignorant shall die in the want of understanding."

Your editorials, (God bless you for them), have done much to help my people. However, if he will allow them, they also help the white man. Those of them who seek to enter Heaven, with the help of your editorials surely must learn that in order to do so among other things, they must love every man because in Jesus Christ all men are brothers.

For in helping the Negroes to secure their God-given rights, you are in helping the Negroes to secure their God-given rights, you are in helping the Negroes to secure their God-given rights, you are in helping the Negroes to secure their God-given rights.

If you do not want your children and your grandchildren to grow up in a land which is losing prestige in the rest of the world because of its treatment of the colored race, I suggest that instead of criticizing the ones who are trying to help, you should be trying to help them. For in helping the Negroes to secure their God-given rights, you are in helping the Negroes to secure their God-given rights.

There are many of you who advocate for more time. We have waited for 200 years. How much time do you want, forever? When the children of Israel were in bondage in Egypt, God did not wait forever. Are we to be more patient than God? He gives to each nation the same as he does to an individual, a time to sow, a

time to reap. Time for this country is running out. Unless all of you who deny freedom to others mind your ways, you will find that in the end, it will be denied to you!

Mrs. Savannah D. Cureton
Indianapolis

Answers Dowd

To the Editor:

In recent weeks your editorial staff certainly has not suffered for the want of suggestions from "informed" lay people. The city is that compliance with most of them would leave us with a paper impossible to recognize as Catholic. To say nothing of the fact that it would provide us with more Pullman-style press. Who needs it?

Mr. Dowd wants to send you to a school to "learn how to influence people and make friends." By following some of his suggestions, you could gain the "friendship" of all who wish to read only more Pullman-style press. Who needs it?

SERMONETTE

Lead us not into temptation

By REV. RICHARD MADDEN, O.C.D.

Life could have been different. It could have been perfect. But our first parents, adorned in fig leaves, quered the whole thing for the rest of us.

If Adam and Eve had not failed their test, then there would never have been any such thing as death. We're not against good to heaven; but we're sure against dying. When our first parents sinned against God, they incurred capital punishment on the human race. They condemned each one of us to death. Yes, we might have lived forever; but now, we must die, and there isn't one single thing we can do about it.

Furthermore, we might have been spared suffering. And what a boon freedom from pain would have been. We hate pain. We spend billions of dollars on pills to prevent or blot out headaches, upset stomachs and other physical disorders. We dread the longer pain, the lonelier moment. Too bad it couldn't have been different. But this bit called suffering is another gift from Eden. And there is no way out.

Again, we might have been preserved from ignorance. We all know the drudgery that comes with formal education. Five hours a day in grammar school for eight years and we are just beginning to know our letters. Then high school, four years of it. We graduate and we're still stupid. So we go to college, plus for four more years then graduate—idiots in mortar boards. We know something; but we will never know anything. So we live each day with our blunders and mistakes simply because we don't know any better.

But we can face up to these things, death, suffering and ignorance. Death comes once and we are resigned to it. Suffering comes once in a while but there is always hope of its being temporary. Ignorance is forgivable. These are O.D.'s. It's the fourth one that can really hurt us.

It's concupiscence. Call it the battle ground of temptation, the suffering can sap our joy, ignorance dull our intellect. But temptations, unrequited, can destroy our soul.

How wise, then, to pray, "lead us not into temptation."

FAMILY CLINIC

Church's stand on long engagements

by John L. Thomas, S.J.

If it true that the Church discourages long engagements? Lorraine and I started keeping company in high school...

change even within the same social system. Hence when religious leaders state their position on any current promissory practice...

a different view of the facts in the case. You are also well aware, Jack, that such common terms as keeping company, going steady...

ed as a serious, quasi-contract with marriage definitely in view or an implicitly temporary, romantic pledge...

"going steady" has meant in your case, how long it will be before you finish school or can reasonably plan to marry...

ready to marry for some time case, at least, before you are prepared to assume the responsibilities of marriage.

problem? What should you do? In the first place keep clearly in mind that neither "going steady" or "being engaged" gives you any special privileges...

carefully in order to avoid undue stress and tension. This may involve some limitation on the number of dates, going on double dates or with a group...

THE YARDSTICK

The Loper decision

By MSGR. GEORGE HIGGINS

The U.S. Supreme Court has ruled, five to four, that a railroad worker who is required to join a union under a "closed shop" agreement can block the union from spending part of his dues for political or policy-making activities which he opposes.

cal causes which they opposed. The Georgia Supreme Court in the case of the Railway Labor Act would be unconstitutional if any of the workers' dues were used for political purposes.

the releases of the trade union movement. Presumably the unions will be more inclined to agree with Justice Frankfurter who argued that these workers who object to the political program of their own union are free to speak out both inside and outside the union.

The Liturgical Week

By REV. ROBERT W. HOVDA

■ JULY 7—Seventh Sunday after Pentecost. The transformation of life that Jesus asks and that He offers with our cooperation through His Word and sacraments is a total transformation.

ops which sifts and judges them and which interprets both Scripture and Tradition to the present as our own preparation for life requires long years of formal training. Although you reached puberty around the age of 13 or 14, and apparently started dating shortly after, you will not be

WHAT OF THE DAY

The Goldwater mission

By REV. JOHN DORAN

The national write-ups which Senator Goldwater of Arizona has been receiving of late point out one particular thing: there is still considerable conservative opinion in the country.

heed to what his political philosophy actually was. Denied by the Democrats and abandoned by the Republicans, the spirit of Conservatism has arisen again. Like the mythical Phoenix bird which from its own ashes has arisen from the ashes of a seemingly dead issue to confound the Liberals.

a real choice between Liberalism of whatever intensity, from Mrs. Roosevelt's type to Senator Humphrey's, and Conservatism. Which choice the American people would make I do not know. But I do know that if Goldwater can succeed in giving them a chance to really choose, he will have given a right of which they have been deprived since 1936.

The Court's decision was handed down in the Loper case by one of the half-dozen employees of the Southern Railway System who complained that he had been forced to join a railroad union under a union shop contract and that part of their dues went to support political causes.

I doubt that the number of workers who conscientiously object to the use of a portion of their dues for political purposes is anywhere near as great as one might gather from reading the releases of organizations that are objecting to the union shop.

Meanwhile American unions will still be able to carry on their effective political action program, for the number of workers who will object to the use of a portion of their dues for political purposes is likely to be very small. In practice, the decision of the court isn't likely to have any effect at the national level.

■ MONDAY, July 10 - Seven Brothers, Martyrs, and SS. Rufinus and Secunda. Virgins. Mary, the and Gospel today impress the Christian community with this fact. It is not enough to have a good intention.

■ THURSDAY, July 13—Mass as on Sunday. Back to sincerity in the matter of our Liturgy. Sincerity requires that the congregation sing the celebrant where the liturgy indicates that the congregation should answer the celebrant and requires that the congregation sing and pray where the liturgy indicates that the congregation should sing and pray.

■ FRIDAY, July 14—St. Bonaventure, Bishop, Doctor. Another Christ nor His great apostle Paul were romanticists. Jesus in the Gospel takes squarely the line of the Holy See when it comes to their salty character and may minimize the Gospel commandments. And in the Epistle Paul rather expects that many of us will turn aside from the truth to profan tables.

Schedule course on communism CLEVELAND—A study of communism will be part of the religion course in elementary and high schools of the Cleveland diocese in the fall.

WHATEVER THE OCCASION ENJOY LIFE WITH MILLER HIGH LIFE

INDIA: "DO-IT-YOURSELF"

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SEARCHING THE SCRIPTURES

The Apocalypses a book of mysteries

By IGNATIUS HUNT, O.S.B.

If there is any book which the inspired biblical library that merits the name of "mystery-book" it is surely the Apocalypse. St. Jerome stated, though with considerable exaggeration, that it contains as many mysteries as words. But his comment should not frighten us away from the book. For as a matter of fact, the primary purpose for which the Apocalypse was written was not to frighten its readers.



The author of the Apocalypse wished to correct abuses, as a cursory reading of the letters to the seven churches in chapters 2-3 will quickly show; but more than that, he wished to enlighten and fortify his readers, for they were about to undergo heavy persecution and were consequently in need of encouragement and hope.

The Apocalypse is a victory-book, heralding the victory of Christ, who, with His members (His bride, 21, 2 ff.), will triumph over all obstacles, no matter how great.

His victory was assured from the first—but it is worked out through the entire history of the Church, and will blossom forth in full glory only at the end: "He who is victorious—I will make him a pillar in the temple of my God; he shall never leave it."

And I will write the name of my God upon him, and the name of the city of my God, that is Jerusalem which is coming down out of heaven from my God, and my own new name" (3, 12).

READERS are likely to think that the Apocalypse is a unique

piece of writing—that it is the only thing of its kind that is far from true. In the pre-Christian centuries and for some two centuries after Christ, the "apocalyptic" was a STANDARD TYPE of literature, exemplified countless times both within and outside the Bible.

The apocalyptic literary form is present (among other places) in Is. 24-27; here and there in Ezekiel; in Dan. 7-12 (especially); in Joel; in Zachariah 9-14; in Mt. 24 and parallels in Mark and Luke) and 2 Pet. 3 within the Bible; and there are any number of apocalypses among the apocryphal (non-canonical) writings, e.g. Book of Enoch; Apocalypse of Moses; Book of Jubilees; Assumption of Moses; Apocalypse of Baruch; and Apocalypse of Abraham.

The "apocalypse" was a well-known type of literature with roots in the past, and it flourished in our own times the language of sports, or that of the beatniks. The "apocalypse" sets out to convey some important "revelation" or "unveiling" (such as the meaning of the Greek word) of facts hidden, or known to God alone; some vision of the present or future, conveyed in grandiose or cosmic terminology, using numbers that had an interpretative value, frequently not saying so much about the future other than seeing a deeper significance in present events—at times viewing them AS IF from the past.

While there were general roles of apocalyptic writing or speaking, there were also variations, and "apocalypses" varied in value and authenticity. To some extent, the "revelation" without any reference to what we have come to learn about the Holy form of "apocalypses" would be to leave ourselves open to misinterpretation.

To state that "there is no evidence that the beloved Disciple planned the book and every internal reason to believe the plan divine" (Culliton) is to ignore the language of common to this type of writing.

The "revelation" that our Apocalypse makes — and that, most successfully and forcefully — is simply this: Christ, with His members, is the Victor. He (the slain, yet glorified and standing Lamb) conquered death; and He will conquer every other obstacle, and those who adhere to Him in sincerity and loyalty will share in His Victory.

The Apocalypse in this sense is an unfolding of the future; but it is not the prediction of various isolated events (such as the Protestant reformation; Nazi movement, etc.) and all efforts at such interpretation have ended in failure.

WHAT we would like to make clear is this: our Apocalypse is the most successful and dignified of all apocalypses. It is a presentation of a message (not necessarily received in the apocalyptic form) that its author had truly received from God.

Our Apocalypse, according to its opening verses, comes from God, is passed on to the Son, is given to an angel, is communicated to the author (John of Patmos) to the seven (i.e. representing ALL) churches of Asia Minor, and through them to the rest of the Christian world of all places and times.

The Apocalypse has a tremendous value for us today, since we fall heir to its audience as reader-witnesses as much as the author's contemporaries. The Christian life is not intended to be easy; and Christians need encouragement. We need warnings, and the Apocalypse offers both.

The whole Christian era—from the Coming of Christ on—was rewarded by the New Testament writers as the "last times" (1 Cor. 10:11) in the language of a sense of destiny, of importance, of great decision, that constantly runs through Christian history, and which is "precisely this in the Apocalypse."

Here is a Christian philosophy of history—a demonstration that God, through His Redeemer-Son, rules all the courses of men, even when it looks very much as if "God is writing straight with crooked lines."

It is a pity that the Apocalypse has been regarded as a kind of "horror-book," serving fanciful fancies as a means of stirring up unrest, and used as an aid in setting dates relative to the "end of the world." To use the symbolic numbers of the Apocalypse (1000 equals a multitude; 12 equals the Church of the New Israel; 7 equals perfection or plenitude; 33 years, as half of seven, equals the number of years of the world, 42, and

its day-multiple 1260, having the same connotation) — numbers which had a fixed meaning — as a means of setting dates is about as far from prophecy as the significance of the Apocalypse as one can get.

EVERY SO OFTEN we encounter a new "dating-system," this time fool-proof, relative to the "end of the world," often enough founded upon the Apocalypse. All of these systems have so far failed. Only those that put themselves comfortably far out in the remote future can enjoy a little glory until time proves them false.

The Apocalypse is not an easy book. It found its way into the New Testament Canon only with difficulty. The eastern church especially was reluctant to grant its admission (largely because of its use by heretics).

St. Cyril of Jerusalem and St. Gregory Nazianzen, both of them doctors of the Church, formally excluded it from their canonical listings (at that time the Canon was especially reduced to grant its admission largely because of its use by heretics).

THE FAITH EXPLAINED

Holy and Catholic

By REV. LEO J. TRESE

The strongest arguments against the Catholic Church are the Holy and Catholic and the Catholic.

If you were to ask a lukewarm Catholic, "Is one church as good as another?" he would probably answer indignantly, "Of course not; there is only one true Church, the Catholic Church." He would then proceed to prove himself a liar by swapping the same dirty stories with his non-Catholic friends, by getting drunk with them at the same parties, toasting with them at the same conventions, exchanging with them the same malicious gossip, having the same contraceptives—perhaps even exceeding them a bit by the sharpness of his business practices or the dirtiness of his politics.

We know that such men and women are in the minority, but even one would be too many. We know that we must expect that there will be unworthy members in Christ's Church. Jesus Himself compared His Church to a field in which bad seeds are caught along with the good (Matt. 13:47-50); to a field of grain in which weeds grow up with the wheat (Matt. 13:24-30); and to a wedding feast at which one of the guests does not have on a wedding garment (Matt. 22:1-14).

THE SINNERS then are with us to stay. To the end of the road will be the cross that Christ in His Mystical Body must carry on His shoulder. Yet, Jesus pointed out "disturbing" marks of His Church. "By their fruits you will know them." He said, "Do men gather grapes from thorns, or figs from thistles? Even so, every good tree bears good fruit, but the bad tree bears bad fruit." (Cf. Mt. 7:16-17).

In answering the question, "Why is the Catholic Church holy?" the catechism says, "The Catholic Church is holy because it was founded by Jesus Christ, who is all-holy, and because it teaches, according to the will of Christ, holy doctrines and provides the means of leading a holy life, thereby giving holy members to every age."

Now that is true, every word of it, but it is not an easy point to get across to a non-Catholic acquaintance, especially if he has spent last night "doing the town" in the company of Joe Deakos, who is a member of the Holy Name Society at St. Pius parish.

We know that Jesus Christ founded the Church, and that all other churches were founded by mere men. But the Lutheran probably would pool-pool the idea that Martin Luther founded a new church; he would say that Luther merely "purified" the ancient church of its errors and abuses.

The Episcopalian doubtless would have a similar answer: "The VIIIth Century did not start a new church; they merely cut loose from the "Roman branch" and established the "English branch" of the original Christian church.

The Presbyterian would say so, too, and John Knox and the Methodist of John Wesley, and so on through the long list of Protestant sects. All of them doubtless would claim Christ as their founder.

maintainance very likely would answer, "In fact," he might even claim, "my church teaches a holier doctrine than yours. We are against drinking, gambling, or your Catholics do."

If we were so rude as to bring up such matters as contraceptives and divorce, he perhaps would break off with the charge of being unrealistic, not keeping up with the demands of social progress.

But let us now point to the saints, couldn't we, as proof of the fact that the holiness of Christ is at work in the Catholic Church? Yes, we could; and it is a pretty good piece of evidence for anyone to evaluate.

The many thousands of men and women and children who have led lives of supereminent holiness whose names make up the calendar of the saints; these are pretty hard to explain away, and there is nothing like such words as "hysteresis," "neurosis" and "sublimation of the basic drives." In any case, the saints are storybook people to him. Yes, he can't blame him a saint, right here and now.

However, if our discussion is glib in the terminology of modern psychology, he may doubtless talk his way around the saints with such words as "hysteresis," "neurosis" and "sublimation of the basic drives." In any case, the saints are storybook people to him. Yes, he can't blame him a saint, right here and now.

SO WHAT DOES that leave us? It just leaves us ourselves, you and me. Our interested friend (or foe) who mentions the Holy Name of Christ as his founder too, may claim a holy doctrine for his church, too, may bypass the saints as an argument to him. Yes, he can't escape us; he cannot be blind and deaf to the testimony of our lives.

Every Catholic whom our imaginary inquirer meets is a person of outstanding Christian virtue; kind and patient and unselfish and sympathetic; chaste and charitable and reverent in speech; honest and truthful and a stranger to all double-dealing; generous and temperate in conduct—what kind of impression would that make?

Just in our own country alone, in 1959, 20,000 Catholics died of that kind of life, what a thunder of witness that would be in the holiness of Christ's Church! We have need to remind ourselves time and again that we are our brother's keeper. We may not indulge our petty weaknesses and our selfishness and our pride, but we must when we have dusted ourselves off in confession.

It is not only for our sins, but for the souls who may have missed him because of them that we shall have to answer one day to Christ. Thirty-one million did I say?

Let's forget about the other 30,000,000; let's concentrate right now, you on you and me on me. They will be the mark of holiness in the Catholic Church he vindicated at least in the little area where we live and move.

All of these things, all the truths, all the places. That, in capsule form, describes the third of the four marks of the Church. It is the "trademark" of Christ, the hallmark which proves the divine origin of the Church. It is the stamp of genuineness which only the Catholic Church bears.

THE WORD "catholic" means "embracing all." It is derived from the Greek language, as we have mentioned before; and it means the same thing as the word "universal" which stems from the Latin tongue. When we say that the Catholic Church (with a capital "C") is catholic (with a small "c") or uni-

versal, we mean first of all that the Church has been in existence at all times, from Pentecost Sunday right down to today. The Church has a history that we bear this out—and it doesn't have to be a Catholic history book, either. The Catholic Church has had a continuous existence of nineteen hundred and more years, and it is the only church of which this is true.

Whatever other churches may say about being "purifications" of the ancient Church, or "branches" of the one true Church, the fact remains that for the first eight hundred years of Christian history there was no other church but the Catholic Church.

The oldest non-Catholic church is the Greek Orthodox Church. That church had its beginnings in the ninth century, when the archbishop of Constantinople refused Holy Communion to the Emperor Bardas, who was living in sin. In anger, the emperor tore the archbishop from his throne in Rome, and the Orthodox Church was born.

The oldest Protestant church, which is the Lutheran Church, came into being in the sixteenth century—almost fifteen hundred years after Christ. It began with the revolt of Martin Luther, a Catholic priest of modest personality, and owed its quick success to the support of the German princes who resented the power of the Pope, and of King Luther's attempt to remedy the abuses in the Church (and there were some real ones) ended in the greater evil of a divided Christendom.

Luther made the first break in the dike, after him came a flood of other Protestant churches. Henry VIII and John Knox and John Wesley. But the original Protestant churches splintered and subdivided (from among the Germanic and English-speaking countries) into hundreds of differing sects, and the process still goes on. Not one of them existed, however, before the year 1517, when Luther nailed his famous "95 Theses" to the door of the church in Wittenberg, Germany.

NOT ONLY is the Catholic Church the only church whose uninterrupted history goes all the way back to Christ; it also is the only church which teaches all the truths taught by Jesus, as He taught them.

The sacraments of Penance and Extreme Unction, the Mass and the Real Presence of Jesus in the Eucharist, the spiritual supremacy of Peter and his successors the Popes, the duty of the faithful to obey the laws of heaven—some or all of these are rejected by the various non-Catholic churches, and are not truly God.

In fact there are churches today which claim the name of "Christian" which even question the divinity of Jesus Christ. There is not a single truth revealed by Jesus Christ, however (whether personally or through His Apostles), which the Catholic Church does not still declare and teach.

Besides being universal in time (all the years since Pentecost) and universal in doctrine (all the truths taught by Christ), the Catholic Church also is universal in extent. Mindful of her Founder's commission to make disciples of all nations, the Catholic Church has carried Christ's message of salvation to every latitude and longitude on the face of the globe, wherever there are souls to be reached.

The Catholic Church is not a "German" church (Germania), or an "English" church (Epicopstyan), or a "Scottish" church (Presbyterian), or a "Dutch" church (Presbyterian).

When we say that the Catholic Church (with a capital "C") is catholic (with a small "c") or uni-

much poorer than that of the Fourth Gospel and quite different in style, vocabulary, and thought, too. It has never been unanimously admitted that John the Evangelist wrote both books, at least in the same way.

If he wrote both of them, he must have used a better scriber for the Gospel, and either a poorer one or none at all for the Apocalypse. The Church has never made any pronouncement on the Johannine authorship of our book, nor is the question as important as some might think.

The plan of the Apocalypse has been very carefully studied by scholars. At times brilliant men have thought that they had worked out a perfect plan, consisting of seven septenaries, only to have other scholars come along and point out flaws in their explanation.

Too, the theory has been advanced by Father M. E. Bouquard, O.P., and has met with considerable favor, that the Apocalypse consists of a fusion of what were once two separate apocalypses!

LEAVING ASIDE more detailed divisions of the book, we may point out that, aside from the introduction(s) and the epilogue, the book has two principal, but unequal divisions: 1, 9-3, 22, revolving around the seven representative churches of Asia Minor; and 4, 1-22, 5, presenting the vision proper.

It is in this part of the Apocalypse, by far the most complicated, that we find such varied subjects and symbols as the heavenly throne; the 24 elders; the 4 living creatures; the Slaughtered Lamb; the four Horsemen; many angels; the Elect in heaven; the seven Trumpets; the Two Witnesses; the Woman and the Dragon; the seven-headed and ten-horned Beast; the False Prophet; the friends of the Lamb; the harvest of the Nations; the seven bowls

(Vials); the Fall of Babylon; the Harlot and the Beast; final Battles; and the heavenly Jerusalem. As a mere leafing through the book will reveal, the Apocalypse deals with serious, somber matters.

On the other hand, there are scattered throughout the book—and it closes on a note of optimism: "Happy are those who wash their robes clean! They will have the right to the tree of life and will enter by the gates of the city. . . . Come, Lord Jesus, be with you all!" (22, 14, 17).

One feature that will soon come to the notice of an alert reader of the Apocalypse is its HEAVY, almost constant, use of the Old Testament. The author surely knew the Old Testament well, and pressed into service, almost by another from him, showing preference for such books as Genesis, Exodus, Psalms, Isaiah, Ezekiel, Daniel, Zachariah and Joel. The Apocalypse contains an unusually large proportion of Old Testament citations and allusions—in fact it is a mosaic-work of Old Testament borrowings.

Learned men have scratched their heads from the earliest Christian centuries, trying to figure out a system for interpreting the Apocalypse. Nothing definitive has ever been decided upon.

SYSTEMS HAVE ranged all the way from concentration on the contemporary scene to strictly eschatological (end-time) interpretations. Others have seen the entire history of the Church portrayed in the Apocalypse, and this in varying ways, viz. a successive periods of the Church (seven references to precise historical events); 6, various tsolids, each of which refers to the entire history of the Church—not to successive periods; or 9, the (Continued on page 8)

THE LIFE OF OUR LORD

He claims to be God

By F. J. SHEED

Read again verses 22-39 of St. John's tenth chapter, the conversation between Our Lord and certain Jews in the Temple at the Feast of the Dedication. The conversation began with "If you are the Christ, tell us plainly," and ended with "I do not know how to answer you."



His answer made it quite clear that He was, yet He did not actually say "I am the Christ." And when a few minutes later He said "I and the Father are one thing" (the Greek neuter means that He was quite clearly making a claim to God head, yet He did not actually utter the words "I am God." They were to crown about the Messiah to be trusted with the first statement. They did not know enough about God to be trusted with the second.

What did they make of "I and the Father are one thing"? They saw that He was making Himself God, and would have stoned Him to death. But what did they think He was actually saying? Not knowing the doctrine of the Blessed Trinity, they could see it only as a claim to be a second God. Without the doctrine, the "one thing" would have conveyed nothing to them at all.

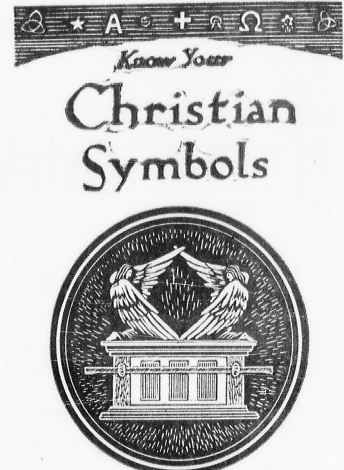
What He did by way of calming their anger must, as so often with His answers, have seemed to them to make darkness darker. He reminded them of the verse of the eighty-first psalm in which human rulers are called gods. Why then should He be accused of blasphemy—He whom the Father had sanctified and sent into the world—for saying "I am the Son of God?"

As so often, one feels that the Greek neuter means that He was quite clearly making a claim to God head, yet He did not actually utter the words "I am God." They were to crown about the Messiah to be trusted with the first statement. They did not know enough about God to be trusted with the second.

Saints of East and West



ST. SIMÉON STYLITES . . . is the best known of the Pillar Saints. He became a monk in a Syrian monastery while still a boy; later he was dismissed from another monastery for his imprudent austerities. After some years as a hermit, people used to throng to him, and to avoid them he took up his residence on a platform at the top of a pillar (stylite). Emperors, bishops and crowds of simple folk came to consult him. He died on his pillar in 459 A.D. Feasting, Jan. 5.



ARK OF THE COVENANT

The Ark of the Covenant to the Hebrews was a visible sign of God's presence. To Christians the Ark is one of the richest symbols of the realities of the New Law. It signifies, first of all, the Incarnate Word of God and is a mystical representation of the Holy Eucharist.

As represented in the Litany of Loretto, the Ark of the Covenant also is a mystical figure of the Blessed Virgin Mary, who for nine months was the dwelling of God upon earth.

God Himself described how the Ark of the Covenant was to be built (Exodus 25, 10-22). It was a chest made of setim wood overlaid within and without with the purest gold.

"Christ Himself was signified by the Ark," says St. Thomas Aquinas. "For in the same manner as the Ark was made of setim wood, so also was the body of Christ composed of the most pure substance. The Ark was entirely overlaid with gold, hence Christ was filled with wisdom and charity, which are gold symbols."

"In the Ark there was a golden vase. This represents Jesus' most holy soul containing the fullness of the Holy Spirit of Jesus Christ, Priest forever. Finally, the stone tables of the Law likewise were in the Ark to mean that Christ is the author of the Law."

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MERIDIAN AT 19TH STREET

BOOKS OF THE HOUR

A weak 'Catholic' novel

By D. B. THEALL, O.S.B.

Mary Verdiek's A Place of Honor (Doubleday, \$3.95) is a "Catholic novel" in the sense that some of its central characters are Catholics, and that the central issue of conflict is religious in nature; but I do not think the book is either very profound or perceptive, nor even that it is original, though Miss Verdiek has given us a very complicated plot and series of sub-plots to wrestle with.

Basically, this is the story of Jotham Hartwell, an ex-seminarian (evidently a member of a religious order, for we are told that he spent nearly 12 years in seminary life), and of the two love affairs upon which he entered not many years ago.



Scotland supports Catholic schools

HARTFORD, Conn. — In predominantly Protestant Scotland the government not only funds Catholic schools but pays the teachers, furnishes supplies and provides transportation for the pupils, a priest from that country reported on a visit here.

nical sense of the term, an extramarital relationship with the beautiful and highly sophisticated Catholic, and that the central issue of conflict is religious in nature; but I do not think the book is either very profound or perceptive, nor even that it is original, though Miss Verdiek has given us a very complicated plot and series of sub-plots to wrestle with.

While this relationship was still in progress, Jotham found himself even more deeply in love with Amy Weeks, Lolly's young niece—and eventually this ended in marriage, or at least in a ceremony performed before a justice of the peace, for Jotham had by that time lost not only his vocation to the priesthood, but his faith.

Jotham and Amy were happy enough, so long as they stayed in New York, away from family, from Lolly, and from the local pastor, Father Allet, whom Jotham looked upon as a scheming, diabolical reincarnation of Torquemada, the inquisitor—because, of course, he feared that Father Allet was after his soul.

Things come to a melodramatic climax when Lolly Winters is found dead in her garage, her skull fractured, just after she has had a visit from Jotham, her old lover—a visit featured by a hysterical outburst from her.

Jotham is arrested and tried for her murder, but is eventually acquitted. During all this time he has been undergoing a crisis of conscience because of his invalid marriage; when the trial is over, the book ends with his setting out for a job as lay missionary among the Indians and Spanish-Americans of the Southwest.

His marriage with Amy is rectified, and she accompanies him.

as the central theme. Miss Verdiek simply has not made us believe in her characters or in her version of spiritual struggle.

On the other hand, it is depressing to reflect on the difficulty with which really spiritual characters with really valid religious conflicts, find acceptance in the popular press today. One thinks of the long review in Time of Edwin O'Connor's Edge of Sadness, which completely missed with the validity of his priestly portraits and the nature of the central figure's struggles.

The review saw Father Hugh Kennedy as only a poor imitation of a "Graham Greene priest"; this is simply not so. Not only Father Kennedy, but the unfortunate Father Carmody and the churlish and comic Father Danowski, are very real, so is the Bishop.

Maybe only a priest-reviewer can see this rather easily, but a really serious reading of the book ought to have revealed it to a lay evaluator—though whether one who is not a Catholic would completely get the point is questionable. But Edge of Sadness deserves wide circulation, and is that very rare thing today: a book worth re-reading.

NEW OFFICERS

Mrs. Emma Jackson is the newly elected president of the Women's Council of St. Bernard's Church. Other officers include Mrs. Bea Martin, first vice-president; Mrs. Pat Mangold, second vice-president; Mrs. Dolores Sneider, treasurer; and Mrs. Dorothy Unsworth, recording secretary; and Mrs. Hazel Eha, corresponding secretary.

Montreal priests doff cassocks

MONTREAL—Priests in Montreal must wear black suits and Roman collars in public from now on, instead of the cassocks which many have been accustomed to wear.

These instructions were issued here by Cardinal Paul Emile Leger, Archbishop of Montreal, because of changes in the public's attitude toward clerical attire.

"These changes," he said, "are manifest even among a good part of our own people, who, today, look disfavorably on the attire of priests and religious that they did formerly."

The Cardinal said clerical attire could have an influence on the attitude of young people toward religious life and should not be such as to scare off vocations.

Says Reds cannot destroy faith of Russian people

DUBLIN — Despite over 40 years of communist suppression, the spirituality of the Russian people is not being destroyed, according to a cardinal who was born in what is now the Soviet Union.

Cardinal Gregorio Pietra XV Agagianian, Armenian Rite Patriarch of Cilicia, said that Christianity was the main foundation on which the civilization of Eastern Europe was built, and that it cannot be destroyed.

Cardinal Agagianian spoke of the communist war on religion in the course of an interview he gave while in Ireland as the legate of His Holiness Pope John XXIII to Dublin's celebration of the 15th centenary of the death of St. Patrick.

ASKED WHETHER communism had succeeded in conquering the soul of the Russian people, the Prefect of the Sacred Propagation of the Faith replied, "no, decisively no!" He explained:

"For centuries, the whole order of life of the great mass of the Russian people rested on an ever-present faith—deep religious faith. This Christian faith permeated every phase of the life of the Russian people. It was essential reality in their daily life and work. The Russians clung to this great fact of their existence.

Concerning the general situation of the Church in the communist-controlled countries of Eastern Europe, Cardinal Agagianian made this comment:

"All I can say is that there is a good reason why the Church behind the Iron Curtain has been called the Silent Church. Precise information is lacking. The Church as such is struggling, has survived the worst possible persecution in modern times and is holding her own.

"Poland is the only country in communist-dominated Eastern Europe about which we are able to form a fairly accurate picture of religious life. On this is certain: The Faith is very strong in Poland."

Movies and Television

NEW YORK—There are a number of "holiness" family-type movies being shown this summer, an official of the National Legion of Decency said here.

Msgr. Thomas F. Little, executive secretary of the Legion, said that among them are "Missy," story of two children on a pony ranch, and "Question 7," a drama of the conflict between the Church and communism in Germany today. Both have been cited by the Legion of Decency as superior motion pictures.

Msgr. Little also recommended that "Guns of Navarone," "The Parent Trap" and "Francis of Assisi."

And "parents with more mature children," he stated, "will find more of the little entertainment in 'Fanny,' 'The Naked Edge' and 'The Bridge.'"

Catholic agency top relief group

WASHINGTON—The U.S. Catholic foreign relief agency topped all other U.S. voluntary agencies in the total value of its relief activities during 1960, according to a government report.

Money and supplies devoted to relief by Catholic Relief Service—National Catholic Welfare Conference totaled more than twice as much as the next largest agency program — \$115,890,326, compared with \$48,229,171 for CARE.

These figures are contained in a report on 1960 issued by the Advisory Committee on Voluntary Foreign Aid of the International Cooperation Administration.

HARD TO CRACK

WARSAW—Zolnier Wolnosci, organ of the Polish armed forces, complained that "the ideological training of soldiers is being threatened by their adherence to religious beliefs."

PRAY THE ROSARY WIFE 1430 on your Dial Mon. - Fri. 7:45 p.m. FRIDAY, July 7—(Tape) Rev. Paul Landwerlin. This program was requested for shut-ins everywhere. MONDAY, July 10—(Tape) Rev. James Hodge and members of St. James parish. TUESDAY, July 11—(Tape) Rev. Richard Zore and members of the Junior Legion of Mary of St. Patrick's parish. WEDNESDAY, July 12—(Tape) Rev. Simon McTigue, O.S.B., and members of St. Philip's parish. THURSDAY, July 13—(Tape) Rev. John Kahle and members of the CYO of St. Michael's parish.

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ANNUAL RETREAT

The men of Holy Angels parish will make their annual retreat at Alverna Retreat House from Friday, July 14, to Sunday, July 16. For information call Carl Keherer, WA. 6-8227, or Anthony Cancel, WA. 3-3649.

Radio and TV Programs

Table listing radio and TV programs for Indianapolis, Evansville, Madison, North Vernon, New Albany, Salem, and Shelbyville areas.

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AROUND THE ARCHDIOCESE

Quarterly meeting set by Tell City D.C.C.W.

TELL CITY, Ind. — The Tell City Diocesan Council of Catholic Women will hold their quarterly meeting on Wednesday, July 12, in St. Paul's Cafeteria.



MRS. ETIENNE

Rev. Eric Lies, O.S.B., who is associated with the St. Meinrad Seminary speech clinic, will be the guest speaker.

Mrs. Howard Bremer is president of the Parish Council of Catholic Women at St. Paul's Church, the host parish.

tainment. An electric barbeque outfit will be given away.

The public is invited to attend.

BRADFORD

Final preparations are being made for the Ice Cream Social to be given Saturday evening, July 8, on St. Michael's school grounds.

RAPS WITNESSES

HAMBURG, Germany.—A prominent Protestant expert on sects denounced the leadership of the Jehovah's Witnesses in America and urged Evangelical Christians not to provide hospitality or accommodations to delegates who attend the North German Watch Tower Congress here in late July.

English nuns may go on strike

LONDON—Many English nuns who are members of professional trade unions will be expected to strike with their secular colleagues if teachers here carry out a proposed national walkout for higher wages.

German Catholics helped Jews during nazi purge

By PLACID JORDAN, O.S.B. BERLIN.—The Jerusalem trial of former Nazi official Adolf Eichmann for his role in the killing of millions of Jews during World War II has been the occasion of much soul-searching throughout Germany.

It has also served to remind Germans that the Christian Churches were in the forefront of the few groups in the country that opposed the nazi effort to exterminate the Jewish people.

Among the major Christian attempts to save the Jews from persecution was the special relief organization set up by the late Bishop Konrad von Preysing of Berlin. The agency, headed by Victor Engelhardt, included Catholic workers of Jewish descent.

It started its work on a full scale at the time when there was an imminent threat of the imprisonment of large numbers of Jews in concentration camps. It provided Catholics of Jewish descent and other Jews with funds. It also gave them clothing and other necessary supplies when they were not free to buy them.

UNDERGROUND contacts with nazi government officials made it possible for the Catholic agency to obtain information of impending measures against the Jews.

When efforts to hide individual Jews and their families or to help them escape abroad failed, members of the Bishop's agency called at their homes to give them at least some moral and spiritual comfort.

In one instance, a Catholic nurse of Jewish descent was permitted to take with her to the Theresienstadt extermination camp a miniature pyx containing consecrated Host which she was able to distribute among her fellow Catholic inmates at the time of their deaths.

A woman secretary of the relief agency succeeded in hiding a Jewish friend in her apartment for over a year. Many other Jews were saved by their non-Jewish friends who hid them in their homes to the very end of the Nazi era in spite of the risk they ran.

IN THE COURSE of its operations, which extended throughout the war, the relief agency obtained emigration visas for thousands of Jews when emigration was still possible. Countries like Switzerland, Sweden and Brazil

Chicken dinner set at Corydon CORYDON, Ind. — Plans are complete for the annual chicken dinner and picnic held annually on the cool shady Harrison County Fairgrounds located at State Road 62, West from New Albany. The affair is sponsored by St. Joseph's Church, Corydon.

Benedictine nuns observe jubilees BEECH GROVE, Ind. — Three Sisters of St. Benedict of Our Lady of Grace Convent here observed their Silver Jubilees last Sunday as members of the community. The Jubilarians were Sister Mary Ann, Sister Constance and Sister Mary of the Mass.

German Catholics helped Jews during nazi purge (continued) Bishop von Preysing, who was later made a cardinal, personally supervised these relief measures. In addition, he refused to approve the segregation of Catholic Jews in public works or private worship or in the dispensation of the Sacraments. Often he confirmed individual Jewish Catholics in his own home. Many he aided directly with his private funds.

7 young women receive habit at Our Lady of Grace

BEECH GROVE, Ind.—Seven young women received the habit of the Sisters of St. Benedict and their new names in religion last week at Our Lady of Grace Convent here. During the same ceremony, conducted by Archbishop Schulte, three novices made their first profession of vows.

The newly-professed members of the community are Sister Mary Ruth Altering, of Beech Grove; Sister Mary Aloysius Platte, of Indianapolis; and Sister Gertrude Marie Haurley, of Seymour. Invested in the Benedictine habit were: Sister Mary Joseph (Joan Simko), of Sister Mary James (Terry Worland), both of Indianapolis; Sister M. Marcelus (Sharon Bierman), of Borden; Sister M. Dolores (Carolyn Fritz), of Cincinnati; Sister Mary William (Joan Hunt), of Seymour; Sister M. Bridget (Evelyn Funk), of Earl Park; Sister Marian (Rita East), of Beech Grove.

Business Girls' retreat slated

A Closed Retreat for Single Business Girls between the ages of 12 and 35 will be held at Our Lady of Fatima Retreat House, Indianapolis, July 14 to 16. Father Robert Hunt, of the Precious Blood Fathers will be the Retreat Master for this week end.

The retreat will open at 8 p.m. Friday evening and will be over at 4:15 p.m. Sunday afternoon. Reservations may be made by writing or calling the Retreat Secretary, Our Lady of Fatima Retreat House, 111 W. Raymond St., Indianapolis 24, Ind. (St. 4-1423).

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Who's ahead?

By DANA C. JENNINGS About the time the U.S. made its first manned stab into the lower fringes of space I chanced to overcome a stenographer from New York and a writer from Kansas discussing the relative achievements of the two world powers in rocketry and space flight.

The Kansas, a displaced farmer's son with handsomely graying temples, took the heretical view that people should assign true value to the two nation's accomplishments. He pointed out that in all the world only North America has an abundance of food—that while Russian rockets are terrorizing the world, American food is feeding it.

He snorted, "Why don't we give credit where credit is due? Let's bless American science and American farm families for supplying us with a tremendous God-given abundance!"

The steno niffed, "Foey! Food isn't important. It's rockets we've got to have!" Obviously she had never been hungry. Probably she had never set a spike heel off the concrete.

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Pays visit to Orthodox Patriarch

VATICAN CITY—The visit of a papal representative to Greek Orthodox Patriarch Athenagoras in Istanbul has been described here as a gesture of appreciation by His Holiness Pope John XXIII.

The Vatican Press Office said that the Pope wanted to show appreciation for the respectful manner in which Patriarch Athenagoras received his announcement of the coming ecumenical council.

During the visit Archbishop Giacomo Teda, former primate of the Italian rite in Turkey, gave the Patriarch various documents concerning the council in the Pope's name.

Archbishop to give lay awards Sunday

Archbishop Schulte will center the Knight of St. Gregory decoration and the Benefactor Medal on nine archdiocesan lay men and women Sunday, July 9, at 3 p.m. in St. Peter and Paul Cathedral.

Named to receive the Knight of St. Gregory honor were: William B. Ansted, Jr., William F. Flynn, Karl F. Johnson and Frank Me-Hale, all of Indianapolis; Leonard Hirt, of Terre Haute; and Thomas B. Jenkins, of Richmond.

The women who will be given the Benefactor Medal are: Mrs. William J. Morgan and Mrs. John A. Murphy, both of Indianapolis; and Mrs. Russell Wilson, of Clinton.

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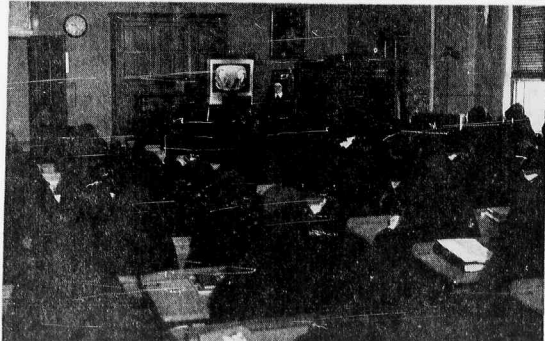
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award by Pope John XXIII. Those receiving the honor are: William B. Ansted, Jr., William F. Flynn, Karl F. Johnson, all of Indianapolis; Leonard Hirt of Terre Haute; and Thomas B. Jenkins of Richmond.
We similarly congratulate the nominees for the
Benemerenti Medal

Mrs. William J. Morgan and Mrs. John A. Murphy of Indianapolis, and Mrs. Russell Wilson of Clinton, Ind.

The decorations will be conferred by ARCHBISHOP SCHULTE Sunday, July 9th, at 3 p.m., St. Peter & Paul Cathedral.

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TELEVISION CLASS—Sisters of St. Francis are attending special classes at the Oldenburg mother-house this summer to prepare them for the use of Educational TV in the classroom next fall. The instructions are brought to them—naturally—by television. (See story on Page 1.)

New chaplain named for Moscow Catholics

WASHINGTON, D.C.—Father Joseph F. Richard, A.A., has been named as the new chaplain to American Catholics in Moscow.

The 47-year-old Assumptionist is replacing Father Louis A. Dion, A.A., who has been serving the American colony in Moscow since January, 1959.

"I am going to Moscow to say Mass, preach and administer the sacraments to members of the American colony," he said.

Father Richard will leave New York for Moscow on August 9. He must be in Moscow by September 1 at the latest. The deadline was set down by the Russians," he said.

"It gives me plenty of time to get there by ship and train. The Russians have been pretty generous."

FATHER RICHARD said his religious superiors asked him this spring to prepare for the Moscow assignment and he applied for his visa the first week in April. It was issued within two months.

The present American Catholic chaplain in Moscow, Father Dion, waited more than three years for his Soviet visa. He replaced Father Georges Bissonnette, A.A., who was summarily expelled by the Russians in March, 1955, after serving as chaplain for more than two years.

The Russian Union permits an American priest to live in Moscow under the terms of the 1953 Roosevelt-Litvinov agreement in which the U.S. granted diplomatic recognition to the Soviet Union. Father Richard will be the sixth American priest—all have been Assumptionists—to take the Moscow post.

At the time of the Reformation, according to estimates, about two thirds of the Dutch people became Protestants. A century ago Protestants still had an absolute majority of the population (51 per cent) and the Catholics accounted for 38.1 per cent of the people.

At the time of the last census, 1947, Catholics were 38.4 per cent of the population and Protestants 49.8 per cent, compared with 36.4 per cent for Catholics and 44.9 per cent for Protestants in the 1950 census.

Funeral is held for Providence nun
ST. MARY-OF-THE-WOODS, Ind.—Funeral services were held here Monday, July 3, for Sister Elizabeth Therese (Szalok) who died on July 1, after an illness of several years.

Catholics

(Continued from page 1) tions must be raised and answered."

MR. O'TOOLE was critical of Catholics on a number of issues, rather limited interest" in support of "the full range of American civil liberties." He said, for example, that Catholics fail to give support to Jews or other minority groups who complain about being made to participate in religious activities, such as Bible reading, in public schools.

He said Catholics have an apathy concerning international movements, too much of a tendency to refer questions on civic and other affairs to priests for leadership and fail to defend carefully that term "secularism," which does not always refer to evil.

HE ALSO SAID that misunderstandings stem from the efforts of Catholics to deal with the problem of obscenity. Stating that the United States has constitutional provisions which strike the balance "between freedom and restraint very heavily on the side of freedom," he commented:

"As a consequence, the force of law can be applied to such things as movies and books only in cases of hard-core pornography.

"The disappointment and sometimes anger in some Catholic circles over the course of judicial decisions affecting censorship during the past decade springs largely from a failure to accept the implications of a free society.

"After watching legislative efforts to curtail censorship statutes in those states, I have concluded that efforts to secure a prudent and constitutional statute are almost certainly doomed to failure because the most vocal Catholic pressures on this topic will demand statutory provisions which will surely be unconstitutional."

He said Catholics "badly need a prudence of means" in regard to obscenity and he cited an "enormous reservoir of concern" among the public that "could provide the basis for constructive action in this field."

Share the land, Spaniards urged
MADRID—A bishop has urged owners of large estates in the farm region of southern Spain to help remedy what he called the "scandalous plight of thousands of seasonal workers there."

Auxiliary Bishop Antonio Amoros Atan of Cadix and Ceuta said it is imperative to aid the starving farm workers whose average daily income last year, including months of unemployment, was only 20 to 50 cents.

Church and State
(Continued from page 4) elusion of religious influence in public life, much less a compromise as to religious beliefs and practices. . . .

"We Catholics must maintain that, being convinced of having the complete religious truth, we have the duty (and all of us do have this duty) of helping all others to share this truth and to live according to it. Obviously this requires us to live in close contact with the people around us. We can neither retreat to an inner circle of Catholics living in isolation from the rest of the world, nor—which would be even more un-Christlike—isolate ourselves in social islands. . . .

In line to head changes listed Cuban schismatics Three Franciscan

Archbishop Schulte has announced changes in assignment of three Franciscan Fathers of the Cincinnati Province. The appointments were made in Cincinnati by the Very Rev. Sylvan Becker, O.F.M., provincial.

Father Jerome Kircher, O.F.M., has been named director of the St. Joseph's Brothers' School in Oldenburg, replacing Father Adolph Kirst, O.F.M., and assistant director of the Brothers' School, replacing Father Old Lammert, O.F.M. Father Harold Geers, O.F.M., has been named assistant pastor of Holy Family parish, Oldenburg, and assistant director of the Brothers' School, replacing Father Old Lammert, O.F.M. Father Harold Geers, O.F.M., has been named assistant pastor of St. Louis parish, Batesville. He succeeds Father Claude Betten-dorf, O.F.M.

The Trinitarian added that Father Lenze has established contact with the schismatic "Mexican Apostolic Catholic Church."

"The Cuban papers are playing up the national church idea and attacking the present hierarchy of the Church in Cuba as 'unpatriotic,'" he added.

Clergy education in music pushed

COLOGNE, Germany—Intensified and more widespread musical education of the clergy through special schools and seminaries was urged here at the Fourth International Congress of Catholic Church Music.

Dr. Johannes Overath, professor of church music in Cologne, told delegates from more than 30 countries that it depends on the musical training of priests: "whether our silent flocks will become singing ones."

Dr. Overath, who is president of the Caeilian Association, a group for the promotion and protection of liturgical and church music in all German-language countries was chairman of the planning committee of the congress.

He said that "even in the smallest and poorest parish, a choir can be formed if the priest possesses musical knowledge."

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