



EXUBERANCE—Youthful enthusiasm lights up the faces of these three young ladies as their little friends compete in a foot race during recreation at the annual Christian Doctrine Summer School sponsored by Our Lady of the Springs parish, French Lick. The girls are, left to right: Marlina Hazelwood and Connie Schneider, both of Paoli; and Mary Lumley, of Hardinsburg. The photo was taken by Father A. J. Kezys, S.J. For additional picture coverage of the Christian Doctrine School, please turn to Page 3.

A MAN, NOT A CASE

Personal friendliness seen vital to solution of social problems

MONTEVIDEO, Uruguay —The Catholic intellectual cannot limit himself to institutionalized activity or to restricted personal friendships, Bishop John J. Wright of Pittsburgh, Pa., declared at the 25th World Congress here of Pax Romana, Catholic collegiate and intellectual international federation.

TO COMBAT both temptations, Bishop Wright cited the example of Frederic Ozanam, 19th Century French lay intellectual, the 150th anniversary of whose birth will be marked in 1963.

"The precept and example of Jesus Christ, the faithful imitation of Christ by Ozanam and by the saints, the mind of the living Church all inculcate the lesson that social legislation and massive programs by themselves are never the complete answer. They all depend ultimately for their efficacy on day by day, face to face personal relationships, above all of Christian friendship, among those estranged.

"Indeed, he once declared himself bound, as a Christian intellectual, to the service of Jesus Christ in the persons of the poor even to the point of martyrdom, the ultimate proof of our perception of the truth and loving acceptance of all its practical corollaries."

BISHOP WRIGHT added that there is something alive in the very air today that appears "to inspire men to be 'martyrs' in the radical and original sense of active witnesses to the Gospel of Christ, to the majesty of God and the worth of man."

He continued: "Perhaps this something reveals itself on the

fringes of Christianity in the widespread ranks of those who, abandoning the very name and the full erudition of Christians, call themselves nonetheless 'Witnesses'—'Jehovah's Witnesses.'"

"Perhaps this same something explains the sometimes narrowly secular but warm idealism of the growing numbers of youthful volunteers to programs like that of the Peace Corps; it even seems present in the heroism and endurance, worthy of disciples of Christ, of so many of the young partisans of a revolution they intend should be Godless, though what may yet be God's purposes for their revolution and His final

(Continued on page 9)

European community warned of egotism

STASBOURG, France — A European community built upon economic and political institutions alone or a narrow concept of spirituality would be detrimental to the continent's common interest, delegates to the 49th French Social Week warned here.

Europe must avoid claiming "sacred egotism" in any sphere of activity, the delegates from some 40 nations said in a series of conclusions adopted after numerous study sessions. "Taking part in some of the sessions were Cardinal Maurice Felin, Archbishop of Paris, and many other Church dignitaries from eastern France."

The delegates stressed also that "the building of Europe is incompatible with a certain conception of state sovereignty considered as an absolute."

STATING that such a concept is in opposition to Christian doctrine, they added that in the name of the common interest of Europe "it is important for the national states to agree to limits on their sovereignty, both contractual and institutional."

The delegates hammered at the theme that while nations of Europe must aid each other they must also realize their obligation

(Continued on page 9)

TWO MAJOR conclusions of the meeting were:

• "Economic and political institutions will not suffice to make a European Community, for in order to take care of the needs of the whole man they must take their place in a construction resting on fundamental cultural and spiritual values that guarantee full expansion of persons and communities."

• "To remain faithful to herself, she (Europe) cannot, under present conditions, become the monopoly of a single spiritual family. It can only be the Europe of all spiritual families, both in collaboration and tension. The recognition of this need does not arise from an indifferent liberalism, but from a healthy pluralism, encouraged, moreover, by the encyclical Mater et Magistra."

Mass on Telstar?
DENVER, Colo.—A spokesman for the American Broadcasting Company said here that the network would bid for live TV coverage of Christmas Eve Midnight Mass from the Vatican.

Tom Moore, executive vice president and head of programming for ABC-TV, made the announcement following the recent success of inter-satellite TV via the Telstar satellite.

He said the network would also bid for coverage of the May day celebration from Moscow and Queen Elizabeth's birthday celebration from England. The bids would be made to the European network, which links 19 European countries.

Cardinal Bea hopeful Council will narrow gulf between faiths

NEW YORK—Although the Second Vatican Council is not directly intended as a Council of unity, its main ecumenical task will be to "prepare for an eventual union . . . by bettering relations between Catholics and non-Catholics," according to Cardinal Augustin Bea, president of the Vatican Secretariat for promoting Christian Unity.

Regarded as one of the most dynamic and articulate champions of the cause of Christian unity, the German-born cardinal stressed this point in an interview which will appear in the August 11 issue of America, national Catholic weekly published here.

The interview was given to Father Eugene C. Bianchi, a Jesuit of the California province, while the latter was on a visit to Rome. In it, the cardinal voiced a special hope that American Catholics "will place themselves in the forefront of the Christian unity movement."

Declaring that the Catholic Church must first "strive to revitalize its own inner life so that it can manifest to our separated brethren an even clearer image of Christianity according to the Gospel," Cardinal Bea said that meanwhile it was hoped that the coming Council "will pave the way toward greater unity by removing certain problems that presently impede Christian unity."

Asked what were the outstanding obstacles to Church unity today, the cardinal cited the "immense accumulation of misunderstandings, of resentment and of misunderstanding between separated Christians and 'non-Catholics' that provoke mutual suspicion and aversion."

"One finds, he among us," he declared, "widespread ignorance of one another's religious tenets. The errors and equivocations that our separated brethren of the Eastern Church attribute to us seem incredible."

"But, on the other hand, we Catholics lack a just appraisal of the spiritual life of many non-Catholics. Our separated brethren . . . failings . . . often due to a lack of knowledge. And what I found most interesting in the Orient is quite applicable to our relations with Western confessions."

"Another obstacle to unity, Cardinal Bea remarked, was the 'secular life of many Catholics. Our separated brethren are not attracted to us when they see us involved in matters that contradict the values of the Gospel.'"

Yet another major obstacle to unity, the cardinal stated, was the lack in most Protestant Churches of any authority in matters of faith with which the Catholic Church can deal officially.

"ONE BEGINS to see the magnitude of the problem," he said, "if one considers that the United States alone there are not less than 250 denominations, some of which belong to the World Council of Churches, and many others which do not. And the WCC itself holds that it would be a dangerous deviation from its proper task to enter into doctrinal parleys with Rome."

However, Cardinal Bea explained, "This does not exclude fruitful discussion among theologians of the whole question; we must be patient and prepare carefully for talks with some separated group or other which presents more developed plans of internal unity."

The cardinal said there was no question of seeking compromises from the Catholic Church. He said, "It is not to be denied that this doctrinal intransigence meant closing the door to steps the Vatican Council might take in the event of doctrinal union with the separated Churches."

"Without sacrificing revealed truth," he said, "the Council could help us to understand more clearly the whole of revealed truth. Pius XI pointed out that both Catholics and non-Catholics are victims of prejudices and misunderstandings. The latter arise in part from the theological and dogmatic differences which have developed in part from later developments. Religious thought and scientific findings have developed differently among Catholics and among non-Catholic Christians."

"Protestantism has also felt the strong influence of modern philo-



VOL. 11, NO. 43

INDIANAPOLIS, INDIANA, AUGUST 3, 1962

CAIP BACKS KENNEDY

Peace group supports easing of trade curbs

WASHINGTON—The Catholic Association for International Peace told a Senate committee it backs the objectives of President Kennedy's proposal for more liberalized trade with other nations.

John Hooker, a Catholic University economics professor for the association, told the Senate Finance Committee (July 25) that the proposal will serve the "common good of the international community."

He said the purposes of the House-passed "Trade Expansion Act" (H.R. 11970) are in line with statements by both Pope Pius XII and His Holiness Pope John XXIII about the necessity of nations to cooperate and provide mutual assistance.

HOOKER, a member of the CAIP's economic life committee, said the proposal for freer trade would "promote the economic benefit of the participating nations, including the United States."

He pointed to the emergence of the European Common Market and said this development makes Congressional consideration of new foreign trade policy "imperatively important."

The Common Market, Hooker said, "poses great danger and great promise. To avoid that danger and realize that promise, the United States must rethink and perhaps radically reorient its economic foreign policy."

A liberal trading attitude toward West Europe, he said, exposes the world's fastest growing region "to heavy competition from our most efficient industries."

Competition from foreign countries will result in "the more national allocation of our resources, and improvement of our general standard of living," he maintained.

THE CAIP was among several labor, business and other groups to testify on the proposal whose chief motivation has been to grant broad powers to cut tariffs in

exchange for similar concessions by other countries.

Hooker, head of the Catholic University's economics department also said that "domestic justice" requires that "unavoidable sacrifices" in the United States as a result of the tariff lowering should "be distributed as equitably as possible."

It has been estimated that about 90,000 American workers will be displaced in the next five years by rising imports of foreign products.

Hooker supported "adjustment assistance" that would seek to ameliorate genuine distress and facilitate "positive transition."

He said the government's program should include loans and

grants to companies being forced to shift to new types of production and unemployment compensation to workers laid off because of imports.

Hooker also said that the entire burden should not be the government's, however. "Management and labor, for instance, must be willing to make adjustments of profits and wages," he said.

THE KENNEDY bill has a provision for aid to businesses and workers who suffer economic hardships. Federal aid would be given directly to business and workers could get temporary payments of \$81 a week.

The National Council of Churches, the nation's major federation of Protestant and Eastern Orthodox bodies, also testified in favor of the freer trade proposal.

How to acquire a parish hall

MINNEAPOLIS—Volunteers from Assumption parish here are cleaning up after Minnesota Twins' baseball games to earn more than \$24,000 this season for a new parish hall.

Their organization was dubbed the "Bloomfield Men's Club," since the Twins Metropolitan stadium and part of the parish are located in Bloomfield, Minn. It consists of 10 teams of 40 volunteers each. Each team is assigned specific clean-up days during the Twins' 76-game home schedule.

The club includes businessmen, doctors, lawyers, service station operators, machinists and even housewives and teenagers. Their work, which is confined to cleaning the stands, takes an average of three-and-a-half hours after every game.

Plan special gifts drive for Fatima Retreat House

An opportunity for individual Catholics to contribute to the proposed new Our Lady of Fatima Retreat House for Women was announced here by Father James D. Moriarty, retreat house director.

A special gifts phase of the campaign will be launched in September by volunteer workers throughout the Archdiocese to raise the additional \$200,000 needed to supplement the \$300,000 pledged by the Archdiocesan pastorate to be paid over a five-year period. Cost of the project has been estimated at \$500,000.

FATHER Moriarty expressed the hope that construction could begin on the facilities, located at 2306 E. 56th Street, in the spring of 1963. The present Fatima Retreat House is located on the grounds of the Sisters of the Good Shepherd Convent, 111 W. Raymond Street.

Meanwhile, the director said that a sanitary sewer project is underway in the vicinity of the new retreat house.

"BECAUSE the sewer project goes through our property there may people think the construction has started on the new retreat facilities," he said, adding that Fatima will be able to connect with the new installation.

The new retreat house will have to be paid over a five-year period. The new retreat house will have to provide rooms and have a chapel capacity for 100 persons.

THIS IS THE SITE OF THE NEW . . . **FATIMA Retreat House** FOR WOMEN

FIRST THE SIGN—The above prominent sign marks the location of the new Our Lady of Fatima Retreat House for women, to be constructed at 5300 E. 56th Street, Indianapolis.

Archdiocese announces high school tuition hike

A tuition increase for the six Archdiocesan high schools in Indianapolis has been announced by Msgr. James P. Galvin, Superintendent of Schools and Executive Secretary of the Archdiocesan School Board.

Sharply increased operation deficit, which amounted to \$130,000 during the past year, was cited as the reason for the hike. Effective in September, the tuition for two semesters will be \$120 per student, \$180 for two members of a family, and \$200 for three or more from one family.

The old rate was \$100 for one student, \$150 for two, and \$200 for three or more.

SCHOOLS OPERATED by the Archdiocese in Indianapolis include Cathedral, Chartrand, Claret, Latin School, Sacred Heart Central and Secunia Memorial.

Msgr. Galvin cited the ten-year increase in operational deficit from \$20,000 in 1952 to \$160,000 for this past year, an 800 per cent hike.

"There were two lay teachers employed 10 years ago in one diocesan high school," he said. "Last year there were 43 lay teachers in five schools. The payroll has increased from \$8,000 to \$192,000."

HE EXPLAINED that the annual deficit is prorated among the 41 parishes in Marion County according to each parish's ability to pay.

Msgr. Galvin stated that despite the tuition increase, the Indianapolis schools charge considerably less than in neighboring states. "Most private Catholic schools are charging anywhere from two to three times as much."

FUTURE CARDINAL GIBBONS

American was youngest at 1st Vatican Council

By BURKE WALSH

The youngest prelate attending the First Vatican Council, convened on December 8, 1869, was an American—Bishop James Gibbons—First Vicar Apostolic of North Carolina.

Later, as Cardinal James Gibbons, Archbishop of Baltimore, this same prelate was the last surviving Father of the Vatican Council.

Cardinal Gibbons himself wrote that "the youngest Bishop in the council was 36 years old," but, having been born in Baltimore on July 25, 1824, he was only 35 at the time the council opened. He was, however, 36 before the council adjourned on October 8, 1870. I am the last living Father of the Council." Cardinal Gibbons wrote in 1916. "Now, alone upon



POPE PIUS IX

this earth, I can report what happened within those sacred walls—not by hearsay, nor from books, but from what I actually saw and heard."

Cardinal Gibbons said his youth imposed upon him "a distasteful necessity of the history of his country and of the religious, moral, social and political conditions of the people among whom he lived. . . . He could learn more from an hour's interview with this living encyclopedia of divines, who were a world in miniature, than from a week's study of books."

"And while I admired their learning and experience, I could not but venerate their apostolic virtues. The great majority of the prelates were venerable, both by their years and by that which they had accomplished in the service of Almighty God, for many of them had endured trials and hardships."

"Some were exiled from their sees for conscience's sake; others were the successors of martyrs, and were destined themselves to wear a martyr's crown. By the enforcement of the Falk laws, or Kotturkaupf, in Prussia after the council, Archbishop Melchers of Cologne, afterwards a Cardinal, was expelled from his see. Every continent, every island of importance, every nation on the face of the earth, except Russia, was represented by its hierarchy."

"No prelates attracted more general attention than the venerable patriarchs and bishops of the East."

"Whereas only four English-speaking prelates attended the Council of Trent, convened 350 years before, at the Vatican council there were more than 110 English-speaking representatives present."

"Latin was the official language of the council. . . . When Christianity was established, Rome was mistress of the civil-

ized world. Wherever the Roman standard was planted there also spread the Roman tongue, just as the English language is now diffused wherever the authority of Great Britain or of the United States holds sway. The Church adopted in her public worship the language that she found prevailing among the people. And she has very wisely preserved it in her liturgy, even after it had been used to be a vulgar tongue, as a dead language is not subject to the gradual changes of meaning which occur in a living tongue. The jewel of faith is best preserved in the casket of an unalterable language."

"In like manner we can easily perceive the utility, I might say the absolute necessity, of the Latin tongue in the deliberations of the council. Had the bishops no uniform medium to express their sentiments, the council would have degenerated into a Babel of tongues. Public debate would have become impossible. . . . Familiar conversations during the intervals of recess between the prelates would have been impossible to a great many, for the bishops' seats were arranged, not by nationality, but by seniority of rank."

"THE YOUNGEST bishop in the council was 36 years old. Fully three-fourths of the prelates ranged between 50 and 90 years. . . . Several Fathers of the Church might be seen passing through St. Peter's Basilica to the council-chamber every morning, leaning with one hand on their staff, the other resting on the shoulder of their secretary. . . . The prelates were much enfeebled by years and infirmities, and so exhausted by travel, that they died martyrs to obedience and unity on their way to the council; several others expired in the city or while returning to their dioceses."

"Where else could be found such a single assembly capable of discussing in all languages under the sun?"

"Each bishop brought with him an intimate knowledge of the history of his country and of the religious, moral, social and political conditions of the people among whom he lived. . . . He could learn more from an hour's interview with this living encyclopedia of divines, who were a world in miniature, than from a week's study of books."

"And while I admired their learning and experience, I could not but venerate their apostolic virtues. The great majority of the prelates were venerable, both by their years and by that which they had accomplished in the service of Almighty God, for many of them had endured trials and hardships."

"Some were exiled from their sees for conscience's sake; others were the successors of martyrs, and were destined themselves to wear a martyr's crown. By the enforcement of the Falk laws, or Kotturkaupf, in Prussia after the council, Archbishop Melchers of Cologne, afterwards a Cardinal, was expelled from his see. Every continent, every island of importance, every nation on the face of the earth, except Russia, was represented by its hierarchy."

"No prelates attracted more general attention than the venerable patriarchs and bishops of the East."

"Whereas only four English-speaking prelates attended the Council of Trent, convened 350 years before, at the Vatican council there were more than 110 English-speaking representatives present."

"Latin was the official language of the council. . . . When Christianity was established, Rome was mistress of the civil-

ized world. Wherever the Roman standard was planted there also spread the Roman tongue, just as the English language is now diffused wherever the authority of Great Britain or of the United States holds sway. The Church adopted in her public worship the language that she found prevailing among the people. And she has very wisely preserved it in her liturgy, even after it had been used to be a vulgar tongue, as a dead language is not subject to the gradual changes of meaning which occur in a living tongue. The jewel of faith is best preserved in the casket of an unalterable language."

"In like manner we can easily perceive the utility, I might say the absolute necessity, of the Latin tongue in the deliberations of the council. Had the bishops no uniform medium to express their sentiments, the council would have degenerated into a Babel of tongues. Public debate would have become impossible. . . . Familiar conversations during the intervals of recess between the prelates would have been impossible to a great many, for the bishops' seats were arranged, not by nationality, but by seniority of rank."

"THE YOUNGEST bishop in the council was 36 years old. Fully three-fourths of the prelates ranged between 50 and 90 years. . . . Several Fathers of the Church might be seen passing through St. Peter's Basilica to the council-chamber every morning, leaning with one hand on their staff, the other resting on the shoulder of their secretary. . . . The prelates were much enfeebled by years and infirmities, and so exhausted by travel, that they died martyrs to obedience and unity on their way to the council; several others expired in the city or while returning to their dioceses."

"Where else could be found such a single assembly capable of discussing in all languages under the sun?"

"Each bishop brought with him an intimate knowledge of the history of his country and of the religious, moral, social and political conditions of the people among whom he lived. . . . He could learn more from an hour's interview with this living encyclopedia of divines, who were a world in miniature, than from a week's study of books."

"And while I admired their learning and experience, I could not but venerate their apostolic virtues. The great majority of the prelates were venerable, both by their years and by that which they had accomplished in the service of Almighty God, for many of them had endured trials and hardships."

"Some were exiled from their sees for conscience's sake; others were the successors of martyrs, and were destined themselves to wear a martyr's crown. By the enforcement of the Falk laws, or Kotturkaupf, in Prussia after the council, Archbishop Melchers of Cologne, afterwards a Cardinal, was expelled from his see. Every continent, every island of importance, every nation on the face of the earth, except Russia, was represented by its hierarchy."

"No prelates attracted more general attention than the venerable patriarchs and bishops of the East."

"Whereas only four English-speaking prelates attended the Council of Trent, convened 350 years before, at the Vatican council there were more than 110 English-speaking representatives present."

"Latin was the official language of the council. . . . When Christianity was established, Rome was mistress of the civil-

ized world. Wherever the Roman standard was planted there also spread the Roman tongue, just as the English language is now diffused wherever the authority of Great Britain or of the United States holds sway. The Church adopted in her public worship the language that she found prevailing among the people. And she has very wisely preserved it in her liturgy, even after it had been used to be a vulgar tongue, as a dead language is not subject to the gradual changes of meaning which occur in a living tongue. The jewel of faith is best preserved in the casket of an unalterable language."

"In like manner we can easily perceive the utility, I might say the absolute necessity, of the Latin tongue in the deliberations of the council. Had the bishops no uniform medium to express their sentiments, the council would have degenerated into a Babel of tongues. Public debate would have become impossible. . . . Familiar conversations during the intervals of recess between the prelates would have been impossible to a great many, for the bishops' seats were arranged, not by nationality, but by seniority of rank."

"THE YOUNGEST bishop in the council was 36 years old. Fully three-fourths of the prelates ranged between 50 and 90 years. . . . Several Fathers of the Church might be seen passing through St. Peter's Basilica to the council-chamber every morning, leaning with one hand on their staff, the other resting on the shoulder of their secretary. . . . The prelates were much enfeebled by years and infirmities, and so exhausted by travel, that they died martyrs to obedience and unity on their way to the council; several others expired in the city or while returning to their dioceses."

"Where else could be found such a single assembly capable of discussing in all languages under the sun?"

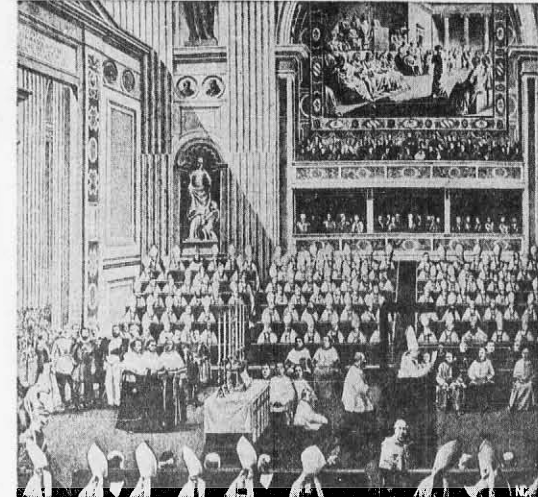
"Each bishop brought with him an intimate knowledge of the history of his country and of the religious, moral, social and political conditions of the people among whom he lived. . . . He could learn more from an hour's interview with this living encyclopedia of divines, who were a world in miniature, than from a week's study of books."

"And while I admired their learning and experience, I could not but venerate their apostolic virtues. The great majority of the prelates were venerable, both by their years and by that which they had accomplished in the service of Almighty God, for many of them had endured trials and hardships."

"Some were exiled from their sees for conscience's sake; others were the successors of martyrs, and were destined themselves to wear a martyr's crown. By the enforcement of the Falk laws, or Kotturkaupf, in Prussia after the council, Archbishop Melchers of Cologne, afterwards a Cardinal, was expelled from his see. Every continent, every island of importance, every nation on the face of the earth, except Russia, was represented by its hierarchy."

"No prelates attracted more general attention than the venerable patriarchs and bishops of the East."

"Whereas only four English-speaking prelates attended the Council of Trent, convened 350 years before, at the Vatican council there were more than 110 English-speaking representatives present."



SCENE AT FIRST VATICAN COUNCIL—The First Vatican Council, held in 1869-70 at St. Peter's Basilica, was the largest of the 20 ecumenical councils in the number of bishops taking part. It was also the first ecumenical council attended by an American bishop. The council convened by Pope Pius IX, is best remembered for its definition of the doctrine of papal infallibility. This photographic portrait was done by Albelli during the council's closing session in 1870.

IALOGUE GROWING

Coming council spurs unity talk

By MSGR. JAMES I. TUCEK

VATICAN CITY—Whether intended or not, the convocation of the Second Vatican Ecumenical Council has already begun the most widespread dialogue on unity since Christian unity was first shattered.

The chief purpose of the council, according to His Holiness Pope John XXIII, is to attend to the Church's internal needs. He

believes that the day has come when informal meetings between members of the Church of Scotland and Roman Catholics should be welcomed."

The Primate of the Church of Denmark (Luthoran), Bishop Hans Fuglsang-Damsgaard of Copenhagen, a member of the Central Committee of the predominantly Protestant and Orthodox World Council of Churches, said: "The Pope's initiative opens new prospects and may prove an important step towards the unity of the (Christian) church."

FROM THE WORLD Council of Churches itself came a practical rejoinder to the Pope's initiative. Five Catholic observers were invited to attend its general assembly at New Delhi in November and December, 1961. Equally a sign of the times was the fact that the Vatican accepted the invitation and sent the observers as its official representatives.

The Central Committee of the World Council of Churches met in a five-point declaration published during the assembly that the fact that a dialogue with the Roman Catholic Church has become possible is to be welcomed.

The change is a change in posture and climate. The opportunity for dialogue is to be grasped, but it means that the real problems will come to the fore of the dialogue.

Cardinal Augustin Bea, S.J., President of the Preparatory Secretariat for Promoting Christian Unity, became one of the most outstanding and respected voices on the Catholic side of the dialogue.

He was first of all realistic, saying: "One must certainly have no illusions about the prospects of achieving Christian unity. It is a task which will require much time, much charity and much patience."

The difficulties were stated: "A chief obstacle, noted on both sides, was disunity among non-Catholic bodies themselves. This was followed by another practical difficulty: Who would be the representative authorities of certain large denominations to sit down together for discussions?"

The Central Committee of the World Council of Churches implicitly recognized this problem when, in the previously mentioned declaration, it stated: "It is hoped that the informal discussions between Roman Catholics and those of other churches which have been going on will not be entirely superseded by more official discussions."

"At the present stage it is precisely the informal discussions which must continue to the removal of misunderstandings. We must bring home the truth that our present differences and divisions hinder the mission and the renewal of the church and

may obscure, even if they do not actually contradict, the gospel of reconciliation."

The Rev. Karl Scharf, president of the Council of Evangelical (Lutheran) Churches in Germany, pointed out his church's differences with Rome:

"I think of mixed marriages and conditional baptism. We have baptism and we are naturally aware and very surprised in no way that the Catholic Church demands that baptism be repeated conditionally when a Protestant goes over to Catholicism."

Archbishop Iakovos, Primate of the Greek Orthodox Church in North and South America, noted the doctrine of papal infallibility as the principal barrier to church unity for his subjects. He suggested, however, without explaining how it could be done, that he would "subject doctrine to the primacy of unity."

A SUMMARY of the difficulties among the various non-Catholic bodies was given by Cardinal Bea in his address to the Protestant theological faculty of Zurich University in Switzerland in November, 1961.

As to the Orthodox, he said that "apart from historical misunderstandings and resentments, the main difficulty lies in the primacy of the Pope and more particularly in the infallibility of the Pope."

For the Anglicans and the Protestants, he continued, "one could say that the real difficulty revolves about the points of doctrine regarding justification, the sacraments and devotion to Mary. But the greatest difficulty on which everything ultimately hinges is the question of the concept of the Church, of its power and of its teaching authority."

"Among the Lutherans and the followers of the Reformation there is also the difficulty created by the absence of a hierarchy which was refused on principle."

"That authority, which can define the duties of conscience for believers, constitutes also one of the more serious difficulties in the practical matter of meetings and exchange of views. One always wonders with whom one should deal and who has the authority

to put into practice the possible results of these meetings."

He spelled out in broad terms how the council might attempt to overcome some of the obstacles, in his conference at the Foreign Press Club of Rome, April 25, 1962. He distinguished between those things which are "essential" and those which are "accidental" or, as he stated it, "between the doctrinal and the practical."

"The practical field concerns discipline, canonical and liturgical laws, forms of piety and traditions," he said. In these areas he noted that there is great latitude and concessions could be made.

"The position in the matter of doctrine," he continued, "is completely different. In the East and in the West all that the Church teaches as being the doctrine received from Christ must absolutely be preserved and believed."

"Therefore, there is no room here for concessions. The reason is quite simple. The Church is not master of the doctrine received from Christ. It was received in deposit and it must be handed down intact."

HERE THERE seemed to be a stalemate between some of the (Continued on page 10)

Religious liberty issue up for council discussion

NEW YORK—Cardinal Augustin Bea, in an interview to be published here, confirmed that a proposal for a discussion of religious liberty was presented by the Commission of the Second Vatican Council when it held its last session in June.

The interview, dealing mainly with the topic of Christian unity in relation to the forthcoming Council, was given to Father Eugene C. Bianchi, an American Jesuit who was visiting Rome, and is scheduled to appear in the Aug. 11 issue of America, national Catholic weekly.

RECALLING that a key question that came to the fore in the 1860 Presidential election in the United States was that of the Catholic Church and religious liberty—or tolerance, Father Bianchi asked the cardinal if he thought it would be "ecumenically helpful for the Church to take an official position standing on tolerance in general, and especially in a pluralistic society."

In his reply, Cardinal Bea said "a position paper concerning the Church-State question was considered" by the Central Commission and "in this connection our secretariat presented its own proposal on religious liberty."

HE ASKED the interviewer to note that "I do not say 'tolerance,' which is a rather negative thing, but religious liberty, which consists in positively recognizing a man's right to follow the dictates of his own conscience in matters of religion. It consists also in a recognition of the duties of civil society (the state) to respect and protect in practice the citizen's inalienable right to religious liberty."

"In our proposal," he added, "we were dealing with the problem that Pope Pius XII of holy memory treated in his celebrated Address to the Catholic Jurists in 1953. As you can readily see, our position paper proposes for discussion a theme of great importance for today's pluralistic society. And I would add that our notion of religious liberty has a universal value and application: It is not just for this or that country. Of course, great prudence is required in applying these principles to particular circumstances."

Markers—Monuments—Statuary
Hoosier
1058 N. Meridian WA 34563
MONUMENT CO., INC.

Lucky Celtic Savers HOW TO BE LUCKY in marriage Wise young couples realize the importance of getting off to a good start in married life through systematic saving for their future. It's both PROFITABLE and SAFE to save at Celtic Federal . . . where savings earn generous dividends . . . and every account up to \$10,000 is INSURED by a permanent agency of the United States Government. Open your account with \$1 for the entire month. SAVE SAFELY BY MAIL. We pay the postage both ways.

WIEDEMANN LIGHT-TOUCH ALUMINUM TOP FINE BEER CAPITOL CITY SUPPLY CO., Inc. Distributors THOMAS M. FITZGERALD, President Indianapolis, Ind.

Continental Monterey Complete Service AU FORD Products McGEE MOTORS, INC. 850 N. Meridian ME. 4-3363 USED CARS Mercury Meteor Comet Meteor

"Circling the City" SARGENT-GERKE PAINTS AND PAINTERS SUPPLIES - WALLPAPER AND DECORATING NEEDS COMPLETE LINE OF ARTIST MATERIALS AND SUPPLIES THE Sargent-Gerke CO. INDIANAPOLIS 214 E. St. Clair St.



OUTDOOR CONFERENCE—One of the aspects of the annual Christian Doctrine Summer School held at Our Lady of the Springs parish, French Lick, is the opportunity for personal chats between Orange County youngsters and their older Jesuit "friends." Father Richard Kelly, S.J., above, who recently finished his studies at nearby West Baden College, passes before the parish church with brothers Michael and George Brace.



INFORMAL CLASSES—Informality marked many of the summer school sessions, held from June 10 to July 1, Mr. Thomas Acker, S.J., above, second year theologian at WBC, discusses a problem with fourth and fifth graders from French Lick, West Baden Springs and Cuzco. Mr. Acker holds a doctorate degree in biology from Stanford University. There is no Catholic school in Orange County, where there are only 363 Catholics or 2.2 per cent of the total population. A mission church is maintained at Padli from French Lick. Pastor of the parish and summer school director is Father Charles E. Sullivan, S.J., who was a World War II chaplain in Germany. More than 180 children, ages five to 15, attended the summer classes. Only half of the youngsters were Catholic. The daily schedule consisted of three half-hour religious education classes and 45 minutes of liturgical worship, usually the Mass.



CAMERA SHY—Pat Lumley of Hardinsburg attended classes each day with three older sisters. In addition to the formal instructions, one day each week was set aside for a picnic and swimming for parents, teachers and children. The parents provided food for all. Singing and dramatics were also included in the schedule as often as possible. (Photos by Father A. J. Kezys, S.J.)

THE CHURCH AND THE WORLD

Applaud Telstar—Papal award—Lift ban on movie

The Vatican

◆ The Vatican City daily has lauded the launching of the Telstar satellite. L'Osservatore Romano said that "the Telstar experiment, transmitting images from continent to continent, is a new contribution to human ingenuity. . . . With stirred admiration we salute the new conquest of science and technology which honors human intelligence and rewards its relentless application."

◆ A preparatory session of the Sacred Congregation of Rites has voted on two miracles attributed to the intercession of the Venerable John Nepomucene Neumann, fourth Bishop of Philadelphia. The miracles must again be voted on by the cardinals of the congregation in the presence of Pope John XXIII before the last major step toward beatification is completed.

◆ Priests of the Holy Cross congregation are holding their 31st General Chapter in Rome.

◆ Pope John has received a Shinto high priest, Shizuka Matsubara, in private audience. Accompanied by his wife, daughter and son-in-law, the priest conveyed to the Pope the good wishes of all Shinto priests in Japan. Shinto is one of the traditional religions of Japan, divided into some 200 sects and denominations, which was at one time identified with emperor worship. Pope John was presented with a set of robes worn by Shinto priests.

At home

◆ WASHINGTON—The president of the Catholic Association for International Peace has urged the House Foreign Affairs Committee to approve U.S. purchase of up to \$100 million in United Nations bonds. CAIP president William V. O'Brien, in a statement submitted to the committee, said the future of the UN is at stake in raising \$200 million for its Congo and Middle East operations.

◆ NEW YORK—A Reform rabbi called Orthodox Jewish opposition to Jewish representation at the Second Vatican Council "a striking and startling example of isolationism." Rabbi William F. Rosenblum of Temple Israel here directed his criticism at a resolution adopted July 11 in Miami by the Orthodox Rabbinical Council of America. It called on all Jewish secular organizations to shun the Vatican council on the ground that it might impair Christian-Jewish relations.

◆ PHILADELPHIA — Methodist Bishop Fred Pierce Corson of the Philadelphia area, president of the World Methodist Council, has accepted an invitation to attend the second Vatican Council. He said he would limit his attendance to a brief period during the first session. Bishop Corson indicated that a number of churchmen and theological scholars would be assigned to attend the meetings.

◆ WILMINGTON, Del.—An outpouring of prelates, priests and laity paid final homage here to Archbishop Edmund John Fitzmaurice, 81, who was spiritual head of the Wilmington diocese for 25 years. Archbishop Fitzmaurice, who retired as Bishop

of Wilmington in March, 1960, died on July 25 here.

◆ BOSTON—Dr. Eugene G. LaFont of Boston has received the Pope John XXI International Prize for Medical Ethics from the International Congress of Catholic Doctors. He was honored for a paper on "The Hopeless Case" read recently in London. The Pope John XXI award is named for a 13th century pope who was also a physician and professor of medicine.

◆ VIENNA—Under terms of the recently signed Lateran Treaty between the Holy See and the Austrian government, the state will provide 60 per cent of teachers' salaries in Catholic schools.

Abroad

◆ PARIS—Father Robert Dazeres, the French priest sentenced last January to three years in prison for aiding Algerian terrorists, has been released from prison for reasons of health. French government authorities have announced here.

◆ WOLVERHAMPTON, England — A local Communist Party official has been appointed to the board of management of St. Mary and John, a Catholic school here by the Wolverhampton Education Committee. The pastor promptly asked the Catholic Education Council to arrange a veto of the appointment.

◆ GRENOBLE, France — Police here were twice forced to disperse groups of "prayer pickets" who were disturbing the peace in front of the residence of Bishop Andre-Jaques Fouquet of Grenoble. The so-called pickets were demonstrating in an effort to make the bishop reverse his decision to remove two priests from St. Mark's parish in this southwestern French industrial city.

◆ ALGIERS — Archbishop Leon Duval of Algiers has again issued an appeal for peace as this newly independent north African nation faces the threat of open civil war. The prelate condemned the kidnappings and extortion by Moslem nationalists which have followed the winning of freedom on July 3.

◆ LEOPOLDVILLE — The bishops of the Congo have praised the separation of Church and State as "a principle which can enrich them both" in a note addressed to the leaders still trying to work out a constitution for this troubled young nation.

◆ LUANDA, Angola—A Church spokesman here has denied a report published in U.S. newspapers that four Catholic missionaries were expelled from Angola. The NWC News Service has been notified by the secretary to the Archbishop of Luanda that Church-State relations in this territory were never better and that priests wanting to do missionary work here are never refused entry permits.

◆ GOULBURN, Australia Eris M. O'Brien of Canberra and Goulburn said the purpose of the recent shut-down of the Catholic schools of Goulburn was to show that they are "integrally associated within the effective state pattern of education." This integration is with in a pattern, he said, "that does, and should, envisage private and state schools acting together."

◆ SAN JUAN, P.R.—A proposed government program to teach moral values in Puerto Rico's public schools was denounced here by the head of the Catholic oriented Christian Action party, Jose L. Felix Pesquera. CAP head, criticized the government's godless school system and characterized as "totalitarian" the government attempt to force an official morality upon public school students.

◆ LIMA—Church authorities in Peru will work in "harmony and understanding" with this country's new military regime, Cardinal Juan Landarero Ricketts, O.F.M., has announced. The statement followed an appeal for support by Gen. Juan Orrego Aguinas, Minister of Justice in the junta.

◆ MONTEVIDEO, Uruguay — A papal message delivered to an international meeting here urges Catholic universities to open their doors to students from all social classes and to form a Catholic elite in this "world full of change." Universities have a duty to make clear to their stu-

dents what their duties are toward social groups and to the nation, the Pax Romana Congress was told.

◆ The Bishops of Uruguay have warned Catholics against collaborating with communists or socialists in the national elections next November. The hierarchy admonished the voters to remember their civic duties and to "comply with them according to their Christian principles."

◆ MONTREAL—A nine-year-old ban on the showing of the film "Martin Luther" in the Province of Quebec has been lifted by the new Quebec Film Censorship Board which is made up entirely of Catholics. The film was originally barred on the grounds that it would "disturb the social peace."

◆ MEXICO CITY — Mexico's Bishops have warned against the "very grave danger" of communism in this nation and called on its people to preserve their Catholic heritage by waging a campaign of prayer, especially the family Rosary.

Indiana to have Opus Dei center

VALPARAISO, Ind.—The secular institute Opus Dei has acquired a 45-acre site near here for development of a center for educational, cultural and spiritual activities.

Among the proposed activities listed in a brochure describing the project are conferences for professional men and graduate students, summer courses, days of recollection and closed retreats.

EAST SIDE PRESCRIPTION SHOP
"Where Pharmacy Is A Profession"
5317 E. 16th
(Adjacent to Com. Hosp.)
FL 9-8278
RADIO DISPATCHED FREE DELIVERY
Open 8 a.m. to 9 p.m. Daily
Closed Sunday

Grinsteiner Funeral Home

Established 1854
GEORGE N. GRINSTEINER HAROLD D. UNGER
MEIrose 25374 1601 East New York St.

Experienced . . .
Catholic Funeral Director

3 Convenient Locations

Geo. F. Usher

IRVINGTON
5342 E. Washington
FL 7-1159

NORTHSIDE
3447 College Ave.
WA 6-6056

LAWRENCE
8051 E. 46th St.
LI 7-5140

Moore, Kirk & Usher
FUNERAL HOMES

'No clear answer' on prayer verdict

WASHINGTON—A Justice Department official has advised a congressman that "a clear answer cannot be given" to a citizen seeking to learn the exact implications of the Supreme Court's school prayer ruling.

Acting Assistant At. Gen. Harold P. Reis wrote Rep. Burward G. Hall of Missouri that such a person "will be doing all they can to do to assist you under the circumstances, if in the first instance he looks for guidance to local school authorities who, in light of advice given to them by appropriate state or local legal official, may be able to assist him."

AIRPORT CHURCH
DUBLIN—A new interdenominational Protestant church has been opened at Ireland's International Airport at Shannon, County Clare.

E. F. Davis Agency
INSURANCE — ALL FORMS
3719 SO. EAST — (U.S. 31)
ST 7-2251

Our 27th Year
ASKREN
Monument Co., Inc.

Monuments
Markers

Largest Stock of Domestic and Imported Granite for Your Memorial—Exclusive Custom Designed Memorials Created in Our Own Shop.

CALL
FL 7-7629

• CREDIT TERMS
• State Wide Delivery
4707 E. Washington St.
Indianapolis, Ind.

gives you more

OF WHAT BEER'S FOR!

PASTEURIZED BITTER-FREE

Six cold cans of Fells City Beer go a long way toward making a party more fun. Fells City gives you more of what you want in a Beer—enjoyment. At your next party or barbecue, serve the Popular one—Fells City Beer.

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.

Abortion case

The birth of a deformed baby would be a tragedy in any family.

Europe is experiencing a whole series of such tragedies.

Everybody must know by this time that a sleep-inducing drug, thalidomide, when taken in early pregnancy has caused several thousand women to give birth to legless and/or armless infants.

This tragedy was spared the families in the United States by an alert Food and Drug Administration which kept the offending medicine off the market.

We should all be grateful to the officials of the Food and Drug Administration for courageously refusing to yield to the great pressure applied against them by the drug firm desiring to sell thalidomide.

We should be even more grateful to Judge Yale McFate of the Arizona Superior Court who, in emotional circumstances that must have almost overwhelmed him, fearlessly upheld the State law forbidding abortion.

A popular young Phoenix mother and radio star sought exemption from the abortion law to prevent the birth of a child she feared might be malformed since early in her pregnancy she had taken thalidomide tranquilizers. Her local doctors and hospital supported her plea. And more than likely many, if not the majority, in her community agreed with her.

The judge admitted that as a man he felt impelled to grant her plea, but, nevertheless, he courageously decided, "As a judge, I cannot do it."

This was a fateful decision that not only upheld a law but a way of life.

We Americans profess a belief in the dignity of man. By that we mean that every human being regardless of his color or size, or of his physical or mental abilities, has a value and a worth and a dignity incalculably greater than any price that could ever be put upon it.

Not all of us are aware of how one particular portion of the human race arrived at this conviction. In fact, the Judeo-Christian revelation that supports this conviction can no longer be taught in our public schools. But, all Americans—even those who scoff at the idea of revealed religion—are committed to the proposition that man, quite apart from his abilities, has a worth and a dignity that must be respected by all other men.

This is the foundation of our entire law, the basis of our civil liberties, the inspiration of our democratic republic. This is the essential in our belief that differentiates it from Communism or any other ism that produces totalitarianism.

So convinced are we of this dignity of man that every one of our fifty states has a law against abortion and spends a considerable sum each year keeping alive in institutions for their care malformed and ill-equipped human beings, not one of whom is of any "human" use to society.

There are times when our emotions and sensibilities tempt us to forget this fundamental conviction. It can seem foolish to spend time and money granting due process of law to a ruthless killer of several murders. This is a temptation that lynch mobs give in to.

The heartbreaking case of the young Phoenix mother was such a temptation. Judge McFate was equal to it. The doctors and the administrators of the Phoenix hospital who advised her obviously were not.

Our hearts go out to the young mother. It is only human that her fears of a personal tragedy would lead her to the over-riding issues at stake in this case. It is unfortunate, however, that she did not receive better advice from those who might have helped her. Someday she may recognize the wisdom of the decision she now finds unfair.

The birth of a deformed baby would be a family tragedy. But the weakening in America of respect for the dignity of man would be a world tragedy.

Slim chances

George Bernard Shaw once said something to the effect that the White man forces the Negro to be a shoeshine boy and then condemns him because of his low status.

This came to mind as we read the following from "The Federal Executive and Civil Rights" by the Southern Regional Council:

"What is relevant to our day is that Negroes are a disadvantaged tenth of Americans from, literally, the cradle to the grave. By American standards, the typical Negro is born without adequate prenatal care, of undereducated parents, who dwell in an unstable neighborhood permeated and surrounded by cultural and economic poverty. He is reared amid deprivation and discrimination. His schools are inferior. His contacts with influences which stimulate ambition and civility are few and infrequent. He retains early the handicaps of his color and his incentives are fashioned to fit the bleak reality.

"If he lives in the South he will work either in jobs White men disdain or within the limited range of the Negro community; if he lives in the North he will have to display superior skills in order to work at the same level with White men. He will be subject to slights, inequities and oftentimes intimidation or violence. He will endure all his life the extravagance for the public economy and a menace to the public peace; that talents are not the hereditary property of racial groups, but individual capacities nourished by education and security and incentive; that destructive internal resentments and anxieties are the predictable lot of both the systematic oppressor and oppressed."

"Unless we are recklessly to reject the findings of scientists, we must acknowledge to ourselves that these conditions are intolerable. The authoritative testimony of science is that there is no evidence of innate racial differences in intelligence; that unstable environments are an public peace; that talents are not the hereditary property of racial groups, but individual capacities nourished by education and security and incentive; that destructive internal resentments and anxieties are the predictable lot of both the systematic oppressor and oppressed."

You might keep this in mind when you find yourself wondering what Rev. Martin Luther King is trying to do in jail down in Albany, Ga.

Reading lesson

One of our readers has a problem that we are eager to solve, for this is a discerning reader who writes: "Rarely do I disagree with the viewpoints of The Criterion, as they seem to be well informed."

Doubtless there are more such intelligent supporters who are too busy or too modest to express their agreement with our Opinion column. But we do hope there are not many, of such perception, who have the same problem, because if there are then Catholic education requires drastic and immediate revision.

"How are Catholics," our reader inquires, "supposed to know and understand the Catholic viewpoint when the journalistic members of the clergy cannot agree? I realize that each member of the clergy is entitled to his opinions, but when each member writes about the same subject but goes off on a different tangent or opinion, then it creates chaos in the minds of the laity."

"Can't we please have some good concrete agreement?" the reader asks in conclusion.

The answer is no, not so long as the journalistic members of the clergy remain in this vale of tears deprived of the beatific vision.

The Catholic Church does not claim to have a monopoly

QUESTION BOX

Why urge religion in public schools?

By MSGR. J. D. CONWAY

Q. I have always thought that Catholics were against this non-denominational "we don't all have to believe the same thing; we can worship together" type of religion, and for that reason have established their own schools. Yet prominent clergy and laity are leading protests against the Supreme Court decision against non-denominational prayer in public schools. It seems contradictory to me to urge to have parochial schools and at the same time to urge religion in the public schools.

A. Your question gives me opportunity to join the multitude of commentators who have aired their opinions on the *Engle vs. Vitale* decision. Maybe some other time I will try to answer your question. The U.S. Supreme Court handed down two notable and highly controversial decisions on Monday, June 25, and Representative Jolene of Michigan stated succinctly in a summary of them which reflected the immediate reaction of many of us: "Obviously, yes; prayer, no."

After a couple of weeks of meditation, however, my present reaction is less violent. With the decision in *Engle vs. Vitale* as limited to the actual question at issue, I would even be in agreement, if I were convinced that the reasoning fits the true facts of the case. I certainly would not dispute these words of Justice Black:

"It is no part of the business of government to compose official prayers for any group of the American people to recite as a part of a religious program carried on by the government."

The rest of Justice Black's decision is similarly solemn, sentimental, and unobjectionable; but somehow it seems to fit that little Haguenau prayer like a giant's armor on a gnat. This is especially evident when he compares their 22 little words with the Book of Common Prayer; and their efforts at neutrality to Edwardian and Elizabethan edicts. Nothing like smugness and hypocrisy in its incipience! From now on no regrets will go around composing prayers to foster on innocent children. We stopped it long ago!

Here is a partial list of my objections to this decision:

1. The Supreme Court has lessened the respect of the citizens of the United States for its august dignity; it has used its mighty powers to solve a minute problem, and about the only result is that thousands of similar complaints will be stirred in the nation.
2. Our highest court is going to consider them all it will become a court of trivialities, neglecting the serious problems of our land. And certainly its three widely varied opinions give no guide for lower courts to follow. Only one thing is certain: Regents may not compose prayers. My remembrance of Roman law is vague, but there was an ancient principle which went something like this: *De minimis lex non curat*. The Supreme Court of the United States should not be messing in the little social embarrassments of tiny groups of aculeatists and atheists.
3. The Court has needlessly multiplied the opposition which it has necessarily created some parts of the country by its decisions upholding essential human rights. It has provided fuel for the rightist fires, and brought support to their frustrated efforts to impeach the Chief Justice.
4. The Court here adds to the disconcerting inconsistencies of its decisions—and especially its dicta—on the subject of religion. Compare for instance the opinion written ten years ago by Justice Douglas in the *Zorach* case with his new opinion in the *Engle* case. He is certainly a changed man. In 1952 he insisted that the government must cooperate with religion and encourage religious instruction—that if government were hostile or even indifferent to religion it would thereby show preference to those who have no religion. This same Justice now tells us that the spending of a single dime of government money to favor religion is unconstitutional.

Under the present rules, for example, extreme leftists could easily bar such noted anti-Communists as Herbert Philbrick, Louis Budenz, Herbert Rosenstein or Chiang Kai-shek from using the auditorium because they are "remotely connected with the Communist Party." Philbrick was a member of the Communist Party as a country club member until they became disillusioned, and Chiang was trained in the Soviet Union as a revolutionist.

The Commission has made the issue here one of "Americanism" vs. "un-Americanism," and we feel the commission is right. There is something un-American involved here, and we feel the points listed below can throw some light on it as it is:

1. In setting itself up as judge and jury on the loyalty of fellow citizens, the commission usurps the functions of the courts.
2. It recklessly impugns the character and character of the reputations of the individuals involved.
3. It arbitrarily deprives certain citizens of the benefits derived

on truth, but merely to be the teacher and protector of that part of it necessary for the salvation of souls. Catholics, clerical or lay, agree on "what the Catholic Church believes and teaches" and may and do disagree on most everything else.

The Catholic Church does not teach history—except salvation history; she does not teach physics, nor economics, nor sociology, nor anything other than the Word of God.

(Catholic schools, of course, teach all the profane subjects, but this is not the Catholic Church as such teaching what must be believed. The distinction is crucial. To ignore it would be to make a travesty of Catholic education.)

The Catholic Church does teach important truths revealed by God about man, his nature and destiny, and how he should live, and these should be respected and accepted by scientists and politicians, by businessmen, workers, farmers, and, yes, by journalistic members of the clergy.

From time to time the Church, through the popes and bishops, draws from the truths of revelation certain principles that should guide men in government, in business, or in social and family life.

Catholics who know these principles and apply them to social and economic issues can give a Catholic viewpoint on the many concrete problems of the day. They can give the Catholic viewpoint because the Church as such

does not have a viewpoint on which political, economic, or social solution is best.

Catholics agree on the principles proposed by the Church, but they disagree on the application of the principles to concrete problems and circumstances, whether these be the rightness or wrongness of Supreme Court decisions, the best way to help the aged meet medical expenses, or whatever.

Sometimes the journalistic members of the clergy without realizing it (we'll be polite) wrap the teachings of the Church around their own opinions so neatly that the readers can't tell one from the other.

Or, what is more objectionable, they may unconsciously attempt to promote their own opinions as the authoritative teaching of the Church. This is also an occupational disease of theologians.

And this, of course, can create chaos in the minds of the laity.

The only sure protection against this danger is to read with a questioning mind the offerings of the journalistic members of the clergy—including those of the editor of *The Criterion* and the theologians.

Judge us on how well informed we are not only on the teachings of the Church but also on the circumstances and events to which we apply them. That's all we ask.

CONTROVERSY

Outlines perils in school strike

U.S. Catholics will watch closely the Catholic school strike in Goulburn, Australia. The Catholics there have decided to do what is occasionally proposed for our schools here: They will close the Catholic schools for a six-week period and send the children to public schools in protest against the New

Editor's Note—Shortly after this editorial appeared, the Catholics in Goulburn, Australia, decided to reopen their schools after a one-week vacation.

South Wales state government's refusal to help the parochial schools. About 2,200 children are affected by the decision.

Some Australian papers have been quick to call the action "blackmail," "intimidation" and "a denial of the democratic procedure."

But Archbishop Eris O'Brien of Goulburn and Cardinal Norman Gilroy of Sydney fully support the action, declaring that such a drastic gesture is necessary to impress upon an apathetic community the plight of the Catholic schools and their contribution to the common good.

WE WHO ARE halfway around the world from Australia will do well to withhold judgment on the school crisis there. A decision to send 2,200 Catholic children to already overcrowded public schools obviously is an explosive situation and we can only assume the Church authorities have the weightiest reasons for permitting it.

It is hoped, however, that their action will not be interpreted in the U.S. as an unqualified endorsement of the idea that closing parochial schools and embarrassing public officials should be our all-purpose weapon in trying to win a just share of the educational dollar.

Such a school strike in our own country would not be the panacea it may seem to be. It might do the school system no good. It might do our children more harm than good. It might do our country no good at all.

BISHOP JOHN K. MESSIA pointed this out some time ago in a talk to Catholic school superintendents. "We will get nowhere in our search for an effective solution to our school system problem," he said, "by dealing with the threat of turning our children over to the public school system on the presumption that the public school authorities will be unable to cope with the situation. I am certain that after the first shock of this crushing load this system would gradually absorb the increase."

Moreover, while the use of pressure is part of the democratic process, the American public does not like to see pressure from the churches. To threaten a wholesale closing of Catholic schools might win concessions only at a price we cannot afford to pay: The loss of public good will. However just the cause, the sudden transfer of millions of Catholic school children to public schools would confirm some of our neighbors in their conviction that we are a self-centered lot who are interested in the public good only when it will serve our purpose.

This is not to suggest that we would not be firm in seeking a fair distribution of public educational funds. Nor do we believe we must never risk public displeasure in stating our claims or in objecting to discrimination against our children.

Our point is that boldness without prudence will only postpone the day when our children's rights are recognized.—Catholic Telegraph, Cincinnati.

(Question Box Continued)

Q. The Church was blessed as a body on the First Pentecost Sunday; how many years elapsed from that Sunday before St. Matthew wrote his Gospel and St. Paul his Epistles?

A. We cannot be sure, but there is evidence that our present Gospel of St. Matthew was written just about 50 years after the first Pentecost. I say "our present Gospel" because there is also evidence that Matthew wrote a Gospel in his own language—Aramaic—much earlier; but it is entirely lost.

St. Paul wrote his Epistles much earlier. The first ones—1 and 11 Thessalonians—were probably written in 51 and 52 A.D.—which would be about 20 or 25 years after the first Pentecost. The other Epistles were written during the following 15 years or so—except possibly the Epistle to the Hebrews, which might have been written as late as 80 A.D.

This would mean, of course, that St. Paul was not his author. Its style is entirely different from his other Epistles, and it was not written under his direction, by one of his disciples, possibly Apollon or Barnabas. In this case it would have been written before 67—the probable date of Paul's death.



OPINIONS

Raps ban on use of War Memorial

To the Editor:

Your readers are aware that there has been for some years a controversy over the use of the Indiana World War Memorial auditorium by certain groups, among them the Indiana Civil Liberties Union and the National Association for the Advancement of Colored People.

We would call attention to the fact that neither of these groups, well-known and active for many years, has ever been judged subversive, nor even investigated by the Congress or the courts.

Now, the Indiana War Memorials Commission has, indeed, the power granted by the state of Indiana to make rules governing the use of these memorials.

The rules which the commission has established for use of the War Memorial auditorium, however, are so broadly-worded and so elastic in their applicability that adherents of practically any range of the political spectrum who should happen to be in power could use them to exclude those to whom they are opposed.

Under the present rules, for example, extreme leftists could easily bar such noted anti-Communists as Herbert Philbrick, Louis Budenz, Herbert Rosenstein or Chiang Kai-shek from using the auditorium because they are "remotely connected with the Communist Party." Philbrick was a member of the Communist Party as a country club member until they became disillusioned, and Chiang was trained in the Soviet Union as a revolutionist.

The Commission has made the issue here one of "Americanism" vs. "un-Americanism," and we feel the commission is right. There is something un-American involved here, and we feel the points listed below can throw some light on it as it is:

1. In setting itself up as judge and jury on the loyalty of fellow citizens, the commission usurps the functions of the courts.
2. It recklessly impugns the character and character of the reputations of the individuals involved.
3. It arbitrarily deprives certain citizens of the benefits derived

from payment of their taxes for upkeep of this public building.

4. Since its decisions are in some way identified with the authority of the state, it contributes to an atmosphere of fear in which citizens are intimidated from speaking their minds, and thus it tends to suppress lawful dissent, which is the right of every citizen.

5. It works against good citizenship, since it discourages the exercise of individual responsibility for the rights and well-being of all.

6. By the same token, it contributes to an atmosphere of demagoguery in which the citizens are encouraged to permit injustices to be perpetrated.

7. It does violence to the democratic process, since it leaves no recourse to those who are denied their rights.

8. It engenders suspicion and mistrust among the citizens at a time when confidence in the democratic process and the efficacy of our republican form of government are urgently in need of strengthening and renewal.

The men to whom this memorial is dedicated fought and died to ensure that Americans forever would be able to enjoy the rights and freedoms guaranteed by the Constitution.

Among these is the right to speak one's mind without fear of reprisal. The action of the Memorial's Commission in barring these groups because of their activities in behalf of civil liberties is most certainly a reprisal.

Who is un-American?

We hope that your readers feel it is important to protest this injustice, if they have not already done so. We hope, too, that they will help arouse other Hoosiers to the necessity of taking a public stand on this matter, by encouraging them to discuss the issue and the facts involved with their fellow citizens, their business associates and their friends.

If enough Hoosiers can be moved to put their convictions out in the daylight, we may soon enough see the day when the War Memorial auditorium is open to all groups whose principles and

policies are consonant with the Constitution.

Griff Crump, President, Young Christian Workers Indianapolis

Rural power

To the Editor:

I cannot see how anyone of any intelligence could be taken in by the advertisement in the July 20 issue of *The Criterion* by the Hoosier Energy Division of the Indiana Statewide Rural Electric Cooperative, Inc.

The first sentence of their advertisement reads as follows: "The taxes that electric utilities infer that they pay, actually are collected from you and other consumers as a part of your electric bill. Hoosier Energy in turn are inferring that the electric utility pays no taxes and that it is all paid by the consumer. The consumer actually pays for a service that he receives and efficient service at that. Profits derived from a sale or service by private enterprise comes from the customer or consumer, and the taxes on such profits are indirectly partially paid for by the customer or consumer."

This is true when you purchase a home, an automobile, groceries, clothing, services of a physician or any item or service that you might require. It could also be inferred that an employee pays no taxes and that the employer pays all of the taxes as part of the wages that an employee receives.

My 17-year-old niece stated that it was stupid to even think of such statements.

As to subsidies, agriculture is the largest recipient and they lead the qualification for Privilege for the Few. Supported by Taxes from the Many. Industry, however, receives subsidies in the form of tax write-off and depreciation allowances.

It is a fact that our government's Federal, State and Local depend on revenue in the form of taxes so that they are able to function and if it was not for the taxes paid by private enterprise and the American working public, (continued on page 9)

LITURGIST'S PROPOSAL

Early parts of the Mass seen read from lectern

CINCINNATI—The Mass of the future may see the priest reading prayers and instructions to the people from a lectern and going to the altar only at the beginning of the Creed.

Father Clifford Howell, S.J., English writer and authority on the liturgy, suggested this project. He was here to take part in a workshop on music and the liturgy sponsored by the Gregorian Institute of America at Our Lady of Cincinnati College.

"And it would be very desirable," he added, "that at least the first part of the Mass be conducted from a lectern, and not the altar. The altar is a place of sacrifice, not a bookstand."

FATHER HOWELL, who is the author of a widely used book on the liturgy, "Of Sacraments and Sacrifices," is confident that the forthcoming ecumenical council will give permission for the Epistle and Gospel of the Mass to be said in the local language rather than Latin.

At the workshop, Father Howell spoke of the recently developed method of singing the psalms worked out by a French priest, Father Joseph Gelineau, S.J.

"Apart from the Gelineau system," Father Howell told an interviewer, "I see no possibility of singing the psalms in our own tongue—no possibility, that is, in the South. The story from an artistic point of view."

Father Gelineau and others associated with him have translated the psalms into French, English, German, and many other languages. According to Father Howell, there is no translation except the Gelineau version that "respects the rhythmic principles of the original Hebrew."

"The use of these psalms," Father Howell continued, "is recommended for the Introit, Gradual, Offertory, and Communion at low Mass. For meetings during such pauses as the singing of the registry, at meetings of the liturgical societies, for school assemblies, and for morning and evening prayer in families."

"The psalms are that part of the inspired word of God which is by very nature, and with the Gelineau psalms, it is possible to have prayer that is sung and inspired."

"THE POPE himself points out that Latin is a valuable sign of unity within our rite," said the English Jesuit. "Hence, I think we should preserve all the Latin which can be intelligently used by the people. That means in practice the unchanging parts of the Mass, of which it is possible for them to learn the meaning."

"As for the changing parts, the laity can never acquire a mastery of Latin sufficient for understanding. Therefore, in the changing parts, the pastoral need of the vernacular is evident."

Questions

(Continued from page 4) plans to take him at his word and begin his school day by reciting the final verse of the Star Spangled Banner — much more religious than the Regent's prayer.

5. The Court — and especially the concerning opinion of Justice Douglas — emphasizes the tightening trend of our nation towards secularism. Dietra are not law, and in this case they represent only the opinion of one member, but they make us fear the decisions of the future if this present trend continues. What kind of rights does Justice Douglas intend to defend when he would deprive young men, drafted involuntarily into the army, of their chaplains — deprive them of the right to practice their religion — "prevent the free exercise thereof?"

6. Much as I admire those organizations which seek to uphold the rights of minorities, I think this decision, and the public reaction to it, should warn them to be careful lest they create a dictatorship of splinter groups, depriving the majority of their traditional rights.

7. It is evident that crusades do not accept this decision in its restricted, liberal sense. They have frankly and openly declared that now they intend to seek out and stamp out all prayer of any kind in any school, along with all scripture reading, Christian mass clubs, and eventually any official mention of the name of



SUMMER SPEECH CLASS—Thirty-seven youngsters, age five through 13, attended special speech therapy classes this summer at St. James the Greater School, Indianapolis. Conducted by Mrs. Bernard East, a licensed speech correction and hearing therapist from Holy Name parish, Beech Grove, the class used a tape recorder and special workbooks to help solve problems in articulation. Each youngster attended classes twice weekly. Parent conferences were held once a week to discuss the pupils' progress. Above, pre-schooler Diane Egan of Holy Name parish, uses a puppet as an aid in pronouncing difficult words. Looking on are, left to right: Bill Goebes of Sacred Heart School, Bob Altmyer of Our Lady of the Greenwood School, David Reinking of St. James the Greater School, Jean Goebes of Sacred Heart, Miss Kathy Dade, assistant instructor, and Mrs. East, (Staff photo)

WHAT OF THE DAY

Perils of birth control

By REV. JOHN DORAN

New ideas are always interesting. Last winter Mrs. Clare Luce presented what was to me at first — a rather new discussion on the old problem of birth control. She was talking to the National War College at Washington, D. C., on the subject "The Ultimate Power of Population Ammunition."

Mrs. Luce began by pointing out that there are two diametrically opposed sets of predictions being made these days: one that the world will reach an absolute point of overcrowding, and another that the world will be literally squeezed each other to death; the other that the world will probably be as destroyed by the next world war, a nuclear one, that it is doubtful whether human life will remain. In the one civilization is about to be born to death, in the other killed to death.

Mrs. Luce presented quite clearly the different revolutions as to future growth, even one in which three professors from Illinois worked out the actual date of the end of the world, October 12, 2025. On this day they announced, the human population will approach infinity, and we will be unpleasantly squeezed to death.

But the interesting part of the talk to me was her going on to point out that the growth of the human race is not considered a calamity in many of the places where it is growing considerably. Russians are urged to have more children, and both abortion and birth control are outlawed. China makes almost every child to defend when he would deprive young men, drafted involuntarily into the army, of their chaplains — deprive them of the right to practice their religion — "prevent the free exercise thereof?"

God. Presumably blasphemy will still be permitted. 8. This decision gives impetus to a divisive factor in our national life, bolstering secularism in its fight against religion. Local problems which should be decided by fairness, common sense, dialogue and compromise have now reached the highest court of the land, there to be solved by sweeping doctrines inherently contradictory.

In summary I think the Court placed a monstrous burden in ever accepting this case for trial, and that burden has greatly injured its own prestige, divided our country, and has advanced the cause of human rights about two inches — setting back the rate of law at least two feet — both in the Justices' mouths.

German Catholics to help refugees

LUDWIGSHAFEN, Germany—A 125 apartment housing development for Polish and East German refugees will be constructed near here under Catholic auspices. The project is being financed jointly by the Ackermann organization, a Catholic group designed to aid East German refugees living in the Federal Republic, and the Working Committee of German Catholic Exiles which was recently established in Rottenburg to care for Eastern European refugees.

The West German government as well as the State of Baden-Wuerttemberg will help to finance the project.

Swiss Catholic women get church council vote

By PLACID JORDAN, O.S.B.

ZURICH, Switzerland—Passage of a new measure proposed in this canton would give Catholic women the same right as Protestant women to vote in parish councils.

The proposal suggests a revision in the cantonal constitution, which now restricts to Catholic men and to Protestant men and women the right to vote in church councils.

Catholic women in this canton may now vote in parish assemblies and thus have a limited voice in the confirmation of a pastor suggested by the bishop. The new measure would give them more extensive participation, since they could become council members and vote directly on many parish projects, including proposing of a candidate as their pastor.

THE PROPOSED measure may be submitted to a popular referendum next year. Only men, both Catholic and Protestant, would be eligible to take part in the referendum, since women do not have the vote in civic elections in Switzerland. Political observers here believe, however, that approval of the referendum would pave the way for women's suffrage, specifically through the introduction of constitutional amendments.

Catholic pastors are now appointed as follows:

The Bishop invites members of a parish council to his residence and asks them if they have in mind a priest whom they would like to have as their new pastor. If they do not, the Bishop submits to the council, composed of men only, a list of three names. These are proposed to an assembly of the parish in which men and women vote, selecting one of the candidates.

If the council, on the other hand, has a candidate to propose, the Bishop will give the council a hearing. There has never been any problem in this regard thus far because the councils have accepted the recommendations of the bishop.

At the cathedral parish in Chur, in the Grisons canton, men and women have had the right to vote in parish council for the past two years. Once a year all members of the parish are invited to an assembly where the parish budget, building projects and other matters are freely discussed and put to a vote, with both men and women casting votes.

The cathedral assembly also elects a governing council. It is made up of men and women who serve a two-year term. The pastor said he is very pleased with this procedure.

THE MEASURE proposed for the Zurich canton would also ease the tax burden on Catholics. It has a provision calling for the cantonal government to contribute about \$250 annually to every parish made up of at least 3,000 members. The entire contribution would go to a central Catholic corporation, which would have to turn over at least \$125 to each pastor and could keep the other \$125 for general administration purposes.

Catholics must now pay about \$250,000 annually toward the support of non-Catholic churches. At the same time—except for four parishes officially recognized under a 160-year-old law—they must provide for the support of their own Church, as is the case in the U.S.

GIVE!

To Your Catholic Organization Catholic Salvage Bureau

CLOTHING and HOUSEHOLD ITEMS "Help Us To Help Others" ME 2-3155

CABLE-GRAM

Indiana's First K. of C. Council No. 437

Facilities: Meetings, Dining, Bar, Auditorium, Men's Dorm, Entertainment Fri. & Sat. Even. 1305 N. Delaware ME 5-3052

Schools may face suits over 'substitute' prayers

ALBANY, N.Y.—The use of substitute prayers by local school districts for the Regent's composed prayer declared unconstitutional by the U.S. Supreme Court may spur a wave of lawsuits when public schools open in September, a spokesman for the New York State Education Department said here.

partment spokesman said. "This may set off as many actions in the lower courts as the (de)segregation issue in the South."

Typical of the stand taken by some school districts around the state were decisions made by the New Hyde Park and Hicksville school boards in suburban Long Island.

THE HICKSVILLE board said it would suggest that pupils recite the seldom-sung fourth verse of the National Anthem, which reads: "... Praise the Power that hath made and preserved us a nation."

"Then cannot we must, when our country is at stake, 'In God Is Our Trust.'"

In New Hyde Park, the board of education voted unanimously to continue the practice of opening each school day with prayer.

Board members said they would honor the Supreme Court ruling on the Regent's prayer, and would use instead a stanza from the "Star Spangled Banner" or "America" to show acknowledgment of the existence of a God.

PUPIL CENSUS

WASHINGTON—The Census Bureau says here that the 1961 population census showed that 5,520,242 pupils were in private kindergarten and elementary schools that year. The bureau said this is 13.6 per cent of the total number of U.S. school-age children.

India: 41 Youngsters Nobody Wants

OUR SISTERS IN ERIZKA, INDIA, SMILE GRATEFULLY WHEN YOU ASK ABOUT THEIR WORK. "See for yourself," they say. "We are blessed children nobody wants." The children are orphans, some of them only a few weeks old. The Sisters, like mothers, give them love, affection, and a loving care. "Have you ever watched a youngster grow?" one Sister asks. "Of such is the Kingdom of Heaven and of such are the cock-skinners, boys and girls tug at your clothing and ask to be picked up. There are 41 of these orphans altogether. To care for them, our Sisters beg... Forty-one youngsters have 82 tents—and sandals or shoes cost money. Food, clothing, medicine, toys, books—these cost money too. We want nothing for ourselves," the Sisters say. "We want only enough to keep these children fed wanted." ... The "orphans" are primitive—a few tiny rooms, with roof and walls of thatched parched banana poles. For cooking utensils, the Sisters have earthen crocks, wooden ladles, a few pans. ... Despite all they do, however, our Sisters could do more. ERIZKA right now has at least 100 children who are orphaned or unwanted. To care for these the Sisters need more money. ... "A preliminary building, fully equipped, will cost \$14,800," the Sister Superior says. "Do you think Catholics in the U.S.A. will help us?" ... \$5 will dress one youngster for a year. \$2 will feed a youngster for a month. \$10 will buy a pocket dictionary. ... Perhaps you'd like to construct the building all by yourself (\$14,800), in memory of your parents or a loved one. If so, write to us. ... Give a new plain, white dress (\$200), kitchen (\$500), the girls' dormitory (\$200), the nursery (\$200), kitchen (\$200), or chapel (\$200). In gratitude, the Sisters will erect a plaque to memorialize your gift. ... The Sisters would like also to open a dispensary in which to give free eye examinations and charge to low-cost Hindus too poor to pay for it. Would you like to give this dispensary (\$7500) to our mission-sister? ... Whatever your gift, please send it to us now. Our Sisters in ERIZKA need help immediately. Write to the Sisters and the children will remember you in their prayers forever!

NEEDED: ONE MORE SISTER THE SISTERS WHO CARE FOR OUR ORPHANS in ERIZKA, INDIA, are known as Sisters of the Imitation of Christ. They are saintly women. They need more Sisters to help them in their work. ... Here in the New York office we have the names of 12 young women who want to join this community. For their two-year training, however, each of them needs \$200. ... For as little as \$2,000 a year, you could give the mission one more Sister. The Sister you "adopt" will write to you. You may write to her. You will participate in her work, her sacrifices, her prayers. ... How to "adopt" a Sister simply fill in this form and return it with your donation, to us.

Dear Missionary: Enclosed is \$..... toward the \$300 it takes to train a Sister. I'll send \$..... weekly/monthly/annually. Name..... Street..... City..... Zone..... State..... THANK YOU, CATHOLIC TO BE! Dear Missionary: "As a seaman, I have traveled in most of the countries you mention. I would like to donate this (\$5) to your cause. I am in the process of becoming a Catholic, and wish the American public could see how those poor people live in countries like India, Lebanon and Egypt. Maybe they would open their hearts to them." (E.L.L.) Dear Missions: Send all communications to: CATHOLIC NEAR EAST WELFARE ASSOCIATION 480 Lexington Ave. at 46th St. New York 17, N. Y.

The Criterion Official Newspaper of the Archdiocese of Indianapolis 124 W. Georgia, P.O. Box 174 Indianapolis 6, Ind. MEIrose 5-4331 Member Audit Bureau of Circulations Member Catholic Press Association Entered as Second Class matter at Post Office, Indianapolis, Ind. EDITOR, Rev. Raymond T. Bosler; ASSOCIATE EDITOR, Rev. Paul J. Cronin; MANAGING EDITOR, Rev. James E. Pries; NEWS EDITOR, Paul G. Fong; ADVERTISING MANAGER, James E. Pries. Price \$4.00 a year. Published Weekly Except Last Week in December.

New St. Louis school will be open to all

ST. LOUIS—A Catholic junior high school for Catholics and non-Catholics alike will be opened here this fall near a group of public housing projects. Msgr. James T. Curtin, St. Louis archdiocesan school superintendent, said the school will be administered apart from the archdiocese's elementary and high school system and will be an "area school" open to all residents of St. Louis.

However, it is expected to draw students primarily from the near north and north-central sections of the city, to which thousands of families have migrated from southern states in recent years. This migration has caused serious problems for both public and private school educators, since the educational level of many of the newcomers is often two to three grades behind that of other pupils their own age.

CLASSES will begin in the new school this September in grades seven, eight and nine. Grade 10 will be added next year. It will enroll some 200 students. Besides preparing students for senior high school work, the new institution will also be designed to provide terminal education for those who do not anticipate completing the full four-year high school course.

The new institution will be called Providence School. Its facilities will include a priest principal, two Sisters of St. Joseph of Carondelet and seven lay teachers. Tuition is expected to be probably less than half that charged in other Catholic schools.

ARCHDIOCESAN spokesmen made no reference to race in discussing plans for the junior high school. The area surrounding the school is occupied entirely by negro families, as are the two public housing projects. Msgr. Curtin said Cardinal Joseph Ritter, Archbishop of St. Louis, "has long seen the need for the establishment of such a school for the people of St. Louis. The purpose is to complement the fine work being done by the public schools of St. Louis, and to afford the residents of the particular area a chance to choose this kind of education if they so desire."

Flowers say "I love you" best! CUT FLOWERS POTTED PLANTS CORSAGES John C. Schmitt's Sons Florists 2401 W. Wash. ME 7-3252 CITY-WIDE DELIVERY

think young SERVE PEPSI take home a case USHER Funeral Service "The Finest Possible" At Lowest Possible Cost USHER MORTUARY 2313 W. Washington St. MEIrose 2-9352

For Safety In Your Travels... SACRED HEART CAR STATUES All-Purpose Statue with Magnetic Base. Also available in "Lady of Grace," the modern "Madonna" and "St. Christopher," Height 4 in., painted. Only 69¢ All Catholic School Text Books. Now in Stock. Shop early! Avoid the RUSH! — Mail Orders Promptly Filled — Open All Day Saturday INDIANA CHURCH SUPPLY Formerly Wm. F. Kries & Sons CATHOLIC SUPPLY HOUSE 107 S. Pennsylvania St. Indianapolis ME 7-4797

TURN to ST. JUDE St. Jude Solemn Novena AUGUST 11, through 19, 1962 Ask St. Jude, "The Saint of the Impossible" to help you win the Holy Marriage to the National Shrine of St. Jude today. A GIFT WILL BE SENT TO THOSE TAKING PART IN THE SOLEMN NOVENA MARK PETITIONS, FILL IN, CLIP AND MAIL DEAR FATHER ROBERT: PLEASE PLACE MY PETITIONS BEFORE THE NATIONAL SHRINE OF ST. JUDE IN THE COMING NOVENA. [] EMPLOYMENT [] THANKSGIVING [] PEACE OF MIND [] CONVERSION OF RETURN [] FINANCIAL HELP [] WORLD PERJURE [] ASSIST TO SACRAMENTS I ENCLOSE \$..... FOR THE CLARETIAN SEMINARY BUILDING FUND. Name..... Address..... City..... Zone..... State..... MAIL TO: NATIONAL SHRINE OF ST. JUDE 221 West Madison Street, Sec. 18, Chicago 6, Illinois



Edited by the Cleric Seminarians of West Baden College

'But, Art'

By JAMES H. BOWMAN, S.J.

It keeps coming back like a song. Not a nice song, either. A jangling juke-box free-for-all turned up too loud when you'd like to talk about something enjoyable. It's that ugliest of ugly issues—race!



"I don't want my daughter to marry a Negro!" "The one my wife might have in November."

Oh, True, the wife is pregnant; I'd be the last to deny that. True, November is the expected time. Their doctor doesn't belong to the A.M.A. For nothing. And true, finally, the chances are good that she's a girl as that she's anything else.

But she isn't born yet. Art, I protest.

Well, Art plans ahead, and he knows one thing: his daughter ain't gonna marry no Negro.

But Art, she might not even get married at all. Maybe, God, she might enter the convent (that accepts Negro applicants) that teaches Negro students?

But this isn't fair to Art, because: (1) he has nothing against Negroes personally, (2) he knows that there are some good Negroes, (3) he is resigned to integrated schools, and (4) he has his own son to save, first and foremost, and that of his wife and children yet unborn; and he doesn't want any Negro son-in-law to complicate that issue, no matter how many college degrees he has. (Let's save the own-son-to-save-business for later.)

Art just doesn't want to live next door to a Negro. He doesn't want his lovely unborn daughter to marry a Negro.

"Art," say I, "you're Irish, right?" Right. "And what is your wife?" "Her parents were born in Ireland."

"Did you know any other girls before you met your wife?" Art merely chuckled. "These girls were not all Irish, were they?" No.

"But you ended up marrying an Irish girl. Purely accidental!"

Art wasn't about to admit this, not with his wife in the nearby kitchen. I pushed him on this point, that he naturally enough married an Irish girl because he himself is Irish. It doesn't always work that way, I admitted. The neighborhood whose settlement house I am working at boasts more Italian-Polish marriages than you can shake a Peperoni sausage at. But the vast majority of these marriages did not take place till the social climate was sufficiently favorable.

Maybe the first that did it found themselves beyond the pale, but chances are that these were the pioneer spirits with the psychic toughness and personal resources to make a go of it even if some of the neighbors held their Italian or Polish noses.

But say Art wants to make sure his daughter doesn't fall victim of the irresistible urge to marry the first Negro boy she lives next door to. To avoid this horrendous possibility, he is determined to move out as soon as any Negro moves into his neighborhood. He's a nice guy, Art is; so he plans no rock-throwing, he won't burn anybody out. He's just going to move.

It should be added that Art's temptation to burn Negro neighbors out is reduced by his being on an income bracket that allows him to move if he wishes to—let Art congratulate himself too readily on his non-violent pursuit of the things that make America great.

So Art will move; he'll buck integrated neighborhoods that way. But he knows he can't buck integrated schooling. So he cut out school with Negroes. Will she be allowed by Art to eat lunch with them in the school cafeteria? Will she be allowed to say hello to their brothers when the brother comes to pick up his sister after school? Will she be allowed to go to school with Negroes? Will she be allowed to wait for the bus in one direction to the white neighborhood, her Negro classmates (friends) will Art let her be friends with these people? to their Negro neighbors?

In peaceful pursuit of his personal policy of seclusion of daughter (yet unborn) from Negroes, at what point will Art draw the line were they?" No.

(Continued on page 9)



ANOTHER ST. CATHERINE TRIUMPH—They had to wait a couple of weeks, but the CYO finally assembled this St. Catherine group to "immortalize" their overall team championship in the 1962 CYO Cadet Girls' Track and Field Meet on May 27. The win was accomplished by a solid team effort which stressed strength for the vault events and relays. The girls were coached by that ever-present and dedicated pair of high school girls, Eileen Brady (back row, left), and Paula Field (back row, right). Father Thomas Breidenbach is the St. Catherine's Priest Moderator.

Richmond Deanery CYO slates picnic Sunday

RICHMOND, Ind.—Indications are that the largest attendance ever will be on hand for the annual Richmond Deanery Junior CYO Picnic and Outing, to be held Sunday, August 5, at White-water State Park near Liberty. A day chock full of teenage interest, including swimming, picnicking, horseback riding, games and boating is being planned by the committee. Activities are scheduled to start at 12 noon and continue until 8 p.m. An invitation is being extended to all Junior CYO members as well as those students eligible to join the CYO this fall. Groups are expected from St. Andrew's, St. Mary's and Holy Family of Richmond; St. Ann's, New Castle; St. Mary's Rushville; St. Gabriel's, Connersville; St. Elizabeth's, Cambridge City; St. Bridget's, Liberty; and St. Rose of Lima, Knightstown. Those interested are asked to contact the committee at 12 noon. Members are requested to bring their own picnic baskets.

Men's Softball

Table with columns for Results of Sunday, July 29, and Standings. Includes teams like Lawrence No. 1, St. Andrew No. 1, etc.

BRUNO TV SALES & SERVICE. 5055 E. 16th St. FL 7265. We Service All Makes.

RUSTIC GARDENS GOLF RANGE. "We Buy Golf Balls" 1500 South Arlington FL 7092.

Wm. Weber & Sons. "Purveyors of Fine Nets" Beech Grove, Indiana ST 7321. Breaded Fish Portions For Fish Fries.

JAMES H. DREW Corporation.

S. Gumpert Co., Inc. FINE FOODS. David W. Hughes, Ind. Rep. 5695 College. CLifford 5-5786. Indianapolis, Ind.

JESUIT BROTHERS. Assist Jesuit priests carrying on Christ's work. For information, write Brother W. R. Haas, S.J. West Baden College West Baden Springs, Ind.

W. O. JONES INC. RUG CLEANERS. 4440 N. KEYSTONE LI 6-1504.

LUMBER · TRUSSES CUSTOM PANELS MILL WORK. BURNET-BINFORD LUMBER COMPANY, INC. 1401 W. 20th Street • 8502 Westfield Blvd., Nora

FURNITURE CLEANING. Expert Refinishing. With a specific technique for each different fabric. In the home or in our shop. Free estimate, no obligation. New and old detergent is used and each piece of furniture is cleaned individually. Fully insured. COMPLETE QUALITY UPHOLSTERING SERVICE. Pittman's McKelvey-Kell FURNITURE DIVISION, INC. 550 S. Meridian St. ME 9-6507

Scores and Standings

JUNIOR GIRLS' SOFTBALL. Sunday, July 29. Division 1: St. John of Arc 5, Christ the King 2; St. Michael 2, St. Michael 2; Little Flower 2, St. Elizabeth 2. Division 2: St. Rose 2, St. Simon 0; Sacred Heart 2, Lourdes 0; Our Lady of Mercy 2, St. Ann 0.

JUNIOR BOYS' SOFTBALL. Sunday, July 22. Division 1: St. Anthony 7, St. John of Arc 7; Little Flower 4, Christ the King 4; St. Michael 2, St. Elizabeth 2. Division 2: St. Catherine 10, St. Rose 9; St. Mark 4, Holy Name 4; St. Louis 3, St. Simon 0.

CLASS '32' LEAGUE STANDINGS. South-West League: St. Michael 100, Holy Name 72, St. John 55, Holy Spirit 50, Sacred Heart 36, St. Patrick 27.

SHOE REPAIR. Men's, suit shoes and heels \$2.50. Boys by shoe—\$1.75. Ladies by shoe—\$1.75. WE'LL TRY OUR BEST TO MAKE YOU HAPPY.

Thrift Shoe Repair. Basement headquarters for all things American at Washington.

XAVIER MISSION SISTERS. Available to help you in your spiritual life. Write: Mission Sisters, 411 E. 10th St., Indianapolis, Ind.

WEDDING CAKES. "Custom Made—To Your Liking". CARLOS DRIVE-IN BAKERY. 2701 S. Brill Rd. ST 6-2378. (New Open 8 a.m. Night Till Midnight)

Remodeling—Room Additions—Roofing Siding—Storm Sash—Garages. Free Estimates—Terms. MARTIN CONSTRUCTION CO. 4115 E. Michigan St. FL 9-9287.

Thorough, Reliable Courses. All courses in keeping with the requirements of modern business practices. No frills or lost motion. Graduates in steady demand. Interviews welcome. This is the INDIANA BUSINESS COLLEGE of Indianapolis. The others are at Barton, Miami, Logansport, Anderson, Kokomo, Lafayette, Columbus, Richmond, and Vincennes, Indiana's leading private business college—established in 1902. See, write, or phone the local representative.

SONS OF DIVINE PROVIDENCE. A life full of devotion to God and active charity to bring souls to Christ. A Papal organization. We combine the best of life with active work. Write: Vocation Director, Sons of Divine Providence, 602 N. Meridian St., Indianapolis, Ind.

SISTERS OF SAINT JOSEPH. Saint Joseph Motherhouse. Tipton, Indiana. We offer you the opportunity to TEACH—NURSE—CARE FOR THE AGED—that Christ may "look on YOU and love you" as He did the rich young man in the Gospel. Our work, which is carried on mainly in Central Indiana, calls for generous young girls who need only be willing to show their love for Christ by working for their neighbor. If you would like to be numbered among the "few" who "are chosen," write for information to: Mother Mary Gerard, Saint Joseph Motherhouse, Tipton, Indiana.

Chicken Dinner and Festival. ST. PAUL'S CHURCH—NEW ALSACE. Between Sunnman and Harrison. Take Ind. 46 or Ind. 1, Follow Markers. Sunday, August 12. MODERN DINING ROOM. GAMES AND AMUSEMENTS. Dinners Served 11-12-1-2-3 DST. Lunch 5:30; Children Under 10, 75c. Adults Served Afternoon and Evening. Quilt Display at New Alsace, Sunday Afternoon, August 5. For Dinner Reservations Write: St. Paul's Church, Rte. 1, Guildford, Ind.



POSTULANT — Miss Virginia Froehlich, daughter of Ed Froehlich, of St. Paul's parish, Tell City, left July 13 for Marty, South Dakota, where she will be a postulant in the Oblate Sisters of the Blessed Sacrament at St. Paul's Indian Mission. She attended St. Paul's grade school in Tell City and is a 1962 graduate of the Academy of the Immaculate Conception at Ferdinand.

SUMMER MISSIONERS ND football practice expands to S. America

By DAN B. MCCARTHY

LIMA, Peru—A sandy field that is the playground for the children of the community called the City of God is also a practice area this summer for one part of the University of Notre Dame's varsity football team. It is the place where Brian Boulae, a 6 foot, 4 inch senior end, catches footballs thrown to him by seven of his Notre Dame classmates. This happens, however, only in spare moments because the eight U.S. collegians are here on a serious project. They volunteered to help out anywhere in the Lima area where they could advance the Church's mission project. "Our group hopes to demonstrate by this trip," explains Father Laurence Murphy, M.M., of Notre Dame, who is supervising the project, "that young people in the United States are genuinely interested in and want to work with people of other nations."

THE STUDENTS have been assigned to the "Ciudad de Dios"—the City of God—a community that sprang up within hours on Christmas Eve, 1954, when 4,000 desperate people of the Lima slums moved south on mass and squat squatters' rights on the bleak desert land. Since then that government has built more than 1,400 modest homes and 10,000 people have crowded into them or into makeshift thatched houses nearby. The eight Notre Dame men began their work by getting into a distribution line to take out milk and rolls to more than 600 children who came each day to get the breakfast they could not get at home. Later, four of the

students took posts in the clinic of Child Jesus parish. There they took temperatures, made cotton swaths and kept the waiting line moving. The other four went into the parish compound and helped with the recreation program for City of God youngsters.

THE NOTRE DAMERS will also get a chance to work with the 185 boys in the "Ciudad de Ninos," Lima's Boystown. They will meet with students from Lima's universities and also with members of Catholic men's organizations here. They will take side trips to Arequipa, Puno and Cuzco to study Peru's customs and culture.

"When we leave in August," declares chairman Thomas Schereth, "we want to bring back with us the information with students at our university, as well as with people in our communities and parishes. We will speak at other colleges."

The students are Boulae, of Olympia, Wash.; Schereth, of Pittsburgh; Barry Baldwin, Toledo; Thomas Biedler, New Rochelle, N.Y.; Patrick Debusch, Davenport, Ia.; Philip Fedewa, Lansing, Mich.; Thomas Jolie, Chicago; and William Moran, Memphis. They belong to a campus organization called the Council for International Lay Apostolate. Their financial backers include the Notre Dame Monogram Club, residents of 17 student groups, alumni groups in Toledo and New York City, the Chicago Serra Club and Bishop John J. Wright of Pittsburgh.

Playoff games are scheduled in three leagues

Playoff games in baseball and softball were announced this week by the CYO Office. In C-League Junior Baseball play, the Northeast champions, St. Andrew's (Rn) will meet Brookside on Riverside No. 1 at 5:30 p.m. Friday, Aug. 3. The Southwest champions, St. Michael's (10-0) tackle Tarkington also at 5:30 p.m. on Riverside No. 6. In Junior Boys' Softball, the championship tilt is scheduled for Thursday, Aug. 9, tentatively at Riverside. Competing in division playoffs yesterday were St. Philip Neri and St. Anthony (Division One), and St. Mark's and Sacred Heart (Division Two). Results were not available at press time.

The championship game in Junior Girls' Softball is tentatively scheduled for Riverside on Thursday, Aug. 9 with St. Catherine's (10-0) clashing with St. Anthony's (9-1) for the title.

Bloomington plans Junior CYO picnic

BLOOMINGTON, Ind.—The St. Charles Junior CYO unit will play host to a picnic at Brown County State Park on Sunday, Aug. 12, from 1 to 7:30 p.m. Junior CYO members from parishes in the Archdiocese are invited to attend. Those attending are asked to bring their own picnic baskets and refreshments.

Country-Fried Chicken Dinner. Annual Picnic Sunday, August 5. Chicken Dinner served from 11:00 to 2:00. Evening Lunch served from 5:00 to 8:00. AMUSEMENTS AND REFRESHMENTS FOR ALL. St. Cecilia's Church (Formerly St. Philomena's) Oak Forest, Indiana—St. Mary's Road

Public Invited! Free Admission! Our Lady Of The Greenwood Festival. 399 S. Meridian—Greenwood, Ind. Aug. 3-4-5. Friday—FISH FRY (A-la-carte) Serving 5 to 8 P.M. SATURDAY HAM DINNER 5 to 8 P.M. SUNDAY ROAST BEEF 12:30 to 6 P.M. Adults \$1.25—Children 75c—Pre-Schoolers Free. \$1500 CASH PRIZES—SUNDAY, 10 P.M. RIDES—GAMES—BOOTHS. Hourly Attendance Prizes. Free Parking.

THE FAITH EXPLAINED

What is a sacrifice?

By REV. LEO J. TRESE

to know what a sacrifice is we have to know what a priest is. Nowadays the word "sacrifice" is used in many different ways. But in its strictest meaning its original meaning...

By Rev. Leo J. Trese

SCIFICIUM, in short, is prayer in action. It is the offering of a group, and the one who offers the sacrifice in the name of the group is the priest.

IN THE first period of Biblical history—the age of the Patriarchs—it was the father of the family who was also the priest. It was the father of the family who offered sacrifice to God for himself and his family.

Adam was priest for his family; so were Noah and Abraham and all the other family heads priests for their families. In the time of Moses, however, God directed that the priesthood of His chosen people, the Jews, should henceforth belong to the family of Aaron...

When the Old Law ended with the establishment of the New Law by Christ, the priesthood of the Old Law also came to an end. Jesus on Easter Sunday night added the power to forgive sins in His name. "Receive the Holy Spirit... whose sins you shall retain, they are retained" (John 20:23).

The power of the priesthood which Christ conferred upon His Apostles was not to die with them. Jesus came to save the souls of all men who ever would live, down to the end of the world. Consequently, the Apostles passed their priestly power on to other men in the ceremony which we now call the sacrament of Holy Orders.

In the Acts of the Apostles we read of one of the first (if not the first) ordinations: the Apostle Paul, and the plan met with approval of the whole multitude, and they chose Stephen, a man full of faith...

It was as deacons that these men were ordained, not yet as priests. But it gives us the picture of the Apostles sharing, and passing on to others, the power which Jesus had bestowed upon them.

As time went on, the Apostles consecrated more bishops to carry on their work. These bishops in turn ordained other bishops and priests, and so the Church grew. In their turn, still others, so that the Catholic priest of today can truly say that the power of his priesthood has come down, in the

THE YARDSTICK

By MSGR. GEORGE HIGGINS

PHILIP Scherper of Sheed and Ward, a well-informed and very popular Catholic layman, complained in a recent article in the *Work* that there is a lack of Catholic writing on the philosophy and/or the theology of work.

Mr. Scherper's point is well taken, although the record will show, I think, that the number of scholarly books by Catholic authors on the philosophy or the theology of work is presently on the increase. I was able to locate four recent books on this subject merely by browsing through my own disorganized library, and I probably could have located a number of other titles in several different languages if I had had an opportunity to check the card indexes of a good university library.

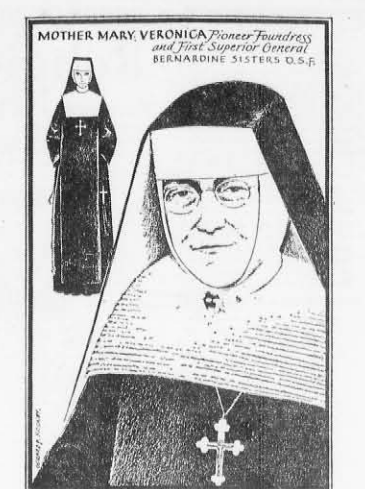
In any event, four books are better than none. Their titles, for those who might be interested in doing a little serious reading on the philosophy or theology of work, are as follows:

"Philosophy of Labor" by Remy C. Kwant, O.S.A. (Dunques University, Pittsburgh, Pennsylvania, 1949).

"Work: An Inquiry into Christian Thought and Practice." A symposium edited by John M. Ford, S.J. (Fress, Baltimore, Maryland, 1950).

"Work" by Cardinal Stefan Wyszyński (Fress, Chicago, Illinois, 1950).

"Labor Christians: Initiation in the Spiritism Systematicum de Laboro" (Christian Labor: Introduction to a Systematic Spiritual Theology of La-



MOTHER MARY, VERONICA, Pioneer Foundress and First Superior General, BERNARDINE SISTERS, O.S.F.

THE BERNARDINE SISTERS, O.S.F.—The first foundation of the United States was made in 1824, by Mother M. Veronica and her four companions who had come from Poland where the community was in existence since the fifteenth century. The Sisters based their rule on the Third Order of St. Francis, influenced by the reform brought into Poland by St. John Capistrano, a disciple of St. Bernardine. Because the Sisters attended to the services required in a church dedicated to Saint Bernardine near their convent, the people began to call them the Bernardine Sisters. The small group of pioneer Sisters who came to America has grown into a community of hundreds reaching out across the length and breadth of the United States and south of the Equator to far off Brazil. The special object of the Sisters after the glory of God, and their own sanctification, is to bring Christ to others, by performing works of mercy, teaching in grade and high schools, nursing in hospitals, taking care of orphans, the poor and aged, and social service.

choice of his vocation in life without first asking himself, "Could it be that God wants me to be a priest?"

Notice, the question is not, "Do I want to be a priest?" but rather, "Does God want me to be a priest?" It is a question that should be asked in a sondered in prayer—and pondered and prayed about, over a reasonable length of time.

Every young man does not want every young man to be a priest. There are other vocations to be filled—notably that of parenthood. But a man will be happy in his Christian marriage and parenthood if he first has made sure that he is not closing his ears to God's invitation to spiritual fatherhood.

WHAT ARE THE signs of a vocation? Actually a vocation is the "call" of the bishop. When a bishop notifies a young man, at that moment he is called to the priesthood. He should prepare to receive the sacrament of Holy Orders, that is the essential factor of a vocation.

To answer that call it is necessary that the man be in the state of grace and that he be of exceptional good character. It is

they are concerned primarily with the problem of leisure.

Mr. de Grazia's book is attracting a great deal of attention even in the news columns of the daily press, and deservedly so, for it is probably the best and certainly the most provocative book on the subject of leisure ever published in the United States. Mr. de Grazia is both a philosopher and a social scientist—and a good statistician to boot.

According to de Grazia the fundamental difference between leisure and free time is that leisure is enjoyed by Americans probably accounts in large measure for the widespread attention being given his book the daily press. This is unfortunate from one point of view, for de Grazia's statistical findings are of less importance than his philosophical conclusions on the nature of leisure and its importance in the development of the complete man.

In any event, the newspapers and popular magazines will have performed a great service in playing up his statistics, they can get a number of people interested in reading his book. Though not as profound as Pieter's study, it is nevertheless a very good and engagingly written book on a very important subject.

FAMILY CLINIC

How should she handle a date who gets fresh?

By JOHN L. THOMAS, S.J.

What do you do if a boy gets fresh or gets himself on a date and you have to bring him under control? How do you do it? Should you still date him? I'm eighteen and have had quite a few dates, but this problem still bothers me. Do all girls have this difficulty?

I suppose the sooner or later, because of the very nature of our current dating patterns, most girls have to deal with the problem you mention, Alice.

At first glance, it would seem that a good girl should experience no special difficulties in this matter: if the boys act up or start to get fresh, she simply puts him in his place, and that's that. This solution is probably all right as far as it goes, but it doesn't solve the major social and human factors involved, and the variety of situations under which the problem may arise.

Before answering your questions we must place your problem in context, remembering that the dating system which the major socially accepted means through which young men and women are expected to select their future partners, now operates in American society, young people must have dates if they are to enjoy any social life, meet suitable mates, and eventually establish an enduring love relationship. Hence, dating has become a socially compulsory aspect having consequences that should not be ignored.

Although all young Americans are taught to cherish "life, liberty, and the happiness of pursuit" on equal rights, our dating system places girls in a somewhat insecure position, for they are not supposed to take the initiative in dating. In theory, at least, their role is to attract, allure, and entice, with the result that in their anxiety to please they may become over-enthusiastic and they personally prefer and more enticement than they fully suspect.

This latter possibility points up necessary that he should have completed the necessary course of study: four years of high school, four years of college, and four years of university.

It is necessary that he be twenty-four years of age without a dispensation. He should be administered at a younger age.

It is necessary that he be the child of validly married Catholics. The Church sets great store by the thoroughly Catholic home life of candidates for the priesthood. It is his only one and his love for God in which the child grew up that will most notably mold the later character of the man. However, the Church will grant a dispensation for the son of a mixed marriage to be a priest—provided he has received the sacrament of Holy Orders.

Finally, the candidate for Holy Orders must have the right intention: the intention of dedicating himself to the service of God in the priesthood, and not merely to satisfy his own soul by laboring for the souls of others. No other motivation than this should be the heart of a man who wishes to receive the sacrament of Holy Orders.

However, this is the end of the road to the priesthood, of which we have been talking. What about the beginning of the road? How can a boy over the age of ten begin? In the first place, there will be no special revelation, at least not normally. God will not reveal to a boy over the age of ten "I want you to be a priest!" He has given us our reason and He expects us to use it. He will not reveal to a boy over the age of ten "I want you to be a priest!" He has given us our reason and He expects us to use it. He will not reveal to a boy over the age of ten "I want you to be a priest!" He has given us our reason and He expects us to use it.

Let the boy ask himself: "Do I have a reasonably good health?" There is no need to be a superman, but a saintly man is not likely to persevere through twelve years of study beyond the eighth grade.

Let the boy also ask himself, "Do I have a reasonably fair ability to study and to learn?" There is no need to be a genius, but the studies in the seminary will be a challenge, and a high school and college degree. A consistently bad report card would point away from the likelihood of a vocation.

Then let the boy ask himself: "Do I go to confession often and do I receive Holy Communion frequently?" If the answer is no, this is a defect that quickly can be remedied; just start receiving more often now.

Finally, the boy should ask himself: "Do I live habitually in a state of grace?" (Continued on page 10)

an interesting difficulty in cross-sex communications. Some young men feel compelled to demonstrate their sexual prowess on a date, and you have to bring him under control? How do you do it? Should you still date him? I'm eighteen and have had quite a few dates, but this problem still bothers me. Do all girls have this difficulty?

On the other hand, some girls are aggressively "permissive" (who's chasing whom?), either because their ignorance of masculine psychology limits their understanding of how boys must inevitably interpret their actions, or because they believe that such conduct is necessary if they are to hold a boy's interest or continue to attract "dates."

Our loose dating system, of course, also provides an open field for the shallow exploiters of sex. These may include both boys and girls, for sexual exploitation is no longer regarded as an exclusively masculine prerogative. Senescence, however, is a legitimate form of "play," and consequently engage in dating with this purpose uppermost.

Now let us turn to your questions. How should you deal with this problem? Well, Alice, the first step should be prevention. Keep in mind that all your actions—the way you dress or carry yourself, the way you converse with your friends you have, the places you go for entertainment—necessarily convey an impression of your character. If you give the impression of being "fast," don't be surprised if you are treated accordingly on a date.

Further, don't ignore your own sexuality or the obvious psychological differences between the sexes. Some girls stubbornly refuse to recognize the sexual element in their manifestations of affection

Should you still date a boy who has tried to get fresh with you? The answer should be yes, if you respected your wishes as soon as you made them clear by trying to test you, to show off, to use you, or he may have a mistaken opinion of your character. In any case, you must act quickly and decisively in showing your disapproval, so that he remains under no illusions about your opinion of your character. In any case, you must act quickly and decisively in showing your disapproval, so that he remains under no illusions about your opinion of your character.

When dating a boy who is clearly in mind that always keep friendship nor love can endure without mutual respect. The young man who ignores your own standards shows that he regards you as an object to be used, not as a person to be esteemed.

(Father Thomas will be unable to give personal replies.)

Laity urged to read Bible, join in Church renewal

SAN FRANCISCO—One way for individual Christians to share in the renewal taking place in the Church today is by reading the Bible, a Scripture scholar said here.

Father Claude Peifer, O.S.B., told a lecture audience at St. Mary's College that the purpose of the coming Second Vatican Council "is to bring about a complete renewal of the Church's life in our times."

"BUT WE MUST NOT leave everything to the council," said Father Peifer, Scripture professor at St. Bede Abbey, Peru, Ill. "The cooperation of every individual member of the Church is required to bring the work of the council to fruition. The rediscovery of the Bible is only one of the many indications that the Church is on the threshold of a new era."

"A truly Christian reading of the Bible by the faithful will contribute its share to the renewal of the Church's life and to the realization of that authentic Christianity which is so much needed in our day," he said.

THE BENEDICTINE linked the development of Scripture study to the progress of the liturgical movement.

"From the beginning the Bible and the liturgy have been two indispensable foundations of authentic Christianity," he said.

THE BIBLE movement

Radio & TV Apostolate. ROSARY RADIO PROGRAM. WIRE-1430 on Your Dial—Mon.—Fri.—7:45 P.M. FRIDAY, Aug. 3—(Tape) Rev. Edwin Scerger and members of Little Flower CVO. MONDAY, Aug. 4—(Tape) Rev. Robert Berchermeyer and members of K of C Cafina Council No. 3228. TUESDAY, Aug. 5—(Tape) Rev. Kenny C. Sweeney and members of the Catholic Daughters of the Americas. WEDNESDAY, Aug. 6—(Tape) Rev. Bernard Head and students from the Latin School. THURSDAY, Aug. 7—(Tape) Rev. Louis Gootee.

Funeral Homes. 1509 Prospect St.—ME 8-1474 2222 Sherby St.—ST 4-2570

The Liturgical Week

By REV. ROBERT W. HOVDA

EIGHTH SUNDAY AFTER PENTECOST. The worship of the Christian community is the worship of God's sons (first reading). In the Mass, we recognize that any human comparison falls short when we speak and think of God—even the figure of fatherhood. The Gospel tells us that we are stewards of His gifts and talents, that our being, our powers, our possessions—all were freely given to us by Him. So the Secret proclaims and another revelation reads: "Accept these gifts, which your bounty makes it possible for us to offer you..." It is this humility (offertory hymn) which must inform Christian worship, despite the fact that our Lord enables us to pray "Abba (Father)." For He remains the transcendent, the totally Other.

THE TRANSFIGURATION OF OUR LORD. Today we celebrate a vision of this "Otherness" in the event of Jesus' transfiguration and another revelation of the sameness which the Mystery of Christ admits us. Our public worship is true to Him in refusing to permit any "humanizing" of the Gospel, any reduction of His mission to that of a merely human leader or "good example." He is the Lord eternally as well as the man of the flesh, and men, women who love this earth and the human tasks of earth, recognize in all creation a movement toward fulfillment, toward the final realization of the "kingdom."

ST. CAJETAN, CONFESSOR. The Gospel of this Mass of a great confessor of the Faith is a radical proclamation of the fact that the Christian's point of reference is not beyond the material world. Every time we assist at holy Mass we affirm this, we affirm our unwillingness to be imprisoned in the small world of the sensible.

ST. JOHN VIANNEN, CONFESSOR. Today's commemoration of the Cure of Ars should turn our thoughts and prayers of Christian worshippers to our parish priests. Every Mass has its praying specifically for people and for the Church as a whole. But the large dioceses of modern times mean that our normal contacts with the clergy will be with those vicars of the bishop who cast pastors and curates. It is their job, above all, to see that our celebration of public worship (especially Sunday Mass, when so much material is read) is an experience of the Word of God and the sacramental meal, a real experience of that mercy which the Cure of Ars preached so successfully.

VIGIL OF ST. LAWRENCE, MARTYR. St. Lawrence was a deacon. In the course of history, the office of deacon in the Church's ministry has become merely a stepping-stone to the priesthood. There is nothing to say in time of the ancient and independent order of deaconship. The deacon was one who not only assisted in a special way in the liturgy of the community but also ministered the temporal goods of the parish and represented the parish to the poor and those in need of help. For the more vital our society becomes the more we must recognize our solidarity and our social obligations to one another, material as well as spiritual.

ST. LAWRENCE, MARTYR. "He who loves his life loses it, and he who hates his life in this world, keeps it unto life everlasting" (Gospel). "Hates" is a strong way of saying "places it under God," "subjects it to His will." Martyrdom is an act of love of a love which is not self-protective. It is also an act of witness, painting in the broad strokes of life and blood the Christian's commitment to a transcendent God, a God above all human and earthly goods.

MASS OF ST. MARY ON SATURDAY. Every celebration of the Eucharist in honor of the Blessed Virgin Mary is a commemoration of the fact that she became the mother of our Saviour. "I'll be made man" (Gradual). "Blessed is the fruit of thy womb" (offertory hymn). So in the Gospel Jesus teaches us that the Word was made flesh not so much to be worshipped but so the Word of God would be heard and kept, listened to and lived by.

"THE GOOD OLD DAYS"

Mirthful 'Music Man' makes delightful film

By JAMES W. ARNOLD

Easily the most dogmatically cheerful picture on display this year, "The Music Man" deftly combines an old-fashioned musical with melody, girls in gingham, jokes that can be told in the rectory, no social messages with a heavy dose of nostalgia for the good old days. That "Probably Never Were..."



and "so's your old man") ever existed.

Compare, for example, River City's July Fourth of July in the park with the sticky, decadent revelry on the same holiday in the town square of Glorious Hill, Miss., as recounted in Tennessee Williams' "Summer and Smoke." The effort may be like comparing oranges and apples, but it reveals the difference between a happy youth and a sadder one. In either memory, one may find truth.

The Scoundrel Hero, however, persists even in this guileless manner. Here he is a gay, evoked salesman who poses as a music professor in seducing the trusting townfolk of their savings to equip a boys' band.

He intends to collect the money and then hop a fast train, leaving the yokels with a collection of pretty but pointless uniforms and expensive instruments they can't play. But the audience never believes the genial professor will do this dirty deed. Wilson's message, clearly, is that even if he did, the shady little town would get its money's worth in fun and fresh ideas.

Among the movie's sure-fire ingredients, a pretty singer in a librarian (Shirley Jones, reverting to type after a fling as a Bud Girl in "Elmer Gantry," who can't sell the local Phalates on culture, her heady Irish mother (Pert Kelman) whose mind runs on a more basic track: "When a woman has a husband and you have none, why should she take advice from you?") a wistful, freckled little boy with a lap (Kenny Rogers; a school board

(the Buffalo Bills) which barbershop-harmonies at the drop of a G-clef; a mayor (Paul Ford) who rarely has a lucid moment but does have a batty, stage-struck spouse (Helen Humes Gingold); a pair of honey but unstable young lovers (Susan Lucci and Timmy Everett); a simple-minded comic accomplice (Buddy Hackett).

But a musical has seldom been dominated so thoroughly by a male personality as "Music Man" is by Robert Preston, whose portrayal of the rascally piccolo peddler is magical. The man really has no real gifts for singing or dancing; we ancients who remember his many sterner years in Hollywood as a juvenile second lead may be flabbergasted at his choice for the original Broadway role. But Preston explodes in the part. As Fred Astaire, he is in a class by himself. He, like Astaire, embodies a true theatrical miracle: a near-perfect matching of talent, personality and assignment. The producers were undoubtedly wise in passing over bigger box-office names to preserve this performance on film: it will be recalled as a popular classic.

If Mr. Wilson's music is short and snappy, it is lively, tuneful, often clever. Among the score's amusing gimmick numbers, one is charmed by the rhythm of a train woman's tap dancing, which is uncontrollably to the joining of a coach; another follows the unaccustomed melody of a child practicing piano scales; another is based on the cluck-chuck tempo of the chatter of gossiping females. A lovely ballad "Good Night, My Someone" is the big, brassy "Seventy-Six Trombones," da-

Now and then director DeCosta relies too heavily on stage techniques, and the film becomes only a photographed play, but more often the big screen expands with movement.

Choreographer Oona White's top achievement is with the "Marian the Librarian" ballet, in which attractive young people roam all over an old-fashioned library, jarring even the unbridled encyclopedias. The robust "Shippopotamus" has flashing musical numbers, several stammered overhead shots and a camera that seems to be on roller skates. For "Seventy-Six Trombones," Da-

Radio and Television

INDIANAPOLIS AREA

8:30 am-Continental... \$1.15

8:30 am-Continental... \$1.15

Ordained

STE. ANNE DES MONTS, Que. — While his 11-year-old daughter looked on, Gaston Thibault was ordained to the priesthood here by Archbishop Paul Bernard, Bishop of Gaspé.

Father Thibault was married to the former Louise Harvey. She died in 1931, ten months after their marriage and four days after she gave birth to their daughter, Louise.

Shortly after the death of his wife, Father Thibault arranged for relatives to care for his daughter, then entered St. Victor de Beauce Seminary to make his studies for the priesthood. He completed his studies at the Grand Seminary of Rimouski, Que.

Costa pours in enough exuberance and sweep to match the battle scenes in "War and Peace."

The show's best song is still "Till There Was You," which will be a standard when child star Howard is collecting his social security. Miss Jones sings it in a picture-book setting (old wooden footbridge in the park) in a sweet innocent way that makes one hasten to get back to the dreams of one's small-town youth.

If that can never be, "Music Man" is a reasonable evening's substitute. The admission for this one should be deductible as a medical expense under the heading of non-habit forming tranquilizers. (Legion of Decency: A-1)

BOOKS OF THE HOUR

Religion and the law

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

For the Catholic who wishes to understand some of the more complex cases that have recently come before the Supreme Court involving Church-State issues, I recommend the recently-issued "Religion and the Law," by Philip Kurland (Arline Publishing Co., \$3.95).



Mr. Kurland is Professor of Constitutional Law in the University of Chicago, and he is anxious that Americans have a clearer understanding than he thinks they now do of the complexity of Church-State issues in the light of such recent happenings as the election of a Catholic President and the frequency of Church-State issues that come before the Supreme Court. He states, of course, before the recent school prayer debate complicated the matter still further.

Beginning with Supreme Court consideration of the legal standing of Mormonism in the United States, Prof. Kurland deals with a dozen or so more recent Church-State cases, very solidly taking sides himself, but simply explaining what were the issues before the Court, and the grounds on which decisions were made.

In a foreword, the author says that he is personally convinced that parochial school aid is not

unconstitutional under certain circumstances, though in a Con- cussion, he adds that "Anyone suggesting that the answer (lie) in the parochial school aid problem is a matter of constitutional law, is clear eye way or the other; it is deluded or being deluded."

So he discusses such cases as those dealing with the right of Jehovah's Witnesses to proselytize, the right of a religious sect to collect money, even though its founder makes absurd claims of private revelation (this in connection with the "I Am" sect); the School Bus cases, the McCollum decision about "released" time; "Sunday closing" laws, and the lower-income 1960 cases involving a struggle between factions in the New York Orthodox Roshni community over possession of church property.

Mr. Kurland is aware of the views of Mirra's book and of the views it presents about the interpretation of the First Amendment. With some of these he disagrees, and he presents his own case un- derstandably and calmly.

Many Catholic diocesan papers have editorialized frequently on the matter of "Sunday closing" laws; the automobile business is one of the most frequently cited here. It is useful, then, to

have Prof. Kurland's long description and analysis of the many cases that have come before the Court on this matter—in 1960 alone there were four, involving more than 200 pages of Court records.

In every case, the constitutionality of Sunday closing by state or city legislation has been upheld, and a denial has been sustained that this is interference with anyone's right to worship as he pleases or that it represents state interference in religious matters. Overwhelmingly stated, the Court arrives at this conclusion by holding that there are ample secular reasons for the observance of one weekly day of rest.

The shortest (and, I think, least satisfactory) chapter deals with the recent "Sotary's Oath" case in Maryland, where the Court denied the state's right to insist that a Notary Public take an oath of office that involved a stated belief in God.

This seems to be an admirably written book, and a useful one for the Catholic reader who wishes historical and legal under- standing, as well as a religious view, of these thorny issues.

SYNOD DECREES
WORCESTER, Mass. — Sunday Masses beginning after 8 a.m. must be spaced at least an hour and 15 minutes apart, according to a decree of the First Diocesan Synod of Worcester. Another decree states that sedal offerings can no longer be collected at the doors of churches. Some 20 statutes were signed and put into effect at the synod.

PURVEYORS OF FINER FOODS
Supplies For Churches, Schools, Hotels, Clubs, Institutions, Restaurants
KO-WE-BA
30 SOUTH KO-WE-BA LANE
ME. 6-4507

DINE OUT OFTEN
MILANO INN
"Since 1924"—Paul & Mary Madaloni, Props.
Real Italian
Sopghatti • Ravioli • Pizza
Cocktails, Wine and Beer
231 S. College Ave. ME. 2-8834

Fireside Tavern
and DINING ROOM
322 E. Raymond St. 4-9923
Opposite Garfield Park ST 6-0940
What a wonderful time...
PLEASANT ATMOSPHERE
COMPLETE MENU
SEA FOODS
MIXED DRINKS
FAMILY ENTRANCES
LIGHTEd PARKING
LAVATORY ROOMS
AIR CONDITIONED
OPEN THRU MIDNIGHT MON. THRU THU. 1 A.M. FRI. and SAT. CLOSED SUN.

the door to old-fashioned dining pleasure
Darbin Hotel RUSHVILLE
5 Dining Rooms—Gay Nineties Bar
Private Parties—Serving 15 to 300 Persons
"Over A Century of Hospitality"
Serving 6 a.m. to Midnight Daily
SMORGASBUFFET 11:30 a.m. to 8 p.m. Sundays
A Pleasant Drive to Rushville, Indiana
2nd and Morgan Sts. Phone 932-2266

Now Open Sundays—11 A.M.—3 P.M.
ALL YOU CAN EAT
CHICKEN or PERCH DINNERS \$1.95
8 OZ. TOP SIRLOIN STEAK \$1.75
French Fries, Steak, Hot Rais, Coffee
SIRLOIN STEAK Extra Large \$3.75
Famous Restaurant and Cocktail Lounge
McCLARNEY'S
1435 W. MORRIS ST. ME 2-1621—ME 2-1772

Elmer's Carpet & Rugs
AUGUST
WE'LL ROLL IT OUT! SEE WHAT YOU BUY!
100% CAPROLAN Continuous Filament Nylon
12 Ft. Widths Reg. \$8.95 Sq. Yd. ONLY \$5.95 SQ. YD.
15-Yr. Wear Guarantee Protected by Mill
Bronze Gold, Sand Beige, Wisteria, Copper and Holly Green
All Perfect quality
32 Sq. Yds. installed wall-to-wall, tackless method, over 40 or rubberized pad. Based on wood floor installation. \$254.00
As little as \$8.83 per month, \$254.00
Big Bonus
We will finish edges of any Rug FREE, purchased during our Sale! Inside Door Cut-off FREE OF CHARGE (Limited to Marion County)
Free Decorating Service
Mrs. Clara Reynolds, our decorator & h.g. counsellor, will be on hand to display draperies and to assist you in your selection. Wide variety of draperies up to 25% reductions
Your One-Stop Floor-Covering Store
Man. and Pri. 9:30-9
Tues., Wed. 9:30-5
Thurs. and Sat. 9:30-5:30
GEORGE EVKARD O. ELTON HALL
Elmer's FLOOR COVERING INC.
3701 N. SHADELAND LI 7-5310
ROAD 100 EAST—3700 NORTH
CALL LI 7-5418
E. E. FOLTZ
NO DOWN PAYMENT—UP TO 60 MONTHS TO PAY
FIRST PAYMENT DUE IN 60 DAYS—ALSO 30-60-90 DAY ACCOUNTS
HUNDREDS OF ROLL BALANCE, MILL ENDS, MILL SECONDS REDUCED!
—OUTSTANDING VALUES—
Too Many To List!
from \$2.95 to \$10.95
Extra Special! \$6.95 Sq. Yd.
Lavendar • Lilac • Sandalwood • Beige and Gold Tweed • Beige Tweed
Green • Gold • Bone White • Turquoise
Slight Irregulars of Regular \$9.95 Square Yard if Perfect

Tic Tacker

EDITORIAL REACTION—Presbyterian minister Rev. Dr. David A. Redding of Glendale, Okla. liked The Criterion's editorial treatment of a recent article of his which appeared in the magazine Christianity Today. In a recent letter he said: "My World War II buddy became a Holy Cross priest, and I became a Presbyterian minister. We get together for a few days every August. I attended a Catholic retreat for Protestant clergyman last fall under the leadership of your eloquent and able Bishop (John) Wright of Pittsburgh and I look forward to closer relations with your Communion."

ON THE MEND—We are happy to report that Edward J. Dowd, one of the most regular and outspoken critics of The Criterion's editorial policy, is on the mend after his recent heart attack. As evidence that he is back in form, we quote the following note received this week by the editors: "Don't let anyone tell you that people do not read The Criterion. Your little squib about me in The Ticker has resulted in what seems like endless inquiries. I am glad to report that I am back home after 4 1/2 weeks in the hospital and am enjoying my convalescence no end. I am also happy that so long as the Lord wanted me to have a coronary that He let me have it before Medicare so I could deal with my doctors and not my precinct committee."

NAMES IN THE NEWS—Father Richard Moe, personable chaplain of St. Vincent's Hospital, Indianapolis, weathered a vigorous vocation only to return and promptly break his arm in the hospital working lot. . . . **Father Carl Lewis, O.S.B.**, and **Father Simeon Daly, O.S.B.**, both of St. Meinrad Archabbey, will present papers during meetings of the American Benedictine Academy, August 24-27 at St. Martin's Abbey, Olympia, Wash. . . . **Brother Thomas Corcoran, C.S.C.**, a native of Indianapolis, received his master of arts degree in guidance this past week from the University of Notre Dame. A 1945 graduate of Cathedral High School, Brother Thomas is assistant director of vocations for the Holy Cross Brothers' Mid-West Province. . . . **Father Owen Blum, O.F.M.**, a native of Indianapolis, has been appointed staff editor for the New Catholic Encyclopedia in the field of medieval history. He is the history department head and chairman of the division of social sciences at Quincy College. . . . **Patrick Coleman** of Indianapolis was graduated cum laude from St. Joseph's College, Rensselaer, during summer commencement exercises. . . . Three Sisters of St. Francis, Mishawaka, all hood-sisters, will visit in Indianapolis with their brother, **Joseph Kiefer** of 3409 S. Meridian St., on Sunday, August 5 from 2 to 4 p.m. They will be joined by an aunt, **Sister M. Ruth**, of the same community. The three are: **Sister M. Helen Agnes**, **Sister M. Huberta** and **Sister M. Tiburcia**. **Sister M. Helen Agnes** is observing her Silver Jubilee as a religious. Relatives and friends are invited. . . . **Sister Clotilde**, assistant superior at the **Little Sisters of the Poor Home** in Indianapolis, is in St. Vincent's Hospital for major surgery.

LITURGICAL MUSIC WORKSHOP—For the benefit of late summer workshopmen, we remind you of the 10th Annual Boys' Town Liturgical Music Workshop to be held August 18-31 in Boys' Town, Nebraska. Under the direction of Msgr. Francis P. Schmitt, the two-week seminar will feature: Dr. Roger Wagner, founder and director of the Roger Wagner College, polyphony and contemporary music; Dr. Cornelius Booman, chorale of the Eastern Rite and professor of liturgy at the University of Nijmegen, The Netherlands; Hans Peter Manz, professor of music at Concordia College, St. Paul, Minn.; organ: Father Francis A. Brunner, C.S.R.R., history of music; and Father Richard J. Schuler, head of the music department at St. Thomas College, St. Paul, Minn., chant.

POINT OF VIEW—Statistics are what you make of them. Take for example the following account of the Communion Sunday attendance of the Young Catholic Adults of Indianapolis, which appeared in the group's newsletter: "Father's Day caused the church to be light, but of those present 50 per cent were men and 50 per cent were women. This is the first time in years that the ratio was even. Some more interesting but useless facts are as follows: 67 per cent of the men and 67 per cent of the women were Out of Towners. Thirty-three per cent of the women had red hair, 32 per cent black and 33 per cent brunette. If you take the total number present and divide by the total women present and add to the result the total men present you will have five and can figure the total present."

L. G. Clements & Sons
GENERAL CONTRACTORS
Est. 1885
Specializing in Light and Heavy Repairs
Commercial and Residential
1509 Main St. (Beech Grove) ST. 4-6372

Worry Free Apartment Living
Efficiency, 1 and 2 bedroom apartments in SS, Peter and Paul Parish. Also close to Catholic Church in other parts of the city. Rental rates to suit your needs. Stop in for listings at 850 N. Penn., or call ME1908 4-5555 any day, including Sunday.

MOYNAHAN APARTMENTS

MOBILHEAT
BUDGET PAYMENT PLAN
"Our Oil Heat, Can't Be Beat"
LITZELMAN
Coal & Oil Corp.
"Keep Full Service"

Quick FUEL OIL Service
FILTERED—METERED
ME 7-1318
45 N. HOLMES AVE.

Reliability
Shirley Brothers to give the fullest measure of attention to you can always rely on to every memorial tribute—regardless of price. That's why each Shirley memorial is always beautiful, always "truly a re-

TRULY REMEMBERED SERVICE
Shirley Brothers
FUNERALS
Sixty-four 1898 Years 1962

Cardinal Bea hopeful

(Continued from page 1)
sophical systems, because it is less bound to tradition and less subject to authoritative control. Consequently, it is most difficult not to say impossible for separated brotherhoods to understand Catholic doctrine when it is presented in traditional terminology.

CARDINAL BEA noted that "on the other hand, it is very hard for Catholics to grasp the real sense of Protestant thought, for they stand up with their own history."

"Therefore," he said, "the Council could explain Catholic doctrine in a way that would take account of the changes of language that have occurred among our separated brothers from the time of the separation up to now. Approves of this, the Holy Father has stated that the Council should be mindful of the pure sources of revelation and tradition. The Council can put into lucid form the substance of Christian thought and life, of which the Church has always been the guardian and teacher through the ages."

Cardinal Bea said that besides encouraging ecumenical discussion among Catholic and non-Catholic theologians in the domain of theology, the Vatican Council could also take a stand in the realm of collaboration in civic and social life.

"Think of what a wonderful thing it would be," he said, "if Christians of all confessions would work in close harmony for international peace; the achievement of human rights of minority groups and racial groups; for disarmament; for the social progress of developing nations. Such things would be much, indeed, to bring about eventually. We will never be one in faith until we become one in charity."

TURNING to the American scene, Cardinal Bea hailed as "most interesting" the action of some U.S. dioceses in setting up commissions to foster Christian rapprochement, on the one hand, among groups of other countries as France, Holland and England, where they "have already borne fruit."

However, he cautioned that "the activity of these commissions will depend on the particular concrete situation and it would not be wise to seek too great a uniformity in this, nor should one country simply imitate another."

"I would say," the cardinal added, "that these commissions should be the organ by which the hierarchy keeps abreast of the contributions to ecumenical developments. In ecumenical work we are creating on relatively new ground where mistakes are easy to make; therefore it is imperative to maintain close contact with the hierarchy."

Referring to outlets for ecumenism at the parish level, the cardinal advised restricting the main type of collaboration with non-Catholics to charitable activities, although occasions might present themselves also for a common defense of public morality and similar activities.

"Once again," he said, "I would

Calendar

FRIDAY, AUG. 3
Nocturnal Adoration Society members are reminded of the customary watch in the Blessed Sacrament Chapel, SS. Peter and Paul Cathedral.

First Friday Card Party in Sacred Heart School Annex, 1509 S. Meridian St., begins at 8 p.m. Mary Sanders is chairlady.

Household Goods Auction at St. Patrick's school yard, 850 Prospect St., beginning at 8 p.m.

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

A Fish Fry at 4 and Social at 7 at Holy Name in Beech Grove.

SUNDAY, AUG. 5
The Assumption School from 2 to 4 p.m. in the school hall, 1105 South Blaine. Refreshments.

MONDAY, AUG. 6
A Card Party at 1:30 p.m. in Union Federal Hall, 3646 E. Washington St. Sponsored by the Blue Ladies for the benefit of the Veteran Hospital patients.

TUESDAY, AUG. 7
A Card Party, sponsored by the Ladies of St. John, in the Assembly Room at 1:30 p.m. Mary Roman is chairlady.

THURSDAY, AUG. 9
Holy Angels Social at 6:30 p.m. in the school auditorium, 28th and Northwest.

Ladies Social, sponsored by St. Francis de Sales Women's Club, in the church hall, 319 Avondale Pl., from 7:30 p.m. to 11 p.m. All you can eat for \$1. Cards and favorite games. Refreshments invited.

FRIDAY, AUG. 10
St. Simon's Fish Fry from 5 to 8 p.m. on the church grounds, at Boy Road and Devon. Sponsored by the Sea Scout Ship, Mrs. Ed Bingham, general chairman.

A Fish Fry in St. Bernardette's Cafeteria, 830 E. Fletcher, from 5 to 8 p.m. Sponsored by the Men's Club.

Teens Holy Cross Fathers name superior of Indiana Province

(Continued from page 6)
in the years to come being obligations of Christian charity as regards day-to-day dealings with one's neighbor and his own role as protector of white womanhood from the ravages of the alluring black man?

He'll keep her out of integrated schools if he has to. He'll do this, he'll do that; and the more he does, the more effort it takes, the more money it costs him, the more talk there is about it over the dinner table—and finally, the more obvious it becomes to Art's precious (no irony here) daughter that her father positively excludes Negroes from the love of charity that he owes to all men. And this lesson in paternal uncharity will not be lost on daughter. She too will learn whom to exclude from her Christian love.

What price "purity of race"? That price avoiding that 100-1 shot of an interracial marriage? How important is it to love one's neighbor as oneself (and to teach one's daughter to do likewise)? An itinerant preacher in Palestine some twenty centuries ago called it the second most important thing we have to do. And He spoke with authority.

European community

(Continued from page 1)
to peoples living outside of Europe.

They said in other conclusions: "The European community should be a Europe closed in upon itself, considered as an end in itself. . . . It is a means. . . a stage in development, both for Europeans considered as persons and for the world community toward which one must work."

"Europe must avoid claiming sacred egoism. It is governed by the laws of exchange and by invitations to generosity. It must open out onto the world and open itself to the world."

"A European Community is a Europe which undertakes to

BLUE & WHITE SERVICE, INC.
8 LOCATIONS TO SERVE YOU
ALWAYS OPEN
WA 4-5381

"Because of their singular position," he said, "Americans should strive all the more to understand the movement of those ideas that are shaping the future and the spiritual problems of mankind. Then they will be able to choose and promote those means that will provide an answer to the problems that torment mankind. And these problems we can surely list as that of a divided Christianity."

Festivals

AUGUST 3, 4, 5
Our Lady of Greenwood, Greenwood, Indiana.

AUGUST 3, 4
St. Joseph's Summer Festival, 1400 South Mckley Ave. (S800) near a block off U.S. 40, Indianapolis.

ERECTED

42" CHAIN LINK FENCE
PER FOOT

HOOSIER FENCE CO.
WA 4-2434—OUR 42nd YEAR

Toy Demonstrators
\$3 PER HOUR GUARANTEE

ABSOLUTELY
All toys have a 6-month GUARANTEE

TOY SHOPPERS SERVICE
751 E. Market St.

Personal Opinions

(Continued from page 1)
there would be no money available to support subsidies of any form.

"Within the Church, this 'something in the air,' surely not dissipated from the Spirit that breathes where it will, must account for the new hopes for religious vocations on every side, the shining sense of supernatural witness that bear who bring to human love and marriage such profound mystical insights and an idealism so fresh and so sublime.

"It reveals itself, too, in the rehabilitation among Catholic writers and speakers of the very word 'witness'—a word we almost lost to our Protestant brethren, but which has recovered its primitive apostolic force for a generation that serves the Gospel and the Church better by positive witnessing to the truth than by negative defense or polemic."

If we intend to have the revenue to continue to operate our government, then unnecessary expenditures such as the 60 million loan to the REMC for generating plant construction must be nullified, especially when electric utilities have surplus electric power in the State of Indiana and they do pay taxes.

It is definitely a waste of the taxpayers' money to duplicate existing facilities and could be used to more advantage since we now read that the Federal deficit for the past year will amount to another 6 to 7 billion dollars.

Peter J. Moroz
Terre Haute, Ind.

Thomas J. Schoettle
UNITED HOME LIFE INSURANCE CO.
INVESTMENT PLANNING — LIFE INSURANCE
MORTGAGE LOANS
Commercial — Residential
ST 6-0682

Picnics Can Be Fun For Mother Too!
Pick Up Your "FAMILY SIZE" Bucket of KENTUCKY FRIED CHICKEN For Only \$3.50
Fotato Salad, Slaw, Baked Beans. Available by Pint, Quart or Gallon
Colonel's Carry-Out
1812 North Arlington FL 3-2117

SLEEP SHOPS
2-2-2
...shop at the new

if your doctor suggests a better mattress . . .

if you need a custom-size mattress for an antique bed . . .

if you're allergic to ordinary mattresses and pillows . . .

if you need a 2-in-1 mattress (one side firmer than the other) . . .

SLEEP SHOPS
EVERYTHING FOR SLEEP: MATTRESSES SPRINGS • BEDS • FRAMES • HEADBOARDS BEDROOM SETS • SOFA BEDS • HIDEAWAYS LOUNGES • BUNK, CANOPY, TRUNDLE BEDS RECLINERS • LINENS • PILLOWS • NOVELTIES
LARGEST CHOICE OF FAMOUS BRANDS OFFERED AT LOWEST PRICES BY BEDDING SPECIALISTS: SPRING AIR SPRINGWALL • SEALY • SERTA SIMMONS • ENGLANDER • KING KOLIC • BEAUTYREST • POSTURE-PEOD • HIRSCHMAN • POWERS & PITTENGER • FIRESTONE • GOODRICH . . . MANY SPECIAL SERVICES!

SOUTHERN PLAZA ST 6-2208
EAGLEDALE PLAZA WA 3-6339
KEYSTONE PLAZA CL 3-2771
OPEN 10-9 MON-TH-FRI • 10-6 TUES-WED-SAT

3 convenient locations

SLEEP SHOPS
© 20 Sleep Shops 1962

AROUND THE ARCHDIOCESE

Several parishes slate picnics and dinners

NEW ALBANY, Ind. — A car containing \$2000 in cash will be awarded the grand prize winner at the close of Holy Family's annual Parish Picnic on Sunday, August 12. Prizes include 70 beautiful handmade quilts.

Lovely handmade full size quilts to be given away during the picnic will be displayed from 1 to 4 p.m. Sunday, August 5, in the church hall.

Chicken or ham dinners will be served in the comfortable school cafeteria from 11 a. m. to 3 p. m. Following the dinner a street band will open serving chicken sandwiches and old fashioned German potato salad until 9 p.m.

DOVER The annual chicken supper sponsored by St. John's Church, will be held Sunday, Aug. 5, on the church grounds. Continuous country-style serving from 3 p. m. to 7 p. m.; adults \$1.50, children 75c.

There will be a country store returning hand made articles, hand-knitted sweaters, and the grand prize.

prize, a Lane cedar chest filled with linens will be awarded at the close of the affair.

NEW ALSACE St. Paul's annual picnic and chicken dinner will be held Sunday, August 12. Forty chicken dinners will be served from 11 a. m. to 3 p. m. (fast) time in the dining room. Adult dinners are \$2.50; children under 10, 75c. There will be games and amusements during the afternoon and evening.

Lovely handmade full size quilts to be given away during the picnic will be displayed from 1 to 4 p.m. Sunday, August 5, in the church hall.

Dinner reservations may be made by writing Rev. Sylvester Bloemke, R.R. 1, Guilford, Cash, check or money must accompany the reservation.

OAK FOREST St. Cecilia's Church (formerly St. Phalomena) will hold their annual country fried chicken dinner and picnic on Sunday, Aug. 5, on the church grounds, on St. Mary's Road. Chicken dinners will be served from 11 a. m. to 2 p. m. and luncheon from 2 p. m. to 8 p. m.



NEW RICHMOND KC OFFICERS—Richmond council, No. 580, Knights of Columbus, installed new officers for 1962-63 at its regular meeting Tuesday night, July 17. They are, seated left to right, Dr. Charles Kime, grand knight; Robert Cook, deputy grand knight; John Gaydos, past grand knight and trustee; Ted Crawford, recorder; Michael James, financial secretary; Robert Brandenburg, chairman of the six-point program; E. Lampert, assistant to the district deputy; Joseph Maurer, advocate; Third row, Richard Brinker, chancellor; Harold Mackey, trustee; Clem Zwissler, lecturer; Irwin Raus, inside guard; Gene Peters, trustee; Richard Kell, warden; and Frank Wallermann, treasurer. Absent when the picture was taken was Rev. Francis Eckstein, chaplain. (Photo courtesy of Richmond Paladium-Item)

Council

(Continued from page 2) doctrinal difficulties of the non-Catholics and the Church's doctrinal inflexibility, which the Cardinal said was regarded by many non-Catholics as a "dogmatic prison."

The Cardinal, echoing the Pope, expressed confidence in the triumph of truth when it becomes clearly known. There can be continued efforts to explain and clarify, he said, and this would be one of the great efforts of the council.

In this respect, he said during a conference at Genoa, Italy, on February 1, 1961: "Separated brothers, already separated for centuries from Mother Church, were under the influence of many philosophical systems which have forged their mentality and their terminology in such a way that it is often difficult for them to comprehend accurately the dogmatic doctrines expressed in the traditional language of the Church. Here the council can explain, removing not a few misunderstandings."

The council could, said the Cardinal, favor Christian unity by stimulating "a decisive charitable attitude, the attitude of a conscientious religious and moral life, brotherly collaboration with the separated brothers, theological talks among experts and prayers."

(The next article in the series will examine the Pope's own expressed hopes for the achievements of the council.)

Father Trese

(Continued from page 7) state of sanctifying grace; do I avoid mortal sin? If the answer to this is negative, this defect also can quickly be remedied, with the help of prayer and the sacraments.

For a boy to consider the priesthood, it isn't necessary to be a saint. If that were necessary, we would have very few priests. But it is necessary that he want to be a saint. He is good, intelligent, and virtuous — these gifts of nature and grace are prerequisites to a call to the priesthood.

IF A BOY can answer yes to the above four questions, if he has finished or is finishing the eighth grade, and if he can find in his heart the generosity to offer himself to God—then by all means he should talk to his pastor about the possibility of going to the seminary.

And the parents, when the boy mentions his thoughts to them, should give the boy every encouragement. They should not push him, but they should encourage him. More than one vocation has been lost because of the false pressure of parents who said, "Wait until you're through high school," or "Wait until you finish college." As though there should be any waiting when God is calling!

Father Trese

There is no danger that any boy will be "pressured" into staying in the seminary. On the contrary, he will have to prove that he has the goods in order to survive.

This is what the boy can do, and what his parents can do. What all of us can do is to make a daily intention, in our prayers and our "Agnus," for present priests and seminarians—with a special plea that still more boys may hear God's voice and head towards the altar.

CONTRIBUTORS THE CRITERION has many a lot of parish and organizational correspondents, and others who have reported news for the current issue. The following names submitted items for this issue: MISS JULIA BRUNNER, Jeffersonville; MRS. JACQUELINE KILPATRICK, Brookville.

Native of Terre Haute will teach in Panama

TERRE HAUTE, Ind.—A Terre Haute native has volunteered for a teaching assignment in Panama City, Panama. Theodore Brentlinger, a member of St. Margaret Mary parish, last week began a four-month training period in Austin, Texas, as a member of the Volunteer Teachers Service. He will leave for Panama City in November.



BRENTLINGER

The son of Mr. and Mrs. Harry Brentlinger of R.R. 1, Brentlinger, 26, is a recent graduate of Indiana State College.

VOLUNTEER Teachers Service was founded in 1958 by Father Fred Underwood, C.S.C., to help staff parochial schools in the vicinity of Killeen, Texas.

Volunteers now number 70, and are spread throughout Texas. The new venture into Panama has been made at the request of Bishop Mark McGrath, C.S.C., Auxiliary Bishop of Panama City.

VTS MEMBERS are college graduates or teachers who agree to devote at least a year to the Latin American Apostolate. Candidates may be married or single. They receive room and board and a small salary for personal expenses.

Representatives of the VTS program in the Terre Haute area are Father James Blantz, C.S.C., in residence at Father Callahan School, 5901 Dixie Bee Road.

Remember them in your prayers

- INDIANAPOLIS: GEORGE T. COSTELLO, 44 St. Catherine's; HENRY J. LOSCHY, 55 St. John's; ANNA MARIE BRANDE, 92 St. Anthony's; NICHOLAS E. KEEMER, 87 St. Francis; JOHN A. GARDNER, 101 Holy Cross; JOHN A. GARDNER, 101 Holy Cross; JOHN A. GARDNER, 101 Holy Cross.

ULRICH DRUG STORE
Go to Ullrich's for Service ZENITH HEARING AIDS
301 - 2nd Street Ph. 27

Patronize Our Advertisers
JOE CHRISMAN - Clothier - 216 Main St. Ph. 309-R

ROBINVILLE: ELEANORA M. RIBBERGER, St. Mary's Church, 1012 N. 1st St., Columbus, Ind.

RICHLAND: RICHARD DOTHY MADDOX, 36 St. Anthony's; WILLIAM ETIENNE, 68 7th Augustin.

SPRINGFIELD: JOHN A. GARDNER, 101 Holy Cross; JOHN A. GARDNER, 101 Holy Cross; JOHN A. GARDNER, 101 Holy Cross.

SPRINGFIELD: JOHN A. GARDNER, 101 Holy Cross; JOHN A. GARDNER, 101 Holy Cross; JOHN A. GARDNER, 101 Holy Cross.

SPRINGFIELD: JOHN A. GARDNER, 101 Holy Cross; JOHN A. GARDNER, 101 Holy Cross; JOHN A. GARDNER, 101 Holy Cross.

SPRINGFIELD: JOHN A. GARDNER, 101 Holy Cross; JOHN A. GARDNER, 101 Holy Cross; JOHN A. GARDNER, 101 Holy Cross.

SPRINGFIELD: JOHN A. GARDNER, 101 Holy Cross; JOHN A. GARDNER, 101 Holy Cross; JOHN A. GARDNER, 101 Holy Cross.

SPRINGFIELD: JOHN A. GARDNER, 101 Holy Cross; JOHN A. GARDNER, 101 Holy Cross; JOHN A. GARDNER, 101 Holy Cross.

SPRINGFIELD: JOHN A. GARDNER, 101 Holy Cross; JOHN A. GARDNER, 101 Holy Cross; JOHN A. GARDNER, 101 Holy Cross.

SPRINGFIELD: JOHN A. GARDNER, 101 Holy Cross; JOHN A. GARDNER, 101 Holy Cross; JOHN A. GARDNER, 101 Holy Cross.

SPRINGFIELD: JOHN A. GARDNER, 101 Holy Cross; JOHN A. GARDNER, 101 Holy Cross; JOHN A. GARDNER, 101 Holy Cross.

Brazil Greenhouses

Say It With FLOWERS from Brazil Greenhouses 25 N. Walnut Phone 2384 Brazil, Ind.

The Stanger Co. Men and Young Men's CLOTHING and SHOES 114 West Nat'l Ave. Ph. 36716

The Riddell National Bank of Brazil, Indiana Since 1885 Member FDIC

MOVING Local & Long Distance Eldred Van & Storage Co. 547 N. 13th St. C-4225

E. T. Hazledine Co. Ornamental Iron - Welding Machine Shop 231 S. 1st St. C-9523

THIRD AVE. WASHETERIA N. 15th St. & 3rd Ave. C-6597

Patronize Our Advertisers

TERRE HAUTE SAVINGS BANK Member of Federal Deposit Insurance Corporation S. W. Cor. 6th and Ohio C-9576

McCauley Insurance

McCauley Insurance 410 Mulberry St. Phone 546

KALB Standard Service Lubrication Our Specialty Cor. Walnut & Main Phone 55

Gene's Bakery and Delicatessen Special Cakes & Pastries 323 Washington St. 379-8228 372-5311

REED Funeral Home 707 FIFTH STREET Brock's One Hour Racket Cleaners & Laundry

OLYMPIA DAIRY Distributor for Maplehurst "Grade A" Dairy Products Home Deliveries 718 Pearl St. Columbus, Ind.

Lovelace Hardware & Electric Co. 2529 Central Ave. 379-4537

CARPENTER'S REXALL DRUG STORES 5th & WASHINGTON ST. - 2759 CENTRAL AVE. Photo Supplies-Sundries-Gifts Prescriptions-Drugs-Cosmetics

American was first

(Continued from page 2) (the council hall). There was no limit prescribed as to the length of the speeches. . . . It is true that, toward the end of the council, with the view of saving much precious time without prejudice to the freedom of discussion, the original rules were so modified that, on a petition of ten Fathers, the President could propose and the majority could decide to close the debate.

"I may say in passing that there were present many silent solons, like the venerable Archbishop McCloskey, of New York, and the Bishop of Buffalo (Stephen V. Ryan), whose voice was not heard in the council-hall, but whose influence was felt in the committees."

"Archbishop Spalding, of Baltimore, was a member of the two most important committees, in which he was busily employed. He delivered but one discourse during the council. Archbishop Kenrick, of St. Louis, spoke Latin with admirable ease and elegance. I observed him, day after day, reclining in his seat with half-closed eyes, listening attentively to the debates, without taking any notes. And yet so tenacious was his memory that, when his turn came to ascend the rostrum, he reviewed the speeches of his colleagues with remarkable facility and precision without the aid of manuscript or memoranda."

"Certainly thought was never freer in the world than it was within the walls of the council chamber, and never there a deliberative assembly with greater freedom of debate than that enjoyed by the Fathers of the Vatican council."

Golden Guernsey Milk "Courtney Dromoleone Home Delivery" SPRING VALLEY DAIRY K.F.D. 1 Phone 878-R

The Dearborn Gravel Co., Inc. "READY MIX CONCRETE" SAND-GRAVEL-FILL DIRT Call - 208 - Call

BURKHART'S PLUMBING & HEATING Thinkton Oil Burners and Furnaces

CLY'S FURNITURE & APPLIANCES "Complete Home Furnishings" 734 Main St. Ph. 44 Paul Cly

HARPER'S DRUG STORE "SAFE, SOUND AND SURE" 224 E. Main St. Phone 76

FASHION CLEANERS For Better Dyeing and Use OUR COIN LAUNDRY Ph. CRtwd. 32125 Highway 7

LICHLYTER BUILDING SUPPLY COMPLETE BUILDING SUPPLIES Contracting Company 1113 W. First St. Phone 399

Gene's Bakery and Delicatessen Special Cakes & Pastries 323 Washington St. 379-8228 372-5311

REED Funeral Home 707 FIFTH STREET Brock's One Hour Racket Cleaners & Laundry

OLYMPIA DAIRY Distributor for Maplehurst "Grade A" Dairy Products Home Deliveries 718 Pearl St. Columbus, Ind.

Lovelace Hardware & Electric Co. 2529 Central Ave. 379-4537

Comersville KUNKEL'S Fine Food and Drinks Curd Service Drive-In 2402 Park Rd. Ph. 2860

Charlestown Bortoff's Pharmacy Your Prescription Store Ph. AL 4-2188 Charlestown, Ind.

Charlestown Cleaners Pick-Up & Delivery Service 354 Market St. AL 6-3411 Charlestown, Ind.

Charlestown Steak House OPEN SUNDAYS Jct. Highway 3 & 403 AL 6-3977 Charlestown, Ind.

TELL CITY Peoples Building & Loan Assn. 343 Main KI 7-3146

TELL CITY Federal S. & L. Assn. 402 Main Ph. KI 7-9536

Hess Electric and Hardware 705 Main KI 7-3871 TELL CITY, IND.

Zoercher-Gillick Funeral Home - Ambulance Service - TELL CITY, IND.

UNited HOME FURNISHING CO. "Famous Brands of Furniture & Appliances"

Dial Butler 3-6688 1100 TAXI, Inc. 135 W. Court Ave. Jeffersonville, Ind. Over 20 Years Continuous Service

REMODEL * Plumbing * Masonry * Roofing * Painting * Siding * Wiring * Carpentry * Flooring Frederick Lumber Co. 1601 Spring St. BU 34483 Jeffersonville

NEW ALBANY Kannapel's GRADE A DAIRY 1301 E. Spring St. New Albany, Ind. WH-56679

Schmitt Furniture Phone WH. 4-2285 State and Main Streets Open Evenings by Appointment

Hargo Oil Company Cleaned Filtered FUEL OIL 140 E. Main St. Ph. WH. 4-0351

Russell's Camera Shop, Inc. WH 4-6317 132 E. Market, New Albany, Ind.

KRAFT FUNERAL HOME 708 E. SPRING Since 1856 NEW ALBANY, IND.

Comersville KUNKEL'S Fine Food and Drinks Curd Service Drive-In 2402 Park Rd. Ph. 2860

Charlestown Bortoff's Pharmacy Your Prescription Store Ph. AL 4-2188 Charlestown, Ind.

Charlestown Cleaners Pick-Up & Delivery Service 354 Market St. AL 6-3411 Charlestown, Ind.

Charlestown Steak House OPEN SUNDAYS Jct. Highway 3 & 403 AL 6-3977 Charlestown, Ind.

TELL CITY Peoples Building & Loan Assn. 343 Main KI 7-3146

TELL CITY Federal S. & L. Assn. 402 Main Ph. KI 7-9536

Hess Electric and Hardware 705 Main KI 7-3871 TELL CITY, IND.

Zoercher-Gillick Funeral Home - Ambulance Service - TELL CITY, IND.

UNited HOME FURNISHING CO. "Famous Brands of Furniture & Appliances"

Dial Butler 3-6688 1100 TAXI, Inc. 135 W. Court Ave. Jeffersonville, Ind. Over 20 Years Continuous Service

REMODEL * Plumbing * Masonry * Roofing * Painting * Siding * Wiring * Carpentry * Flooring Frederick Lumber Co. 1601 Spring St. BU 34483 Jeffersonville

NEW ALBANY Kannapel's GRADE A DAIRY 1301 E. Spring St. New Albany, Ind. WH-56679

Schmitt Furniture Phone WH. 4-2285 State and Main Streets Open Evenings by Appointment

Hargo Oil Company Cleaned Filtered FUEL OIL 140 E. Main St. Ph. WH. 4-0351

Russell's Camera Shop, Inc. WH 4-6317 132 E. Market, New Albany, Ind.

KRAFT FUNERAL HOME 708 E. SPRING Since 1856 NEW ALBANY, IND.



OUTLINE K. OF C. PROGRAM—Knights of Columbus state officers attending the state meeting at Indianapolis Council 437 recently included, left to right: Msgr. Joseph E. Crowley, Huntington, chaplain; Fred M. Priestler, Indianapolis, state deputy; Alvin B. Holland, Logansport, state secretary; Francis J. Perrone, Logansport, past state deputy; Lawrence P. McFadden, Jeffersonville, state warden; Arthur V. Phillon, Mishawaka, state advocate; Robert S. Selvaigi, Gary, state treasurer. The five point program stresses work to the Church, community leadership, fellowship among members, youth projects, and increase and conservation of membership.

NOT A LUXURY

Lay apostolate termed essential to the Church

SAN FRANCISCO — "The lay apostolate is not an accessory, not a luxury, not something capricious . . . for the Church is not the Church of Christ without the lay apostolate."

This message, expressed with a dynamism befitting his 80 years, was brought here by Msgr. Joseph Cardin, a champion of the lay apostolate.

The Belgian priest, founder of the international Youth Christian Workers, spoke at Presentation High School and urged American Catholics to wake up to their responsibilities as lay apostles of the Church in a world community which more and more looks to the U.S. for moral as well as scientific and technological leadership.

DURING speaking engagements both to the general public and local Youth Christian Workers, Msgr. Cardin consistently underscored the essential importance of the lay apostolate to what he termed "the salvation of the Church and of humanity."

He termed the lay apostolate the "mission of the layman to spread the reign of Christ on earth."

He urged laymen to study their environment, so they can solve the problems of daily living that "laymen alone can solve in a Christian way."

As spiritual director of a youth movement which extends to 100 countries and encompasses three million young adults, Msgr. Cardin directed the bulk of his attention to the need for an active apostolate among working youth.

SPEAKING of the United States, he expressed deep concern about the materialistic, secularistic influences which surround young men and women

after they leave school and enter working life.

He spotlighted the breakdown in family life, the high rate of divorce, early dating, and sexual immorality as indicative of a regenerating American society.

In America, he said, young people do not think of the future, because there seems to be no real meaning to their life, yet they "must be the makers of society tomorrow."

"It is not enough to teach them, to baptize them, to prepare them for Holy Communion," he declared. "They must have a Christian education for life."

He cited the "absolute necessity" of having mature, trained Christian leaders in every sector of society, who will make it their mission "to build a world of more and more justice" where there will be "respect for the soul and respect for the body."

He called upon working youths to group themselves in lay movements where they can discuss their environment, employing the universally known Cardin formula of "observe, judge, act" to apply Christian principles to problems of their daily life.

SPEAKING of responsibility to people of other countries, the Monsignor said "we are not Christians in 1962 if we do not see the needs of the world."

"When one-quarter of the world asks only 'what is needed to have enough food?'" he said, "you must not think that communism is the greatest danger of the Church."

"It is the ignorance of the Christians themselves . . . the indifference of the Christians themselves . . . that is the greatest danger," he said.

Dismayed at rendition of chant by U.S. choirs

By RHEA FELKNO. WEBSTER GROVE, Mo. — A leading figure in efforts to preserve and teach the official music of the Church for the past half-century shook his head sadly when asked about "official Church music" in America. "No wonder more Americans don't like Gregorian chant," said Father Joseph Gajard, O.S.B., choir director for some 40 years at the Benedictine monks' famed Solesmes a b e y in France. "They've never heard it."

Cardinal Cousa dies at 65; member of Oriental rite

ROME—The death of Cardinal Acazio Cousa, Secretary of the Sacred Congregation for the Oriental Churches, reduces the College of Cardinals to 85 members. He was created a cardinal last March, and is the fifth member of the Sacred College to die this year.

The 65-year-old Cardinal, a Melkite priest, died (July 29) of acute pneumonia after his appendix had ruptured. The day before the Cardinal's death, His Holiness Pope John XXIII journeyed from his summer residence at Castelgarden to visit him at Salvatore Mundi Hospital in Rome.

The Pope imparted absolution to Cardinal Cousa at the Byzantine Rite Requiem Mass offered in St. Peter's basilica (Aug. 1).

A HIGHLIGHT in the prelate's career was his consecration as an archbishop by Pope John XXIII on April 16, 1961. It was believed to be the first time in history that a pope had consecrated an archbishop in the Byzantine Rite liturgy.

Cardinal Cousa had also served as a member of the Pontifical Commission for Russia and was an adviser of the Central Preparatory Commission for the Second Vatican Council.

Cardinal Cousa had also served as a member of the Pontifical Commission for Russia and was an adviser of the Central Preparatory Commission for the Second Vatican Council.

Cardinal Cousa had also served as a member of the Pontifical Commission for Russia and was an adviser of the Central Preparatory Commission for the Second Vatican Council.

Cardinal Cousa had also served as a member of the Pontifical Commission for Russia and was an adviser of the Central Preparatory Commission for the Second Vatican Council.

Cardinal Cousa had also served as a member of the Pontifical Commission for Russia and was an adviser of the Central Preparatory Commission for the Second Vatican Council.

Cardinal Cousa had also served as a member of the Pontifical Commission for Russia and was an adviser of the Central Preparatory Commission for the Second Vatican Council.

Cardinal Cousa had also served as a member of the Pontifical Commission for Russia and was an adviser of the Central Preparatory Commission for the Second Vatican Council.

Cardinal Cousa had also served as a member of the Pontifical Commission for Russia and was an adviser of the Central Preparatory Commission for the Second Vatican Council.

Cardinal Cousa had also served as a member of the Pontifical Commission for Russia and was an adviser of the Central Preparatory Commission for the Second Vatican Council.

Cardinal Cousa had also served as a member of the Pontifical Commission for Russia and was an adviser of the Central Preparatory Commission for the Second Vatican Council.

Cardinal Cousa had also served as a member of the Pontifical Commission for Russia and was an adviser of the Central Preparatory Commission for the Second Vatican Council.

Cardinal Cousa had also served as a member of the Pontifical Commission for Russia and was an adviser of the Central Preparatory Commission for the Second Vatican Council.

Cardinal Cousa had also served as a member of the Pontifical Commission for Russia and was an adviser of the Central Preparatory Commission for the Second Vatican Council.

Cardinal Cousa had also served as a member of the Pontifical Commission for Russia and was an adviser of the Central Preparatory Commission for the Second Vatican Council.

Cardinal Cousa had also served as a member of the Pontifical Commission for Russia and was an adviser of the Central Preparatory Commission for the Second Vatican Council.

Cardinal Cousa had also served as a member of the Pontifical Commission for Russia and was an adviser of the Central Preparatory Commission for the Second Vatican Council.

Cardinal Cousa had also served as a member of the Pontifical Commission for Russia and was an adviser of the Central Preparatory Commission for the Second Vatican Council.

Cardinal Cousa had also served as a member of the Pontifical Commission for Russia and was an adviser of the Central Preparatory Commission for the Second Vatican Council.

really come from the heart. It is faith put to music. If you just sing the (Gregorian) chant to be singing, it's really not worth the trouble."

THE BENEDICTINES at Solesmes have devoted generations to finding, photographing and synthesizing ancient plain chant melodies, uncovered in monasteries and convents all over the world.

Pope Pius X early in this century gave them the responsibility for preparing the "official Vatican" editions of the Church's Gregorian music. . . . subsequent popes have continued the directive. So the chant at Solesmes is more than a diversion, it is a way of life.

Father Gajard is reasonably convinced that some Church ornaments are enemies of good chant. "It was written to be sung without accompaniment," he pointed out. "If the organist plays at all, he must do it discreetly so as not to draw attention to himself."

He refused to be drawn into an argument over the controversial Solesmes markings — markings added by the monks to the chant manuscripts, to indicate notes, ends of phrases and so on. Some church musicians follow the Solesmes markings scrupulously, others avoid them.

"If ONE doesn't like them, he can take a vacuum cleaner and run over the Vatican edition and sweep up all the markings. Then he'd have an edition he'd like," he remarked.

The man who has been used to directing men's voices in the quiet of his monastery for half a century confessed to seeing little difference in directing men from a dozen different congregations who attended the Webster College institute. "The chant, if it is sung correctly, sounds well with either men's or women's voices," he said.

Reduce Home Expense SAVE 10% to 20% on Home or Auto Insurance W/RY PAY MONEY

LEO P. GAUSS ME 5-7033 FL 7-7479

Howard Fieber R. C. Hayford Fieber & Reilly Insurance Agency, Inc. "Constant Professional Service" 124 N. Delaware ME 9-1533

Save Dry Service Between Indianapolis, American, Muncie, Hartford City, Bluffton, Fort Wayne and Albion, Ind.

Renner's Express, Inc. "24-Hour Today Delivery Service" ME 5-9132 1350 S. WEST ST.

HEAR THE NEW WINTER SPINET Piano "With that Grand Tone" Marion Music Co. 108 S. PENNSYLVANIA

Termites Roaches Waterbugs Mice, Etc. "24-Hour Today Delivery Service" ME 5-9132 1350 S. WEST ST.

FIELD PEST CONTROL SERVICE 131 E. Faber-David Field-Free Insectan

The Name and Place to Remember . . . PIERSON-NORGE Cleaning & Laundry Village 2025 East 10th Street (Just West of Hamilton) Open 7 days a week 7 a.m. to 12 Midnite ME 9-0466

NORGE — 16 COIN OPERATED DRY CLEANING MACHINES THE TIME AND COST OF DOING-IT-YOURSELF . . . 30 MINUTES . . . 8 lbs. \$1.50

THE CLEANEST, MOST MODERN, COLORFUL place in town AN ATTENDING TO CONSULT YOU AT ALL TIMES FREE BY APPOINTMENT THE RAIN WATER SOFT WATER FOR YOUR LAUNDRY 20 NORGE AGITATOR WASHERS 25 lb. Heavy Duty Washer THE PLANT FOR FINISHED DRY CLEANING . . . EXPERIENCED PROFESSIONAL DRY CLEANING SERVICE 40 YEARS AT THIS LOCATION

where there's life...there's Bud. Budweiser KING OF BEERS ANHEUSER-BUSCH, INC. - ST. LOUIS NEWARK - LOS ANGELES - TAMPA THE WORLD-FAMOUS CHAMPION CLYDESDALE HORSES

ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS THE QUARTERLY BOARD MEETING of the Archdiocesan Council of Catholic Women Thurs., Aug. 16 — 10:30 A.M. — Warren Hotel Luncheon Reservations must be made by Aug. 10th To make reservations contact: Mrs. John Murphy, 1437 N. Parker — ME 6-9119 Annual "BIG RETREAT" at Notre Dame Thurs., Aug. 16th to 18th For the first time in history men will be able to bring wives and teenage children. Contact: Chairman O. C. Litelman — ME 7-1318 FISH FRY — Friday, Aug. 10 Sponsored by Men's Club St. Bernadette's Cafeteria — 4800 Fletcher Ave. These announcements are available without charge. To find your event listed, please refer to the "Directory of St. Joseph" before the event is scheduled. Feeney-Kirby MORTUARY HARRY J. FEENEY MERIDIAN AT 19TH STREET

West 1604 Morris St. ME 8-2388

SEAT COVER SCOTTY Auto Upholstering and Convertible Tops Tires—Wholesale and Retail—Motors ME 8-2422 2747 W. 14th St. Indianapolis 32, Ind.

Many Colors Plastic Wall Tile 1c & up J. E. FRAKER & SON 714 N. College Ave. ME 7-7875

CHANCE Funeral Home N. F. "NORM" CHANCE — 24 Hr. Ambulance Service — South Side's Newest Mortuary — ST 4-3546 504 E. NATIONAL AVE. (3800 South)

TERMITE Lifetime Guarantee Plan * References: Numerous Catholic Churches Throughout the State * FREE State-Wide Inspection For All Insect and Rodent Pests Day or Night WA 3-3383

A-1 Termite Control Service, Inc. 2205 N. Meridian Indianapolis President

when EARNINGS STOP how do you pay TAXES RENT PAYROLL INTEREST Business Earnings Insurance Pays Your Fixed Expenses and Gives You Normal Net Profit During Temporary Interruption of Business Caused by Fire or other pests. You insure your building and contents against loss. But how about your profits? How would you meet fixed expenses if fire or other insured perils put you out of business temporarily? Our Business EARNING INSURANCE not only pays your normal expenses, but assures your normal net profit as well. It's the modern way to insure the continued operation of your business when disaster strikes. Call us for full information. No Obligation. GRAIN DEALERS MUTUAL AGENCY, INC. Fire - Auto - Casualty Insurance 1740 N. Meridian Street • WALnut 3-2453

PRE-INVENTORY PIANO and ORGAN SALE! Drastic Reductions on All New & Used Pianos & Used Organs WURLITZER EBONY PIANO Full 88-note Keyboard 10-year warranty Special Price \$495 • WURLITZER • HAMMOND • BALDWIN • THOMAS • LOWREY • 2-IN-1 ORGAN (factory reconditioned) NO DOWN PAYMENT NECESSARY Exclusive Dealer for Wurlitzer, Lowrey Organs Open Thurs. 9:30 to 8:30 — Other days till 5:30 ME 6-5401 PEARSON MUSIC CO. BUTZ-INDIANA, INC. 130 N. PENN.

POSSMAN Paint & Wallpaper, Inc. 2751 Brill Rd. ST 4-2358

EYES EXAMINED PRESCRIPTIONS FILLED Contact Lenses Fitted Dr. Jane F. Kernel Dr. Donald R. Hiatt OPTOMETRISTS Hoosier OPTICAL CO. HOURS: 8:30 DAILY WEDNESDAY 8:30-12:00 24 N. PENNSYLVANIA, ME 5-9079

where there's life...there's Bud. Budweiser KING OF BEERS ANHEUSER-BUSCH, INC. - ST. LOUIS NEWARK - LOS ANGELES - TAMPA THE WORLD-FAMOUS CHAMPION CLYDESDALE HORSES

where there's life...there's Bud. Budweiser KING OF BEERS ANHEUSER-BUSCH, INC. - ST. LOUIS NEWARK - LOS ANGELES - TAMPA THE WORLD-FAMOUS CHAMPION CLYDESDALE HORSES

where there's life...there's Bud. Budweiser KING OF BEERS ANHEUSER-BUSCH, INC. - ST. LOUIS NEWARK - LOS ANGELES - TAMPA THE WORLD-FAMOUS CHAMPION CLYDESDALE HORSES

where there's life...there's Bud. Budweiser KING OF BEERS ANHEUSER-BUSCH, INC. - ST. LOUIS NEWARK - LOS ANGELES - TAMPA THE WORLD-FAMOUS CHAMPION CLYDESDALE HORSES

where there's life...there's Bud. Budweiser KING OF BEERS ANHEUSER-BUSCH, INC. - ST. LOUIS NEWARK - LOS ANGELES - TAMPA THE WORLD-FAMOUS CHAMPION CLYDESDALE HORSES

where there's life...there's Bud. Budweiser KING OF BEERS ANHEUSER-BUSCH, INC. - ST. LOUIS NEWARK - LOS ANGELES - TAMPA THE WORLD-FAMOUS CHAMPION CLYDESDALE HORSES

where there's life...there's Bud. Budweiser KING OF BEERS ANHEUSER-BUSCH, INC. - ST. LOUIS NEWARK - LOS ANGELES - TAMPA THE WORLD-FAMOUS CHAMPION CLYDESDALE HORSES

where there's life...there's Bud. Budweiser KING OF BEERS ANHEUSER-BUSCH, INC. - ST. LOUIS NEWARK - LOS ANGELES - TAMPA THE WORLD-FAMOUS CHAMPION CLYDESDALE HORSES

where there's life...there's Bud. Budweiser KING OF BEERS ANHEUSER-BUSCH, INC. - ST. LOUIS NEWARK - LOS ANGELES - TAMPA THE WORLD-FAMOUS CHAMPION CLYDESDALE HORSES

where there's life...there's Bud. Budweiser KING OF BEERS ANHEUSER-BUSCH, INC. - ST. LOUIS NEWARK - LOS ANGELES - TAMPA THE WORLD-FAMOUS CHAMPION CLYDESDALE HORSES