

### St. Gabriel the Archangel — 42nd Marion County parish

Shown above is an aerial view of the newest parish in Marion County—St. Gabriel the Archangel, located at 4000 W. 34th Street. Archbishop Schulte will bless the cornerstone and the parish plant at 3 p.m. Sunday, July 14. The residence of the pastor, Father Victor F. Wright, and his assistant, Father Carl Shumaker, is the brick, two-story structure situated behind the church-school. There are about 500 families in the new parish, who formerly belonged to St. Michael's, St. Christopher's or St. Monica's parishes. School will open in September for the first six grades. Seventh and eighth graders will finish elementary school in the schools they have been attending.

### WITH BANNERS WAVING

## Priests lead marchers in Baltimore protest

BALTIMORE — Seven priests led some 150 marchers in the picket line as Catholics, Protestants and Jews in a second massive protest against segregated facilities at Gwynn Oak Amusement Park in suburban Woodlawn.

In the picket line also were 30 members of the Catholic Interracial Council of Baltimore. They carried signs which read: "All Men Are Made in the Image of God," "Must Christ Be Crucified on 'Grim' Oak?" and "Can't We Catholics Even Play Bingo Together?"

Another sign read: "Catholics Have Been All Too Slow . . ." a quotation from the Lenten pastoral letter of Archbishop Lawrence J. Shehan of Baltimore condemning segregation and urging efforts to overcome it.

A TOTAL of 101 persons were arrested in the July 7 demonstration, which occurred just three days after a July 4 protest in which 283 persons were arrested. Those arrested were charged with violating Maryland's law against trespassing.

While the pickets paraded for over an hour outside the park, Congress of Racial Equality (CORE) demonstrators in groups of 10 to 15 attempted to enter the park, had the trespass law read to them and were arrested when they refused to leave.

Police dogs were brought in by Baltimore County police to control the crowd of several thousand white persons who took part in the demonstration whenever an arrest was made. One white woman demonstrator, Allison Toral of Washington, D.C., was injured by a hurled rock, but she refused treatment, was arrested and taken to jail.

Five of the seven priests who took part in the demonstration are Jesuites. The priests who participated are: Father Joseph Connolly, a co-chairman of the Baltimore Catholic Interracial

Council; Father Robert A. Reed, pastor of St. Gregory the Great church; Father Henry O'Neil, S.S.J., pastor of St. Peter Claver parish, and his assistant, Father William McKenna, S.S.J.; Father Henry Maloney, S.S.J., pastor of St. Francis Xavier parish, and his assistant, Father Walter Cron, S.S.J.; and Father John Barnett, S.S.J., pastor of St. Pius the Fifth parish.

Also on the scene, but not a participant in the picketing, was Father Matthew O'Rourke, S.S.J.,

consultor to the Superior General of the Josephite Fathers.

Rev. Marion C. Bascom, pastor of Douglass Memorial Church in Baltimore, said July 8 that another anti-segregation demonstration on Gwynn Oak Park would take place on July 14.

NO PRIESTS were among some 200 marchers arrested in the July 7 demonstration, but two were arrested at the July 4 protest: Father Connolly and Mr. Mar. Austin Healey, pastor of St. Margaret.

(Continued on page 9)

## Women's club backs down on discrimination policy

CHICAGO — The Illinois Club for Catholic Women, which was picketed by Catholics because of its racial policy, has opened its doors to qualified members regardless of race.

The club's president, Mrs. Frank J. Lewis, said in a statement, "The club's policy is to accept all qualified members."

Her statement was read over television (July 9) by her son, Edward Dean Lewis. "I am not our desire to exclude from our company any worthy, responsible, well-intended person . . . We open our doors to women without restriction any woman who can and has the desire to serve in this good cause of charity with us."

MEMBERS of the Chicago Catholic Interracial Council, students and nuns had picketed the 40-year-old club because of its refusal to admit Negroes as members.

Mrs. Lewis said in a statement issued after the picketing began: "We, as a private club, have every right to decide who shall be our members and only through

this method can we continue to raise the funds to carry on our program of welfare."

John A. McDermott, executive director of the Chicago Catholic Interracial Council, had immediately referred to the club's refusal to admit "outstanding Negro women" to membership as "immoral and un-Christian."

In his latest statement, Mrs. Lewis also said: "Our club has been for all. Our club is for all who are willing and able to work with us. We are more than willing to be eager to take into our company all women of good will who share our concern for human misery and who have the substance and the free time to help us alleviate suffering and hardship as best we may."

McDermott welcomed Mrs. Lewis's statement.

"We are delighted at the willingness of Mrs. Lewis to change her mind in regard to this matter and to admit Negro Catholic women to the club," he said. "This is in the best tradition of

## Technocracy is no threat to Christians

VATICAN CITY—Christians are the persons best qualified to humanize a society threatened by technocracy or the tyranny of the machine, a Vatican letter has stated.

Christians' "sense of human values" gives them this ability, Cardinal Amleto Cicognani, Papal Secretary of State, said in a letter to this year's French Social Week (July 9-14) in Caen.

Commenting on the Social Week's theme—"Democratic Societies"—the letter said that the Gospel gives "not only encouragement but support" to a democracy in which both citizens and authorities act justly and responsibly.

BECAUSE FRENCH democracy is historically linked to the slogan of the French Revolution—"Liberty, Equality, Fraternity"—the letter touched on Catholic teaching regarding the three points, it stated:

"The liberty that Christianity defends is not a free flight of caprice, impulse, scandal and vice to the detriment of others and to the scorn of the law. It is the awakening of a responsibility, as a personal moral duty, before God."

"The equality that is asserted does not consist of demanding an vain and unattainable equalization of temporal possessions, measured by quantity, but proclaiming a common origin and a common destiny—that of sons of God called to the same beatific vision."

"If democracy says fraternity, Revelation teaches us all to love all men whatever their condition. (Continued on page 9)

### Civil rights

WASHINGTON — Officials of the National Council of Catholic Women were among the 400 women who attended a conference with President Kennedy on the nation's civil rights problems, headed by the NCCW president, Mrs. Joseph McCarthy of San Francisco, president of the federation of 10 million Catholic women.

# English Church-State relations flare again

BERLIN — Poland's communist chiefdom has denounced that country's Bishops in one of the sharpest attacks on the Church there since the end of the Stalinist era, according to reports reaching here.

Wladyslaw Gomułka, reports stated, told a convention of the Polish United Workers (Communist) party that the Bishops are reactionaries who do not follow Pope John XXIII's peace efforts, and are out of line with what he termed the co-existence views expressed by the late Pope in his encyclical, *Pacem in Terris*.

He interpreted as an attack on communism the words of the Bishops in a recent pastoral letter, in which they said:

"Those who drowned the world in the hell of wars were fighting Christ's evangelium and His Church. . . . We fear they will start a new war more cruel than all previous wars — an atomic war."

GOMULKA THEN declared that the Bishops "protect those who with the words 'Gott mit uns' (God with us) on their lips, are dragging the world into the hell of war."

"God mit uns" was the motto inscribed on the belt buckles of Nazi troops who invaded Poland during World War II.

Gomułka continued: "So instead of a distinction between supporters and enemies of peace, the Polish Bishops introduce a religious distinction."

He warned the Bishops that religious bodies must choose sides in the battle between communism and capitalism.

Gomułka's attack — which came as reports from nearby communist-ruled Hungary indicated that Church-State relations are improving there — eliminated reports in recent months of a stepped-up government campaign against the Church in Poland, particularly in the field of education.

The Red leader spoke (July 4) the day before Cardinal Stefan Wyszyński, Primate of Poland, left Rome, where he had attended the coronation of His Holiness Pope Paul VI, to return to Warsaw.

The Cardinal arrived in the Polish capital Sunday (July 7) and was welcomed by a crowd which stretched flocks in his path. That evening he preached to the faithful in the cathedral of St. John the Baptist.

IN WHAT WAS viewed as a direct reply to Gomułka's attack, he declared:

"If peace is to prevail, then freedom, justice and recognition of religious conscience must be guaranteed. This is the basis of peaceful and harmonious co-existence."

The 61-year-old Catholic leader said:

"Our Polish Bishops have to deal with the Lord's business; that is the task assigned to them. Other people have to concentrate on their own duties and preoccupations."

He added: "Peace is not somewhere in the clouds or in the mind. Peace is in the minds of men."

SINCE The beginning of the year, reports from Poland show that the government has been (Continued on page 9)



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### BEGINNING OF 'THAW'?

## Hungary ready to agree on naming of bishops

VIENNA — Hungary's Deputy Premier Gyula Kallai said here that the Communist regime is willing to approve assignment of six new Catholic bishops to fill Sees long vacant.

In an interview with Viennese reporters, Mr. Kallai claimed the regime would ask only one guarantee: that the bishops appointed by Pope Paul VI "respect the laws of the Hungarian state." He added that "mobility in Hungary is harming the Church."

Observers say his statement is a bid to accelerate Hungary's apparent campaign to reach an agreement with the Catholic Church.

IT FOLLOWED by only a few days a statement made in Vatican City by Bishop Andre Hlavus, acting chairman of the Hungarian Bench of Bishops, who said he was "optimistic about the chances of a Church-State agreement."

"I am very optimistic about the possibility of a resumption of negotiations—and their positive conclusion," he declared.

Of the country's 11 Sees, six have been vacant for almost 10 years. During this time they

have been filled by Vatican-appointed administrators.

Mr. Kallai told newsmen:

"Some of the Sees are vacant because some bishops have come into conflict with the government. But we have no doubt that these Sees can be filled again. We shall make no demands on the ideological attitudes of the new bishops. We only ask that they respect the laws of the state."

HIS STATEMENT naturally aroused new speculation on the future of Cardinal Jozsef Mindszenty. The Hungarian Primate has been in asylum in the U.S.

legation at Budapest since the abortive rebellion against the Red regime in November, 1956

In the latter days of Pope John XXIII's reign, Cardinal Franz Konenig, Primate of Austria, visited the prelate at the legation. At that time it was said by some observers that the pontiff wished him to go to Rome to accept a Curia assignment; this was never confirmed. The regime has made it plain, however, that it would not, however, agree to his return to his See.

## Solemn closing devotions slated for Carmel novenas

Solemn candlelight ceremonies will mark the closing of the Mount Carmel novenas in Indianapolis and Terre Haute on Tuesday, July 16. The Feast of Our Lady of Mount Carmel.

Each evening during the nine days preceding the feast, devotion consisting of Rosary, sermon and Benediction are being held. Several thousand persons are participating at the two Carmels.

NOVENA SERVICES at both monasteries begin at 8 p.m. Special buses leave Monument Circle in Indianapolis at 6:40 and 7:30 p.m.

In Indianapolis, Archbishop Swope will preside at the Benediction on the final night, assisted by Father Joseph Brokage, rector of the Latin School, and Father Victor Wright, pastor of St. Gabriel's parish.

Novena preacher at the Indianapolis Carmel is Father John C. Reynolds, C.S.P.

AN OUTDOOR Mass will be celebrated on the final night at the Terre Haute Carmel by Father Daanun Hres, O.C.D., the novena preacher.

Mrs. Herbert Winterhalter, pastor of St. Patrick's parish, Terre Haute, will celebrate the concluding Benediction there.

Members of the Fourth Degree, Knights of Columbus, will form the guard of honor for the Blessed Sacrament at the Terre Haute services.

### Pope to visit U.S.?

Comments by two U.S. cardinals heightened speculation that His Holiness Pope Paul VI may visit this country.

Upon arrival in New York from Rome, Cardinal Francis Spellman, Archbishop of New York, was asked by newsmen if the Pope had indicated he might visit the U.S. The Cardinal's reply: "Might be."

Cardinal Joseph Ritter, Archbishop of St. Louis, upon his arrival home from Rome, disclosed he had invited the Pope to visit St. Louis again — the first visit was in 1951. The Cardinal said the Pope "hasn't said no" and that "he wasn't adverse to the idea."

# Montreal ecumenical meeting draws Catholic observers, prayers

### By FR. WALTON HANNAH

The international ecumenical meeting which opens in Montreal on July 12 weekend has special significance for Catholics because it will take up issues Catholics hold as basic to unity discussions. The assembly is the fourth conference of the Faith and Order Commission of the World Council of Churches which last met at Lund, Sweden, in 1952. The Montreal conference will run from July 12 to 26.

As separated Christians who are talking realistically such problems as episcopacy and the place of Tradition.

It is too much to hope that perhaps in the 21st century (and such matters cannot be hurried) they may with equal realism and historical courage consider the

position of the head of the corporate episcopate, the papacy?

The awareness of the scandal of historic divorce is nothing new, but this twentieth century is the first since the Reformation seriously to take it to heart and do something about it.

The Faith and Order Commission traces its origins to the Edinburgh Missionary Conference of 1910. The Edinburgh Conference was concerned with practical cooperation in the mission field, to eliminate wasteful and scandalous competition. But a year and do something about it.

Two movements emerged: "Life and Work," which was mainly concerned with working together in a spirit of Christian charity in the social field, and "Faith and Order," which attempted the far more difficult task of seeking reconciliation in the realm of theology and ecclesiology.

In 1948, these two movements merged in the World Council of Churches at the Amsterdam Conference. But within its frame-

work, Faith and Order continues as a separate commission.

A spirit of optimism pervaded the earlier international conferences of Faith and Order at Lausanne (1927) and at Edinburgh (1937) at which most of the main Protestant traditions were represented.

THE METHOD employed at the outset might be described as "compartmentalized ecumenology." Each body stated and defended its own position on the nature of the Church, the ministry, and the sacraments, tried to remove misunderstandings, and leaned over backwards to see how much was held in common.

The main discovery was the "given unity" (a phrase which became a slogan) which they already possessed verbally, so to speak, in Christ the Head of each and every body of Christian believers. Their task, then, was that this existing unity should be manifested in a "horizontal" unity to the world.

The Third World Conference of Faith and Order at Lund was

The author of this article was received into the Catholic Church in 1955 after serving for 16 years in the Anglican ministry in England. *Continued* he was ordained as Catholic priest after four years of study at the Rome College in Rome. Since 1959, he has worked at the Catholic Inquiry Forum in Montreal and is a frequent lecturer on ecumenical subjects.

disappointing to the over-optimistic enthusiasts, but encouraging to the realists.

Comparative ecclesiology had gone about as far as it could, and irreconcilable differences still remained. "The ecumenical honeymoon is over," one of the delegates remarked.

There was a certain feeling of dead-end about the "Catholic" concept of the Church, represented principally by the Anglicans and the Orthodox, and the "Protestant" view of most of the other delegates. The differences centered mainly around episcopacy and the apostolic succession.

Despite the warm atmosphere of charity and Christian fellowship, the dialogue was still being conducted with ear plugs. The cry went up, "what is the use of

regarded as instruments of Royalist policy, not even of any dissent with Anglican interpretations of episcopacy in the New Testament or in the primitive Church.

In a spirit of new-born realism, the conference determined that the work must continue. "As we've got together," they said, "we'll stay together."

Following the Lund Conference, study commissions were set up to deal with four topics: "Christ and the Church," "Tradition and traditions," "Worship," and "Institutionalism."

The Montreal Conference will consider the reports of these commissions, and line them up with other ecclesiological questions. Ever since Lund it has been recognized that the most valid and fruitful approach to the fundamental issue of the nature of the Church is further studies in the relationship of the Church to Christ its Head, in the Holy Spirit.

All this is of significance to Catholics, for the more realistic

the attitude of the ecumenical movement to its differences, the more warmly has Rome been interested.

THERE WAS AN aloofness in the early days. Pope Pius XII's concern to fear that the movement might lead to a pan-Protestant federation of religious indifference. The World Council of Churches has made it clear that it stands for nothing of the kind, and stronger Orthodox participation has provided an effective brake to mere pan-Protestantism.

Pius XII cautiously allowed Catholic observers at World Council conferences. John XXIII opened the doors still wider by actively encouraging Catholic participation by setting up the Secretariat for Promoting Christian Unity under Cardinal Augustin Bea.

The Montreal Conference marks a new stage in Catholic participation. For the first time, Faith and Order will meet in a city that is predominantly Catholic. Furthermore, it meets in a diocese governed by a "progressive" archbishop who feels very keenly

the Church's responsibilities to those outside the fold of visible unity.

Cardinal Paul Emile Legue has already established his own ecumenical commission for the archdiocese, which has permanent headquarters in the center of the city, and has appointed a priest to be its full-time head.

In connection with the conference, an "Ecumenical Italy" will be held at the (Catholic) University of Montreal on the evening of July 21. Cardinal Legue himself will speak on the subject, "What it means to be a Christian." And he has appealed to Catholics of Montreal to pray for divine guidance for the conference.

At Vatican level, the Secretariat for Promoting Christian Unity has nominated five official observers. From the North American continent are Father Godfrey Dickmann, O.S.B., of St. John's Abbey, Collegeville, Minn., editor of the liturgical monthly "Worship"; Father Gregory (Continued on page 9)

# Some guidelines to the thinking of Paul VI

By EDWARD DUFF, S.J.

**VATICAN CITY**—Let there be no doubt: the exalted aspirations of John XXIII, which captured the imagination of mankind, have passed to the strong, solid, subtle hands of Pope Paul VI.

The pontiff is dedicated to aggiornamento, the renewing and updating of the Church which was Pope John's declared purpose in summoning the Second Vatican Council. To the cardinals who elected him, the Archbishop of Milan was well known as sharing the ideals of Pope John XXIII and as participating in their formulation.

There were guidelines for us readily available to the thinking of Pope Paul—his work under Pope Pius XII, his speeches, his pastoralia to the people of Milan, his "stare" at the General Council, the works he embraced as pastor of Italy's largest See.

The 261st successor to St. Peter was an intimate collaborator of his beloved predecessor in the profound spiritual movement of contemporary Catholicism symbolized and speeded by the Second Vatican Council. Even now, in the first days of his reign, he speaks the work of the Council.

We have seen the long agony and death of a beloved Pope; we have lived through the uncertainty and the hopes of an interregnum; we have seen a Pope elected and crowned. Yet, within the Church has lost but 21 days in the schedule John XXIII had set for it. Vatican Council II will resume on September 29, three weeks from the day Pope John had ordered. Need one require more to document the statement that John's hopes for Council, renewal and reform are also those of Paul VI?

As Monsignor Montini, a Substitute Secretary of State in Pius XII, the Pope experienced the

environment of the new emphases introduced during that pontificate. For it should not be forgotten that the encouragement of biblical research, the renovation of the liturgy, the emphasis of the theology of the Mystical Body, the call for greater social justice in industry and the insistence on a world community were in need of juridical organization were essential contributions of Pius XII to our times.

A French Catholic intellectual and statesman, Maurice Scheunann, has summed up the inheritance of the new Pope:

**"With the intellectual clarity of Pius XII and the purity of heart of John XXIII, Paul VI will be the Pope of continuity in a two-fold sense."**

The general public, however, is only now learning how intimately intertwined Catholicism was with the work of Pope John. Long-time associates in the Vatican diplomatic service, fellow bishops of the North of Italy, and at Milan, the other at Venice, though widely different in temperament and talents, Cardinals Montini and Tonello were good friends.

THAT CARDINAL Montini's wide-ranging mind anticipated the universalism of Pope John's conception of the nature and mission of the Church is evident in rereading his eloquent, richly theological address to the Second Vatican Congress of the Lay Apostolate which met in Rome in October, 1957.

Central to his exposition was an understanding of the Church in her and because of her prolongation in time and space through her, thus making all humanity share in His Incarnation and Redemption.

"It is, therefore, the mission of the Church to establish a communion of life with Him and, as a result, a fraternal union among men."

Cardinal Montini detected in the laity a new consciousness of the inner reality of the Church, calling the phenomenon "a new breath of Pentecost which sprang anew in the Church and enlightens it." His words had the accent of the John XXIII-to-be. "The great politics of the apostolate is love. It is not self-interest which is the motivation but the good of others. It aims not to conquer but to serve. The genius of the apostolate is to know how to love."

It is known that the suggestions submitted by Cardinal Montini in preparation for the Council were more direct and far-reaching than those of other bishops.

In the spring before the opening of the Council the Archbishop of Milan issued a Lenten pastoral letter which anticipated the universal pastoral authority and responsibility of the Sovereign Pontiff.

More significant still, however, were the citations in defense of the Council of 35 contemporary authors cited only eight were Italians. Reference was made to the works of Hans Kung (quoted twice), Yves Congar, de Lubac, Romano Guardini, Cardinals Suenens, Frings and Leger, and Roberto Landardi, S.J., whose book on needed reform in the Church had been blasted by Osservatore Romano and withdrawn from circulation.

(Father Kueng is dean of the theological faculty of Tuebingen University, Germany; Father Yves Congar, O.P., is a noted French theologian, as is Father Henri de Lubac, S.J.; Father Romano Guardini, 78, a renowned



PAPAL CHAT—Pope Paul VI is shown above chatting with a crippled Italian boy after he offered Mass in the Church of SS. Ambrose and Charles. (Religious News Service photo)

Roman Catholic philosopher, was dean of the theological faculty at the University of Munich; Cardinal Leo Joseph Suenens, Archbishop of Malines-Brussels, undertook diplomatic assignments for Pope John; Cardinal Joseph

Frings, Archbishop of Cologne, is head of the German hierarchy; Cardinal Paul-Emile Leger, Archbishop of Montreal, is a noted ecumenist; and Father Riccardo Lombardi, Italian theologian, has often written proposals for re-

organizing Church administration.)

AT THE COUNCIL, Cardinal Montini was the honored guest of Pope John in the Palazzo St. Marta, the only non-Curial Cardinal to live in the Vatican. For

## AUDIENCE FOR JOURNALISTS

# Pope Paul VI praises work of world press

VATICAN CITY—His Holiness Pope Paul VI praised the press for its coverage of Pope John's death and the conclave, and told newsmen they will do all he can to help them cover and understand the coming second session of the ecumenical council.

The Pope greeted members of the press as "colleagues and friends" when he received about 1,000 newsmen in an audience (June 29) in the Vatican's Clementine Hall.

Responding to brief greetings of spokesmen for the foreign and Italian press associations, Pope Paul spoke in Italian, thanking them for their services to the Church and expressing his appreciation of the problems of their task.

THE POPE singled out two recent events—the death of Pope John and the conclave—to compliment the journalists for a report to the world "which was on

the whole so dignified and reverent."

He said the press and other communications media in reporting the death of Pope John "moved the world and transformed the sad and inexorable event into a chorus of sentiments and voices which revealed in its full measure of singular greatness the human and evangelical goodness of the dying Pope."

Then he asked: "Should We attenuate the expression of Our gratitude because of the many flights of fancy, the inaccuracies and untimely comments which may have been seen in the reports and interpretations of that event, too pertinent to Our person and too much controlled by public opinion?"

"We will be indulgent toward those arbiters of journalism—alas too common—fixing Our attention instead on the general value of your information services. Hav-

ing seen that it is generally considered and benevolent toward the Holy See. We give it willingly the reward of Our public recognition and Our gratitude."

POPE PAUL observed that there is a comparison between "the relations, existing or possible, of Our apostolic ministry and your profession as journalists." He added that he would not go into the subject in this discourse, seeming to promise a further development of the matter at a later time.

Then he recalled that his father, Giorgio Montini, was a journalist and that this made him feel a special affinity to those in the audience. He said:

"It is true that Our father was a journalist of another time, and for many years editor of a modest but courageous provincial daily. But, were We asked to say by what professional consciousness he was animated and by what moral virtues he was sustained, We believe that, without being swayed by affection, We could trace the profile of a person who considered the press as a splendid and sympathetic extension of the service of truth, democracy and progress, in a word, in the service of the public welfare.

"We refer to this fact, not simply to give praise to that most worthy man so very dear to Us, but to tell you, gentlemen of the press, how predisposed is Our mind to sympathy, esteem and trust for what you are and for what you do. It makes you Our colleagues and friends."

AT THIS point such loud and sustained applause burst from the journalists that the Pope could not continue his discourse for several minutes.

POPE PAUL NOTED that he had another claim to affinity with the journalists: that the Pope could not continue his discourse for several minutes.

"It is almost commonplace to see in St. Paul—the author of epistles which through their doctrinal, educational and informative aims have been directed toward the achievement of their heart, while We humbly pray that through his intercession, he will make it inextinguishable, active and efficacious."

the Pope's fourth anniversary it was he who celebrated the Mass of Thanksgiving in St. Peter's Basilica in the presence of the Holy Father. His speech on December 5 was decisive in the vote to refer back for redrafting the schema on the Church; he has indicated it as failing to restate "the mind and will of Christ."

It was commonly assumed that Cardinal Montini was speaking for John XXIII. Indeed, in his diocesan paper, l'Italia, he had three days before criticized the Roman Curia for the lack of progress of the Council, asserting that the different preparatory Commissions had ignored Pope John's lead.

CARDINAL Montini's eulogy of the deceased Pope John on June 7 in the Duomo of Milan was termed by critics his "campaign speech." In it he unashamedly declared: "Death cannot stifle the spirit which he has infused into our era. Can we turn away from the death of so meritoriously traced? It seems to me that we cannot."

The paths trod by the encyclical, Mater et Magistra and Pacem in Terris are routes congenial to Pope Paul's thinking as he made plain in his first radio broadcast, although there may well be more caution, more experimentation in exploring their suggestions.

But what of the new Pope's attitude to the cause of the unity of all Christians, a cause for which he said his predecessor had given his life? Osservatore Romano, Vatican City newspaper, reported that the name of Paul was chosen because it "is a symbol of the ecumenical unity venerated by Catholics, Protestants and Orthodox." More significant still, the Secretariat for Unity made no effort to conceal its delight at the outcome of the Conclave. Cardinal Montini had been for long a close friend of the Secretariat's President, Cardinal Augustin Bea, S.J., the symbol and leader of Catholic ecumenism.

Moreover, the daily press in its hasty coverage of the radio

speech missed a word of significant connotation.

From the death of Pope John, Osservatore Romano had spoken of "the return" of other Churches.

Pope Paul spoke of "the re-establishment of the unity of the

Christian family, sundered for many centuries (redintegranda christianorum hominum conjunctio)."

It is an object, His Holiness asserted, "making imperious claims on our prayers and plans."

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## Pope's criticism of play about Pius XII published

VATICAN CITY—A letter His Holiness Pope Paul VI wrote before the conclave in defense of Pope Pius XII has been published (June 29) in the Vatican City daily L'Osservatore Romano.

The letter refers to "Die Stellvertreter" (The Vicar), a play by German playwright Rolf Hochhuth, which portrays Pope Pius XII as a selfish, cowardly politician who shares the blame for Nazi Germany's extermination of over six million Jews because he did not intercede directly in their behalf.

The letter was addressed to the editor of the London Tablet and was published in that paper the day it appeared in L'Osservatore Romano.

AFTER POINTING out that he knew Pope Pius well after working with him daily from 1937 when Pius was still Papal Secretary of State to 1954 when the present Pope was named Archbishop of Milan, the Cardinal Montini wrote that Pius was noble and virile rather than cowardly and that he was by no means opportunistic.

"Furthermore, as to why Pius XII may not have assumed a stand of violent conflict with Hitler to spare millions of Hebrews from Nazi slaughter," he wrote, "it is not hard to understand for those who do not fall into

Hochhuth's error of judging the possible outcome of an effective and responsible action during the dreadful period of war and Nazi oppression in the light of what can be done under normal conditions or under the gratuitous and hypothetical conditions invented by the fancy of a young playwright.

"AN ATTITUDE of condemnation and censure, which blames the Pope for avoiding, would have been not only useless but harmful.

"The theme of 'Die Stellvertreter' shows an insufficient psychological, political and historical insight into reality, in trying to elude that reality with the 'atrical charm.'"  
"If Pius XII had done what Hochhuth reproaches him for not doing, there would have been such reprisals and such devastation that, through not Hochhuth himself, with better historical, political and moral evaluation, could have written another drama, much more realistic and more interesting than the one he has so boldly, though so unfortunately, stated. It is through not his exhibitionism or psychological carelessness, the Pope would have been guilty of letting those more rain on the world, already so tormented, to the hurt, not so much of himself as of countless innocent victims."

# HOLY SPIRIT FESTIVAL

7200 EAST 10th STREET—INDIANAPOLIS  
SUNDAY MATINEE FRIDAY—SATURDAY—SUNDAY SUNDAY MATINEE  
NOON NOON  
5:00 5:00  
to  
5:00 to  
5:00

**You Are Invited to Dinner**  
FRIDAY: Fish Fry served 4 p.m. till ?  
SATURDAY: Chicken & Ham served 2 p.m. till ?  
SUNDAY: Chicken & Beef Noon till ?  
Sandwiches and Pizza Snack at All Times DINNERS—Adults \$1.25, Children 60c

**\$6,500 IN PRIZES**  
FRIDAY—Emerson Portable TV 19-inch on Rollaway Stand SATURDAY—Emerson Portable TV 19-inch on Rollaway Stand

**SUNDAY GRAND PRIZE 1963 WHITE CADILLAC**

**Fiesta Rides On Midway** Kiddieland  
Thrill rides  
ADVANCE DISCOUNT FAMILY RIDE TICKETS  
10 FOR \$1.00 (SAVE \$1.50)  
GOOD ON ALL RIDES—ANY TIME—ANY AGE  
NO OTHER DISCOUNT "FAMILY" TICKETS DURING FESTIVAL  
Order Ride Tickets by Mail  
Send self-addressed stamped envelope to  
John McMahon, 909 North Sadler Drive, Indianapolis 19, Indiana  
Number of tickets.....Ck.  or M.O.   
Allow time for mailing—Sales close Thursday, July 25th

THE CHURCH AND THE WORLD

Papal visit—Immigration laws—Missionaries return

The Vatican

◆ Pope Paul VI welcomed to Rome a group of Greek Catholics...

◆ The Holy Father left the Vatican last Sunday afternoon to visit his Vicar General for Rome...

◆ The new Pope has stated that in an official Vatican document he will be known as Paulo...

◆ Pope Paul told Mayor Glauco della Porta and Rome's City Council of his love for the city...

◆ Addressing leaders of the Women's Union of Italian Catholics...

◆ Pope Paul told Brazil's President Jose Goulart he trusts that the Catholic traditions of Brazil will bring it stability and social progress...

At home

◆ DETROIT—The National Education Association has relaxed its policy of total opposition to any proposal for Federal school aid...



NEW UNIFORM FOR CHAPLAIN—For eight years, Father James Higgins has gone about his duties as Catholic chaplain to the Indianapolis Police Department without special identification...

Be cautious of U.S. Reds' overtures towards Church, Fr. Cronin warns

WASHINGTON—A prominent analyst of communist tactics has warned that the U.S. Reds are offering the hand of friendship to the Catholic Church...

John XXIII's encyclical Pacem in Terris (Peace on Earth) earlier this year. There were earlier indications of a change in the party's attitude towards the Church...

Projects review completed for next council session

VATICAN CITY—The Central Coordinating Commission of the Second Vatican Ecumenical Council has held a third session and completed its review of the projects to be submitted to the council when it reconvenes on September 26...

The project on matrimony was introduced by Cardinal Benedetto Aloisi Masella, Chamberlain of the Holy Roman Church...

During the first meeting (July 3) the commission reviewed two projects, one on the missions and the other on the sacrament of Matrimony...

After this, Archbishop Pericle Felici, secretary general of the council, explained in detail a proposal for improving infirmarium services during the council's second session...

Special symphony PARIS—The French Broadcasting System has commissioned French composer Darius Milhaud to compose a symphony illustrating the encyclical Pacem in Terris...

ALUMINUM SIDING advertisement with image of a house and contact information.

PEARSON MUSIC CO. advertisement listing various instruments and contact details.

Moore, Kirk & Usher Funeral Homes advertisement with a portrait of Geo. F. Usher.

aid which it rates as in violation of Church-State relations. ◆ WASHINGTON—An eight-point legislative program designed to liberalize the U.S. immigration laws has been introduced by Sen. Jacob K. Javits of New York...

◆ IOWA CITY, Iowa—The only state university in the country that offers a doctor's degree in religion and three seminaries—Catholic, Lutheran and Presbyterian—have formed a unique Association of Theological Faculties...

Abroad

◆ SANTIAGO, Chile — All free Catholic schools in Chile will be closed soon unless the government subsidy is paid. Private Catholic schools receive a subsidy which should be paid before August of each year...

◆ KONGOLO, The Congo—The Kongo people, which was deserted by most of its people after the 1962 massacre of 21 Holy Ghost missionaries, is awaiting the arrival of four priests who will bring the total here to eight...

◆ SAIGON — The Vietnamese government proposer to abolish plans for a papal visit.

VATICAN CITY—U.N. Secretary General U Thant is expected to visit His Holiness Pope Paul VI soon, according to authoritative Vatican sources. The visit is expected to take place July 11.

all military chaplains rather than yield to the demand that 50 Buddhist chaplains be appointed, according to informed sources. There are now about 50 Vietnamese Catholic priests and four Protestant ministers serving as commissioned chaplains in Vietnamese armed forces...

◆ HONG KONG — An official warning against "self-styled 'Catholic' schools" fraudulently trying to cash in on the high reputation of the Catholic educational system here, has been issued by the chancellor of the Diocese of Hong Kong, Chinese newspapers now carry advertisements every day of a growing number of private schools descriptively labeling themselves "Catholic"...

◆ ATHENS — Representatives of Catholic Religious orders attended the 1,000th anniversary of the founding of the Grand Lavra on Mount Athos, a monastery which has been a major spiritual font for Greek Orthodoxy. King Paul I of Greece attended the ceremonies which included a solemn Mass sung by Greek Orthodox Patriarch Athenagoras of Constantinople...

Farley FUNERAL HOMES advertisement with address and phone number.

ASKREN MONUMENT CO. advertisement with address and phone number.

Constantinople. The Benedictine, Franciscan and Dominican orders were present. ◆ BUDAPEST—Church bells in cities and villages throughout Hungary pealed for 15 minutes to celebrate the coronation of Pope Paul VI. Te Deums and Masses were said in thanksgiving in Catholic churches everywhere. The Hungarian press, led by the Communist party organ, published Pope Paul's reply to the congratulatory message sent by Soviet Premier Khrushchev, as well as the news that the ecumenical council will reconvene on September 29.

Diamond & Jewelry Appraising advertisement for insurance purposes.

Power LAWN MOWERS advertisement for Goodall, Pennsylvania, and Lambert.

ART ROBERTS SHOW advertisement featuring a large image of a man's face and promotional text.

# 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.

## Confused thinking

Confused thinking can lead to all sorts of embarrassing situations.

Take, for example, the case of Mrs. Frank J. Lewis of Chicago. The wife of the late philanthropist who gave untold millions to the Church during his lifetime and \$15 million at his death, Mrs. Lewis is the president of the Windy City's exclusive Illinois Club for Catholic Women. This organization occupies the top eight floors of the 17-story Lewis Towers in the Loop. The other occupant of the building is the Jesuit-run Loyola University.

The Jesuits were publicly embarrassed recently when their benefactor and her high-minded club were picketed by a large group of Catholics, including several nuns, for refusing membership to qualified Negroes. Fortunately, public pressure later brought about a change in policy.

The distasteful mess started several months ago when a Negro candidate at the university was denied permission to swim in Mrs. Lewis' chlorinated, 17th-floor pool. When the student newspaper objected, the landlady pulled the plug on pool privileges for all Loyola coeds.

Good Negroes, said the wealthy patron when confronted with the hassle, really don't want to mix with races other than their own. It's the rabble-rousers who are causing all the trouble around the country, not the "good Negroes."

Even in Jackson, Mississippi, the whites are now beginning to admit this may be a misunderstanding of the true thinking of the Negro.

Mrs. Lewis indicated the depth of her confusion when she explained that she objected to integrating her club because it "would not be able to carry out its welfare program" if the membership were not strictly blue chip. What is the club's welfare program? Among other things, providing aid to needy Negro families and dependent Negro children.

The good woman's intentions are the best. Doubtless, she is flabbergasted over the reaction to her charity.

Seemingly she never learned that justice must be served first, that charity builds upon justice which it enables and enlarges.

Those who might have enlightened her, evidently, failed to do so for fear they might offend the benefactor who was helping them extend the benefits of Christian education. Their intentions were also the best, but they, too, seemed to have been confused.

Confused thinking does lead to all sorts of embarrassing situations.

## States' rights

With the 1964 elections coming closer and closer, it is interesting to observe another attempt in the South to pick and choose at strict states' rights Presidential candidates. We don't know how plans are progressing on this particular project; but we do think that emphasis on states' rights will be more intense this time, as a result of federal initiative into the civil and racial problems in both the South and the North.

In 1960, the Fabus National States Rights state was hardly a success. In Arkansas, this ticket didn't even draw enough voters to fill Razorback Stadium. Yet while people may not respond practically to states' rights politics today, this issue will always be a part of our national life—because we are the United States, Union and States.

Recently, we spent about an hour or so just tracing this one idea back in American history. We came away somewhat solemly from this cursory reading, having seen how this idea—even before the Civil War—brought about some of the darkest, most violent hours in our history. As a result, we're taking a hard, critical stance against much of what we expect to hear, and have heard, from states' rights advocates.

For instance, we're going to rebel ourselves when the states' rights proponent begins to narrate that familiar Gothic horror story in which the central government—that distant, mysterious, central government—is cast as the perpetual villain. When he comes up with the usual nostalgic pitch about America of yesterday and how wonderful it would be to go back to a time when the central power had so little influence and was so far away, count us out.

These good old days were the years immediately following the Revolution. They were times when the thirteen "states" were going in thirteen different directions. . . . when the veterans of Valley Forge couldn't collect the 22 cents a day due them for service; when there was no uniform currency—only a hodgepodge of coins and a variety of fast-depreciating national and state bills. . . . when the states were squabbling over tariffs, boundaries. . . . when the individualism of the states amounted to, simply, a national chaos. The Founding Fathers went on theory in limiting the power of the national government, but they had many disturbing, obvious reasons for limiting the states.

The customary states' rights position has many facets, too many to cover here. But among such prominent points as the absolute villainy of the central government, there is sure to be something said about Washington (and America at large) just not understanding the problems in a particular area. His audience will applaud this and thought he was being reasonable, "to act for the whole country" and that their electoral philosophy could be summed up: "One who was not large enough in mind and heart to embrace the whole was not fit to be entrusted with the interest of any part."

Finally, we can anticipate the patronizing politician coming into some state where rights' conflict is prominent and telling an audience that their problems are none of his business. Daniel Webster once told the Senate that he thought his constituents sent him "to act for the whole country" and that their electoral philosophy could be summed up: "One who was not large enough in mind and heart to embrace the whole was not fit to be entrusted with the interest of any part."

There isn't nation enough and time for the superficial, anachronistic philosophy of standard states' rights appeals. America is a patchwork of fifty proud parts, where there will always be little disturbances between parts and whole. But we think all Americans are resolved that their inevitable differences belong to the whole nation and will be settled in its context—and not in the small worlds of the selfish, the insensitive, and the ambitious.

## Men vs. machines

"All things that God has made are good"—this statement is one of the most basic and encouraging principles of Catholic philosophy. Basic because it determines our outlook on life; encouraging because it guarantees God's watchful eye on all that happens in the universe.

The word automation is commonly used to refer to the increasing displacement of workers by self-regulating machines. Since we know that God is governing the universe, we can be confident that automation can be a good thing, and that it has happened in our own day because God has willed it to be so.

### QUESTION BOX

## Protestant leaflet raises some posers

By MSGR. J. D. CONWAY

Q. The Mission Board of a fast-growing Protestant denomination has issued a leaflet with a list of questions they would like Catholics to answer. The name of the leaflet is "Ask a Catholic."

Will you tell me where the answers can be found in the Douay version of the Bible.

A. Ten questions are listed, none new or original. Each begins: "Where in the Bible does it mention . . . ?" And the points you are challenged to find are: praying to Mary and the saints, the infallibility of Peter or any Pope, purgatory, nunneries and monasteries, absence on Friday, seven sacraments, confession of sins to a priest, authorization for a Church to add to the teachings of God's word, or that Mary is a mediator between God and man.

First of all, I would throw away that old Douay Bible you have. Or, at least you should plan on throwing it away as soon as the Confraternity edition is complete and is published in sensible form. That may be a few years yet.

Then, I would simply refuse to discuss religion with anyone who lays down all the ground rules for the discussion and bases them on false premises.

You might start out by asking your fast-growing friends where they got their Bible. As regards the Old Testament you may let them get by with the statement that they got it from God's Chosen People. But until they frankly admit that the New Testament was written by members of the early Church of Christ, they are not competent to discuss the Scriptures with you.

Then you might ask them how they know which books are in the Bible. We told them they should admit that the Church of Christ told them you may proceed to further discussion.

Then you should ask them how they know that they have the true text of the original Bible, and how they can be sure of its complete meaning. But even more important, how do they know that it is God's word? How do they know that it is inspired? And how do they know that it contains everything which God has revealed?

This is not a good way to carry on the dialogue, but your friends are not interested in dialogue, only in challenges which stump you, because they are sensitive questions. We believe that God gave us a revelation through Jesus Christ, and that He committed the care of this revelation to His Church, promising to remain with it all days even to the end of the world. Out of that Church came the inspired writings of the New Testament, setting forth God's revelation, but in such manner that it can be fully understood only in the context of the Church which wrote it, recognized its inspired character, preserved it and taught it.

And the same authority which gave your fast-growing friends the Bible, told them that it was inspired, and showed them which books were in it, also teaches about Mary and the saints and the Pope, draws her doctrines from the same inspired text, but reading it in its total context, with guidance from the Holy Spirit.

Q. As a non-Catholic who has a high respect for your Church, I am, however, most confused on a very important question. Why do you not believe that Christ's Redemption fully satisfied for our sins? I feel already alone for; and nothing I can do will be good or necessary to alone to God. Do you fail to accept God at his word? Is this why you have confusion? Are your sins not forgiven until you confess them? Then what happens to people like me?

A. We do believe that Christ's Redemption fully satisfied for our sins, and there is nothing we can add to it. But we are permitted to join in it and cooperate with it.

Confession adds nothing to the Redemption. It is rather our acceptance of the graces of the Redemption.

If we are guilty of sin and honestly repent because we love God, then our sins are forgiven before we confess them. For a person who is not able to go to confession nothing more is required. You are not able to go to confession because you do not believe in it. So your sins are forgiven when you repent of them for the love of God.

Q. Protestants always say, "Christ is my personal Savior. He died for my sins; I'm saved." What sins did Christ really die for? Our personal sins, or the sinful nature we were born with?

A. Christ died for all sins: those of the human community, and those of each individual. And He sanctifies each individual through the community, and those of each individual. And He sanctifies each individual through the community of His own Mystical Body.

Most Protestants would not simplify the process of salvation quite as much as you state it. They know that we must accept Jesus as Savior, and that implies faith, hope and love, supported by other virtues. We are a bit more precise; we insist that sanctity and salvation come to us through our union with Christ in His Mystical Body, and we have the help of the seven sacraments to effect and maintain that union.

Like every other gift that God has given us, automation must be used rightly. Automation presents its problems. What happens to the workers who are displaced? How is the increased flow of products to be consumed, fair prices maintained, distribution assured? These problems must be met with Christian solutions.

Capitalism, the father of automation, without Christian norms to guide it, can be very nearly as bad as economic communism. It must not be permitted for automation to bring harm to the vast majority of people and excessive benefits to a few industrialists. Automation with its greater production is not a sufficient end to be pursued in itself. An economy aimed solely at producing more at less cost would be an economy that ceases to have as its object the real and normal man.

The ultimate purpose of an economy is not better machines or better products, but better men.

Modern man is in every bit as much danger of losing his personality as Red Riding Hood on the way to Grandmother's house, if the trend toward automation is not guided by a healthy respect for the value of the individual and a reverence for the things that cannot be "automated"—religion, culture and art.

That as many men as possible share in the benefits of increased productivity is, definitely, one of the goals of industry, and greater material wealth should result in the development of cultural and spiritual life.

The machine must never be permitted to triumph over man.

### CONTROVERSY

## Moral theology teaching debated

Sharp differences in the approach Roman Catholic seminaries take to teach moral theology were revealed in the closed-door sessions of the Catholic Theology Society of America, according to some priests who attended the meetings in St. Louis.

Father Bernard Haring, C.S.S.R., of the Redemptorist Academia Alfonsiana in Rome, and others argued that theologians break away from casuistry and instead treat theological matters with love and charity.

"The whole moral message must be Christocentric," the famed European theologian said. "It is important that moral theologians do not consider men as under an external law. Instead the moral message has to consider the truth that Christ is living in us and we are living in Him."

During an evening seminar session, Father Haring's position was opposed by other members and registrants, including Father John J. Lynch, S.J., of Weston (Mass.) College, according to the priest's report. Father Lynch, while critical of the work of some moral theologians have been doing, called for changes in pastoral emphasis in dealing with persons about the practice of periodic continence, or rhythm, to limit family size.

Those theologians favoring a new direction in their field cited Pope John XXIII's leadership toward a more pastoral approach.

Father Walter J. Burgardt, S.J., professor of patristics at Woodstock (Md.) College, warned the delegates of a demoralized theology. "One of the complaints made against theology is that it is horribly intellectual in a bad sense, an intellectual discipline that feels only the mind," he said.

He added that theological truths must never be divorced from the men they were intended for.

Father John Courtney Murray, S.J., another Woodstock theologian, stressed this same tenor in an interview. He attributed the improved climate for discussion to Pope John XXIII and the Second Vatican Council.

"There is more freedom today for ideas," Father Murray said. "I think we have been to a certain extent suffering a full dialogue with our certain credentialed brethren."

He said much could be gained from these discussions, which involve theologians to a great extent.

In Father Haring's talk to the convention, he pleaded strongly for a new approach to penance and its sentiments based on love of Christ rather than out-moded legalism.

The Redemptorist scholar said that looking upon men and the Church in this way will call for a real reform of Church laws. "They must be based on the Church's understanding of herself as a community of love," he said.

"Canon law must be reformed in such a way that it expresses very clearly that the Church is a community of love," he stressed. He referred, he said, to his own regarding mixed marriages between Catholics and other Christians, and to censorship.

Father Haring, a member of the Vatican Council's preparatory commission and a peritus (expert) at the Council, will publish a book, "The Johannean Council," next month. The book, to be released by Herder and Herder, carries an introduction by Cardinal Joseph Ritter of St. Louis.

### QUESTION BOX CONTINUED

Q. I am chairman of the religion-in-the-home committee in our parish, and I am often at odds with parishioners on the integration-segregation question in our schools. As a catechist I was taught that legislated, enforced segregation violated the virtues of charity and justice. I believe this and have tried to teach it. However, since moving into this parish I have heard opposite teachings. For instance, our pastor says that integration of our school would violate justice, since the white people paid for the school and should have the right to decide who may attend. I know that our pastor has been at odds with our bishop on this question, and dropped out of the White Citizens Council at the bishop's request. However, he is much loved by his parishioners.

My question is: Has the Pope ever made official pronouncement on the specific question of segregation? Is it in fact immoral?

A. The final encyclical of our late, revered and lamented Pope John XXIII was Pacem in Terris, and in it he noted the equality of all men in their natural dignity, and stated: "Hence racial discrimination can in no way be justified. . . ."

Later in the same encyclical Pope John stated that truth must govern the relations between states, and continued: "This calls, above all, for the elimination of every trace of racism. . . ."

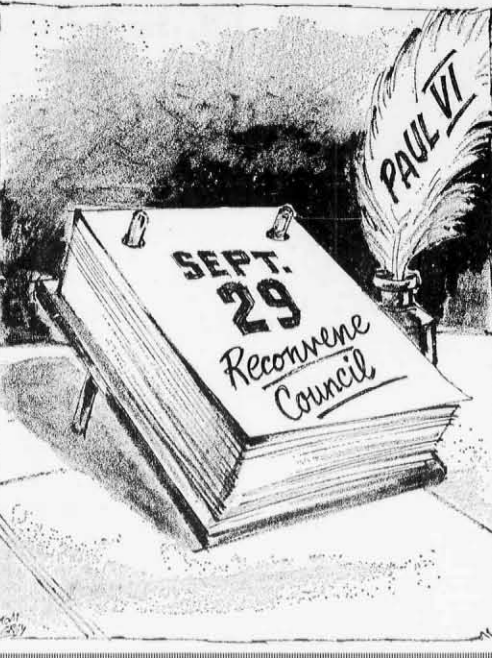
After the Little Rock episode, Bishop Fitzgerald issued a catechism for the instruction of his people on problems of race. One question I remember was: "Is segregation as practiced in Arkansas immoral?" Answer: "Segregation as practiced in Arkansas is immoral."

Your pastor needs to study his catechism. He belongs to an old school, now dying; and once they are gone their like will never be seen again in our country.

Q. Is it customary for a person receiving private instructions to become a Catholic to give the priest an "offerings" at the conclusion of the instructions?

A. No. Say some prayers for him.

## STILL THE TOP PROJECT



### OPINIONS

## 'Editorial sins' of paper blasted

To the Editor:

Thanks for the "Reading Lesson" in the editorial column of your July 5 issue. The "Reminders" section of the same column should have included a reference to parents' serious moral obligation to also control the forms of reading material available to their children in the home.

After reviewing both editorials and the Joseph E. O'Mahoney, Jr. letter correctly accusing you of bigoted editorial repression, I requested that you discontinue sending "The Criterion" to my home. I might not be able to "file the newspaper in the waste basket" before my children see it, as Mr. O'Mahoney's friends do. Since it would be impractical for you to print every other line your column, I might as well stop it.

Ruth Gregory  
Indianapolis

ents don't worry because they also 'enjoy' these things.

We had better give this some serious thought or have forgotten Holy Scripture says, "for he who lusts after a woman has already committed adultery with her." Five minutes of prayer from this fun-world, per day could lead many a soul to perdition today, and save man a heartache in the years to come.

Indeed many other problems are being solved today. Is it really more important to have teen-age credit, and develop their habits by certain products, etc.? We can make this a better world. It is possible, so let us try.

Disagrees  
Sister Mary Helen, D.C.,  
Administrator,  
St. Vincent's Hospital  
Indianapolis

### Vatican coverage

To the Editor:

Your recent coverage of the election of Pope Paul VI, his coronation and his later pronouncements was carried out with competence, insight and with an engaging friendliness that is most pleasant and gratifying. On behalf of all of us at St. Vincent's Hospital, I want to tell you how much we have enjoyed reading these accounts.

The Criterion's editorial comment was particularly appropos.

By Bill O'Malley



### LIL SISTERS

To the Editor:

Your editorial "Reminders" of July 5, 1963, was excellent! Now there ought to be some way to reach parents and off-spring. With all the brain-power in the world today someone should be able to figure this out.

Why not try a box on the front page? Has it ever been done before, and what harm is there in trying this? Those that understand the problem can certainly help by their influence, if they can muster up enough courage. The teenagers today will soon be leaders in America.

Shall they have illegitimate children, be divorced and even worse remarried? Early dating, immoral TV, movies, books and dress all built around sex and violence derived through the windows of their souls leaves marks, that money and indifference can not eradicate. Maybe these par-

Robert W. Glassmeyer  
Indianapolis

'Let us try'

Q. I am chairman of the religion-in-the-home committee in our parish, and I am often at odds with parishioners on the integration-segregation question in our schools. As a catechist I was taught that legislated, enforced segregation violated the virtues of charity and justice. I believe this and have tried to teach it. However, since moving into this parish I have heard opposite teachings. For instance, our pastor says that integration of our school would violate justice, since the white people paid for the school and should have the right to decide who may attend. I know that our pastor has been at odds with our bishop on this question, and dropped out of the White Citizens Council at the bishop's request. However, he is much loved by his parishioners.

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A. No. Say some prayers for him.

THE YARDSTICK

Medical care of aged and Catholic teaching

By Msgr. George Higgins

Dr. Edward R. Annis, president of the American Medical Association, has accused an important segment of the Catholic press of ignorance and distortion in its handling of the continuing controversy over Medicare.

Dr. Annis is particularly unhappy about my own infrequent writings on the subject of Medicare. My writings on this subject, he told the Star Herald, reflect the thinking of labor leaders and what he described as the efforts of these leaders to dominate American medicine.

only approach or necessarily the best approach under all circumstances. It does say, however, that the Social Security approach to this and related problems is legitimate from the point of view of social justice and may be the best approach under a given set of circumstances.

Married, convert minister to be ordained as priest

GRONINGEN, The Netherlands—A former Presbyterian minister who is married and the father of three children will be ordained a Catholic priest by Bishop Petrus A. Nierman of Groningen.

He is the author of a book entitled "Reformation and Catholicism." While joining the Catholic Church, Looz attended the theological school of the Catholic University of Nijmegen. He was awarded a doctorate in theology in 1961, and has been a lecturer at Dutch Catholic seminaries since then.

Ethiopia: St. Vincent de Paul's Daughters Help

WHEN ST. VINCENT DE PAUL began his associations to aid the poor, he had in mind that the poor was so good that it spread to other parts of the world.

Today in the heart of ETHIOPIA, in Addis Ababa, capital of ETHIOPIA, the daughters of Charity of St. Vincent de Paul are educating poor children.

A PRIEST IN THE FAMILY?

SE. ANNE'S MELCHITE SEMINARY in Jerusalem is on the site of the traditional birth place of the Blessed Mother.

Individuals are free to argue, of course, that the social security approach is inadequate. But the legitimacy of the social security approach is not invalidated by the weakness or imperfections of any particular program.

CONCERNING YOUR WILL

Today many people very wisely are making their wills, assuring that what they leave will be treated in orderly fashion.

The subject should be discussed on its merits, and those who oppose it ought to make it clear that they are not denying the State the right to enact a program of medical care based on the principle of social security.



JUNIOR HEART COMMITTEE OFFICERS—John O'Connor, left, Catholic High School Junior, was recently named chairman of the Marion County Junior Heart Committee for the coming year.

Italy's Radical Right displeased with new Pope

By REV. EDWARD DUFF, S.J.

ROME—It didn't take long for the Radical Right in Italy to make its displeasure over the election of Cardinal Montini as Pope Paul VI and to warn the political blunders of his predecessor.

But the new Pope also knows what fosters communism, and the mentality of the backers of Il Borghese, not least, once visiting a factory in his archdiocese.

'Open occupancy' backed by prelate

OMAHA, Neb.—Archbishop Gerald T. Bergan directed all Catholics to observe "a policy of open occupancy for residential living" which he declared for all parishes within the Omaha archdiocese.

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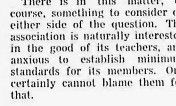
NEA and 'sanctions'

By REV. JOHN DORAN

There seems to be trouble brewing in the National Education Association over the question of sanctions.

run by an organization whose policy and officers are in no sense controlled by the public. The N.E.A. would become the arbitrator of the schools, and no one would have any authority over the N.E.A. except itself.

In all of this we find it easy to be in sympathy with the N.E.A. in its struggle to upgrade the level of teachers' salaries and working conditions.



REV. JOHN DORAN

Now the N.E.A. seeks to overrule the voters and demand conditions and salaries which could have been met only by the success of that vote.

Terre Haute native makes solemn vows

CAREY, Ohio—Frier Wayne (John Anthony) Holliman, O.F.M., will make solemn profession as a Conventual Franciscan on July 14 in the National Shrine of Our Lady of Consolation here.

Open All Day Saturday

KRIBBS Indiana Church Supply Catholic Supply House 107 So. Penn. ME 7-1977 Indianapolis

'Closely akin to priest' Archbishop tells Serrans

SAN FRANCISCO—Archbishop Joseph H. McCracken of San Francisco told Serra Club members in convention here that every true Serran has spiritual characteristics.

"The fatherliness of the Serran will put the grace of the vocation when it honors his own home," he said, "and this same fatherliness will extend far beyond his own backyard."

Wedding Pictures

Bridal Portraits Reasonable. Samples shown. No obligation. Wm. J. Graney 33 N. Tremont ME 8-9169

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The Criterion Official Newspaper of the Archdiocese of Indianapolis. 124 W. Georgia, P.O. Box 174 Indianapolis 6, Ind. ME1956-5431.

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

AT BROAD RIPPLE POOL

CYO swimming meet draws 1,200 entries

An expected 1,200 boys and girls will participate in the fourth annual Arethusaean Junior CYO Swimming Meet next Monday and Tuesday, July 15 and 16, in the Broad Ripple Pool, Indianapolis.

The defending overall team champion is St. Joan of Arc parish, which last year retired the Notre Dame traveling trophy. A new traveling trophy will be introduced this year, honoring the late...

MEET OFFICIALS report that the free-style and Relay events will be held on Monday evening, along with the Novice Backstroke, to eliminate the greater congestion of entries early in the meet.

CYO Scores

Table with 2 columns: Event Name and Score. Includes CYO JUNIOR BASEBALL LEAGUE-CLASS C and CYO JUNIOR BASEBALL LEAGUE-CLASS B.



TALENT SHOW WINNER—Dobra Reimer, representing Navvity School, Indianapolis, took first prize in the recent Skit and Hobby Show for troops of the Junior Daughters of America.

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CADET VOLLEYBALL LEAGUE CHAMPIONS—For the second year in succession, St. Catherine's girls won the CYO Cadet Volleyball League title this past winter.

SOCIAL REFORM

Was police chief right?

The chief of police of Briarcliff Manor, a suburb in wealthy Westchester County, N.Y., was invited to address a local PTA meeting on Teenage Problems.



Men's Softball

Table with 2 columns: Team Name and Score. Lists various softball teams and their game results.

teen-ager is not responsible for the family or community environment in which he was born. That is a heritage left to them.

I wonder what Mama and Papa would be doing while their terrible teen-ager slaved to keep the house in repair, convert the community or to save the world from the mess their elders got them into in the first place.

Atheist plans center to promote materialism

BALTIMORE — The atheist who successfully challenged Bible reading and recitation of the Our Father in public schools says she will now devote her life to promoting materialism.

Work on the site is to begin next month, she said, although she does not expect to go there herself until next year.



FAREWELLS—Sister Ann Loyola, S.P., teacher at Holy Cross School, Indianapolis, says goodbye to a group of her pupils who attended a special week of orientation at St. Jude's Seminary, Muncie, Ind., recently.

St. Roch's will host summer record dance

The summer activities program of the Junior CYO will benefit from the proceeds of tonight's (Friday) "Rock at Roch's" record dance, to be held in the school-yard of St. Roch's parish, St. Meridian at Summer, Indianapolis.

Cy Cipher

FOOTBALL TIME—The CYO Office this week announced that team entry blanks for both Cadet and "Big" football leagues have been mailed to the parish units.

Saint Francis College

Four year undergraduate program. Courses include: B.S. in Liberal Arts, Medical Technology, Elementary and Secondary Education.

CAMP OPENINGS—There are still openings in three camping weeks for boys at the CYO Camp Rancho Franciscan in Brown County.

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Holy Angels Festival. Friday, Saturday, Sunday July 19, 20 & 21. 28th & Northwestern Ave. GRAND PRIZE \$1000. Also Other Cash Prizes to be Given Away on Sunday.

FAMILY CLINIC

Wonders how child, 3, will take to new baby

By FR. WALTER IMBIORSKI, Guest Columnist for Fr. John L. Thomas, S.J. I am expecting my second child in four months. It is a girl, and I can do to help Julie, who is three, adjust to the new baby. In some families I have seen the older child take a real dislike to the new baby and, in one instance, even try to do the baby physical harm. How can I avoid this?

Resentment may be concealed under behavior that looks just like its opposite. "Julie loves her baby" may mean that she is only hovering anxiously over him. Boasting or talking too much, or just being too sweet about him may cover up for angry feelings which she thinks her parents will disapprove.

It is pretty typical for young children to resent, as well as love, the new baby until they figure out just how he fits into their lives AND until they realize that it is not a rival but a friend. Feelings of resentment are better expressed than buried. Talking about them can help clear the air.

Even somewhat older, school-age children may show some resentment and "gripe" about the extra trouble or work the new baby causes. A story or two about the time when HE was small and received the same

care can coax him to sense a feeling of closeness and can start him to develop understanding the baby.

Parents sometimes concentrate on sparing the older child, only to find later that the younger one has felt neglected. Your parental vocation requires the balance of a tightrope walker, without his tenacious poise the imaginative insight of an artist and always wisdom and understanding. Too much protection for either the older child or the baby postpones the time when both come to accept each other.

Parents can best lay the groundwork for future affection and family loyalty among their children by welcoming the new baby while continuing to cherish and enjoy the older children as warmly as before.

(Fr. Imbiorski will be unable to give personal replies.)



ST. FRANCIS X. CABRINI, Missionary Sister of the Sacred Heart

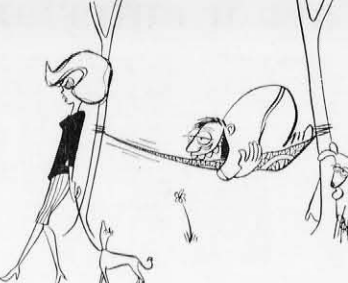
THE MISSIONARY SISTERS OF THE SACRED HEART... was founded by St. Francis Xavier Cabrini (1850-1917) America's first Citizen-Saint, at Codogno, Italy on November 4, 1880. Foundations were established throughout Europe and under the direction of Pope Leo XIII spread to Latin America and the United States in 1888. Here the Order has established houses in Chicago, Denver, Los Angeles, Newark, New Orleans, New York, Philadelphia, Brooklyn, Natchez, Savannah and Seattle. The prime aim of the Missionary Sisters is to glorify the Heart of Jesus, and to sanctify its members by means of the simple vows of poverty, chastity and obedience. As its secondary purpose the congregation maintains private and parochial schools, orphanages, hospitals, does catechetical and social work, and works in various apostolates on home and foreign missions.

WORKING TO BEAT HELL

'young man's fancy...'

By JOSEPH T. MCGLOIN, S.J.

If a young man's fancy really turns to love in the spring (and it can), then it turns to love squared come summer. Summer is a time that suggests romance, with the scent of roses and other flowers and flora in the air. Summer is a time when it's easy to contemplate beauty because there's so much of it, and so obvious, around—in inanimate nature, in vegetative, sensitive and yes, human nature. And beauty, as one and all know, is what the human being falls for. It is, in fact, what he or she is made for.



All the accidents are fine in themselves. They are especially wonderful for the young guy or gal who is nature enough to fall in love.

Only the immature judge love by accidents.

Where genuine love between a man and a girl is rightly present, the scent of flowers and the loveliness of nature and of each other are all good things, not because presumably these two are mature enough to know what love really is, the right and wrong paths it can take, what its real purpose is, and where its real beauty lies.

But the peculiar danger of the summer lies in falling for the accidents instead of the essence, in not knowing what real love is at all and of mistaking a stage-setting for the real thing. And the danger is not the one pronounced today because their adult superiors have often played at love, at least in its accidentals.

They disregard the silly propaganda around him. You teenagers can learn, for instance, that your social relationships, winter or summer, have many purposes—beyond having fun, for balance and rounding out your personalities, for helping yourselves and others. But this is not the time for a relationship which demands far more than your present stage of maturity. Moreover, in learning a lesson like this, you prove beyond a doubt that you have the maturity which is properly yours as a teenager. Miss this lesson, and you only prove that you're still running on the "maturity" of a child.

If you use your sharp teenage mind and not just your feelings, you will not be overcome by teen-age emotions, you will understand, summer or winter, a number of things which love is not. It's not the scent of lilacs, nor the sight of a frilly form. It's not the moon or the stars, or a beach. It's not fascination with someone's appearance. It's not sensuousness nor pleasure nor lust. Nor is it self-seeking, or a sentimental absorption in another. Above all, perhaps, it's not falling in love with love and then imagining someone into becoming the object of that love.

No, real love goes out to a person with such force and genuineness that self-seeking vanishes. The mature lover isn't in the game for the thrill he or she experiences, but rather he or she regards the object of his love that he is willing to do anything for her, and to deny his own pleasure. And so real love has to begin with unselfishness, with a sense of protection of the beloved, with restraint and the sort of tenderness which is not sentimental weakness but which is strong enough to battle even oneself when necessary for the good of one's beloved.

Real love goes far beyond the surface, beyond attractiveness of body and face, to the personality and soul of a person. It sees goodness, beauty and truth in a person and his or her own qualities — which are the only genuine basis of love, you'll find that God really is Love, that God is, moreover beauty, truth and Goodness, and that there can be no love which does not begin and end with the love which is God.

There would, in fact, be no love at all were there no God who is Love and who created all of us out of love.

The maturing teen-ager can see why real love, and not the fake stuff so often pictured for us, requires a lot of maturity. Love is no toy for the child to enjoy or for the giddy to dispense. It's actually the purpose of our life, something we have to grow up to — the love of God, and the love of everyone else — some in very, very special, wonderful ways — in God. And this takes maturity — a maturity, admittedly and obviously, which many so-called adults never achieve.

Marriages become unhappy and even break up, ultimately, because of immaturity, because of a childish idea that love is self-seeking and not what it really is — God-seeking.

Study what love is, you teenagers, so that you mature into a real human being and not a sham. Even if your parents haven't caught on yet that some of the precocious dating customs "popular" today are not in keeping with your present stage of maturity, use your own good sense and growing maturity to act your age.

Above all, in the summer, when the atmosphere is filled with the accidents of so-called love, have the good sense (which you do have) to be able to distinguish the essentials from accidents. Spend your summer profitably, with your present stage of maturity, and don't waste it as an infant imitating an adult in the accidents.

Your summer should be a time of physical, spiritual, and intellectual progress. Make it such.

Catholic colleges receive NSF grants

WASHINGTON—Twenty Catholic colleges are among 77 public and private institutions of higher education which have received grants totaling \$808,120 for purchase of modern scientific equipment. Catholic institutions received \$45,720. The grants, which the institutions must match, were made by the National Science Foundation, a quasi-governmental agency which distributes Federal funds to support research and teaching in science and mathematics.

ND book interfaith project

NOTRE DAME, Ind.—Two Protestant and three Catholic theologians have contributed to the book "The Church as the Body of Christ," published by the University of Notre Dame Press as a follow-up to discussions on the Notre Dame campus by the authors in 1961 and 1962.

The contributors are Krister E. Skoldsgaard of the University of Copenhagen, Franklin H. Littell of the Chicago Theological Seminary and Fathers Barnabas Aben, C.P., of Passaic Seminary, Louisville; Walter J. Burghardt, S.J., editor of Theological Studies, Woodstock, Md., and Bernard Cooke, S.J., of Margate University, Milwaukee.

The book is the first of the new Cardinal O'Hara Series of Studies and Research in Christian Theology, honoring the former president of the university.

Radio & TV Apostolate

ROSARY RADIO PROGRAM WIRE-1430 on Your Dial—Mon.-Fri.—7:45 P.M.

FRIDAY, July 12—(Tape) Rev. Robert Hartman, MONDAY, July 15—(Tape) Rev. Charles Coppens, O.M.I., and members of the N.C.C.S., TUESDAY, July 16—(Tape) Rev. Edwin Sargel and members of the Little Flower Jr. Legion of Mary, WEDNESDAY, July 17—(Tape) Rev. Joseph J. Koster. This program has been prepared by a member of the Apostolate in Thanksgiving. THURSDAY, July 18—(Tape) Rev. Kenny C. Sweeney and members of the Y.C.A.

The Above Schedule Presented as a Service by

Abdon O'Riley O'Hurt Funeral Homes 1509 Prospect ME 8-1474

THIS IS CATHOLICISM

The new sacrifice

By JOHN WALSH, S.J.

Q. Where do such ceremonies take place? They are carried out in a structure designed solely for the act of sacrifice, which is called a temple.

Q. What is the chief article of furniture in a temple? It is the sacred table on which the gift for God is placed, and which is called the altar.

Q. What is the gift for God called? The object which is offered and destroyed in sacrifice is called the victim or the host.

Q. Must the victim always be completely destroyed? The victim might be utterly destroyed in God's honor, and such a sacrifice is called a holocaust. More often, however, the victim would be only partially destroyed and would then be distributed to the worshippers to be eaten.

Q. What is this act called? The eating of a victim which has been offered in sacrifice is called the communion.

Q. What is the significance of communion? By consuming the victim of his sacrifice, man reasoned that he was taking into himself something which had become sacred and di-

vine, since it belonged now to God; and thus he felt that he was coming into closer contact and uniting himself more intimately with God.

Q. What is the title applied to the person who offers sacrifice? He is called the priest.

Q. Besides regulating the sacrifices of the Jews, the Mosaic law also inaugurated an official priesthood among them? God directed that the Jewish priests were henceforth to be chosen only from the tribe of Levi (Nm. 3:1-4); and Aaron, the brother of Moses, was designated by God to be the first in the lengthy succession of Jewish high priests (Ex. 28:1-5).

Q. How were those nominated for the Jewish priesthood ordained to their sacred office? Levites elevated to the priesthood were ceremoniously robed in rich vestments solemnly anointed with oil (Ex. 28:6-29:37; Lv. 8:1-36).

Q. Among the Jews were priests also anointed? No, the kings were also solemnly anointed (1 Kgs. 1:31-41; 2:27-10:8).

From "This is Catholicism" by John J. Walsh, S.J., copyright 1959 by World Publishing Co., Inc.

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

JULY 14 SIXTH SUNDAY AFTER PENTE-COST. The connection between liturgy and "life," between our public worship and the rest of our existence, is particularly apparent in today's Mass. The First Reading teaches that Christ is not only our Lord and our Master but a "pattern" for a "new kind of existence." The liturgy is the place where we are cut to the pattern, where we sacramentally participate in Christ's living and dying and rising again. It is the place where Christ acts to incorporate us into Himself, His Body, His existence.

The liturgy is the place where we are cut to the pattern, where we sacramentally participate in Christ's living and dying and rising again. It is the place where Christ acts to incorporate us into Himself, His Body, His existence.

What happens at public worship, then, is a matter of our being, not merely an isolated deed. It affects all of our living, not merely the moment of death. We are here made "alive with a life that looks towards God"—looks towards Him permanently and habitually.

JULY 15 ST. HENRY, EMPEROR, CONFESSOR. It is this orientating, reinforcing, and again in the Church's public worship, which can save the Christian from the false gods of the First Reading: gold, money, treasures, unbridled self will. And it is also vigilance of the Gospel. A clear firm sense of direction ("we know where we're going") is the watch we keep. It is God's gift to those who open themselves to him in worship.

JULY 16 MASS AS ON SUNDAY. "If I send them back to their homes fasting, they will grow faint on their journey," Jesus says (Gospel) in this story which prepares us for the Eucharist. Holy Communion, like the Passover meal of our Jewish ancestors in faith, is food for a journey. Not only the journey of Viatium and the rites of the dying, but also the whole journey of life: human work and play, without this food would be a "desert." Neither does He send us back to our homes fasting when we have gathered around that symbol of Him which is the altar.

July 17 MASS AS ON SUNDAY

Christ sets a sacrificial meal "before the multitude" at Mass, makes us sacrificers and blood brothers before He sends us home. Mass is the power, never diminished nor matter how great the multitude. And as food serves us not only when we sit at table but for the sustenance of our lives, so the Eucharistic Bread creates in us, according to our dispositions, an energy of grace and love for all of life.

JULY 18 ST. CAMELLUS OF LELLIS, CONFESSOR. "That you should go and bear fruit," our Lord instructs us in today's Gospel. And this fruit is described in both First Reading and Gospel as love, that virtue of which the Eucharistic Banquet is itself a sign. The pattern of Christ's life can be discerned in our lives, chiefly by our love. Translated in the Introit and Communion hymns and in the Collect as care and responsibility for the "lowly and poor," the "dying," "the least of my brethren," the Eucharist's message for relevance to "life" is quite clear.

JULY 19 ST. VINCENT DE PAUL, CONFESSOR. One of the few examples of successful biography (literary) are the "lives of the saints" in modern times — apart from the TV tributes to Pope John XXIII — was the film "Monsieur Vincent," a perfect illustration of powerful love transforming a life.

"Whatever house you enter" (Gospel) you are to say "peace." Vincent entered the houses of the poor, Pope John the houses of prisoners, the sick, men of other faiths, communists, Jews. His purpose of announcing, "The kingdom of God is at hand for you."

JULY 20 ST. JEROME EMILIAN, CONFESSOR. An emphasis on practical love is never absent from the liturgy, but seems especially evident this week. Today we of the Christian fraternity celebrate a brother who devoted his life to underprivileged children. The First Reading instructs us in the profound spiritual meaning of such simple manifestations of human brotherhood as the sharing of food and shelter and clothing. "Despise not your own flesh."

IN THE WHOLE CHRIST

Incorporation with Christ

By ABP. EMILE GUERRY

For in one Spirit were we all baptized into one body. (1 Cor., XII, 13)

Baptism is the foundation of all the riches of the Christian. The first effect of baptism is incorporation. We may consider, in a logical order, the different effects of Baptism (incorporation, filiation, purification, regeneration), on condition, however, that we bear in mind that all these riches are communicated to the soul together, at the moment of receiving Baptism.

To be incorporated is to become a member of Christ and of His Mystical Body—"to be baptized into one body" with all our brethren. By incorporation, the baptized person belongs, with all the depths of his being, to Christ and to the Church. In Baptism, Christ, the Head, takes possession of the Christian, whom He incorporates in His Human Nature and whom, through His Sacred Humanity, He brings into relationship with His Divine Person as the Incarnate Word, making him one of His members.

This incorporation attaches the baptized person, not only to Christ the Head, but to His Whole Body which is the Church, and thus to the Whole Christ. It is the authentic and official manner of entering the Church. It is the union with the Christ-Head, in His Body, by His Body, with His Body.

This incorporation is thus the basis of union with Jesus Christ, but also with His Church; it is the basis of the fidelity to all the duties of charity and of community life which are implied in our belonging to the Mystical Body.

This incorporation also inspires us to voluntary repentance after sins of human weakness, since the soul realizes that it is "attached" and "bound" to Christ and to His Body by links which cannot be broken by such passing failures.

Finally, when faith is being tried in the crucible of purification, and the soul is in a state of rejection or abandoning its will, what consolation and peace there is in the assurance that nothing can separate that soul from Christ! "Who can separate me from Christ?" cries out the Apostle. And what a source of hope to realize that, so far from no longer desiring that soul, Christ has decided to make His disciple a part of Himself, in a separate, a member of His Body to which that disciple is henceforward indissolubly united.

A bond of communion in the same collective life—the Life of the Whole Christ

Incorporation is not the act of a single day; it is a grafting into the life, the life of a Person, of Christ Jesus who still lives in His Church. It is because, being all incorporated in Christ, we live by His life, that we form His Body. Thus it is that Baptism creates unity.

To be a living member of Christ and of His Church is to be filled with the life of grace and charity which springs necessarily from the Christ-Head and which is spread abroad in the whole Mystical Body by the Holy Spirit, the Spirit of Christ, the Soul of the Church.

To be a living member, therefore, is not to fold in on oneself, but to fling oneself open to this collective life, to share in all the riches of the Whole Christ, to receive all from Him . . . and each soul receives the same measure which it opens itself to Him.

To be a living member, again, is not to seek to have all this consolation for oneself in a spirit of selfish enjoyment; it is to contribute one's own personal share of vital activity and of self-obliteration in order to increase and expand the life of the Whole Christ.

Finally, to be a living member is not to "diminish" Christ, the size of the narrow and personal needs which it opens itself to Him; it is to enable Christ to live His life in us, for the building up of His Mystical Body.

The presence of the Christ in Baptism

The Mystical Body is present at the Baptism of a child. It is the baptized person who receives the mission of guarding the fidelity of the Body. It is in the community of the Church that the vital union of the Head with the new member is effected. Moreover, the whole Church is represented at the ceremony; first, by its minister who acts in its name by administering the Sacrament "in the intention of the Church" and according to the prescriptions; but also by the godparents who receive the mission of guarding the fidelity of the new Christian to the Faith into which he or she has been baptized. Thus, the whole community is involved in the reception of this new member, as though to ensure that he or she will be a living member.

Furthermore, "it is the faith of the whole Church which bestows on the baptized person its beneficent power; thanks to the action of the Holy Spirit Who creates the unity of the Church and through Whom the spiritual treasures of each member are held in common by all the others" (Saint Thomas, II, q. 61, a. 1). "What an admirable radiation of the Faith of the Church—"fraternal ecclesiae"—and of community life in the Church.

Lord Jesus, do not allow your Christians to become hardened in a pharisaic sufficiency or in an attitude of indifference towards all those who have not yet received the gifts of Your Redemption; but grant that the discovery of the riches of their Baptism may fill their hearts with a soaring eagerness at the thought of the witness which they do not yet in Christ, and inspire in them the desire and the resolution to fulfill without delay their baptismal vocation in the service of their brethren.

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

Urges involvement in community life

SALEM, Ore. — The national chaplain of the Christian Family Movement said here the Catholic lay should become more involved with community activities—even at the possible sacrifice of some parish work.

"It is infinitely better, in some cases, for a Catholic layman to bypass a school parent club and get into the League of Women Voters," Mr. Reynold Hillenbrand, C.M., of the northwest area, director of C.F.M. here.

The task, an immense responsibility of the lay, is to bring the whole world to Christ, the Chicago priest said.

To accomplish this, "the laity must reach beyond the parish boundaries to others in the world. This could include being involved in such organizations as interracial programs, political movements, educational and cultural programs, such as art groups and music associations," the Monsignor said.

Serra Clubs add 21 new chapters

SA FRANCISCO—Twenty-one new Serra clubs were chartered last year and 60 more are in the process of formation. Fred J. Wagner, outgoing president of Serra International, reported to the delegates at the 21st annual convention.

"Our position is basically sound—the condition is pleasing, if not completely satisfying," he said, noting that complete satisfaction would be the realization of the ideals of the Serra movement throughout the world.

Lord Jesus, do not allow your Christians to become hardened in a pharisaic sufficiency or in an attitude of indifference towards all those who have not yet received the gifts of Your Redemption; but grant that the discovery of the riches of their Baptism may fill their hearts with a soaring eagerness at the thought of the witness which they do not yet in Christ, and inspire in them the desire and the resolution to fulfill without delay their baptismal vocation in the service of their brethren.

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

VIEWING WITH ARNOLD

Cleopatra is neither art or entertainment

By JAMES W. ARNOLD

What follows is the stimulating account of a conversation involving myself (identified, somewhat hopefully, as Critic), my conscience, and a young lady (called, for purposes of universality, Woman).



Woman: I figure she'll get about 30 cents out of every \$2.50 ticket.

Conscience: How does JLM strike up with Shakespeare and Shaw?

Critic: A couple of Antony's speeches are beautiful. But JLM's forte is bright repartee. Sometimes it works ("Why did you bring (Admiral) Agrippa along? Were you expecting rain?"). Sometimes not (to Caesar, as he paces awaiting news of childbirth, "We've never lost a Caesar").

Conscience: You mean to say the picture's completely moral? Critic: I'd say that, nervously, about only four or five films a year. "Cleopatra" chief trouble is with production costumes and situations—e.g., why does Cleo always conduct interviews posing like the Playmate of the Month? History's also against us. The ancient pagan: took marriage and assassination lightly, and they were fond of suicide as an honorable escape from pain. But by the standards of her day (and by those of the international set of most centuries, including our own), Cleopatra was far from wicked. She had little taste for murder or debauchery as a pastime. She loved Caesar's trappings or beating dogs. Cleopatra's barge struck me as funny, with all those girls heaving flowers as if they were training for Honolulu. But no slaves are tortured and there's little detailed decadence.

Conscience: Is this movie good history? Critic: In that one sense, better than Shakespeare or Shaw. Cleopatra was neither love goddess nor kitchy child-woman. She was beauty, forceful politician, educated intellectual. In trying to convey this, Miss Taylor is often strident, causing some to accuse her of turning the Queen of the Nile into a fishwife.

Woman: She's putting on weight, too. Critic: Rox Harrison's Caesar comes across as nobler than Julius actually was. That's why audiences like him best; also, JLM is better at the mature, urbane dialog suited to Caesar. The conception of Anthony—the reckless, prodigal, romantic warrior—is too accurate for the good of the picture.

The man was valorous and human, but basically a clod— it's too feeble an emotion to keep an audience hanging about for four hours. Conscience: Why write about such people anyway? Critic: Well, they were movers of history. Without them, and Pompey and Octavian and the rest, there would have been no empire. Chesterton says the empire was the design of Providence for spreading Christianity. Beyond that, in some measure they all loved, romantic love, love of children, love of country, love of honor—in each, one catches a glimpse of the divine. Then, too, their lives were so theatrical: stabbings in the senate, suicide by the bite of an asp, Cleopatra being smuggled to Caesar rolled up in a rug.

Woman: She did her best acting in the rug. Critic: JLM misjudged his star. Within a limited range, Elizabeth is a competent, even a good actress. But she's no Judith Anderson. When Cleopatra learns that Anthony has married Octavia, the camera backs away, leaving her in the center of a room that resembles Yankee Stadium. In anguish, Miss Taylor shrieks "Antony!" It's as moving as the clatter of broken dishes.

Conscience: Surely there are other good movies. Critic: It drags. Only a few battles, mostly extra running about holding up their shields. People constantly hunched, trappings or beating dogs. Cleopatra's barge struck me as funny, with all those girls heaving flowers as if they were training for Honolulu. But no slaves are tortured and there's little detailed decadence.

Woman: Except her floating a toy boat in a bathtub big as the swimming pool at the Cairo Hilton. Critic: An erratic picture, with wit and poignance, and also silliness and vulgarity. The sets are wow. Cleopatra's entry into Rome has its tasteless moments, but the spectacle, the sheer vast design of it, merits the hallooed adjective colossal. Caesar's death is also something to see. Overall, "Cleopatra" is neither great art or entertainment. But it's interesting.

Woman: They should've used Loretta Young. (Legion of Decency: B)

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TO ENTER CONVENT — Miss Marsha Boatman, daughter of Mr. and Mrs. Max Boatman, of St. Joan of Arc parish, will enter the convent of Our Lady of Victory Missionary Sisters, Huntington, Ind., on September 8. Miss Boatman is a graduate of St. Vincent's Hospital School of Nursing. An open house will be held in August on a date to be announced later.

Coronation amnesty MADRID.—Chief of State Gen. Francisco Franco signed a decree of amnesty (July 1) to celebrate the coronation of His Holiness Pope Paul VI. The decree grants the release of all prisoners, including political prisoners, who have spent 20 years in jail.

Radio and Television

Table listing radio and television programs for various areas including Indianapolis, Connersville, Evansville, Madison, North Vernon, and New Albany.

BOOKS OF THE HOUR

The dignity of politics

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

From time to time, modern practitioners of the art and science that is politics lament the unwillingness of young Catholic intellectuals to enter the political arena. The usual reason given is that "politics is a dirty business," and that to be a politician is somehow to compromise one's honor constantly.

This, then, as the jacket blurb rightly claims, more than a history of political theory, more, even, than a study in the history of ideas. It does much to explain what is wrong with the world-to-day and what kind of political thinking must underly any attempts to set things right.

For the present situation, as the author puts it in his last sentence, is that "the whole world itself, subject to man for the first time for its very existence, takes on the aspect of the margin of civilization, its denizens moving toward the condition of Rousseau's noble savage, on the plane —of course—of "humanity."

Why and how this is so, the author demonstrates in this book consisting of two approximately equal halves: the first demonstrating and giving the theories underlying "The Classical-Christian Tradition — from Plato to Aquinas" and the second showing how this has contributed to, or has been distorted in "The Modern Theory of Politics—from Machiavelli to the present."

The final, useful as providing "a commentary on the outcome of the modern theory of politics," a 1962 cartoon by the Washington Post's Herblock, which is reprinted and explained in an Epilogue. This is a beautifully written and eminently practical book — one can but hope that it is a part of the much-publicized encyclopedic reading of President Kennedy and his advisers.

For a detailed view of what kind of citizen democracy at its best produces, one could do worse than to read James Fahey's "The American Democracy" (Houghton Mifflin, \$6.50).

Mr. Fahey, who left high school to go to work and who is now a truck driver, was a Seaman 1st Class on the cruiser Montpelier which figured importantly in virtually all the important Pacific engagements of World War II. He kept a voluminous diary, which

It should be. But Fr. McCoy has the enviable ability of using, always appositely and aptly, quotations to bolster his points from such disparate authors as Joseph Conrad, Heinrich Heine, David Riesman, Leonard Hand, and Erich Fromm.

There is plenty of descriptive material here about the great battles, but what comes across even more effectively is the day-to-day dreariness and drudgery that is so far romantic, and that occupies so much of the fighting man's time. Seaman Fahey seemed to have a genius for being chosen for the dirtiest and most tiring work details—and he records this simply and often with very good humor.

If a beer bottle of three bottles per man was declared, Fahey usually gave away two of his—but he is also quick to record how many times shipmates were good to him. Occasionally he reflects on what the war has done to him as a person, but he always finds something to be simply thankful for, whether it is one good night's sleep out of 20, an extra candy bar, or a dry pipe to stand.

At the end of nearly 400 pages of what the reader finally realizes (so overlooked is the artless writing) is a profane, heroic document. Seaman Fahey says no more than, "No harm come to me during my years in the Pacific, and I am very grateful to the Good Lord." If it is not too highfalutin to say so, I suggest that this is the kind of American that the politician at his best works to safeguard and to keep flourishing.

Falling behind LISBON, Portugal.—The number of priests in Portugal is falling behind the population growth in this country. New statistics show a 9.2 per cent increase in priests in the past 20 years, while the population was growing by 35 per cent. In addition, more than 700 of the country's 4,200 diocesan priests are over 60 years old.

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# Tic Tacker

**VOCATION WEEK**—Paul Hickey of St. Matthew's parish, Indianapolis, received the Vir Dei (Man of God) award for the most outstanding boy at the third annual Benedictine Vocation Week held recently at St. Meinrad Archabbey. Runner-up awards were given to five other boys chosen from among the 138 participants in the week's activities. They included: **Mike Hammond of Holy Family parish**, New Albany, and **Bryan Nelson of St. Patrick's parish**, Madison. The Benedictine Vocation Week is held to acquaint young boys with the Benedictine way of life.

**NAMES IN THE NEWS**—Gary Franklin, son of Mr. and Mrs. William Wilcoxson, Indianapolis, received the religious habit of the Society of the Divine Savior, (Salvatorians) at their novitiate in Colfax, Iowa. He will be known in religion as **Brother Denis, S.D.S.** . . . Mrs. Frank Schoemaker, a member of Holy Family parish, Richmond, has been named "Woman of the Year" by Hoosier Hymns chapter of the American Business Women's Association recently in Richmond. She now becomes a candidate for the national title of "American Business Woman of the Year." . . . Recovering from serious surgery at St. Joseph Infirmary, Louisville, is **Father Bernard Voges**, assistant pastor of St. Lawrence parish, Lawrenceburg. He is expected to be confined there for a week or more. . . . **Father Harold Perry, S.V.D.**, of Bay St. Louis, Miss., the first Negro priest to lead the invocation before a session of Congress, was in Indianapolis this past week. He visited **Father Bernard Strange**, pastor of St. Rita's parish.

**SUMMER RETREAT FOR WOMEN**—Now that Indianapolis does not have a women's retreat house in operation during the summer months, perhaps some ladies would be interested in attending the annual retreat held at the convent of the Sisters of St. Joseph in Tipton. The mid-week retreat there will begin Wednesday, Aug. 21, and conclude on Saturday morning, Aug. 24. Retreat master will be **Father John LaBauve, S.V.D.**

**SAINTS ALIVE**—Speaking of Father LaBauve, this paper erroneously mentioned in the last issue that the television program "Saints Alive," featuring the Divine Word Missionary, was appearing this week. The correct schedule is Sunday through Saturday, July 14 to 20, on Channel 13, Indianapolis, at 7:45 a.m.

**IMPROVE YOUR DELIVERY**—W. H. Rohr, Jr., a member of Christ the King parish, Indianapolis, and vice president of the Indianapolis Toastmasters Club, invites Catholic businessmen interested in speech training to a demonstration meeting of the club any Friday evening this month. The group meets for dinner at the Manger Motor Inn, Meridian at 16th St. In addition to speech training, the club provides experience in conducting meetings, helps members improve grammar, and gives salesmen an opportunity to practice various sales presentations. For reservations, contact Mr. Rohr at WA 43742 or CL 13034.

## Polish Church-State

(Continued from page 1)  
It said that fines of from 1,000 zlotys (\$42) to several thousand zlotys were being imposed by the government on persons violating the 1961 law restricting religious instruction into the straitjacket of the Gomulka regime fabricated for it two years ago.

The religious instruction issue was the main reason for the April meeting between Gomulka and Cardinal Wyszyński, which followed the Polish Bishops' joint pastoral declaring that religious teaching would continue despite government harassment.

The pastoral, read in churches throughout Poland on April 21, reported many cases of banning religious instruction in private homes, parish properties, chapels and even in churches.

## Opinions

(Continued from page 4)  
singled out one of the few outstanding diocesan Catholic newspapers in the country. We Catholics of Indianapolis should truly be proud of your efforts and results in producing such an excellent publication.

Miss Cynthia Crockett  
Indianapolis.

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**SUMMER FUN**—As residents throughout the Archdiocese tried to escape from the summer heat, Jim (left) and Joe Timus, New Albany, found the perfect solution: use the garden hose. The two boys, sons of Mr. and Mrs. George Timus, got wet enough to be taken to the local pool for the remainder of the afternoon. The Timuses are members of St. Mary's Church, New Albany. (Photo by Rachel Eberle)

## Women's club

(Continued from page 1)  
of the many good works of the Lewis family."

**CAUGHT** in the middle of the public issue was Loyola University conducted by the Jesuits. The club occupies the top eight floors of the 17-story Lewis Towers, which is the downtown headquarters of Loyola. The building was donated by and named for Mrs. Lewis' husband.

The controversy was heightened (July 1) by the sight of nuns marching in a picket line at the Lewis Towers building. A half dozen nuns, members of the School Sisters of St. Francis, Milwaukee, and the Sisters of St. Francis of Mary Immaculate, Joliet, Ill., who are summer students at Loyola, received permission from their superiors and joined the pickets.

The pickets were recruited from the newly formed Student Action Committee of Greater Chicago, a group composed mainly of Loyola, Mundelein College and De Paul University students, and from the interracial committee of Albert Kearney of Philadelphia, a Loyola student, is chairman of the committee, which issued a statement asserting that the racial policy of the club has "become a matter of public scandal." The statement said the students deplore all forms of racism.

"We further find it repugnant to the Christian conscience to find racism the official policy of an organization which professes to be for the benefit of all."

## Technocracy

(Continued from page 1)  
for they have all been ransomed by the same Saviour. And Revelation obliges us to offer to those who have the least, the means of arriving in dignity at a more human life."

"THERE IS therefore need for a press that is free and loyal and solicitous for objectivity, for mass media which are not at the exclusive service of special interests."

The letter also spoke of a "double crisis" in democracy, which was the subject of a previous Social Week in 1954. This twofold crisis was described as the withdrawal of the state from the use of its authority. The letter said:

"Does not this double crisis find its profound cause in the conflict between economics and politics?"  
"On the one hand," it stated, "the citizen is disinterested in the progress of institutions because the liberty—more formal than real—conferred by his ballot does not assure him the rights he justly claims in the economic and social field: a secure job, an effective share in some property, and a system of insurance and of social security that permits him to rear a family."

"On the other hand, the state withdraws because it finds between the citizen and itself a crowd of organized interests—of ideological, economic, corporative and social groups—that have heavy on its decisions, overruling it and monopolizing it, thus shackling its liberty."

Regarding the threat of the tyranny of machines, the letter said that "if technocracy is the danger threatening today's and tomorrow's society, Christians are in fact, by their sense of human values, the most highly qualified to lead technology back to the measure of man. By their presence and testimony they can teach the world true humanism." The letter asserted that in the Church's teachings the Christian will find the source of true humanism, the foundation of a healthy democracy."

## Calendar

- FRIDAY, JULY 12**  
St. Rita's Social begins at 6:30 p.m. in the parish hall, 10th and Arsenal.
- SATURDAY, JULY 13**  
The Saturday Social at Holy Cross at 6:30 p.m. in the parish auditorium, 125 N. Oriental St.
- TUESDAY, JULY 16**  
A Social Evening at St. Bernadette in the church hall, 4939 Fletcher Ave., at 6:30 p.m.
- THURSDAY, JULY 18**  
Holy Angel's Social at 6:30 p.m. in the school hall, 26th and North-western.

## Montreal

(Continued from page 1)  
Baum, O.S.A., of Toronto, editor of the Paulist-sponsored periodical "Ecumenical Studies"; and Father George Tward, A.A., of Mount Mercy College, Pittsburgh, who is the author of recent books, of "The Catholic Approach to Protestantism."

From Europe will come France's Bernard Lambert, and Father Jan C. Groot of Warrumund, Holland, the representative of the Dutch hierarchy for ecumenical affairs.

A Catholic theologian, Father Raymond E. Brown, S.S., of Baltimore will speak on "The Church and the New Testament" at one of the three public evening meetings which are scheduled during the conference. At another, "The new development in relations with Roman Catholics" will be a subject for discussion.

THE REPORT on "Christ and the Church" is probably the one which will attract the greatest interest from Catholic theologians.

It is a formidable attempt to break new ground, a fresh seeking to understand the reality of the whole Christian community as the people of God in a different way, and in different terminology, from that of most conventional statements, Catholic or Protestant.

## Priests

(Continued from page 1)  
tin's church and director of the Baltimore archdiocese's Inner City program.

Arrested with them were Bishop Daniel Corrigan of the National Council of the Protestant Episcopal Churches, New York; Dr. Eugene Carson Blake, chief executive officer of the United Presbyterian Church, New York; and two other co-chairmen of Baltimore's Interfaith Committee for Human Rights: Rev. John Middaugh, pastor of Brown Memorial Presbyterian church; and Rabbi Moses Lieberman of the Baltimore Hebrew Congregation.

After their arrest, Father Connelly, Rev. Middaugh and Rabbi Lieberman issued the following joint statement:

"On this Fourth of July, 1963, moved by a conviction of our faiths and by the spirit of our forefathers, we have chosen to demonstrate at Gwynn Oak Park even at the risk of breaking the law. Central to our religious faith is the common teaching of our faiths that human rights given of God are inalienable. These precedents over property and must be guaranteed by civil society."

"So motivated we reluctantly agreed to break the letter of the law in order to draw attention of the faithful to the tragic gap between ideal and practice in our democracy a century after the Emancipation Proclamation. Catholic participation in the July 4 demonstration was sparked by Father Connelly, who said this participation had the approval of Archbishop Shehan. Nine priests picketed on July 4 outside the entrance to the park, which has long been a center of controversy because of its racial policy."

## List top golfers in Serra tournament

Winners in the three divisions of the annual Serra Club-Seminarians Golf Tournament held last week were separated by only two strokes.

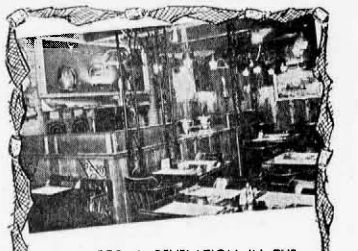
In the high school division, Charles Davis of the Latin School, shot a 63 to take top honors. The runner-up spot resulted in a tie between John McNeilis and Jerry Lathrop, both of the Latin School, who turned in identical 69's.

Joseph Leone of St. Meinrad turned in a 62 for honors in the college division. Again, the run-

ner-ups—Richard Keil and Leo Quisior of St. Meinrad—tied with 65's.

Serra division champ was Leo Meyer, who shot a 61. Runner-up was Frank Travers with a 68. Blind par medals went to David Schneders and Thomas Brown of the Latin School.

Ninety golfers participated in the event, followed by a cook-out. Prizes were awarded to all.



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AROUND THE ARCHDIOCESE

Jeffersonville festival slated next weekend

JEFFERSONVILLE, Ind.—The annual festival at Sacred Heart is slated Saturday and Sunday, July 20 and 21 on the church grounds.

A snack bar will be open from 5 to 8 p.m. on Saturday and on Sunday, chicken and ham dinners will be featured from 11 a.m. to 6 p.m.

The award of \$2,000 in cash prizes will climax the affair on Sunday night.

TELL CITY

James Hollinden, Grand Knight of the Bishop Chartrand Council 112, Knights of Columbus, has announced a contribution of \$200 from the Council to the Tell City Kiwanis Club.

CLARKSVILLE

The Third Order of St. Francis will meet Sunday, July 14, at 3 p.m. in St. Anthony's Church.

Postwar expansion

LONDON—Since the end of World War II the number of Catholic churches and chapels in England and Wales has increased by 1,750 to a total of 4,400, and the number of priests has risen from 6,300 to 7,750.

Sees sodality movement returning to early spirit

BOSTON.—The sodality movement is returning to the spirit and function for which it was launched 400 years ago, Cardinal Richard Cushing said here.

"THEY PENETRATED all segments of society—the wharves of Manhattan, the university halls of Paris, the civic life of Claire-

Priests demonstrate

CHICAGO—A sizable contingent of Catholics, mostly young priests, took part in a demonstration through the downtown Loop area here.

The march along State Street preceded a massive rally in Grant Park, held in conjunction with the 54th annual convention of the National Association for the Advancement of Colored People.

The Catholic marchers joined other demonstrators in the chanting of "Freedom and 'Down with Segregation!'"

IN NEW ALBANY

Youngsters 'skate' through life

By RACHEL EBERLE

Sheridan Resch, 13, of New Albany, has skated her way to national fame. Only recently, she returned laden with victory trophies from the RSROA State Roller Skating championships at Fort Wayne.

At the RSROA (Roller Skating Rink Operators' Association) meet, Sheridan, a member of Holy Child, and her partner, Ken Sutton, 12, won over competitors from the entire state as a team and individually in the following divisions: junior dance, junior pairs, junior girls' singles, juvenile boys' singles, juvenile A girls' speed and juvenile B boys' speed.

Sheridan, the daughter of Mrs. Mildred Resch, and Ken, also of New Albany, just last week returned from the Great Lakes regionals at Pontiac, Mich., where they were in competition with skaters from Indiana, Illinois, Ohio, Wisconsin and Michigan.

THE TWO SKATERS have been together as a team for four years. Sheridan, an eighth grader at Holy Family school, has been skating for five years.

Mrs. Resch became interested in skating when she heard about the Gene Buelch skating rink on Fourth Street in New Albany. Soon she had Sheridan enrolled in private lessons. Her daughter skated two years at New Albany.

When the Fourth Street rink went under new management, Mrs. Resch got up at three a.m. every Saturday morning to drive Sheridan to skating classes—in Indianapolis! For two and a half years, the pony-tailed youngster skated at the Hollander Skating Club in the capital city.

Since last December, Sheridan has been the student of Robert Rapp, professional at the Fountain Ferry Roller Rink, Louisville.



SKATING CHAMPS—Sheridan Resch, 13, left, and Ken Sutton, 12, both of New Albany, garnered these trophies at the State Roller Skating championships at Fort Wayne. Both have won top prizes in national competition. (Photo by Rachel Eberle)

The two mothers of the skating pair didn't know each other until they met at their children's skating lessons. Now they get together often—usually to concoct outfits for their skating offspring.

Mrs. Resch explained that "we don't have any partners. We just have to make up the outfits as we go." Both of the young skaters would rather be twirling to the "Skater's Waltz" than be fitted for uniforms.

win the singles championship in national competition. Together the team won the pair category. The freckled 12-year-old finds it difficult, hunting places to skate with rink skates. She has tried gymnasium floors of local schools, but has discovered they are too heavily varnished. Her enthusiastic mother pointed out that she has found "interest in roller skating declining in the past years" in the New Albany area.

NOW THAT the Michigan regionals are past, it will mean competition in the national championships later on in the summer. Last summer, Sheridan

FARMER'S VIEW

Talk it over

By DANA C. JENNINGS

Now that school's not a good time to sit down for a heartfelt talk with your just-graduated son. Does he want to go to college? A census bureau study shows college grads average \$103,000 more earnings in a lifetime than those who stopped with a high school diploma.

More importantly, in a good college, youngsters learn to live as well as to make a living. I've taken a lot of weird courses in my time, some of which never made me a dime, but every one of which has been of value in some way.

Suppose he doesn't want to, or for lack of opportunity cannot, farm. Should he forget all about going to agricultural college?

Ag-related jobs need 15,000 college grads a year in research, industry, business, education, communications, conservation and services.

Prof. D. C. Pfendler, Purdue U., says, "Young men and women recruited in rural communities have an immense background of general information relating to agriculture practices and knowledge of farm people. They have an in-born sense of the values of thrift and hard work. They know the problems of an independent, self-sustaining farm business. Many high school graduates often overlook the importance of this background and do not realize its value."

IN VIEW of the twofold nature of the Sodality today, Cardinal Cushing suggested, there might be "certain merits" in bringing to America a distinction that has been used elsewhere.

"In many parts of the world," he said, "sodalities have been renewed in spirit and action after a distinction was made between associates and active members. The associates are entitled to all the indulgences granted by the Holy See for the sodalities. They attend a general meeting with regularity, and they participate according to the limits of their ages and energy in various works that the sodalities undertake. In addition to the associates, others are recruited for a more intensive spiritual and intellectual training program and these are better prepared to carry out more difficult tasks for the Sodality in their local community, Church in their total community, and service."

Benedictine abbot named to post

ST. MEINRAD, Ind. — Father James M. Darby, S.M., of Dayton, Ohio, Superior of the Cistercian Province of the Marianists, was re-elected president of the Congregation of Major Religious Superiors of Men's Institutions in the U.S.A. at its annual meeting, at St. Meinrad Archabbey here.

Some 50 religious superiors from various sections of the nation attended the meeting which had as its theme "Religious Maturity in the Modern Apostolate." A dialogue Pontifical Mass, offered by Archabbot Bonaventura Knaebel, O.S.B., of the archabbey, concluded the meeting.

Father Darby announced the 1964 meeting will be held at St. Thomas Seminary in Denver, Colo. Elected to the executive committee were Archabbot Bonaventura; Father John W. Stafford, C.S.V., of Chicago; and Brother William C. Penny, F.S.C.H., of New Rochelle, N.Y.

Speakers included Father Ricardo Lombardi, S.J., of Toronto, Italy; Father Charles A. Curran, S.J., of Loyola University, Chicago; and Father Francis J. Maher, S.J., of St. Louis University.

Providence nun buried at Woods

ST. MARY-OF-THE-WOODS, Ind., — Sister Gonzaga McCann, S.P., died at the motherhouse of the Sisters of Providence here July 5, after a prolonged illness. Funeral services took place this past Monday, with burial in the convent cemetery.

Born in Joliet, Ill., she entered the Community in 1925. Her only assignment in the Archdiocese was at St. Patrick's, Terre Haute. She also taught in Vincennes, Jasper, and Burlington, North Carolina. Sister Gonzaga is survived by one sister, Sister Madeline Therese, S.P., and a brother, Arthur McCann, Tucson, Arizona.

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SUPREME COURT RULING

Offers renewed hope for Catholic parents

By GEORGE E. REED

The U.S. Supreme Court has given parents of parochial school students a strong new argument to use in their efforts to win equal treatment for their children in the distribution of public welfare benefits.

Overshadowed somewhat by the court's ruling the same day, June 17, barring public school prayer and Bible reading, the decision in the case of Sherbert v. Verner may nevertheless have a substantial bearing on the whole question of public aid for children in parochial schools.

In the Sherbert case, a member of the Seventh Day Adventist Church was discharged by a South Carolina employer because she would not work on Saturday, the sabbath day of her faith. She then filed for unemployment compensation under the state law.

THE STATUTE provides that to be eligible for benefits a claimant must be "able to work and available for work." It further states that a claimant is ineligible for benefits "if he has failed without good cause to accept available suitable work when offered him by the unemployment officer or by the employer."

The South Carolina Employment Security Commission found that the appellant's self-imposed restrictions—specifically, her refusal to work on Saturday—constituted a voluntary termination of employment which made her unavailable for work. Consequently, it held that she was not entitled to unemployment compensation.

This ruling was supported by the Supreme Court of South Carolina, which rejected the conten-

This analysis of the U.S. Supreme Court's recent ruling upholding the right of a member of a religious sect to receive public welfare benefits without surrendering her right of religious freedom was prepared by George E. Reed, associate director of the Legal Department National Catholic Welfare Conference, and an authority on the question of Church-State relations in constitutional law.

tion that the statute denied the appellant her right to the free exercise of her religion as guaranteed under the First Amendment. (This amendment states that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.")

The U.S. Supreme Court, by a 7-2 margin, held that the South Carolina court was in error and reversed the judgment. Justice William J. Brennan, Jr., who wrote the majority opinion, relied on the school bus transportation case of Everson v. Board of Education. In that case, decided in 1947, the Supreme Court upheld a New Jersey law under which the state paid the cost of transporting parochial school students to and from school.

Applying the principles of the Everson ruling to the Sherbert case, Justice Brennan stated:

"This holding but reaffirms a principle that we announced a decade and a half ago, namely that no state may 'exclude individual Catholics, Lutherans, Mohammedans, Baptists, J.e.w.s.,

Methodists, non-believers, Presbyterians, or the members of any other faith, because of their faith, or lack of it, from receiving the benefits of public welfare legislation.'" Everson v. Board of Education.

THIS LANGUAGE, which is consistently and conveniently ignored by those opposing transportation children to church-related schools or participation in Federal aid programs, is given renewed vigor and currency by the court's decision in the South Carolina case. The language in the context of the Sherbert case is fortuitously made more meaningful as a function of the number of states considering school bus legislation.

Just as the Seventh Day Adventist could not be conscientiously forced to "choose between following the precepts of her religion and forfeiting benefits," so it logically can be argued that children who wish to have their children transported to parochial schools may not be denied this "benefit of privilege."

Withholding of transportation services is not essentially the same as withholding of unemployment benefits. In each case the withholding is related to the exercise of a religious right protected by the First Amendment. Actually, the transportation case is stronger for the child attends school in compliance with the compulsory education laws, in addition to the parental choice, where his studies contribute to the public benefit of the whole community.

It has frequently been argued that when a parent in the exercise of religious freedom and in pursuance with religious conviction sends his child to a parochial school, he thereby makes a voluntary choice for which he should pay.

Typical of this line of reasoning was a resolution adopted June 20 by the North Iowa Methodist Conference opposing taxpayer-paid bus rides for parochial school students and stating: "Parochial students are not being denied any rights whatsoever, inasmuch as the public schools are open to all, along with public transportation for the students attending the public schools. 'The parochial student has made the choice of attending the parochial school to obtain the benefits there rather than to attend the public school with its attendant benefits.'"

THE SUPREME COURT's opinion in the Sherbert case needs little comment to make your choice, but certainly the juridical philosophy and the precise language of the court's Sherbert opinion strongly point to the conclusion that transportation legislation for children in parochial schools must now be evaluated in the light of principles favorable to their constitutionality.

Such arguments in support of such legislation may now validly be based upon free exercise considerations under the First Amendment, as well as upon public-welfare principles under the 14th Amendment.

Parents now have this strong holding upon which to rely: holding which clarifies and

PRIEST-EXPERT

Urges Jewish relations statement by council

CINCINNATI—A priest expert on Christian-Jewish relations said "there is every reason to hope that the council will have something to say on the ties that bind Christians and Jews together."

Mgr. John Oesterreicher said that these ties are "a truly ecumenical nature since both Christians and Jews consider themselves, and are, sons of Abraham."

Founder of popular devotion is dead

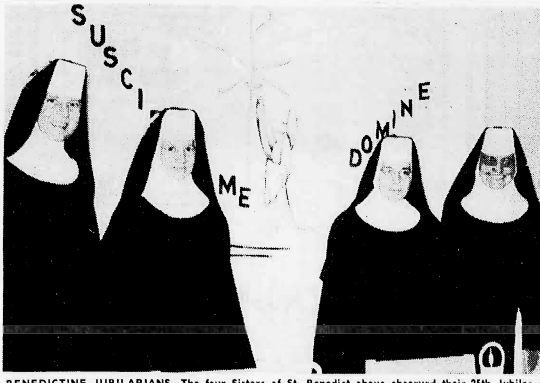
PHILADELPHIA — A Salernitan Requiem Mass was offered at Mary's Central Shrine in the Germantown section here for Father Joseph A. Skelly, C.M., known for promoting devotion to Mary through the miraculous medal.

Father Sylvester A. Taggart, C.M., Provincial of Vincentians' eastern province, offered the Mass for the 89-year-old Vincentian, who died (July 8) at the headquarters of the Miraculous Medal here after a long illness.

Father Skelly had been in religious life 73 years, a priest for 63 years and director for 48 years of the Miraculous Medal Association, which he founded in 1915.

Audience changed

VATICAN CITY—Vatican officials announced here that Pope Paul VI will hold general audiences each Saturday afternoon. Such audiences were held by late Pope John XXIII on Wednesdays. The audiences are open to anyone, although passes must be obtained through Roman churches or Vatican channels.



BENEDICTINE JUBILARIANS—The four Sisters of St. Benedict above observed their 25th Jubilee of religious profession recently at Our Lady of Grace Convent, Beech Grove, from left to right: Sister Mary Linus Wargel, assigned this fall to St. Mary's School, St. Mary-of-the-Knobs; Sister M. Angeline Preiske, St. John the Baptist, Starlight; Sister Mary Gerald Messmer, principal of St. Joseph School, Corydon; and Sister M. Eugenia Reibel, St. Paul's Hermitage. (Staff photo)

gives substance to the language in the Everson case referring to "the withholding of welfare benefits."

It may, of course, be argued that school bus transportation is not denied because of religion but because the parent refrains from sending his children to public schools. But a similar argument was advanced in the South Carolina litigation and the Supreme Court rejected it, declaring that rights under the Free Exercise clause of the First Amendment cannot be avoided or infringed by transparent rationalizations which force one to "violate a principle of religious faith."

During the last year it has been contended that the Everson case is no longer persuasive because of the dissent of Justice William O. Douglas in Engel v. Vitale (the New York Recites' Prayer case of 1962) in which he said the transportation case was incorrectly decided.

NONE of the other justices have concurred in this view, however, and in light of the decision in the Sherbert case it is illogical to think that they will.

The question is no longer the correctness of upholding transportation legislation but mandating it. True, the court denied this implication in Everson, but the language of the South Carolina opinion strongly indicates that the option of the states has now been narrowed.

Of course, it is not wise in this field to make broad applications on the basis of a particular decision. But certainly the juridical philosophy and the precise language of the court's Sherbert opinion strongly point to the conclusion that transportation legislation for children in parochial schools must now be evaluated in the light of principles favorable to their constitutionality.

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Grants permission for Nuptial Masses in evening hour

PUEBLO, Colo. — Bishop Charles A. Biswell has granted permission for offering Nuptial Masses in the evening under certain conditions.

The permission is extended to all parishes of the diocese, subject to the discretion of the pastor.

The Bishop listed four other special conditions which must be met for evening Nuptial Masses. (1) The Mass is to be permitted for the good of a notable part of the faithful, and not simply for the convenience of individual families.

(2) Evening wedding Masses are not to be permitted on Sundays or holy days of obligation. (3) A commentator must be present to invite the participation of the faithful both for the marriage rite and for the Nuptial Mass.

(4) The faithful must be encouraged to receive Holy Communion at the evening Nuptial Mass.

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