

Release approved English texts for prayers of Mass

Agenda set for council's 3d session

VATICAN CITY — The agenda for discussion and voting for the third session of the Second Vatican Council has been announced by the council press office.

In a communique (issued July 17) the press office also announced a number of rule changes clearly designed to speed council deliberations and prevent the distribution of unofficial documents in or near the council hall.

It was also disclosed that the schema on ecumenism will consist of three chapters and that the former chapters on religious liberty and the Church's relations with the Jews will be added as "declarations."

THE COUNCIL'S agenda has been sent to the world's bishops in a letter signed by Archbishop Feriolo, secretary general of the council. Accompanying the letter was a list of additions to regulations which were proposed by the coordinating commission and approved by Pope Paul VI on July 2. Sent to the bishops at the same time were the revised texts of the schema on divine revelation, the Church, missionary activity of the Church and on the Church in the modern world, as well as the text of the "declaration on the Jews and non-Christians which is to be added to the schema on ecumenism."

When they convene in September, the bishops will take up the considerations on schemata in the following order: the Church; the pastoral duties of bishops; the schema on ecumenism and the two declarations; a discussion of the schema on divine revelation.

Presumably, if there is more time after this agenda has been completed, the council members will move onto one or more of the remaining nine schemata. These are: on the Eastern churches; on the missions, on Religious, on priests, on the lay apostolate, on the Sacrament of Matrimony, on priestly institutions, on Catholic schools and on the Church in the modern world.

NOT ALL OF the schemata proposed in the agenda will have to be discussed in their entirety. Most of them have already been discussed during previous sessions. On matters already discussed, the schema will be drawn up by the commissions and will be submitted to the bishops for their vote to accept or reject them without further delay.

Among the additions to the present regulations is a new requirement that all Fathers, including cardinals, have to present a written summary of the proposed remarks at least five days before the beginning of debate on the various schemata. Previously only three days notice for the request to speak had been required.

Another change grants the four cardinal moderators the authority to gather together the Fathers who intend to speak on the same subject so that they can agree to elect one or two to speak in the name of them all. Fathers who decide they want to speak after a list of speakers who have notified the council secretariat of their intention five days earlier will be allowed to take the floor only if they speak in the name of 70 or more Fathers.

PREVIOUSLY the regulations permitted all Fathers to speak, even if they spoke in their own name alone, so long as they had notified the chief authorities of the council.

Tribute

CLEVELAND, Ohio—Students in a Hebrew religious school here have had 88 trees planted in the Kennedy Forest in Israel as a birthday present to Archbishop Edward F. Hoban of Cleveland. Rabbi Rudolph M. Rosenthal of the Temple of the Hebrews said the children decided to give one tree for each year of the archbishop's life. The celebration was held last month. The Jewish children also paid for the planting of 69 trees in the forest as a gift to Cardinal Richard Cushing, Archbishop of Boston, who will be 69 on Aug. 24. Cardinal Cushing and Rabbi Rosenthal are close friends.

Official texts

The Liturgy of the Word of God

Entrance Rite
Kyrie
Lord, have mercy.
Priest: Lord, have mercy.
People: Lord, have mercy.
Priest: Christ, have mercy.
People: Christ, have mercy.
Priest: Christ, have mercy.
People: Lord, have mercy.
Priest: Lord, have mercy.
People: Lord, have mercy.

Gloria
Priest: Glory to God in the highest.
And on earth peace to men of good will.
We praise you, We bless you, We worship you. We glorify you.
We give you thanks for your great glory.
Lord God, heavenly King, God the Father almighty,
Lord Jesus Christ, the only-begotten Son,
Lord God, Lamb of God, Son of the Father,
You, who take away the sins of the world,
You alone are Lord,
You, who take away the sins of the world,
receive our prayer.
You, who sit at the right hand of the Father,
have mercy on us.
For you alone are holy.
You alone are Lord,
You alone, O Jesus Christ, are most high,
† With the Holy Spirit, in the glory of God the Father, Amen.

The Prayer (Collect)
Priest: Dominus vobiscum.
People: Et cum spiritu tuo.
Priest: Oremus . . .
People: Amen.

The Word of God

Epistle
Server (at low Mass) concludes: Thanks be to God.
Gospel
Deacon (or Priest): The Lord be with you.
People: And with your spirit.
Deacon (or Priest): † A reading from the holy Gospel according to Matthew . . .

People: Glory to you, O Lord.
Server (at low Mass) concludes: Praise to you, O Christ.

Creed

People: I believe in one God,
The Father almighty, maker of heaven and earth,
and of all things visible and invisible.
And I believe in one Lord, Jesus Christ,
the only-begotten Son of God,
Born of the Father before all ages,
God of God, Light of Light, true God of true God,
Begotten, not made,
of one substance with the Father,
† by whom all things were made.
Who for us men and for our salvation came down from heaven,
And he became flesh by the Holy Spirit of the Virgin Mary,
and was made man.
He was also crucified for us,
suffered under Pontius Pilate, and was buried.
And on the third day he rose again, according to the Scriptures,
He ascended into heaven and sits at the right hand of the Father,
He will come again in glory to judge the living and the dead.
And his Kingdom there will be no end.
And I believe in the Holy Spirit, the Lord and Giver of life,
who proceeds from the Father and the Son,
and who spoke through the prophets.
And one holy, Catholic, and Apostolic Church.
I confess one baptism for the forgiveness of sins.
And I await the resurrection of the dead.
And the life of the world to come. Amen.

The Liturgy of the Eucharist

The Preparation of the Gifts

Offeratory
Priest: The Lord be with you.
People: And with your spirit.
Priest: Let us pray.
Prayer for the Gifts (Secret)
Priest: . . . per omnia saecula saeculorum.
People: Amen.

The Eucharistic Prayer

Priest: Dominus vobiscum.
People: Et cum spiritu tuo.
Priest: Sursum corda.
People: Habemus ad Dominum.
Priest: Gratias agamus Domino Deo nostro.
People: Dignum et iustum est.

Sancus

People: Holy, holy, holy Lord God of hosts,
Heaven and earth are filled with your glory.
† Hosanna in the highest.
† Hosanna is he who comes in the name of Lord.
† Hosanna in the highest.

Conclusion of Canon

Priest: . . . per omnia saecula saeculorum.
People: Amen.

The Eucharistic Banquet

The Lord's Prayer
Priest: Let us pray: Taught by our Savior's command and formed by the word of God, we dare to say:
People: Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done on earth as it is in heaven.
(Continued on page 9)

Date not yet set for implementation

WASHINGTON—The Catholic Church in the United States has moved another step toward the general use of English in parts of the Mass. The approved texts for the Ordinary parts of the Mass pertaining to the people have now been made public.

The texts provide for English in most of the Liturgy of the Word—the first part of the Mass, up to and including the Creed. The same is true for the Communion service.

The dialogue formulas such as "The Lord be with you. And with your spirit," are in English when they precede prayers or scriptural readings in English. But preceding prayers, such as the Collect, Preface and Post-communion, which remain in Latin, they will be in Latin: "Dominus vobiscum. Et cum spiritu tuo."

THE TEXTS, approved by the National Conference of Bishops of the United States at a meeting in Washington in April 2, were confirmed by the Vatican Liturgy Commission on May 1. The purpose of these actions was to begin implementing the ecumenical council's Constitution on the Sacred Liturgy, which seeks to have all the people take part in the Mass "in . . . as simple and silent spectators, but with understanding and active participation."

The Bishops' decrees and the Vatican confirmation of them were made public in mid-May by Cardinal Francis Spellman of New York, ranking member of the American hierarchy.

In one of their two decrees . . .

Publishers are at work on Mass text

DETROIT—The chairman of the U.S. Bishops' Commission on the Liturgical Apostolate said here that missal publishers have already begun printing supplements containing the new English text of the people's parts of the Ordinary of the Mass.

Archbishop John F. Dearden of Detroit made the announcement three days after meeting here with representatives of half a dozen firms engaged in publishing hand missals.

AS THE BISHOPS' spokesman on programs for the coming year, he said that the liturgical commission recommended, following Rome's approval of the U.S. text, that without any change in the basic structure of the Mass, "there is no need for replacement of existing popular missals."

He said that "all that will be necessary is to have available the approved Ordinary of the Mass."

"Now," he declared, "publishers of missals for the people have assured us that at a separate text will be issued as a supplement to the existing Ordinary of the Mass, especially in the time of transition. The laity should have the prayers which the priest will be saying by himself."

"The director has asked for the prayers and sacrifices of persons throughout the Archdiocese for the success of the Cursillo. 'In this way,' he said, 'we demonstrate the unity of the Mystical Body of Christ and insure that the participants will receive the maximum number of graces possible.'"

Join in prayers for unity

TAIZE, France—Some 300 participants in the Catholic Society of Lyons joining Catholic, Protestant and Orthodox clergy in a religious service held here by Protestant friars of the Taize monastery the day after the conclusion of their meeting (July 15).

While the church bells rang all the participants joined the monks of Taize in singing Psalms in French to a tune used in Catholic services. Chants and prayers for unity were offered. Pastor Roger Schutz, prior of the Taize community, called upon the blessing of God for all the participants.

Pastor Schutz asked all Christians to regard as a rallying point the poor of the world. Seeking to alleviate the suffering of the poor would be joining in an ecumenism which goes beyond the Western world, he said.



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"OPERATION SPLASH"—Jerry Gantner, (foreground above) 1964 Marian College graduate from Sacred Heart parish, Indianapolis, was one of 19 alumni who showed up last Saturday morning for "Operation Splash"—a project whose primary object was to give the parishes on the South Campus a fresh coat of paint. Despite the fact that some of the boys—scabblers included—were sickly out of shape, the mission was accomplished in high good humor. General Chairman Neal Howe (Holy Trinity parish and class of '39) hopes to make the "work-out" an annual affair. (Photo by Robert Lavelle)

VOCATION APOSTOLATE

Legion of Mary project helps home missions

By PAUL G. FOX

SCOTTSBURG, Ind.—The air was hot and sticky. Temperature near 100 degrees. It was a generally miserable day to be "outdoors in the pavement." But eight zealous men and women, traveling in pairs, faithfully canvassed 299 residences here during a six-hour period last Monday as "witnesses of Christ's Gospel."

At every stop here, the residents were invited to attend an Open House at the handsome, new American Martyrs Church on Sunday afternoon, Aug. 23.

These dedicated door-knockers

and bell-ringers are active members of the Legion of Mary who are offering their vacation time, paying their own living expenses, to spread knowledge of the Catholic Church.

At every stop here, the residents were invited to attend an Open House at the handsome, new American Martyrs Church on Sunday afternoon, Aug. 23.

These dedicated door-knockers

Orthodox head sees end to theological dispute

ROME — Russian Orthodox Metropolitan Nicodemus of Leningrad has stated that one of the principal theological disputes between Orthodox and Catholics, the doctrine of the procession of the Holy Spirit, could be settled "with a little good will and the help of theologians of both sides."

In an interview in the Rome newspaper Il Quotidiano, a Catholic Action daily, Metropolitan Nicodemus (Russian Orthodox-Catholic collaboration in theological matters. He described the meeting between Pope Paul VI and Greek Orthodox Patriarch Athenagoras last January as a contribution to "the launching of good relations between the two churches after centuries of separation and isolation."

INTERVIEWED in Leningrad, he said the problem of the procession of the Holy Spirit "still remains to be solved. This controversy, over whether

Benedictine named to post at Woods

The Chancery Office this week announced the appointment of Father Bernard Beck, O.S.B., S.T.D., as assistant chaplain at St. Mary-of-the-Woods. The appointment will be effective on September 1.

Father Beck has served as professor of moral theology at St. Meinrad Seminary for the past several years.

If sufficient interest was shown, the Legionaries distributed appropriate literature and the opportunity to receive additional information by mail from the extensive Knights of Columbus correspondence program. Each housewife was also given an attractive prayer card.

Part of an international Legion of Mary program known as the "Vacation Apostolate," the activity took place in this progressive community of 4,000 persons. Another band of six volunteers were implementing the same apostolic work this past week in Spencer, Ind., and neighboring communities of Owen County.

With the enthusiastic support of Father William Embers, pastor of American Martyrs parish, Scottsburg; Father William Driewes, administrator of St. Jude's parish, Spencer; and Msgr. Victor L. Gossens, director of the Archdiocesan Home Missions Office, more than a score of Legionaries have been recruited for the apostolate.

ANTHONY DOLL, a member of St. Peter and Paul Cathedral parish, Indianapolis, and president of the Legion's Indianapolis Council, was named as chairman of the summer project.

An insurance executive, he is one of 10 individuals who inaugurated the program last summer in Owen County. They made more than 1,000 door-to-door calls in Spencer, Gosport, Freedom and Quincy. Fewer than 69 adults in Owen County are Catholics, so it was not unusual for some of the volunteers to work the entire week without meeting one Catholic family, he recalled.

Doll, along with four other Indianapolis Legionaries and three from the Diocese of Evansville, completed the canvass of the Scottsburg area yesterday. He described the effort as "definitely fruitful, soft sell." No pressure tactics were employed.

"I believe, however, that we should not begin exclusively with theological questions, but also with practical questions in which collaboration is already possible. One such is the defense of peace. By this I don't mean to say that theological questions should not be discussed, only that it is better to deal with them when the atmosphere of cordial relations has developed further."

Miss Joan Boersig, a chemist who is a member of Lady Flower (Continued on page 9)

By REV. GEORGE TAVARD

COUNCIL PREVIEW

THE

have on the masses of Asia and Africa, which are totally unacquainted with her? Most of the people who have been in contact with the Church see her as one of the cultural items imported from the West.

For the cultural and national development of Asia and Africa along the lines that the new curia of these areas have inherited from their past, the Western aspects of Christianity stand out as obstacles, so that, from a purely human point of view, it would be better for the development of Asian and African civilization, to avoid contact with the Church and its cultural heritage.

In this light, the expulsion of Christian missionaries from the Sudan, the restrictions imposed by India on the entrance of missionaries, the nationalization of mission schools in Ceylon, the opposition of China to any kind of Christian activity, appear as inevitable consequences of the ties between the Church and an alien culture.

In this light, the behavior of Christians in areas of racial conflict has done little so far to alter the impression that the Church is not only Western in its cultural heritage

but is also an instrument of domination in the hands of the white race. One cannot help concluding, with Paul VI: "In the present state of things, time does not work for us."

FROM THE POINT of view of the divine origin of the Church, all this admittedly rests on a misunderstanding, which has confused the accidental borrowing of Western forms of thought and life with permanent features of the divine institution. But Christians themselves are responsible for this confusion: What have they done to the end of doing of their Church to all cultures and all human patrimonies? This is precisely where the duty of reform lies. We have to achieve in reality a "catholicity" which is claimed in theory, but which Paul VI recently said that it was never perfect or complete.

At the root of the present crisis lies our own conception of the Church. The question is not only one of behavior, for our behavior follows our understanding of what the

Church should be and of what a Christian should do.

Now, our views of the Church are necessarily incomplete and confused, because our theological reflection about the Church is relatively recent, whereas other areas of Catholic doctrine have been much more developed. The scholastics spent much more time explaining the seven sacraments than explaining the Church.

This is understandable: in their time the Church was in quiet possession, unquestioned within the confines of the Christian Empire. Opposition came from the outside, from the Moslem conquerors who were assaulting Europe from the South and from the East. But the situation was, at least, clear. Since the Renaissance and especially since the philosophy of the Enlightenment (18th century), the Church on the contrary has been challenged from inside. Christian civilization has been passionately denounced by the growing agnosticism and atheism of the modern age.

In reacting against the accusation of being less than human, many Catholics have taken shelter in what seemed most solid in their religious tradition as in a protective cocoon. In so doing, through ignorance, have been impressed by the blames adroitly cast by the Church and they have come to believe, in the words of them, to entertain doubts about the Church and her leaders and sometimes to denounce the Church and the hierarchy as responsible for keeping the Christian people backward.

The Church needs to be brought up to date in liturgical practices, in the categories of thought that mould our philosophy of life, in our relationships with the world of technology, and first of all in the conception that we have of the Church. The main point to put straight regards the relationship of laity and clergy.

The expression "priest-ridden" is used sometimes to designate the way of life of the Catholic people. In the eyes of the Catholic laity, it is the clergy which constitutes and rules the Church, while the laity simply needs to profess loyalty and the directives received from the clergy. In practice there are frequent cases of parallelism: the laity alone makes the decisions and the laity is spoken to as if it were in childhood.

IN ORDER TO counterbalance this wrong situation on the clergy at the expense of the laity, the schema De Ecclesia stresses the Church as the People of God. The Church is not an institution protected by the Holy Spirit, or the Body of Christ, of which all Catholics are members, mystically, because the Church is a People, the continuation of the Chosen People of the Old Testament. The Church is a community of men, the hierarchy of Bishops, Priests and Deacons (the last, preferably, to be restored) has been entrusted with special func-

tions for the sake of the whole body. These imply the liturgical service, in which the priest presides over worship, announces the Word of God in preaching and makes himself available for the reception of the sacrament according to the needs of all. They imply for the top rank of the hierarchy—the rank of bishops—the apostolic function of transmitting the faith, and of ensuring its purity, in keeping with the past tradition and with the Revelation of the New Testament.

The layman also has a function to perform in the Church's activity by pursuing his task of transforming this world into a better image of the Kingdom of God. He is called to priests and bishops, for he has a social, political, technical, familial, educational responsibility. These responsibilities cannot be properly abandoned into the hands of others. In this realm, which is that of most of our daily life, the layman is called to participate to fulfill, which is no less important than that of the clergy for the final manifestation of the Kingdom of God.

The members of one body live and act for the sake of the whole. Therefore, the liturgical function of priests, the apostolic task of bishops, the professional responsibility of women, stand in close relation and ordination to each other. The result is the recognition of a collegiality of the Church subsists by itself and in isolation from the others. Rather, each is nourished with the others. This interrelationship of clergy and laity in the Church is now called "collegiality." The Church as a whole constitutes a college, that is a corporate organism in which persons who are spiritually equal though functionally different. As a consequence of the council, this regard to the collegiality of the bishops together with the Pope, which itself rests on the collegiality of the Church as a whole, of which it is only a particular case. The First Council of the Vatican defined the function of the bishops. The questions of the bishops, the questions of the laity, the questions of the Bishop of Rome in its setting, the episcopal College of Bishops.

For this to make full sense, it will be necessary for the faithful to establish their own relation to the clergy on a collegial basis: the College of Bishops, participating with the Pope in universal solicitude for the Church, must be seen as the college of all who participate also in the apostolic responsibility by spreading the Gospel in their professional life and in their family life, by actively participating in worship.

In other words, the issue of the council does not consist only in finding adequate formulas to express the unity of all orders and degrees in the Church. It lies in expressing this coinheritance in action.

This one cannot consider the council to be only the responsibility of the hierarchy. The implementation of the decrees and their effectiveness in adequately reforming the Church will depend on the acceptance of the coming generation acquires a better notion of what the Church is, and of the meaning of the message of salvation is no longer hampered by false images of Christianity.

CASTELGANDOLFO, Italy — Pope Paul VI delosts at his summer villa here (July 19) in reciting the Angelus and also praying for the nations with responsibility for humanity will not be turned aside from their responsibility by their own internal divisions.

It was his first Sunday noon appearance before the public since his arrival at this hill country vacation spot southeast of Rome several days earlier. Pope Paul first asked prayers for Italy, which he said "has such a need for a strong, just, good and workable social order."

Without being specific, the Pope then asked for prayers for "other countries which are still troubled by so many internal upheavals, lest they lose the sense of their mission of peace and of justice in the midst of humanity."

The Pope also sent his greetings to those in St. Peter's Square in Vatican City who were listening to him over a telephone-loudspeaker hookup.

CONDUCTED BY MAGAZINE

Diocesan race policies bared in bishops' poll

NOTRE DAME, Ind. — Eleven dioceses responding to a questionnaire reported that Catholic participation in interracial activities is "openly permitted" for priests, brothers, and nuns to participate in "direct action" civil rights activities.

The survey, conducted by Ave Maria National Catholic weekly published by the Holy Cross Fathers here, also revealed that "where the Church in the U.S. has taken an active interest in racial justice, there are many examples of Christianity at its finest."

But, said Ave Maria in analyzing its "limited" survey, "as in many things, we talk more than we act. On this score, let every one of us examine his own conscience."

Ave Maria's survey, prepared for publication in the August 1 issue, was undertaken on May 18. Its editors sent out questionnaires to the 126 U.S. dioceses. They received 52 replies, "ranging from simple notes saying that there was no racial problem to personal letters from a cardinal."

"We were a little surprised," the magazine said, "that fewer than half of the Ordinaries (bishops) queried responded. . . . The situation was highlighted, however, by the particular diligence shown by most of them who did respond. Obviously, they wanted to make known where they stood and what they had done."

Ave Maria asked 16 questions of the bishops. The questions and the responses (not all 52 answered all questions) follow: Have pastoral letters on race been written and read from all the pulpits of the diocese? Yes, 37; No, 9.

Has episcopal endorsement of the need for civil rights legislation been made? Yes, 37; No, 9.

Pope prays for nations in turmoil

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National Cursillo Conference slated at Michigan State

FAST LANSING, Mich.—More than 1,000 bishops, priests and laymen from the U.S. and Canada are expected to attend the sixth National Cursillo Conference at Michigan State University here Aug. 19-22.

Among the subjects on the agenda is the possible establishment of a national cursillo coordinating body for the entire country. The term "cursillo" is from the movement's full title in Spanish, "Cursillo de cristianidad," or "little courses in Christianity."

A cursillo is a three-day program of intensive prayer, study, discussion and counseling. It was first originated in Spain 15 years ago, the cursillo movement was brought to the U.S. in 1957 by two Spanish priests, who later met for jet training in Texas. The first cursillo in English and the first for women were held in 1961. Since then an estimated 50,000 Catholic men and women in 30 states have attended the cursillo. Movement is represented in 26 countries throughout the world.

Speaker ST. LOUIS—Cardinal Bernard A. Cretzschmar of Utrecht and Peter, but rather the effectiveness of papal leadership on the way of the whole Church to a salvaging of the United States.

tion at the national level been given. Yes, 33; No, 8.

Has encouragement been given to Catholic participation in interracial activities, including direct action? Yes, 38; No, 6.

Have Catholic high schools (and grade schools) within the diocese included regular and systematic instructions on the moral aspects of race relations? Yes, 35; No, 3. Lower Grades: Yes, 23; No, 10.

Have deliberate attempts been made to integrate teaching staffs of schools within the jurisdiction of the Ordinary in racial justice? Yes, 32; No, 16.

Has permission been given to all priests, Brothers and Sisters to participate in civil rights activities, including direct action? Yes, 17; No, 13. Is this a blanket, across-the-board permission? Yes, 11; No, 6.

OTHER QUESTIONS revealed that 11 dioceses supporting 42 weekly newspapers and 10 bi-weekly newspapers, that all had published the U.S. hierarchy's denunciation of racial prejudice, that 40 felt their papers had given adequate prominent coverage of race problems, and that 39 had noted "appropriate, frequent and consistent" editorial support of drives to eliminate racial discrimination.

Forty-two of 43 bishops replying to Ave Maria said it was official diocesan policy to bar discrimination in institutions (hospitals, schools, etc.) serving the public. The same ratio applied to hiring policies.

Thirty-one of 40 parishes assist minority group students with scholarships, tutoring, and other services. Twenty-seven of 37 responding said they offered Catholic buildings and facilities to civil rights groups for meetings and rallies. Eight of 49 have used diocesan funds to aid members of minority groups when discrimination prevented them from receiving funds through normal channels (mortgage funds was one example cited).

Thirty bishops responding told Ave Maria that they maintained a diocesan policy that "all parish and supra-parochial organizations formed principally of Catholic members and operating under Catholic auspices" must have non-discriminatory membership policies. Six said they had no such policy.

The survey by the magazine disclosed that 20 of 33 bishops responding had programs available to help pastors "faced with tensions that could arise from a non-white family moving into an all-white or predominantly white parish."

IN RECAPPING the survey, Ave Maria's editors noted that some bishops had "taught us" a lesson by saying they did not see race as merely "the Negro problem," but as one involving all minorities.

"Outstanding reports" were received from Chicago, St. Louis,

Detroit and Tucson. On the "negative side," said Ave Maria, was an indication that action, in some cases, did not follow preaching on the Church's social doctrine.

"We were deeply impressed by the racial programs of several Southern Ordinaries," it said, "although others were very cautious in their replies."

"Replies from Western dioceses were quite good. Neither the East nor the West Coastal areas were strongly represented, but replies from both areas showed signs of excellent programs in some places. We did not hear from Los Angeles."

Vows in English

ATCHISON, Kan. — For the first time in the 105-year history of St. Benedict's Abbey, eight young Benedictines took their vows in English during a recent ceremony. The use of English follows the Vatican Council's ruling in favor of the vernacular.

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PROBLEM OF "QUALITY"

Latin America is facing uphill vocation battle

By JAIME FONSECA

Auxiliary Bishop Vicente Zioni of Sao Paulo, a leader of the vocations revival in Latin America, goes to the heart of the problem when he says that vocations are plentiful; what is lacking is the means to develop them.

"Experience in a few places that once a zealous priest makes a serious effort on behalf of priestly vocations, these calls to divine service arise in quality and abundance," he stated at a Rome meeting.

These words imply that in dealing with the vocational problem in Latin America one must take into account not only numbers, but also the quality of the priesthood and the best use of existing resources.

"The Bishops of the United States are sponsoring an organized effort to aid the Church in Latin America. The Latin American bishops are pushing for an overall renewal of the Church there. The following article, dealing with the question of vocations there, is written by the editor of Noticias Catholicas, Spanish-language edition of the N.C.W.C. News Service."

into account not only numbers, but also the quality of the priesthood and the best use of existing resources.

THERE are now in the more than 500 ecclesiastical jurisdictions of Latin America 100 major seminaries with 7,000 students,

which 700 to 800 are being ordained each year. Religious congregations ordain about 230 a year, in addition.

Including those in minor seminaries, there is a total reserve of 25,000 students from which future priests can be recruited. With an existing shortage of priests and a population growth of 2.6 per cent a year, the figure cannot provide for the future needs of over 200 million Catholics.

Yet the number can be called "abundant," considering the poverty and religious ignorance of most of the population, the tensions of a struggling middle class—the main source of vocations—without enough climate to religious influence in society one finds in legislation, public schools, much of the entertainment world and public department.

The future of the Church as projected in these figures is a matter of deep concern to many. The situation is aggravated by the vicious circle — without enough priests to foster Christian families and vocations, the spiritual life of Latin Americans weakens.

Even if 1,000 were ordained each year, the number of priests could not keep pace with the Catholic population increase of 5 million a year. This would hardly replace the estimated 1,300 priests that die or retire annually because of age or poor health.

AT THIS RATE the present proportion of one priest for 5,400 Catholics in Mexico, Ecuador, Guatemala, Cuba and Haiti have lowered the number of vocations in recent times.

A report by the secretary of the Latin American Bishops' Council in Bogota points to a slight increase in later years, but reveals that:

- By 1958, only one-third of the dioceses had established the Pontifical Work for Priestly Vocations.
- Vocation efforts encounter greater obstacles because of defective family life (concealage, civil marriage, illegitimacy), and the increasing materialistic and individualistic outlook of the people, their detachment from the civic and liturgical life of the community, religious ignorance, illiteracy and poverty.
- Lack of general orientation or guidance among youth regarding any kind of vocation and their sense of mission in life.
- Seminaries must improve spiritual, cultural and intellectual training, a Belgian priest, Father Francois Houtart, brings new dimension and hope to the problem.

In a report to the Vatican Council, "we can see a substantial increase of pastoral efforts dedicated not only to the maintenance of the Faith, which is a defensive position, but to a second evangelization of Latin America through an energetic, integrated approach.

"This is all such to be done, and we can, however, also say that the Latin American Church is undergoing an intensive renewal to meet the demands of a changing, a transforming world seldom seen in Church history."

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PLAN NATIVITY COOK-OUT AND DANCE—A Chuck Wagon Cook-out and Square Dance will be featured at Nativity parish, 7300 Southeastern Ave. (Highway 421), at 7 p.m. Saturday, July 25, on the parish grounds. Admission to the summer affair is fifty cents and a covered dish. Mrs. Ronald Hansen, above right, is chairman of the event, assisted by Mrs. James Schuler, left, food chairman, and Mrs. Alan Clynx, second from left, co-chairman. Call for ticket square dancing will be Bob Harris, above. Popular dancing is also scheduled. (Staff photo)

'UNWORTHY OF CHRISTIAN'

Raps idea that poverty is fault of the poor

HOLLYWOOD, Fla.—The idea that poverty is the fault of the poor is "unworthy" of a Christian, the secretary of the National Conference of Catholic Charities said here.

"Whether they be the poor, the racial minority, the derelict, the inept, the seemingly incompetent, the newsless bodies and souls created in the image and likeness of God who cry out to you for helping hands," he declared.

"They see their fathers as unemployed and without prospect because they have no trade or skill. These school dropouts are in precisely the same limited condition as their fathers but, worse luck, they must try to make their way in an automated society that is discharging each week over 20,000 hand workers.

Editorial, Page 4

of their own condition," said Msgr. Raymond J. Gallagher of Washington, D.C.

"They are individuals who had no way of prophesying the arrival of this day when a man who is willing to work and has both hands ready to serve you is denied the opportunity because a machine has taken his place."

"All of the wonderful assets which automation and improved working conditions can bring to our society will be more than balanced by the liability of this social cancer," he said.

Magr. Gallagher called the combined problem of poverty and unemployment "the most striking challenge which our generation must face."

"It is particularly true that this discouraging and hopeless future faces the boys in our Negro families more starkly than anyone else," he said.

"No matter whether we are considering our industrial, economic, intellectual or social life, the problem of poverty will inevitably influence them all. The degree to which we successfully solve this tremendous challenge will influence our future as a Christian democracy and indeed our future as a Church which wishes to further the welfare of both citizen and society."

PRECEDENT FOR GOP

Nomination of Miller marks political 'first'

By THOMAS E. KISSLING

When the Republican National Convention, meeting in San Francisco, nominated Rep. William Edward Miller of New York as its choice for Vice President of the United States the action recalled some political history.

feated in the 1856 election by the Democrat, James Buchanan.

The occasion marked the first time that a practicing Catholic was nominated by the Republican party for the second highest office in the nation. There have been a number of other Catholics "favorite sons" and "hopefuls" who received token votes at other national Republican conventions, but in the final count not one has hereafter received the honor of first or second place.

Col. Fremont, whose exploration trips to the northwest gained him fame, was the son of a French Catholic father and an Episcopal mother, who reared him in her church. He married a Presbyterian in a ceremony performed by a Catholic priest who acted in the capacity of a civil officer.

A search of records reveals some interesting sidelights. One Republican nominee for the vice-presidency who was elected to that office in 1928, baptized a Catholic in his infancy, but from childhood he was reared as a Methodist. He was Sen. Charles Curtis of Kansas, who defeated Hoover's running mate in the bitter election that defeated the Democratic ticket of Alfred E. Smith and Joseph T. Robinson. Curtis was the Republican vice-presidential candidate again in 1952, but his party went down to defeat in the Roosevelt landslide.

James Gillespie Blaine, U.S. Senator from Maine, was born in Brownsville, Pa., in 1830 and was baptized and confirmed in the Catholic Church there. He lost the Republican campaign for President in 1884. His popular vote was only 42,683 less than the winner, Democratic candidate Grover Cleveland. Blaine's mother was a Catholic and his father a Presbyterian, who died a Catholic. The Senator apparently drifted away from his Catholic faith as a young man, and never claimed to be a member of that Church. For a while he attended the Presbyterian Church and when he moved to Maine at the age of 23, he joined the Congregational Church.

Msgr. Gallagher calls for more information on the problem of poverty, action programs to aid the poor at the parish level, volunteer medical services, especially for the children of the poor, and improved educational opportunities, including tutoring, "so that illiteracy will not be an obstacle to these children in their struggle for independence and self-sufficiency."

ONE PROMINENT Republican nearly became the first Catholic President of the United States. He was Civil War General William Starke Rosecrans, native of Kingston, Ohio. A successful offi-

cer in the Army, he later became a Representative in Congress from California. A convert to Catholicism in 1845, during his teaching days at West Point military academy, he was a devout Catholic. His brother, also a convert, was the first bishop of Columbus, Ohio—Sylvester H. Rosecrans. In the spring of 1863, Gen. Rosecrans turned down a proposal to make him the presidential candidate in place of President Abraham Lincoln. Later when the Republicans met in convention in Baltimore, he received and nominated Lincoln again as president. Gen. Rosecrans was offered the second place on the ticket. His telegram of acceptance was intercepted by Secretary of War Edwin M. Stanton, who took charge of the military telegraph service, and had developed a dislike for Rosecrans. When the telegram was not delivered to the convention headquarters, the Republicans nominated Andrew Johnson for the vice-presidency, while Gen. Rosecrans was assassinated a few months later. Johnson became his successor. General Rosecrans died on March 11, 1868 at the age of 78, near Redondo, Calif. But for a twist of fate and political trickery, he would have become the first Catholic President of the United States.

THE CHURCH AND THE WORLD

Priests in Cuba—GOP and school aid—Confiscation

The Vatican

◆ Pope Paul VI, on his way to his summer residence at Castelgandolfo, stopped off in the district of Rome to inaugurate one of the city's most colorful annual events—the feast of Our Lady of Mount Carmel. Trastevere—literally, "across the Tiber" from ancient imperial Rome—is a neighborhood of two long streets whose inhabitants are proud to claim they are the oldest of 14 homonyms, a fact to which the Pope paid tribute.

◆ Through the efforts of the apostolic nunciature in Cuba, some priests have been admitted to that country to care for Catholics, who are in great part without pastoral assistance because of the Castro regime's expulsion of foreign priests. Informed sources at the Vatican point out that there is no question of an accord or an agreement having been reached between the Holy See and the Cuban government. No figures on the number of priests allowed to enter were available. It is understood that the priests allowed to enter are not those who were expelled. Close to 600 priests have been expelled from Cuba since Premier Fidel Castro came to power in 1959.

◆ Catholics traveling on Japan Air Lines have been granted a dispensation from the church's law of abstinence and may eat meat served aboard JAL flights on Fridays or any other day when the law pertains. The Japan Air Lines office in San Francisco said the dispensation was obtained from the Congregation of the Council in Rome, through the archdiocese of San Francisco, and will remain in effect for five years. An official said the dispensation was granted because of difficulties involved in preparing two in-flight menus, one for Catholics and the other for non-Catholics.

◆ GENEVA, Switzerland—Growth of the underdeveloped countries can be speeded if the peoples in those countries are given better information about international development projects through their own societies and organizations. This view was presented to a committee of the United Nations Economic and Social Council by a spokesman for Pax Romana, the international Catholic student and intellectual organization.

◆ MADRID—Foreign press reports that Spain's bishops have officially approved a proposed law to give this nation's Protestants greater freedom have not been confirmed here, Catholic

◆ Archbishop Joseph T. McGuiken made an unscheduled appearance before interreligious workers here to urge defeat of a drive to take the state's fair housing law. The Archbishop of San Francisco showed up at a Western regional conference of Catholic Interreligious Councils to restate his opposition to the drive. Subsequently, the conference voted to form a statewide organization, Catholics Against Propriety 14, to fight a proposal to amend the state constitution to prohibit governmental intervention in the disposal of real estate.

◆ BERLIN—Cardinal Julius Döpfner of Munich, observing the 20th anniversary of the plot to take the life of Adolf Hitler, declared here that the German officers who sought to kill the Nazi leader were forced to do it "for the love of their country and their people." The chief agent in the July 20, 1944, bomb attempt that almost killed Hitler was Col. Klaus von Stauffenberg, a devout Catholic. Cardinal Döpfner said the roots of Germany's life "were saturated with the blood of these martyrs who hoped Hitler with the testimony of faith to the Lord."

◆ VIENNA—Communist Czechoslovakia has put tighter clamps on most of the Catholic bishops who were released recently after long years in prison. But it appears at the same time to be relaxing its iron grip on what is still billed as the Catholic press. The advance in the press field is such that some staunch Czech Catholics have hopes that the weekly established by the so-called Peace Committee of Czechoslovak clergy will develop into a real Catholic paper.

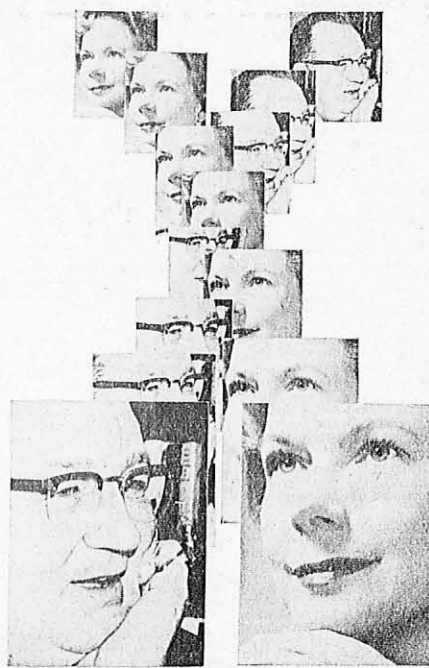
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◆ DAR ES SALAAM, Tanganyika—At least two Catholic schools have been taken over by the government in Zanzibar as a result of an order by Abid Karume, first vice president of the Republic of Tanganyika and Zanzibar. Muslims make up 95 per cent of the population on the island of Zanzibar which earlier this year joined in political union with Tanganyika on the African mainland.

◆ PANAMA CITY—The Bishops of Panama have decreed the elimination of all class distinctions in church ceremonies and

◆ PARIS—The Panama City archdiocese last May by Archbishop Tomas Celis, including the simplification of wedding and funeral rites.



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Recite 'Racial Justice Litany'

BROOKLYN, N.Y.—Whites and Negroes from Lutheran and Catholic churches recited a stirring "Litany for Racial Justice" here in a neighborhood playground. Some 300 parishioners of the two congregations joined to give thanks, in English and in Spanish, for the Civil Rights Act. The congregations marched from the playground to their churches after the service: the Lutherans marching 12 blocks behind a four-piece brass band playing "Onward, Christian Soldiers"; the Catholics walking a single block silently behind altar boys carrying cross and candles.



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.

From the heart

America is many things, some splendored, some horrid. It should not be harshly judged in other lands only by what foreigners may see of large foregrounds via satellite television.

It is glittering Cadillacs and pink champagne and undisguised contempt for the needy, the disadvantaged, and the racially disadvantaged.

And it is a place where weary lawmakers this week returned to Washington to work on pressing legislation, the greatest by far being the anti-poverty bills.

Two weeks ago we said editorially that "between now and Election Day every politician is going to stand foursquare as a champion of the poor man."

We no longer are so certain about all politicians. Anyway, what they say and do are secondary to what must be done.

What must be done, and what can be done, is to eradicate mass poverty in America.

Some 40 million Americans—one-fifth of a nation—live below the poverty line. The economic distress of 20 million of these is so extreme that only those who have worked among them can believe it exists.

This is a shame, a dishonor, a failure of American society that cries out for elimination.

Many perfumed knights and ladies never saw real poverty, never smelled it, and would faint dead away if they did.

Yet one-fifth of a nation is submerged by want in the most prosperous era any nation has ever known. This is a problem to be solved rapidly and generously. The alternative is dereliction in duty to God and country.

We quote from a Vatican letter written last week on behalf of Pope Paul VI:

"The problem of work as it poses itself today overlaps 'the social questions' and 'capital-labor relations'; it is no longer simply the manual activity of an industrial worker that must be considered, but every effort of intelligence and knowledge expended to transform created nature and adapt it to increasingly differentiated human needs. Besides, save for rare exceptions, everyone 'works' who is able to carry out an activity and whose effort is pointed, beyond the indispensable gain needed for the life of the family, to the development of persons and the ordering of society."

In short, the goal is not only to see that nobody is without "work" but to promote individual usefulness to the highest possible degree of personal dignity.

And we might add—above the din of well-heeled "budget balancers" who have been yelling this week—the modest anti-poverty program currently under discussion amounts to one-tenth of 1% of this nation's gross national product.

How ridiculous to say this cannot be afforded!

Let us also dispose of another myth.

The poor are not poor because they want to be.

They are victims of a swiftly changing set of human conditions. The response to the problem of poverty amidst plenty really must come from the heart as well as from the law books.

The national conscience cannot be at ease, and men of integrity cannot orate at ease on global television, while knowing that millions of children in the most widely wealthy nation-state ever created are going to bed hungry tonight.

'Project Peace'

Last week a news story from Cleveland in The Criterion announced plans for a diocesan program called "Project Peace."

The basic idea of the project is an educational and leadership training program for the underprivileged from pre-school to adult level.

It will begin in one parish in a racially-mixed Cleveland area, on a sort of experimental basis. If it works well, it will be introduced into numerous other parishes.

Many phases of the over-all program will place Catholic parish facilities at the disposal of the whole community on a non-sectarian basis. It goes without saying that underprivileged youngsters aren't confined to any one religious or racial group, in Cleveland or anywhere else we know of.

The project, under sponsorship of the Cleveland diocesan school office, will lean heavily upon volunteer adult workers. Their response, we suspect, will be the measure between success and failure.

With the startling success of the Peace Corps in mind—after all the poor-mouthing about it being a pre-ordained failure—we predict success for the Cleveland home-town "peace corps" project. This country teems with idealism waiting to be assigned to good causes.

Oh, yes . . . That name—Project Peace. It really is just an abbreviation for the plan's real name—Program for Educational and Cultural Excellence. It does not have any tie-in with the United Nations General Assembly or any proposed Geneva conference.

Come to think of it, though, the alphabetical juggling may be infinitely appropriate. Anybody who promotes the ability to communicate on equal terms spells P-E-A-C-E from a neighborhood in Cleveland to a jungle 10,000 miles away.

Blankety-blank

We were reading the other day in one of the dailies how blank walls bother people. "The urge to put something on the blank space goes all the way back to primitive man, as shown for example in the precious drawings inside the famous caves of Lascaux, France."

People just don't like blank walls, that's all. We are not sure your parent needs to be told this.

Just let a four-year-old boy, bored by summer's heat and do-thi-don't-do-that-unless-you-want-a-spanking, pick up his box of crayons and aimlessly wander into a newly painted upstairs bedroom.

The experts might not call it art. But the walls will have been comfortingly de-blanked.

Finest hour

For those Catholics and other Americans who continue to fret lest Rolf Hochhuth had "something" in his play and book, "The Deputy," we commend remembrance of what many Germans rightly regard as their finest hour.

Hochhuth's play, truncated to 2 1/2 hours for New York audiences from its original seven hours in the German version, is seared by the implication that Pope Pius XII spoke much too mildly to save Jews and others from the Nazi furnaces.

The book is even more accusatory of the Pope and other Catholics.

We have no way of determining whether the Pope's course was the only wise one he could have followed in his

QUESTION BOX

Asks clarification about evolution

By MSGR. J. D. CONWAY

Q. In a recent Question Box a reader inquired about evolution if it was contradictory to the Bible. Your long answer reminded me of the story of how winded sermon Calvin Coolidge's was when someone asked him, "What was the sermon about?" He answered: "He didn't say."

I am sorry you did not make it clear, as it is a subject often argued about.

A. Clearly then: You may accept all the theories of evolution to which your scientific studies may urge you, and you need have no fear of contradicting the Bible. Only one exception must I make: In the present status of our scientific and theological knowledge we should not subscribe to polygenism: the theory that the human race is descended from a diverse and multiple ancestry.

Pope Pius XII cautioned us against polygenism in his Encyclical *Humani Generis*: "None it is to be seen as if there were such an opinion can be reconciled with that which the sources of revealed truth and the documents of teaching authority of the Church propose with regard to original sin, which proceeds from sin actually committed by an individual Adam and which through generation is passed on to all and in whose origin he lies." (1950)

Q. Why is the Lord's Prayer said as it is by us Catholics? I have been asked many times by Protestants why we do not finish the Lord's Prayer when saying it? Never knew quite how to answer that question.

A. In the King James Bible and in the Anglican Book of Common Prayer the "Our Father" has a doxology (praising prayer) added to it: "For thine is the kingdom, the power, and the glory, for ever. Amen."

These words—or quite similar ones—are found in some Greek texts and in several translations of the Bible, and are also used by some of the Greek Fathers of the Church. However, the better Greek texts and Latin texts of the Vulgate, which are today agreed that they were not in the original text of St. Matthew, but probably were borrowed from liturgical usage.

The Jewish people had the custom of ending their prayers with a doxology, and the early Christians probably followed their custom. King David, in his final prayer before death, used words which may have inspired the doxology added to the Lord's Prayer. "Thine, O Lord, is the greatness, and the power, and the glory . . ." (1 Chron. 29, 11) I have quoted from the King James to show the similarity of wording. We call this book I Paralipomenon.

Some of the Eastern liturgies adopted this doxology. If you hear the Catholic Byzantine liturgy in English you will hear the Lord's prayer ended: "For thine is the kingdom, the power, and the glory, forever. Amen."

Even the word "Amen" which appears in some editions of the Vulgate—formerly the official Catholic version of the Bible—was not in the original text but was similarly added from liturgical use.

The Revised Standard Version, now widely used by American Protestants, has neither the King James doxology nor the "Amen." None of the recent translations I have consulted has either of these additions.

The answer, then: We do complete the Lord's Prayer as St. Matthew gave it to us. We do not add the doxology which was often added to it by some early Christians.

On the other hand, when we recite the Psalms we nearly always add a doxology—quite foreign to Old Testament thought: "Glory be to the Father, and to the Son and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, with thee without end. Amen." No one thinks this was part of the original Psalm.

Q. Is it compulsory to have a couple (man and woman) to act as sponsors at baptism, or is it permissible to have two men or two women instead?

A. According to canon law there is really supposed to be only one sponsor at baptism, but two are permitted if they be man and woman. Two people of the same sex are not permitted, and it would be a serious error to have two women as sponsors for a boy, or two men as sponsors for a girl. If the sponsors were of the same sex as the person baptized, it would still be wrong, as contrary to law, but not a very serious matter. In my own personal opinion it might even be permitted for sufficient reason.

Little Sisters

To the Editor: May I use your Opinions column to express our appreciation to the Little Sisters of the Poor for the wonderful and devoted care which they gave my sister-in-law who passed away recently.

Dolice McQueen was a resident of the home for 22 years. I'm sure that I am expressing the sentiments of hundreds of people who have seen first-hand the wonderful work of the Sisters.

encompassing concern for all of mankind. And we have said editorially that many German Catholics seemed curiously indifferent to Hitler's engagements with supernaturalism and super-racism.

But let all be reminded that 20 years ago this week a German nobleman, Col. Klaus Philipp Schenk, Count von Stauffenberg, activated a plot which proved conclusively that millions of Germans were willing to risk their lives to be rid of Hitlerism.

Von Stauffenberg, a terribly crippled war hero and German patriot but an anti-Nazi, tried to assassinate Hitler with a time bomb at a conference in Rastenburg, East Prussia. He failed.

The long-planned plot had involved possibly 100,000 Germans. With its failure, at least 20,000, including the incredibly brave von Stauffenberg, were summarily mur-

dered or sadistically executed after terror trials.

Among the martyrs—for this had been the culmination of 10 years of careful planning, not a desperate eleventh-hour uprising—were thousands of Catholics, including priests and nuns.

All involved in the plot had little to fear from Allied victory, for their primary credential for membership was that they be anti-Hitler, even though they may have fought for Germany as a nation.

But they chose the dangerous course—and lost.

In losing, however, they triumphed in personal torture and death over the evils that Hitler and his fellow extremists had imposed upon them. They gave Germany its finest hour, and they reiterated the truth that fanaticism always wins the gallant rebels within its own ranks to lay down their lives in protest.

YOUR WORLD AND MINE

Re-evaluating Catholic schools

By GARY MacEON

It is not only in the United States that the great debate on the future of education under Catholic auspices is taking place. In many parts of the world, Catholics are asking if it is necessary and proper to continue today to give general education as high a priority among Catholic institutional activities as has been customary in recent centuries.



The issue was keenly debated, for example, at a recent national meeting of the Association of Catholic Colleges of Colombia. The meeting agreed that a program to streamline Catholic educational activities in the country, with a view to their gradual reduction, should be prepared for submission to a later meeting.

The practical reason advanced for this re-evaluation is substantially the same as those which underlay the decision of the Archdiocese of Cincinnati to suppress the lowest grades in its schools and transfer the children to the public schools. It is that education is threatening to absorb too high a proportion of the resources available for the apostolate. Allied to this is the fear, more valid in Colombia than in the United States, that the Catholic schools tend to become the preserve of the children of the well-to-do, thus constituting a scandal and a stumbling block rather than a pastoral aid.

Even more noteworthy was a (theoretical) argument put forward in a Bogota Catholic newspaper on the eve of the meeting and taken up by various speakers. In a striking departure from the traditional Catholic position, it was argued that society today is more conscious of its obligation to educate all its members, that it is more adequately equipped than in the past to provide the facilities provided by the Church in a human formation, and that consequently the Church is free to withdraw progressively from this area of service and concentrate on its primary mission of preaching the gospel.

In many of the newly independent states of Africa the same debate is going on in a very different context. Education has developed only very recently, the most of it being inherited from that part of the world. The first schools for Africans were built and staffed by missionaries from Europe, with the Catholics generally playing a preponderant part.

Gradually a system of subsidization by the colonial governments was developed to encourage the expansion of education. The schools continued to be built, owned, staffed and administered by the mission authorities, but the major part of their revenue came from government grants.

For a variety of reasons the new independent governments are reluctant to continue this system. Some of them feel that the mentality of the missionaries reflected too closely that of the colonial powers, that the African education system was imbued with attitudes to the neglect of those of Africa. Such an allegation is far from universally founded, but it contains enough truth in certain cases to make it embarrassing. Besides, many point out that in practice the mission schools have served primarily the children of Christians and catechumens. In the area in which only a small percentage of the children can get education, this constitutes a discriminatory application of state funds.

The Catholic authorities have shown an admirable readiness to meet their critics more than half way. In Tanganyika, for example, they recently stated that the Church recognizes that the state has a social service and that accordingly its schools are equally open to all without religious test. They added that the Church would not open further schools in any district in which schools guaranteeing freedom of conscience already exist.

Both in Tanganyika and elsewhere the bishops realize that education is going to become more and more a state function. They believe the cause of religion will best be served by accepting the inevitable gracefully, cooperating in the transfer, and developing new social activities calculated to benefit the entire community and to further the national objectives as established by the people through their own representative institutions.

(Question Box Continues)

Q. All the Catholic funerals I have attended these last two or three years have me wondering why the priest does not recite the three Our Fathers, the three Hail Marys and three Glorias at the grave in the cemetery. In the Catholic school I attended we were taught that one Our Father, one Hail Mary, one Gloria was for the person being buried, then one each for the last person who was buried, and one each for the next one to be buried in that cemetery.

A. You've just taught me something new! The prayers you mention are not part of the Catholic burial ceremony; just something that many priests added—probably because the ritual prayers were in Latin and could have little meaning for the people assisting at the grave. That idea of a prayer for the next person to be buried might be salutary; makes us stop and think.

Q. When does jealousy become a mortal sin? A. When it begets hatred.

PRAYER AMENDMENT



OPINIONS

Defends Barry Goldwater statement

To the Editor:

I am not at this time a Barry Goldwater supporter. However, I have heard so many criticisms of those now-famous statements in his acceptance speech—"Extremism in the defense of liberty is no vice, moderation in the pursuit of justice is no virtue"—that I feel obliged to defend the Senator.

Philosophically and historically speaking, Senator Goldwater is correct in his statement. He is, of course, referring to Aristotle's teaching that virtue is a mean or midpoint between excessive and defective human action; for example, generosity is the virtuous mean between the vices of prodigality and miserliness. By this teaching Aristotle was trying to determine what a virtue is.

But Aristotle was not implying that virtue should be possessed or practiced only in a moderate degree. It is not true that we should be only moderately patriotic, moderately holy, moderately just. No, we should carry the practice of virtue to the highest degree possible for us, or, as Aristotle himself said, to the extreme degree.

Aristotle carefully notes that though virtue itself is a mean between extremes, the virtue is not to be practiced moderately but fully. "Hence in respect to its substance and definition which states its essence virtue is a mean; with regard to what it best accomplishes, an extreme." (Aristotle, Nicomachean Ethics, II, II, ch. 6).

Consequently, if Senator Goldwater meant that he was safe (and I have no reason for thinking otherwise), and if the "defense of liberty" and "the pursuit of justice" are virtuous actions, he was correct: "Extremism in the defense of liberty is no vice; moderation in the pursuit of justice is no virtue."

Rev. Mark Toon, O.S.B., Ph.D., Professor of Philosophy St. Meinrad College St. Meinrad, Ind.

Little Sisters

To the Editor:

May I use your Opinions column to express our appreciation to the Little Sisters of the Poor for the wonderful and devoted care which they gave my sister-in-law who passed away recently. Dolice McQueen was a resident of the home for 22 years. I'm sure that I am expressing the sentiments of hundreds of people who have seen first-hand the wonderful work of the Sisters.

I know God will reward all those who donated to the fund drive to provide them with a new home, where they can carry on their work of charity.

Mrs. Ara Miller Indianapolis

Methodist writes

To the Editor:

As a Methodist from a north-eastern Indiana town who is old enough to remember the Bad Old Days of the Ku Klux Klan, I want to extend my hearty commendation for your editorial in praise of Bishop Richard C. Raines and your expression of pleasure that he has been reassigned to the Indiana area for another four years.

I note that this evidence of true ecumenism was so newsworthy that your editorial was reprinted in full in the Indianapolis Times last Sunday, in the Times' own editorial space.

We have traveled a long way, haven't we?

I remember with shame and with a hope of eternal forgiveness that, in my time, 40 years ago we thought it was great sport to break the windows out of the modest little Catholic church and

to taunt the priest—from a safe distance, for he was a large, athletic young man.

We weren't Kluxers in my family so far as I know, but I personally was convinced that it was about for the Pope to take over America. Life seemed so simple, so safely Anglo-Saxon, white, and Protestant. We had won the war, hadn't we? And we had returned to normalcy, hadn't we?

But there was the lurking menace of those Catholics and Jews and foreigners with names you couldn't even spell. There were only a couple of Negro families in the town, and they had been there so long nobody thought much about them one way or the other, although the men of the town did enforce an unwritten sundown code—no strange Negro could remain in town after sundown.

Yes, we have traveled a long way.

I haven't disliked a Catholic simply because he was a Catholic since—well, since long before I first proudly noticed that I was getting a few "distinctly" grey hairs in my sideburns.

Men like Bishop Raines are requested for much of the reason. (Continued on page 9)



THE YARDSTICK

By MSGR. GEORGE HIGGINS

One man's foot is another man's nose... One of this writer's hobbies - which he would not expect anyone else to indulge in over a lazy summer weekend - is to keep up to him - is keeping up to the extent that he is permitted, with new publications on the history of the American labor movement.



Would that John Brophy's autobiography had appeared in print... Would that the publication of A Miner's Life, coming, as it does, at a particularly critical stage in the history of organized labor in the United States is a cause for great rejoicing.

Pope contrasts his garb with St. Peter's

VATICAN CITY—Pope Paul VI, in a farewell audience he gave in St. Peter's basilica just before leaving the Vatican for the summer, called attention to the pomp and splendor surrounding the successor of St. Peter.

"It could be. But this mantle does not rule out the cloak!" Pope Paul VI affirmed. The Pope said that "this grandiose clothing" signifies the Church's "act of faith" in the Pope as successor of St. Peter.

WHAT OF THE DAY

Conservative victory

By REV. JOHN DORAN

I see by his column of July 17th that columnist Donald McDonald is following the traditional liberal position. When it appeared most unlikely that the conservative would have a candidate strong enough to be nominated by the Republican Party, Mr. McDonald was all for such a candidate.

Canada is given a new delegate

CASTELGANDOLFO, Italy — Pope Paul VI has named Archbishop Sergio Pignedoli as apostolic delegate in Canada to replace Archbishop Sebastiano Baggio, who has been appointed apostolic nuncio to Brazil.

JERUSALEM: PEOPLE NOBODY WANTS

A SISTER IN JERUSALEM COLLECTS PEOPLE NOBODY WANTS... Her name is SISTER BERNICE. Once you have met her, you cannot forget her... Her "family" consists of deaf-mutes, cripples, orphans, and mental defective.

Brotherhood Book Awards announced

NEW YORK—Matthew Ahmann, executive director of the National Catholic Conference for Interracial Justice, has been named one of two 1964 winners of the National Mass Media Brotherhood Book Awards of the National Council of Christian Leadership.

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Three new books on Labor

of the great unusing heroes of the American labor movement. A stalwart leader in the United Mine Workers of America who broke with John L. Lewis and later rejoined him as one of the founding fathers of the C.I.O.

It is too much to hope that it will also give the general public a more profound and more sympathetic appreciation of labor's past accomplishments and a better understanding of its present and future role in the economic, social and political life of the United States?

The last of this summer's crop of books on American labor history is Philip S. Foner's "The Politics and Practices of the American Federation of Labor, 1900-1909 (International Publishers.

his congenial openness to change, his hard-headed intellectual curiosity and his contagious optimism will help to reinvigorate the American labor movement in these difficult days and will be of real assistance to the government in redefining its essential purpose and its long-range goals.

It might also be noted, in conclusion, that Foner's book gives added meaning to Professor Taft's not so cryptic warning that "serious weakening of organized labor would create a vacuum which might be filled by organizations more concerned with basically changing the economy than with serving the workers of the country."

What has happened, in effect? Foner maintains, "is that the church had agreed to support the A. F. of L. leadership as long as it adhered to a conservative labor program. In exchange, this leadership promised to the church that its policies and activities merited this support."

Catholic paper raps sterilization plan

COVINGTON, Ky. — The Messenger, Covington diocesan newspaper, has attacked a new sterilization plan as an immoral and inhumane solution to the problem of poverty.

"Sterilization is wrong for everyone, not merely for Catholics," the Messenger said in an editorial. "It is wrong because it interferes with human activity violently and unaturally. It makes use of a vicious means for achieving social and economic advantages that can and should be otherwise sought after."

The newspaper's attack was aimed at a free sterilization program launched in Berea, Ky., by the Human Betterment Association for Voluntary Sterilization with a \$25,000 gift from New York businessman Jesse Hartman.

BACKERS HAVE described the plan as a means of relieving poverty among the poor in Kentucky mountain regions and as a prototype for a national free sterilization program.

The Messenger said that while sterilization is permitted as a side effect of an operation performed to correct a pathological physical condition, such as cancer, its use for the purpose of preventing procreation is immoral.

"Sterilization of innocent individuals, whether voluntary or compulsory, is fundamentally wrong not only because the Catholic Church says it is wrong, but because it directly violates a natural right which is sacred that it may not be taken away from the individual by the state and may not be voluntarily surrendered to the state by the individual," the newspaper said.

The Messenger noted that "in the mountain areas of Kentucky we find a high social and economic problems."

"Since we have failed to solve these problems," it said, "now we are told to resort to the evil of sterilization. The poor people of our mountain areas are to be physically altered."

The second volume referred to above—the late John Brophy's posthumous autobiography, "A Miner's Life"—is now available in page proofs and will be published within the near future by the University of Wisconsin Press, Madison, Wisconsin.

Mr. Brophy, who died last year in his middle seventies, was one of the great unusing heroes of the American labor movement.

College to admit male students
COLUMBUS, Ohio.—St. Mary of the Springs College here will become a co-educational institution this fall, Sister Mary Angelita, president, has announced.

Cause proposed
MADRID—The governing committee of Spain's National Union for the Lay Apostolate has been approved by acclamation a request to the bishops that they express their approval for the canonization of Pope John XXIII.

The Criterion
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St. Jo of Arc cops 5th straight swim title

Christ the King in runner-up spot

By DENNIS HOFFMAN

The St. Jo of Arc swimming team swept its fifth consecutive over-all championship in the annual Archdiocesan Junior CYO Swim Meet, which ended Monday, July 20, at the Broad Ripple Pool in Indianapolis.

In capturing their fifth title in as many years, the "Yankees" of CYO swimming ran up 116 points, outclassing runner-up Christ the King with 83 points. Immaculate Heart was third with 69, and St. Christopher took fourth with 47½.

St. Jo of Arc also repeated as title-winners in the Open Division, collecting 52 points in that category. St. Gabriel came in second with 30 points, followed by 40½ Catholics, followed closely by St. Christopher with 39½ and Christ the King with 35.

IMMACULATE HEART salvaged a smidgen of glory by edging out St. Jo of Arc 65 to 61 in the Novice Division crown. Christ the King and St. Thomas came next with 48 and 31 points respectively.

Three swimmers won more than one event, and set several records in the process. Carl Weir, St. Michael's, won the Boys' Novice 50-meter breaststroke, and set a new mark in the Boys' Novice 50-meter butterfly, and 32.8 in the Novice 50-meter freestyle for girls 15 and over.

Mary Dunlevy of St. Gabriel's team was the meet's only triple winner. She took the Girls' Open 100-meter freestyle, tied for first in the Girls' Open 100-meter breast, and with Sally Smith of St. Christopher, and was a member of the winning Girls' Open 200-meter freestyle relay team. This quartet posted a record time of two minutes, 15.3 seconds.

BESIDES THE above records, five additional marks were set. They are as follows: Sandra Mosley, Our Lady of Lourdes, Girls' Novice (13-14) 50-meter backstroke, 44.2; Bill Elliott, Christ the King, Boys' Novice (15 and over) 50-meter backstroke, 36.8; Joan Weber, St. Jo of Arc, Girls' Open 100-meter butterfly, 1:16.5; Judy Campbell, St. Matthew, Girls' Novice (13 and over) 50-meter breaststroke, 46.3; and John Weinbrecht, Christ the King, Boys' Open 100-meter breaststroke, 1:20.0.

For the 11th year, Hoosier Athletics sponsored the swim meet, and donated \$150 to the prize fund. More than 60 adults gave up their evenings to help as timers and officials in the events. Judge Seyfried acted as Meet Director, assisted by Mrs. Ailbe Burke in Scouting, and Paul Boyer as Head Timer. Starters were Carlene Henry, Joseph Geiman, and Mrs. Burke. Arthur Prett was Clerk, and Frank Keller, Fred Keller, "Major" Schmieders did the announcing. Team winners received trophies, and individuals were presented medals or ribbons. Awards



ATTEND NATIONAL CYO BOARD SESSION—Mary Belle Pardo, of St. Andrew's parish, Richmond, Ind., and social chairman of the National Catholic Youth Federation, recently attended a Board of Directors' meeting in Washington, D.C. Miss Pardo is shown above with Chuck Rucker, of Omaha, Neb., national CYO president, when he stopped in Richmond on his way to the Washington parley. (Richmond Post-Record-Item photo)

Men's Softball

Results of Sunday, July 19
Division 1: St. Lawrence No. 1, 35; St. Francis De Sales 7, 20.
Division 2: St. Francis De Sales 7, 20; St. Michael 12, 30; Christ the King 8, 20; St. Gabriel 31, 20; St. Mary 7, 20; St. Joseph 18, 20; St. Andrew 12, 30; St. Lawrence 12, 30; St. Simon's No. 1, 30; St. Thomas 27, 15; 15-2.
Division 3: St. Andrew 12, 30; St. Lawrence 12, 30; St. Simon's No. 1, 30; St. Thomas 27, 15; 15-2.
Division 4: St. Michael 12, 30; St. Lawrence 12, 30; St. Simon's No. 1, 30; St. Thomas 27, 15; 15-2.
Division 5: St. Andrew 12, 30; St. Lawrence 12, 30; St. Simon's No. 1, 30; St. Thomas 27, 15; 15-2.

Tennis entry deadline is Thursday, July 30th

Entry deadline for the annual Archdiocesan Junior CYO Tennis Tournament is Thursday, July 30. A number of entries has already been received by the CYO office, including that of the defending champions from St. Catherine's.

Auditions slated for Talent Contest

CYO officials have set Tuesday evening, Aug. 11, as the date for the auditions for the annual Archdiocesan Junior CYO Talent Contest. The preliminaries will be held at the Holy Name Auditorium.

Cy Cipher

FOOTBALL—Entry deadline for both leagues—"100" and Cadet—of the Indianapolis Deaneers football competition is Friday, July 24. A coaches' meeting is tentatively scheduled for the middle of August.

JUNIOR BASEBALL

Drawings for the pairings in the Junior Baseball championship tournament will be held at 8 p.m. on Tuesday, July 27, at the assembly room in the Park Department, July 31 is the probable date for the start of competition.

SOFTBALL

The championship games of the CYO Softball League will be tentatively scheduled for the week of August 3.

CYO dance set

NORTH VERNON, Ind.—CYO officials of St. Mary's parish, here, have announced plans for a dance to be held on Tuesday evening, July 28, at the K of C Hall in North Vernon. CYO members from neighboring parishes are invited.

Plan car wash

A car wash is planned for Saturday, July 25, by Junior CYO members of St. Joseph's parish, Indianapolis. Cars will be washed in the parish schoolyard at Summer and Meridian Streets, from 9 a.m. to 6 p.m. The cost will be \$1.25.

School prayer

DAR ES SALAAM, Tanganyika—Catholics and Protestants have approved a common prayer to be recited in all Christian schools here. Officially published in the Kisumu language, the English translation is as follows: "Oh God, our Creator, we greet You, we adore You and we ask You to bless this day. Help us in our classes and studies so that we may get the education which will be of profit to us during our life here on earth. Enrich us also with the knowledge we need to give You due honor and service. Amen."

ND/PRESIDENT

Teach how universities can aid needy nations

WASHINGTON—Father Theodore Hesburgh, C.S.C., president of the University of Notre Dame, told an international assembly of Catholic students that universities hold the key in the drive by underdeveloped nations "to create a new world on earth."

The American educator made his plea for cooperation between governments and universities in national development. Father Hesburgh said they must "address themselves to this new task with a sense of urgency, born out of the urgency of the problem itself" and be convinced that colleges lie at the heart of any reasonable solution.

and theologians—and all Catholic intellectuals should be brought to some extent—must bring the message to all the world that when one man suffers, all of us must suffer; when one man, however distant, undergoes inhuman indignity, the human dignity of all is debased," he said.

"For example," he said, "the cost of several superfluous rocket shots of Cape Kennedy or in Russia, or the cost of testing a nuclear device in the Sahara would finance the doubling of the agricultural output of a fair-sized country."

Finally, said Father Hesburgh, philosophy and theology can help developing nations by dignifying the principle of human dignity. "The Christian philosophers

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Obedience is called key trait of a scout

VALLIE FORGE, Pa.—Obedience modeled on Christ's should be the characteristic trait of a Boy Scout, the bishop-moderator of the Catholic Committee on Scouting told Catholics at the national Boy Scout jamboree here.

Initiation of Christ "means obedience to God's will as your cost and under any circumstances," Bishop William G. Connare of Greensburg, Pa., said.

Baseball night
Junior Baseball teams will be the featured act of the Indianapolis Indians on Wednesday evening, July 29, at a double-header against Salt Lake City. All team members and their managers will be admitted free of charge. Teams and managers are asked to assemble in the parking lot at 6 p.m. They will march in a body into the grandstand.

BISHOP CONNARE preached the sermon at a pontifical Low Mass offered for Catholic Scouts and adult leaders (July 19) by Archbishop John T. Neenan, apostolic administrator of New Orleans and episcopal chairman of the Faith Department, National Catholic Welfare Conference.

GRADUALLY you have learned the obedience to God, speaking in the direction of your parents, your teachers and your Scout masters, is the key to the future," he said.

"In unquestioning obedience is the only certain way to become the character of God, speaking in the direction of your parents, your teachers and your Scout masters, is the key to the future," he said.

"Living by this law," he said, "you will gladly serve God and other people to your own happiness through all the days of a long and fruitful life and even into eternity."

● FAMILY CLINIC

Attitude of boyfriend disturbing to girl, 17

By JOHN J. KANE, Ph.D.

I AM seventeen years old and have been going steady with a boy for some time. His mind is always preoccupied with sex. This has been true of nearly all the boys with whom I have dated. I know everything today is sex: movies, TV, books, etc., but I don't see why boys have to live with it. I'm getting wary of going out with boys at all.

If you do so honestly, you may be able to solve the problem.

Psychologically and physiologically, the sex drive is usually more readily aroused in the male than in the female. The pornography you see on newsstands, sometimes in movies and elsewhere, affects the male to a much higher degree than the female.

Girls sometimes contribute to this problem by the way they dress and the way they behave. A few years ago there was a strong campaign for women to dress in a conservative, little-seen manner. It might well be revived.

The bikini bathing suit is designed to expose as much of female anatomy as possible without resulting in arrest. It is hard to think of it as modest dress. Strapless evening gowns with low cut fronts and backs are not tailored to dull the male sex drive. Tight and abbreviated shorts worn by some girls are a source of great discomfort than female comfort.

So you can begin by asking yourself how modestly you dress. Is your attire the type that in-

vites every male to "Hey, look me over?" Girls can be quite attractive without approximating a quasi-muscular colony. Charm does not depend exclusively upon exaggeration of certain aspects of the feminine form. The social graces, ability to dance and converse, and such can make one the only moderately good-looking attractive.

Perhaps the tragedy of this whole business is that the girl who has little else to compensate by placing all her eggs in one basket—sexual attractiveness. Quite obviously she will attract the male eye, but so the type of boy who is led to believe that most of this is a "come on." Some girls must bear a large part of the responsibility for a decline in moral standards.

Then there are certain obvious rules than any girl should know and that by no means distinct from the male eye, but so the occasion of sin. Parking on Lovers' Lanes or other lonely spots is a source of great discomfort to a boy who is not one in the home or apartment is also tempting fate. Drive-in movies also attract the male eye as spots of potential problems.

At seventeen you are going steady. While more girls marry at eighteen than any other age, it still seems young. If you are in a position to marry within a year, and more importantly if the boy is, there is no objection to going steady, i.e., courtship is a legitimate part of marriage in the near future.

The long, exclusive type of association that is common with going steady causes problems. When marriage looms only as a distant goal by no means distinct possibility, young people, believing they are really in love, begin to wonder how long they have to wait. Some girls who do not result in a high rate of illegitimacy, headaches and heartaches.

But none of this is said as an excuse for the behavior of boys. They are, in some ways, the double standard, i.e., the belief that boys can engage in sexual misbehavior, but it is wrong for girls to do so. The double standard is simply the lack of any standard at all.

While many warnings are given to girls and they are criticized for allegedly arousing male sex drives, a similar standard of equal emphasis should be placed on male attitudes.

Our moral code requires sexual restraint both before and during marriage. The primary sexual relations are morally wrong for girls and boys. The male who allows his eyes and his imagination to roam without to blame as girls who dress and behave immodestly.

Boys who purchase and read pornography, who attend sex arousing motion pictures, who talk constantly of sex, reach a state of emotional excitement where sexual restraint is not only a moral obligation to avoid such stimuli. Much more should be made of this than is.

Perhaps our times, so far as youth is concerned, could be labeled the precocious age. Our boys are in love before they have even entered the teens. Shortly thereafter, they are going steady. Formal dances, cars, all night parties, especially following high school dances seem to be a matter of course. By the time a boy or girl reaches eighteen or nineteen they have had the same social life as many adults never experienced at all or only five or ten years later.

As a result they tend to become a real college. What many of the new experiences still await them as they enter the twenties. It is one possibility and regrettably some turn to it. Alcohol is another. Many boys are tied up with sexual misbehavior.

Fortunately, this is not true of all youth. If you yourself have been at fault, Susan, then do something about it. You are a young boy less sexually preoccupied than in the past. If it is not your fault, then look for a different type of boy than you have to date. They do exist. You may have to look a bit harder than you might have fifty years ago.

College is named for Card, Newman

THIRUPUZHA, India.—India's first college to be dedicated to Cardinal Newman was announced here by Bishop Matthew Pothanumthil of Kottayam. The Newman College is among 12 Catholic-sponsored junior colleges started in Kerala state this year.

Bishop Pothanumthil said in a statement that the institution, temporarily housed in the local church and buildings attached to it, will cost about \$150,000.



Patron of Wales

Waterman's Saint . . . St. David, Dent Saint, the patron saint of Wales lived in the sixth century. He founded a monastery at Mynyw in the Far West of Pembrokeshire, and is venerated as the first Bishop in those parts, now called after him St. David. The monks followed the extremely austere rule which included total abstinence from wine, whence they were called "The Watermen"; this led to controversies between St. David and St. Gildard, who said the mynyw monks were more ascetic than Christian. St. David's feast is kept in Wales and in the English dioceses of Westminster and Portsmouth.

THIS IS CATHOLICISM

Why should I pray?

By REV. JOHN WALSH, S.J.

Q. Since God has promised to provide everyone with sufficient grace to overcome temptation, why should anyone pray for grace?

A. When a person prays for God's supernatural help to conquer temptation and subdue his evil habits he is not petitioning for merely sufficient grace to accomplish these purposes. Such sufficient aid, it is already guaranteed. Rather the person is petitioning for more than sufficient grace, for an outpouring of God's generosity, for supernatural illuminations to vivify and inspi-

rate his intellect by the senses and the occult; faith rests on the word of an omniscient and all-truthful God.

Q. Does God want us to have faith in His word?

A. Naturally when God tells us something He wants us to believe Him.

Q. Is faith free?

A. The act of faith is always and essentially a free gesture of homage and of the submission of our intellect to the word of the all-truthful God. God will not and, indeed, cannot force anyone to believe Him. Everyone, therefore, possesses the physical power to assent to His message, as the ancient Jews did with Christ. Such a mode of assent, of course, is perilous, since to close one's mind to Truth is evil.

Q. Is faith admirable?

A. In assenting to God's revelation a man performs the most noble and worthy act of which his intellect is capable in this life. For what can be more in agreement with the purposes of the human mind than to open it to the light of infinite Truth?

Q. Is faith supernatural?

A. When a person makes an act of faith he assents intellectually to God's revelation. He shares, then, in God's knowledge about Himself; he is taken into God's truth, made a recipient of His personal secrets, a confidant of His most exalted mysteries. Clearly, in this becoming God's intellectual comrade, man far outstrips his natural condition as a human being and enters into the divine order. In so doing, he performs a supernatural act, and for this he needs God's grace.

Q. Is faith irrational?

A. Certainly not. Ever true God is an all-knowing, ever truthful Father, who can be more reasonable than to accept as true whatever He unmistakably reveals and commands us to believe? For God bids us have faith, and God can never require of us something contrary to reason.

From "This is Catholicism" by John J. Walsh, published by Doubleday Company, Inc.

Q. What grace should we especially beseech God to grant us?

A. Although a person should pray for every help he needs to stand up to evil and do good, he should above all beg God for the grace to perform acts of faith, hope, and charity; because, unless a person possesses these fundamental virtues, he cannot expect salvation.

Q. What is the act of faith?

A. A person makes an act of faith when, under the impulse of supernatural grace, he unreservedly accepts and firmly believes the religious and moral truths which God has revealed to mankind. He shares, then, in Truth and therefore incapable of lying or making a mistake.

Q. How does faith differ from knowledge or science?

A. By knowledge or science we admit that we know something because our senses and natural intelligence perceive it as such. By faith, on the other hand, we accept something as true solely because God assures us it is true, not because we perceive it or fully comprehend it. Knowledge, then, is based on evidence per-

WORKING TO BEAT HELL

Are you hip or drip?

By JOSEPH T. McLOVIN, S.J.

We make so much of how a person looks today that we don't stop enough time looking into what he is. None of the things offer any assistance to our character, but only offer a false sense of self. All right, look our best or to smell adorably. And all the time we are after it's quite possible that there can exist a frazzled, unattractive, healthy idiot, or an ungracious, unhandsome, ordinary appearing person with a tremendous personality.



There is character beneath the shell of every teenager.

As a class, and before their instincts get warped, teenagers are about the finest judges of human nature there are, because they automatically judge a person, not by what he looks like, but by what he is—his character. This is why teenagers, before they are "laughed" otherwise, are not so easily prejudiced racially at all. They know better. They know that a man's looks don't count for much in the balance of all. It's what he is that counts.

Unfortunately, teens can sometimes slip into an over-emphasis on surface appearance, so that "the life of the party" type of boy, and the "Miss Junior High" type who is still somewhat of a child, can recommend him, or the "Miss Junior High" type who is still somewhat of a child, can recommend him.

But the key to real personality is character. And most of the "cool" or "smooth" types have about as much character as a wet piece of newspaper. Dig deep enough into "the life of the party" type or the "most popular girl in her class" type and you will find, more often than not, a person who is really talking about real leadership and not just surface "popularity" which we are talking about here, someone characterized inwardly, not by great personality, but by weakness, fear and immaturity. And this doesn't make for character, but for the lack of it.

The trouble is that, more often than not, their popularity is gained by crowd pleasing rather than by leadership. And unless they have already please the crowd. They judge everything, not by standards of right or wrong, nor by their own values, but by what impression it will make on others. And these "others"—especially the "popular" ones—must be pleased at all costs.

But the lack of character goes even deeper than crowd-pleasing. When they do enter into the intellectual realm, for instance, they will read only to confirm their already held views. Besides, they learn new ones, much less anything which might shake their "philosophy of life" which is based on "popularity" at any cost, and "how to succeed at parties by really trying."

But I started out here with the statement that most teens have enough sense to recognize the character beneath the surface. And it is just that the minority who do not recognize it seem to be more articulate and more efficient with their words—largely, of course, because they play on the tendency in human nature to accept unquestioningly a helping hand downward. Besides, leaving a thing and putting it into practice are two different things. So let's turn to the positive side of this question.

The genuine teen-ager, as opposed to the one who always turns

These types will, for instance, read about a thing called "the new morality," and never question the validity of expression or the headlines or the so-called surveys, but read only enough to figure that if "everyone" is apparently doing it, it must be right. They are, you see, afraid to check and find out that (a) not everyone is doing it, and (b) even if everyone were, that lone fact wouldn't necessarily make it right. (As was said of Dr. Kinsey's famous report, "It should not be called SEXUAL BEHAVIOR IN THE HUMAN MALE, BUT THE SEXUAL BEHAVIOR OF 5300 MEN WHO WERE WILLING TO TALK ABOUT IT.")

These people live in fear, largely the fear of being called "square" which is infinitely worse epithet than "immoral." To this group, it doesn't matter so much that a thing might be objectively wrong, because "reason" that any action, good or bad in itself, can become all right in their case when there is enough downward pressure. It is such as the fear of "losing" one's boy or girl friend.

They are immature, these people, because anyone guided by fear and weakness is immature. But immaturity is characterized, above all, by a hairy sense of values—and a scale of values. These characters profess as much as newspaper headlines have to tell.

But I started out here with the statement that most teens have enough sense to recognize the character beneath the surface. And it is just that the minority who do not recognize it seem to be more articulate and more efficient with their words—largely, of course, because they play on the tendency in human nature to accept unquestioningly a helping hand downward. Besides, leaving a thing and putting it into practice are two different things. So let's turn to the positive side of this question.

The genuine teen-ager, as opposed to the one who always turns

up in polls and headlines, has great strength to draw on—it has will. He has the sort of independence which is rational, the sort which fits him to make his own decisions in the face of a crowd which might possibly sneer at him. The real teenager knows very well indeed that maturity and responsibility and independence do not mean the denial of legitimate authority, but rather obedience to it. Any other sort of "independence," responsibility or maturity is pure hypocrisy.

The genuine teen has the strength for real leadership, which consists not in the "popularity" nor "the life of the party" type, but in leadership in the right direction, which can be quiet and unassuming, and which may well lead away from "the crowd" instead of towards it.

The real teen is no ostrich, burying his head in the sand where he has hidden all the bones of his secret pleasures. The real teen is not getting a taste yet, facts, not to turn from them even when they are able to contradict his own wishes and tendencies. He has the courage to know that life is not going to consist in seeking only his own way, following only his own inclinations, and in facing honestly even things which contradict the way he would like things to be. Being honest with oneself and others is as much a part of leadership as headlines, because the superficial poll or survey, to reality.

Above all, any worthwhile teen is mature enough to know that he is not yet getting a taste yet, and to be considered fully adult, but that it would be a contradiction to look upon him as completely mature just now when he is not. This means that he has the genuine humility to know that he can't do it all. He knows that he can't do it all, and that he can still profit sometimes from the help and advice of some others.

The real teen has not great fear except the salutary fear of not fulfilling his nature and purpose, which is to get to God. He (Continued on page 6)

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

July 26 TENTH SUNDAY AFTER PENTECOST. "G" means "gift," and Christianity is concerned with grace because it is concerned with God's gifts—above all, with his greatest gift, his favor, his loving kindness, his mercy, his forgiveness.

We are Christians because we admit and confess that we stand in need of this great gift, that we believe that Jesus, who saves humanity through an eternal union with the Father, is the Christ, the savior and gift-giver.

Only the Spirit, whom Jesus sent when he had accomplished the salvation of humanity by his rising again into glory, can accomplish in each of us what Christ's redemption has accomplished for the whole of mankind. The publican in the Gospel is such a man.

We must learn to call him "Lord," and to call on him as sinners. The humility which both Scripture lessons today recommend and praise is the only proper attitude of one who receives the gift of the Father's love.

July 27 MASS AS ON SUNDAY. Humility is the fertile ground not only for faith but also for fraternity. The First Reading today reminds us that the diversity of gifts which we possess in no way diminishes our solidarity in Christ and in his Spirit.

This is also one of the important lessons in the Council's charter of worship reform—how to work in a community of functions and services in the Church can be understood properly only by those who give first importance to our baptismal covenant.

July 28 ST. NAZARIUS AND COMPANIONS. Martyrs and saintly poets, such as we possess in the most illustrious of our saints, are in special way the fact that such gifts as we possess are for the service of our brothers.

service to the disciples of Christ, a service to fidelity and unity.

July 29 ST. MARTHA, VIRGIN. Whatever the lesson in St. Martha's Gospel about the relative merits of business and contemplation, Martha's question is the question of all of us who are impatient with the variety of the Spirit's gifts.

The manner in which our attention is diverted from Christ and his mission to that of that aspect of his mission reflected in our particular gifts—at that moment we are tempted to forget that no particular gifts can encompass him and that a largeness of heart and sympathy is indicated.

July 30 MASS AS ON SUNDAY. However diverse his manifestations in our lives and deeds, the message of the Gospel is the faith that such "Jesus is the Lord" (First Reading).

"It is I through the Holy Spirit that anyone can say." "The man who humbles himself" (Gospel) is already exalted—for in accepting the gift of the Father he finds his own dignity and glory.

July 31 ST. IGNAZIUS, CONFESSOR. "The only imprisoning the word of God" (First Reading), nor is its power to be gauged by any criteria of human success in its preaching. The preacher may be imprisoned, but his very imprisonment becomes a witness to the word of God, which may be more powerful than any words he could utter to an applauding crowd.

If some of us have forgotten this, the civil rights workers in our country have reminded us that the equipment of the arms of the preacher of the gospel are different from those of any other human venture (Gospel).

Aug. 1 ST. MARY ON SATURDAY. Our Lady's humility is not the sweet, delicate, anti-feminist, Southern belle attitude of dependence so often pictured in the public's humanity. The Christian's humility, the believer's humility, "My God has granted me a share in his own domain" (First Reading). "Blessed are those who bear the word of God and keep it" (Gospel).

No fluttering fans in this attitude, but a hard, healthy, human facing of the true relationship between God and the human person.

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

VIEWING WITH ARNOLD

'Carpenters' rated among worst films ever

By JAMES W. ARNOLD

We may have to wait another generation before seeing again a movie as stupefyingly inept as "The Carpenters." The pornographic best-seller by Harold Robbins has been turned into a solid contender for the worst big-budget of all-time, an area where there already is stiff competition.

In almost every scene, no matter how excruciating, it is possible to find something worth praising, even if it is only the background music or a 30-second camera shot that shows someone somewhere was doing more than putting in his time. But in "Carpenters" everything—script, direction, costumes, acting, photography—has the zip of a pop fly with the bases loaded.

The critic's first impulse is to ignore what is basically a grievous offense against human sensibility, if he cannot ignore it, he can't always, somehow, make it laughable. But in this case one is staggered by the simple facts. "Carpenters" is a hit. It has been, for a month, the biggest theater attraction in this country. It has made even more money than

"road show" films selling tickets at two or three times the price. (In juicy contrast, the biggest grosser in Germany since the war has been Ingmar Bergman's "The Silence.")

The phenomenon is beyond understanding. After feverish work by censors, there is less explicit sex in "Carpenters" than in most issues of Life Magazine. The incidents are reduced to getting kicks from an occasional Minskyskin costume or crudely double-meaning line. The story has no symbolic characters, little action and no suspense; the dialog would be funny even in an original Fathers Night show at the PTX ("We're both bad—we belong together" or "Don't call me crazy")—the latter accompanied by a will look and honks on the sound track. Of the star (Peppard, Ashley, Baker, Cummings, Hyer) none means or meant anything to the public except the late Alan Ladd.

Of course, millions read the book, and the movie has been widely promoted as naughty. But you must get around that the film is no more titillating than a stiff shot of yogurt. There are two plausible explanations. One, people have been up to their eyebrows in junk for so long they can no longer tell the difference. Two, they enjoy watching the

allegedly Rich and Famous being heastly to each other.

Both possibilities are worth worrying about, if you can spare the time from Red China and the conventions. If a large number of Americans can really enjoy "Carpenters," either as art or as vicarious living, then we are sicker than we dare to be. Here are a few of its more obvious themes:

The hero: a sadist whose entire motivation is to get power over people so he may control and hurt them. Played by George Peppard with a fixed Jerry Lewis grin and glazed cyclops eyes.

Women: masochists (they love to be hurt) who are over-sexed and stupid. Played by Carroll Baker and Marsha Hyer, indicating is only more slightly more graphic than the over-pipe sex, from those mind-blowing new-camera now and then visible over the go of the script.

Fathers: drunken brutes who mistreat their children.

Character motives: sex, money, power, revenge.

Business sense: achieved by luck, ruthlessness, cunning, treachery. One executive coolly sends his men to reduce an alcoholic movie scene into a new contract.

Among the more spine-cracking moments: The miserable scene in which overacting Bob Cummings threatens non-acting Miss Hyer with showing one of her old photographs. The two scenes in which Miss Ashley calls her husband in their apartment with a blonde. (A reprise of a stimulating moment of the Cold Peppard fight in which double-blower slaps the set with make-believe blood. The Ashley-Peppard line: "You're not an easy man to love, but I'm trying.")

All this wonderment was scotch-taped together by scenarist Michael Hayes ("The Chalk Garden"), whose producer Joseph Levine has rewarded with the job of script chief for all future productions, and director Edward Dmytryk, whose last best effort, logically enough, "The Reluctant Saint."

Pardon my limited ecstasy over plans to film the stage production of Richard Burton's "Hamlet" and offer it as a movie on a "road show" basis of theaters across the country. The entire "movie" has already been shot from seven special cameras during an actual performance at New York's LaMotte-France theater.

The thing will be an artistic bomb, whatever advantages there may be in preserving the play via photography for the untutored masses west of the Hudson. The assumption that a student of film can be a mere record of a performance designed for the stage is heresy already too widespread to be further encouraged.

This pseudo-film will have none of the advantages of film, except the complete control of camera, the artful use of camera angle. Action will be limited to the artificiality of stage action. Similarly, the one invariable advantage of the stage—the shock of live performance and actor-audience contact will be completely surrendered.

"Hamlet" is worth seeing in the Burton version. But this half-breed approach is an ill-advised effort to force a fast buck (potential profit: \$9 million) while defying the ancient principle that artistic content must be united organically to its medium.

Vatican paper raps mountain climbing

VATICAN CITY—The Vatican City weekly, L'Osservatore della Domenica, has said it is immoral to climb mountains just for the fun or glory of it.

The article commented on the death of all 11 members of a mountain-climbing team in an avalanche on Mt. Blanc, France. It said that 100 people die each year climbing in the Alps.

THE WEEKLY stated that mountain climbing "is a sport that entails a continual victory over oneself, a spiritual elevation." But, it went on, "all moral theologians . . . rightly teach that even these praiseworthy purposes do not justify the fact that one encounters moral risks for oneself and for others."

"Veteran climbers believe that the large number of accidents is due to the imprudence of in-

expert climbers and to the fact that even climbers of proven experience often undertake high-altitude climbs while not in good physical condition," the paper said.

"BUT THIS could not be said of the recent tragedy of the Aiguille Verte. The expedition had all the guarantees that could be given by a (mountain climbing) school, the guides were highly able, the weather perfect. What's described as one of the worst climbing disasters of all time occurred despite every precaution taken against foreseeable dangers."

L'Osservatore della Domenica left little doubt about its feelings on the matter. "It is morally inadmissible," it asked, "for a sportsman to endanger his life just to reach a peak that's already reachable by cable car or other technical means?"

VARIETY IN BOOKS

A look at Mexico today

"The Making of Modern Mexico," by Frank Brandenburg. Prentice Hall, Englewood Cliffs, N.J., \$7.50.

It is not easy to give a comprehensive idea about Mexico, an accurate and thorough description of its historic background, its development and evolution.

There are so many different points of view from which we can look into Mexico, and so many different general aspects to be considered. Mexico is a country of contrasts and of antagonistic

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It is impressive to see the author's exactness of the observations, the truthfulness of the sources of information, and above all the lack of passion and mean interests.

If some things are not too clear, if I do not agree entirely with the author in some respects, it is not because of his poor historical judgment; rather it is due to a quick appraisal of facts still too recent, whose effects have not yet run their course, and which it is impossible to render a definitive verdict or to get a complete picture of them.

The main value of this book lies in its seriousness and truthfulness. As we said before, the author is free from political passion and personal interests.

Now, when Latin America needs everyone to know the truth of its reality, this book meets this need in regard to Mexico: it is not only a merit for its author; he has helped to make people acquainted with Mexico as it really is, and therefore unjustly appraised.

Much praise is due to those chapters devoted to economic development, to the problem of education and to the mystic of the so long proclaimed "Revolution." The careful study of each subject within its own framework will help to make the fatalism and idealism disappear from those minds which place Mexico among the greatest UNREALITIES.

(Reviewed by Sister Margarita of the Missionaries of the Most Holy Trinity, Mexico City, who is attending The American University, Washington, D.C.)

"The Marian Era," edited by Marion A. Habig, O.F.M. Franciscan Herald Press, Chicago, 128 pp. \$4.95.

This highly selective and profusely illustrated anthology aims to present scholarly articles in an attractive, popular form. It succeeds admirably in doing so.

With articles by such eminent Marian commentators as Cardinal Leo Suenens and Cardinal Gabriel Cousso, The Marian Era combines the scholarship of Father Carlo Ballo, O.F.M., of Carmelite Father Eamon H. Carroll and Franciscan Father Theo-

Sees a new importance for today's church music

DETROIT—A noted composer and choir director declared here that contemporary church music has more meaning to Catholics than traditional Gregorian chant. C. Alexander Pelouquin, teaching a summer course at the University of Detroit, stated in an interview that modern church music "is something for this century that chant never had—relevance, a meaningfulness to contemporary Catholics."

PELOUQUIN described much of the popular church music of the past as "musical plaster statues."

"What we want to evolve is something that sounds distinctly American while being conscious of the rich heritage of the past," he said. "The Church can't be a musical backwash, led by the crumblings of the secular music of our culture. It must have and use the best of what the artist, the composer has to give."

"Many (contemporary) Masses have been written which stress additional chant origins," he continued. "Others have reflected folk influences. I have tried to incorporate elements of both, retaining the splendor of church music which the trained choir expresses so well."

PELOUQUIN said he is composing a new Mass which will be

planned by Sister Margarita of the Missionaries of the Most Holy Trinity, Mexico City, who is attending The American University, Washington, D.C.)

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peared next month at the national liturgical conference in St. Louis. It is scored for choir and organ.

Pelouquin admitted that congregational singing has been introduced with much reluctance in many places. "The average person has been quiet so long he's embarrassed to sing," he said. However, Pelouquin was hopeful that the introduction of vernacular languages would remove some of the difficulties.

Fr. McGloin

(Continued from page 7) doesn't even fear this subject or slavishly, since he knows that this God is his Father as well as being his only destiny. And this teenager is even now acquiring the mature sense of values which shows him unmistakably that nothing else can possibly count excepting to God.

Beneath the shell of every teenager there is a teenager with tremendous strength, courage and character, and at least potential personality. This teenager is honest — which means humble and perceptive. He is courageous to the point of not caring about consequences where a cause is worthwhile. He is, and should be, completely unmoved by the offer of mediocrity in any form, because he knows the secret of using even — which means ordinary things extraordinarily well. Discover this teenager beneath your surface and you can start living instead of going through life like a zombie. You may not make many newspaper headlines, but you'll set records where they really count.

Elected

ROME—The Very Rev. Conrad Blanche, M.S., an American missionary in the Philippines for more than 20 years, was elected Superior General of the Missionaries of Our Lady of LaSalette at a meeting of its General Chapter here.

Annual retreat planned for non-Catholic clergy

FAULKNER, Md.—More than 40 non-Catholic clergymen, all of whom are accredited, have signed up for the third annual retreat for fellow Christian clergymen at the Jesuit Fathers' Loyola-Potomac Retreat House here.

Father Avery Dulles, S.J., theology professor at Woodstock (Md.) College, will conduct the retreat on July 27-29. He is the author of a number of articles and books, including "A Testimonial to

Grace" and "Apologetics and the Biblical Christ."

PREVIOUS retreats for non-Catholic clergymen have been conducted at Loyola-Potomac. Father Gustave Wetzel, S.J., of Woodstock in 1962 and, last year, by Brother William G. Connare of Glenwood, Md.

Before this year's early retreat, 12 Anglican and Protestant laymen are joining Catholic laymen from St. John the Baptist parish, Springbrook, Md., in a retreat July 24-26. Father David J. Rossman, S.J., a professor of ecclesiology at the Catholic University of America, is conducting the laymen's retreat.

SEVERAL of the non-Catholic clergymen who will attend this year's retreat are repeatees. They include an Anglican from Philadelphia, who will be making his third retreat at Loyola, and an Episcopalian from Michigan and a Lutheran theology professor from North Carolina, both coming for the second time.

Other attendees include Father James A. Martin, S.J., director of Loyola-Potomac, who described the ecumenical retreats as "a rare opportunity, while not including the issues that divide us, to share the many great truths which unite us."

Pontiff endorses new institute

VATICAN CITY—Pope Paul VI has approved the establishment in Vatican City of an institute for spiritual assistance to workers. It will be named for St. Paul the Apostle.

The institute will be set up with funds provided by Baron Francesco Maria Oldasso, a Roman nobleman who is a Secretary of Chamberlain of the Cape and Sword at the papal court.

Baron Oldasso had first offered funds for the institute to Pope John XXIII shortly before his death. Later he renewed his offer to Pope Paul.

'Hootenanny' disc helps cause

SPRINGFIELD, Minn.—An interfaith "hootenanny" record has been turning up the airwaves in central Minnesota for three months and in the process helping to build good will—and a new school.

It's the work of "Father Stone and the Stringfellers"—Father Edward Stone, curate of St. Raphael parish here, and eight local teen-agers, three of them Catholics and five non-Catholics.

Their recording, called "A Little Hootenanny," has sold more than 1,000 copies since April and been aired on numerous radio programs in this region. Proceeds are going to an addition to the St. Raphael parish school, scheduled for completion later this summer.

Dutch Jesuits resign to work on weekly

AMSTERDAM—Two of the three Dutch Jesuit priests who were ordered by the Holy See in April to resign from the editorial staff of the national Catholic weekly, the Nieuwe Linie, are leaving the Society of Jesus.

Fathers N. van Hees and J. Arts will become priests of the S.Herogenbosch diocese and continue their work with the weekly. It was announced by Bishop Willem Bekkers of S.Herogenbosch, who said that the resignation was decided on following talks between Bishop Bekkers and the Dutch provincial headquarters of the Jesuits.

THE THIRD priest affected by the April order, Father W. Piza, S.J., will remain in the Society of Jesus and sever his connections with De Nieuwe Linie.

The Dutch province of the Jesuits said the April order was issued in instructions from Rome from Father Jean Janssens, S.J., Jesuit superior general. It stated that "since the line of De Nieuwe Linie differs from the opinion of the Jesuit Father general in heretofore."

"Cooperation between priests and laymen, which is growing constantly in the Netherlands, had found a concrete expression in De Nieuwe Linie, and in the opinion of the board this was a positive contribution to the free formation of opinion in the Church. The editorial policy of De Nieuwe Linie will, of course, continue in the same spirit as heretofore."

HOLY SPIRIT FESTIVAL 3 GALA DAYS HOLY SPIRIT FESTIVAL 7200 EAST 10th STREET - INDIANAPOLIS Friday-Saturday-Sunday July 24-25-26 SUN. MATINEE Noon to 5:00 FREE BIKES—CLIP THIS COUPON—FREE BIKES EXCHANGE FOR TICKET ON GROUNDS Exchange Booth Open Sunday Noon Till 4 P.M. DRAWING FOR WINNER 5:00 P.M. (YOU MUST BE 14 OR UNDER AND PRESENT) HOLY SPIRIT FESTIVAL SUNDAY—JULY 26

Radio and Television

Table listing radio and television stations and their broadcast times for various areas including Indianapolis, Shelbyville, Evansville, and others.

YOU ARE INVITED TO DINNER FRIDAY: FISH FRY SERVED 4 P.M. TILL ? SATURDAY: CHICKEN and HAM SERVED 2 P.M. TILL ? SUNDAY: CHICKEN and 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 Stereophonic Console With A.M.-FM Stereo Radio SUNDAY GRAND PRIZE 1964 WHITE CADILLAC

The Tacker

HERE AND THERE—Efforts are being made in Indianapolis to collect funds to provide a jeep for Bishop Mariano G. Gavilola, of Cabanatuan City, the Philippines. Bishop Gavilola was a recent guest in the Archdiocese, where he made many friends and preached at three parishes on behalf of his beleaguered diocese. . . . Free dinners to known sick persons, Catholic or non-Catholic, will be provided by St. Paul's parish, Scottsburg, at their annual picnic Sunday in Reck Lake Park. . . . The Brothers of Holy Cross, who conduct Cathedral High School, Indianapolis, will take on a new responsibility in September. The community has agreed to staff Bishop David High School in Louisville. Bishop David is now operated by the Archdiocese of Louisville and staffed by diocesan clergy and laymen. It has an enrollment of 150 boys.

NAMES IN THE NEWS—Carolyn S. Leslie, a recent graduate of Marian College, has received a \$2,400 grant from the National Aeronautic and Space Administration (NASA) for graduate study at the University of Colorado. The daughter of Mr. and Mrs. Bennett Leslie, members of St. Lawrence parish, Indianapolis, Miss Leslie will also receive tuition and fees for her study. . . . A Dean's List scholar at Manhattanville College of the Sacred Heart, Purchase, N.Y., the past semester was Miss Marjorie Maguire, daughter of Dr. and Mrs. Arthur Baptista, Jr., of St. Joan of Arc parish, Indianapolis. . . . Four Indianapolis high school graduates recently attended a two-day freshman orientation program at Ball State Teachers College, Muncie, where they will enter in September. They include: Marcia J. Ward, St. Mary Academy; John P. Slavens, Sacema Memorial; John F. Zinko, Cathedral; and Judith A. Peters, Sacred Heart Central. . . . Father Clarence Weber, S.V.D., a native of St. John's parish, Indianapolis, has been named pastor of St. Peter's parish in Franklin, Louisiana. His mailing address is: Star Route H, Box 174A, Franklin, La., 70338. A veteran home missionary, Father Weber celebrated his 25th Sacerdotal Jubilee of Ordination in St. Mary's Church, Indianapolis, in 1958. . . . Thomas G. Sauer, a sophomore at the University of Notre Dame, will leave August 8 with 51 other ND sophomores to participate in the school's first foreign study program at Innsbruck, Austria. Selected from among 200 applicants, the group will receive intensive training in German at Salzburg, Austria, before courses at Innsbruck get underway in mid-October. Sauer, a graduate of Sacred Heart Central High School, is a member of St. Mark's parish, Indianapolis. He was the recipient of the Notre Dame Club of Indianapolis scholarship to ND.

DEGREE PARADE—Six persons from the Archdiocese, mostly Religious, helped the Catholic University of America observe its Golden Jubilee commencement by receiving graduate degrees there this past June. They include: Sister M. Marguerite Hunter, O.S.B., M.A., (Father Francis R. Tooley, J.C.M.A., Leodevin, Ind., M.A.); Sister M. Jerome Schroeder, O.S.F., M.A., Sister Teresa Ann Callahan, S.P., M.A.; and Father Arnold J. Hesselwander, C.M.F., M.S.

OPEN HOUSE IN VINCENTNES—Friends, benefactors and others interested in St. Vincent's Home, Vincennes, are invited to an Open House there on Sunday, July 26. Although conducted by the Diocese of Evansville, the children's home is staffed by Sisters of St. Francis, Oldenburg, and lay persons. Sister Mary Sharon, O.S.F., is principal. St. Vincent's was formerly used extensively by the Archdiocese for dependent children, but at present only a few from the Archdiocese are there. The remaining Archdiocesan children under care of the Catholic Charities Bureau have been placed in foster homes. On Sunday, guided tours of the buildings and grounds, inspection of the youngsters' crafts, and entertainment will be featured at 2, 3 and 4 p.m. Programs will be provided by the newly-formed band, club, tap dancing and ballet classes, and rhythm band. St. Vincent's Home will cordially welcome all visitors.

Official texts

(Continued from page 1)

Give us this day our daily bread; *
and forgive us our trespasses; *
as we forgive those who trespass against us; *
and lead us not into temptation, *
but deliver us from evil. *
Amen.

Prayer for Peace

Priest: . . . per omnia saecula saeculorum.
People: Amen.
Priest: Pax Domini sit semper vobiscum.
People: Et cum spiritu tuo.

Agnus Dei.

People: Lamb of God, who take away the sins of the world, *
have mercy on us. *
People: Lamb of God, who take away the sins of the world, *
have mercy on us. *
People: Lamb of God, who take away the sins of the world, *
grant us peace.

(In Requiem Masses: . . . grant them rest . . . grant them rest . . . grant them eternal rest.)

Communion of the Faithful

Priest: Behold the Lamb of God, *
who behold him who takes away the sins of the world.
People (three times): Lord, I am not worthy that you should come under my roof. *
Speak but the word and my soul will be healed.
Priest: The Body of Christ.
Communicant: Amen.

Postcommunion Prayer

Priest: Dominus vobiscum.
People: Et cum spiritu tuo.
Priest: Oremus . . .
. . . per omnia saecula saeculorum.
People: Amen.

Dismissal

Priest: The Lord be with you.
People: And with your spirit.
(Response to Priest): Go, the Mass is ended.
People: Thanks be to God.
(In Requiem Masses: May they rest in peace. People: Amen.)

Blessing

Priest: May almighty God bless you, the Father, and the Son, *
and the Holy Spirit.
People: Amen.

Loans are granted English Catholics to two colleges plan media center

WASHINGTON—The Federal Housing and Home Finance Agency has announced a \$2,385,000 loan to Marquette University and a \$250,000 loan to Seton Hill College to finance dormitory construction. Marquette, in Milwaukee, Wis., will use the loan granted by the Federal Housing Loan Program to add floors to an existing men's dormitory and to purchase and remodel the LaSalle Hotel to provide housing and dining facilities for women students. Seton Hill, in Greensburg, Pa., will construct a three-story residential hall to provide housing for 180 women students.

English Catholics plan media center



VACATION APOSTOLATE—Several Legion of Mary members from Indianapolis and other cities have donated their vacation time and money this summer to conduct door-to-door campaigns in two communities of the Archdiocese. The apostolic work was carried on in Spencer and Scottsburg, under the direction of the respective pastors. Shown in the photo at left above are Miss Joan Boersig and Mr. Dr. D. Hoffmann, both of Indianapolis. They are extending an invitation to a parish open house to a Scottsburg housewife, Abigail Frazier, and William Engbers, pastor of American Martyrs parish, Scottsburg, briefs the volunteers on the geographic area they were to cover there this past week. From left are: Miss Boersig, Robert J. Hoffmann, Father Engbers, Miss Sophie J. Wilder, Theodore G. McMann and Mr. Dr. D. See story on Page One. (Staff photos)

Franciscan nuns set jubilee rite

OLDENBURG, Ind. — Thirty-one Sisters of St. Francis will be honored in jubilee observances at the motherhouse here on Sunday, July 26. The completion of 60, 50 and 25 years of consecrated service to God and the Church, chiefly in the apostolate of education, will be marked by four, 14 and 13 Sisters, respectively. Father Carl Ribbenhauer, pastor of Immaculate Conception parish, Millhouses, will celebrate a Solemn High Mass of Thanksgiving for the Jubilarians. The sermon will be delivered by Very Rev. Vincent Kroger, O.F.M., convent chaplain and former provincial of the Franciscan Fathers Cincinnati Province.

Fatima KC Council installs officers

INDIANAPOLIS — Thomas M. Cicco was recently installed as Grand Knight of Our Lady of Fatima Council 2228, Knights of Columbus, Grand Knight Cicco succeeds Wilbur V. Shanks.

Other new officers include Kenneth W. Underhill, Deputy Grand Knight; Francis P. Gallagher, Chancellor; Robert J. Matulis, Recorder; John L. Ferguson Sr., Financial Secretary; and Kenneth H. Hill, Treasurer. Also installed are Anderson, Lecturer; John R. Kehoe, Advocate; Gerald H. Erlingbaugh, Warden; Francis J. Greeley, Inside Guard; Tom Collins and Al J. Elmes, Outside Guards; Father Louis T. Goette, Pastor of Nativity parish, is Chaplain for the New Year.

African voices sanction warning

WASHINGTON — An African diplomat assured a conference of Catholic students that if it was proven the Sudan was undertaking racial or religious persecution, African states would use the sanctions against the Sudan that they now practice against the Union of South Africa.

John Karef-Smart, a past foreign minister of Sierra Leone, admitted that "what looks like religious suppression has been reported" from the Sudan, but he noted that the Sudanese government has described the struggle as a political one. Karef-Smart was addressing the Inter-federal Assembly of Pax Romana, a Catholic students' organization, at Georgetown University.

Dean of cardinals on Austrian trip

MARIAZELL, Austria — Cardinal Eugene Tisserant, French-born dean of the College of Cardinals, made an official pilgrimage to the 800-year-old Benedictine sanctuary here which is Austria's chief Marian shrine. The prelate, who is cardinal prefect of the shrine, made the pilgrimage part of his 80th birthday celebration. Arriving in Austria July 22, he was escorted here by high officials of Church and State.

On July 23, he was to go to Salzburg as the guest of President Adolf Schachl to take part in the opening of the 1964 Salzburg festival the next day.

Reject divorce law

BRASILIA—The Brazilian congress in a special session on proposed constitutional changes rejected a motion to make divorce legal for non-Catholics. The vote to reject the amendment—which would have permitted divorce for persons whose faith permitted it—was turned down by a vote of 238 to 65.

Legion of Mary

(Continued from page 1)

parish, Indianapolis, observed that the vast majority of Scottsburg residents were active members of the city's seven Protestant churches.

"Everyone we met were very kind," she added. "Many older persons, especially ladies, were glad to have someone stop to chat with them. We could have spent several hours at these homes, except that our schedule would not permit."

"We are not deceiving ourselves by believing that a great source of interest in the Catholic Faith is to be accomplished through our efforts," Doll emphasized. "We are merely trying to fulfill the command of Christ to reach out to others. If tangible results are forthcoming, it is wonderful, but we feel that our work will be fruitful even if no converts are made."

Others in the Scottsburg group from Indianapolis include Robert J. Hoffmann and Miss Sophie J. Wilder, both members of Cathedral parish. Hoffmann is an electronics technician, while Miss Wilder is an accounting clerk. They joined from Vincennes and one from Washington, Ind., completed the octet.

OVER IN SPENCER this week, working under the director of Father Drewes, were six Legionnaires—two each from Cincinnati and Akron, O., and LaPorte, Ind. Another six persons donated one week's effort there in June. That group included two from New Orleans and four from Indianapolis—Miss Ann Herber, Miss Joan Ash, Miss Marie Krieger, and Miss Clara Thomas, all members of St. Joan of Arc parish.

An Open House in St. Jude's Church, Spencer, scheduled in September, will test the relative effectiveness of the program there. Father Drewes said that 35 non-Catholics attended a similar Open House last fall after the canvassing program.

"We were very surprised and pleased with the turnout," he said. "This entire program is a complete experiment in our effort to reach non-Catholics in the area. We have tried several methods and have discovered that direct personal contact seems to be the most effective." In addition to the week-long volunteers, several other persons have volunteered for special weekend duties at Spencer.

ACCORDING TO DOLL, the number of the volunteers was very high. He said that personal enjoyment of the group more than compensated for the weariness at the end of the day. "We have stressed the idea of fun along with the idea of sacrifice in our recruiting approach," he said. "This was an entirely

Opinions

(Continued from page 4) feelings. I must admit that I don't follow churchly events as closely as I should, but I know there is some difference of opinion between Methodists and Catholics on such matters as taxation of church property.

I also know, though, that Bishop Rines represents a force for enlightenment in national and world affairs which blesses our land and makes me proud to be a Methodist.

I feel that I am rambling, as my wife always says I do when I start to talk, but I want to thank you again for giving well-deserved recognition to a great Methodist leader, and I promise that if you print this letter, I'll never, never again throw a rock at a Catholic church. Seriously—bless you. I never see your paper, but you surely are doing God's work for the brotherhood of man, and that is what matters.

Muncie, Ind. J.T.W.

Calendar

FRIDAY, JULY 24

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

SATURDAY, JULY 25

The Saturday Social at Holy Cross starts at 6:30 p.m. in the parish hall, 125 N. Oriental St.

St. Bridget's Social at 6:30 p.m. in the school hall, 815 N. West St.

St. Christopher, Holy Spirit lure festival patrons

By CORDELLA HINES

INDIANAPOLIS — Food, fun and frolic will be served up festival style at two parish socials in the Indianapolis area this weekend. Colorful booths, exciting rides and special festival fare will be offered at Holy Spirit and St. Christopher parishes.

A sleek white 1964 Cadillac, an Emerson portable TV and an Emerson stereophonic console with AM-FM radio, top the impressive list of more than \$500 in prizes to be given away at Holy Spirit's summer festival. The gala annual affair opens tonight, July 24, on the grounds at 7200 East 10th St., and continues tomorrow and Sunday, July 25 and 26.

Parish chefs are preparing fish on Friday, chicken and ham dinners on Saturday and beef and chicken dinners on Sunday. Serving begins at 4 p.m. on Friday, 2 p.m. Saturday and 12 noon on Sunday.

There will be a midway of carnival rides to please the youngsters and games for the amusement of adults. Everyone is welcome.

will be served tonight and Saturday. In addition there will be ham, barbecue sandwiches, hot dogs, home baked pies and cakes and a host of other a la carte items. The bill of fare on Saturday features fried chicken dinners. Serving begins at 5 p.m. in the dining room, carry-outs at 4:30 p.m. Festival activities start at 7 p.m. Cash awards will be given each night to lucky dining patrons.

Maryknoll nuns re-elect head

MARYKNOLL, N.Y. — Mother Mary Colman, Mother General of the Maryknoll Sisters since 1958, was re-elected to a second six-year term at a meeting of the order's General Chapter here. Representatives of the religious society's 1,600 members around the world took part in the meeting.

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Agenda

(Continued from page 1) their intention during the general congregation in progress.

Moderators have also been given the authority to accept requests to speak when the discussion in a given argument is already ended if a Father advances the request "in the name of at least another 70 Fathers and he can give reasons that are new and useful for the clarity and the depth of the matter under discussion." Previous regulations permitted such an intervention if a Father could speak in the name of five Fathers.

The last of the new changes expressly forbids anyone, without the special permission of the president requested through the secretary general, to distribute sheets of paper, pamphlets or books of any kind either in the hall or in its vicinity. The secretary general, Archbishop Pericle Felici, is authorized to carry out this rule.

During the second session various persons distributed propaganda material for or against one scheme or another, both on the steps of St. Peter's and inside the council hall.

ACCORDING TO the new agenda the first item of business will be the schema on the Church. Six chapters in this schema have been discussed already during the second session. Therefore the assembled Fathers will be called on only to vote to accept or reject the amendments drawn up by the doctrinal commission on the basis of the speeches given on the various chapters during the second session.

However, the text of two additional chapters, which complete the schema, have not been discussed yet. These will form the first matters of discussions. They are a chapter on the "exchange of nature of our vocation and our union with the Church in heaven" and the chapter on "the Blessed Virgin Mary, mother of God, in the mystery of Christ and the Church."

In his letter to the bishops of the world the secretary general, Archbishop Pericle Felici, advised them that those who will speak on the two last chapters of the schema on the Church at the beginning of the meetings on September 14th should send a synopsis of their intended speeches to the secretary of the council by no later than September 9th.

Seat new officers at Downey K of C

INDIANAPOLIS—The Most Venerable James M. Downey Council of the Knights of Columbus installed new officers at their recent meeting. New officers include Frank Wuenesh, Grand Knight; Cosmas Mascari, Past Grand Knight; Joe Hall, Inside Guard; Elmer Flock and Jim Wells, Outside Guards; John Finnaron, Warden; and William Perish, Recorder. Also, Jack Short, Virgil Rohman, and Dan O'Riley, Trustees; Bill Schaefer, Financial Secretary; James Curd, Treasurer; Frank Herbert, Advocate; Herschel Livingston, Lecturer; and Paul Schroeder, Chancellor. Father William Morley is Chaplain.

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AROUND THE ARCHDIOCESE

Several parishes slate chicken dinners, socials

SELLERSBURG, Ind.—There will be something for everyone at the annual picnic sponsored by St. Paul's Church on Sunday, July 26, at Rock Lake Park, the "Garden Spot of the World."

Country style chicken dinners, featuring all the chicken you can eat, will be served in a screened dining area beginning at 11 a.m.—adults \$1.25; children 75¢; and pre-schoolers, free.

Entertainment for the kiddies will include pony rides, cane rack, cotton candy, and pop corn booths. For adults, there will be booths featuring ham, linens, sporting goods, radio, check-luck and your favorite game, to name a few.

The Masses at St. Paul's Church on picnic day will be at 6, 7:30 and 9:30 a.m.

Dinner co-chairmen are Mr. and Mrs. Charles Godecker and Mr. and Mrs. Paul Dilger.

The public is cordially invited to attend this affair.

RICHMOND The Young Catholic Adults will

Gift announced

DALLAS, Tex.—A gift of over \$75.5 million from the Blakely-Branniff Foundation to the University of Dallas, a Catholic institution, will establish the Branniff Graduate School at the university.

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hold a picnic and swim at White-water State Park on Sunday, July 26.

DIAMOND Chicken or beef dinners will be served from 12 noon to 4 p.m. at the 67th annual homecoming celebration sponsored by St. Mary's parishioners. Mass will be offered at 11:30 a.m. Entertainment has been planned for all age groups. The general public is invited.

OSGOOD There will be entertainment for young and old at the annual chicken diner slated at St. John's Church, Sunday, July 26. Dinners will be served from 11 a.m. to 4 p.m. Everyone is welcome.

NEW ALBANY The Third Order of St. Francis will hold a picnic Sunday, July 26, at 2:30 p.m. in St. Mary's Church. A business meeting will follow in the school.

Charges U.S. water policies hurting small farmers

WASHINGTON — A national Catholic rural life spokesman has sharply criticized Interior Department policies which he said favor "huge industrialized" farm operations over family farms.

Father James L. Vizzard, S.J., director of the Washington office of the National Catholic Rural Life Conference, singled out for attack a proposed contract between the government and the Westlands Water District in California. He made his charges before a Senate irrigation and reclamation subcommittee.

The proposed contract would govern distribution of water in the San Luis irrigation and reclamation project in southern California's San Joaquin Valley.

Under existing law, water from a federally financed project can legally be obtained by an individual owner for no more than 300 acres—or 520 acres in the case of a husband and wife. Own-

ers of excess land, however, can get such water for all their land for 10 years if they sign a contract agreeing to dispose of the excess land under conditions acceptable to the Secretary of the Interior.

But some large landowners in the Westlands Water District have announced that they will refuse to dispose of their excess land. Opponents of the proposed contract between the government and the water district attack the



PLANS SELLERSBURG PICNIC—Committee members show above discussing plans for the annual picnic sponsored by St. Paul's Church, Sellersburg, are, left to right, standing: Lyla A. Ehringer, Hilda M. Marshall, Elizabeth Ehringer, Robert Kleehamer, and Sharon Kleehamer. Seated, left to right: Dorothy Williams, Mary H. Denison, Marcus Schuler, Paul Dilger, and John Hinton. The affair, which will feature a country-style "all-you-can-eat" chicken dinner, will be held Sunday, July 26, at Rock Lake Park on Hamburg Pike.

Former resident to mark jubilee in your prayers

ERIE, Pa.—Sister Marie Therese Baltz, O.S.B., a former member of St. Joan of Arc parish, Indianapolis, will mark her Silver Jubilee as a Benedictine nun August 10 at St. Benedict's convent here.

Her parents, Mr. and Mrs. Henry Baltz, Sr., also former Indianapolis residents will travel from their home in San Francisco for the occasion. Also present will be several of her eight brothers and sisters and members of their families.

Mr. and Mrs. Baltz will visit relatives in Indianapolis, Tennessee and Ohio enroute to Pennsylvania.

- INDIANAPOLIS 1 JULIA GALLAGHER, 72, St. Francis Assisi Church, July 17. Holy Cross Cemetery. Survivors: sister, Marie G. Clarke; brother, George H. Gallagher; sister, Gertrude B. Kay; brother, W. A. Gallagher. 2 MARY E. GATES, 97, St. Ann's Church, July 18. Calvary Cemetery. Survivors: husband, Clarence; daughter, Mary G. Clarke; son, Harold J.; and Charles W. Gates; Mrs. Helen Gates; Ernest, George and Ralph Morris. 3 HENRY J. MOULDER, 87, St. Joseph Church, July 19. Holy Cross Cemetery. Survivors: wife, Helen; daughter, Madeline; Clifford and Anne. 4 PAULINE McFERRON, 78, St. Simon's Church, July 20. Holy Cross Cemetery. Survivors: sons, Charles W. and Joseph; daughter, Mary Hoyle. 5 CECILIA A. BUCHER, 87, St. Mary's Church, July 20. Holy Cross Cemetery. Survivors: brother, J. Foster Beach. 6 MARY LEE FOSDYR, 47, St. Thomas Aquinas Church, July 21. Holy Cross Cemetery. Survivors: husband, James L. Fosdyr; sons, Michael B., James L., Patrick L. and Joseph; daughter, Mary Ann; three granddaughters, Ernest, George and Ralph Morris. 7 RAY WANDON, 77, St. Bridget's Church, July 21. Holy Cross Cemetery. Survivors: wife, Dorothy M. 8 ELON JOSEPH BAVAL, 68, St. John's Church, July 22. Holy Cross Cemetery. Survivors: wife, Dorothy M. 9 EMMA R. DOERIG, 85, St. Peter and Paul Church, July 22. Holy Cross Cemetery. Survivors: sister, Katherine; brother, John. 10 PATRICK J. BARRY, 74, St. Agnes's Church, July 22. St. Anthony Cemetery. 11 THOMAS W. STRALEY, 62, St. Agnes's Church, July 16. Survivors: wife, Mary; sons, Thomas, of Jeffersonville. NEW ALBANY 1 JENNIE M. KUPFER, 87, member of Holy Trinity Church, died Sunday, July 19, 1964. Survivors: daughter, Margaret; son, William; granddaughters, Mary Ann, Mary Ann, and Mary Ann; grandsons, James and John. 2 MARGARET O'CONNEL, 86, St. Bridget's Church, July 21. Holy Cross Cemetery. 3 KATHI LATHROP, 93, St. Andrew's Church, July 21. Holy Cross Cemetery. 4 LEE S. WILLMAN, 65, former Richmond resident, died Sunday, July 19, 1964. Survivors: wife, Agnes; son, Robert; daughter, Mary Ann; granddaughters, Mary Ann, Mary Ann, and Mary Ann; grandsons, James and John. 5 FLORE E. MITCHELL, 83, St. Andrew's Church, July 19. Holy Cross Cemetery. Survivors: husband, William; daughter, Mary Ann; granddaughters, Mary Ann, Mary Ann, and Mary Ann; grandsons, James and John. 6 MARGARET O'CONNEL, 86, St. Bridget's Church, July 21. Holy Cross Cemetery. 7 KATHI LATHROP, 93, St. Andrew's Church, July 21. Holy Cross Cemetery. 8 LEE S. WILLMAN, 65, former Richmond resident, died Sunday, July 19, 1964. Survivors: wife, Agnes; son, Robert; daughter, Mary Ann; granddaughters, Mary Ann, Mary Ann, and Mary Ann; grandsons, James and John. 9 FLORE E. MITCHELL, 83, St. Andrew's Church, July 19. Holy Cross Cemetery. Survivors: husband, William; daughter, Mary Ann; granddaughters, Mary Ann, Mary Ann, and Mary Ann; grandsons, James and John.

Business girls' retreat scheduled

INDIANAPOLIS—Father Robert Hunt, C.P.S.S., St. Mark's parish, Cincinnati, Ohio, will be the Retreat Master at the Our Lady of Fatima Retreat House, Indianapolis, for the single business girls' retreat, August 7-9.

This retreat will begin at 7:30 p.m. on August 7th with registrations, followed by evening services. Closing exercises start at 2:30 p.m. on Sunday afternoon and are followed by a social hour with refreshments.

Reservations may be made now with the respective parish retreat chairman or with the Retreat House, 5833 E. 56th Street, Indianapolis, Ind. 46226. All single business girls are invited to attend.

Housing project

MALAGA, Spain—Construction has begun on an apartment project dedicated to St. Valentin and designed for couples who want to get married but haven't sufficient means to find housing at current prices. The project was begun by the Association of Our Lady of Victory, which is headed by Bishop Angel Herrera of Malaga. The first phase is to consist of 600 apartments. Eventually there are to be a total of 1,500 flats and a parish, school and nursery.

Maltese schedule use of vernacular

VALLETTA, Malta—The Maltese language, a mixed Arabic and Italian dialect, will be used in the Mass starting next Nov. 29. It was announced by the liturgical commission of the Malta archdiocese.

The introduction of the vernacular will affect the Gloria, Creed, Epistle, Gospel, Pater Noster and Agnus Dei, as well as several other prayers directly pertaining to the people. The Maltese liturgical commission has already published a prayer book with the prayers in vernacular.

FARMER'S VIEW Time to speak

By DANA C. JENNINGS

"Labor's high command has served notice that Labor expects to share fully in the nation's expanding economy," a newspaper said recently.

We predict that farm family will not share in the nation's expanding economy. We predict farmers will have to keep on producing more and more, receiving less and less—running ever faster and slipping ever back in relation to the rest of the country. Thus, it has been for generations and there is nothing in sight to indicate any change in the trend. The farmer now gets 37 cents of the consumer's food dollar, the smallest share since the Great Depression.

Farmers have no "high command" to demand equality for them. The farmer has no one to speak for him. All the nation hears is a wailer of wailing, arguing, divided voices, each drawing out the other.

Farmer's attempts to organize themselves and to gain a voice have resulted only in pitting farmer against farmer, neighbor against neighbor, fragmenting farmers ever further.

We have often in the past discussed the material, social and spiritual values of farm life for the nation and how it behooves the nation to preserve these values. We have written again and again of the basic relationship of the farm economy to the national economy. These arguments still stand, as valid and viable as ever.

Our suggestion now is that farmers compel their leaders to put aside their differences and to concentrate on the similarities of their goals and methods. Farmers must demand that farm organizations and farm leaders sprinkle their work generously with the spirit of brotherhood.

Rural Life parley set in St. Louis

ST. LOUIS—The National Catholic Rural Life Conference, founded in this city in 1924, will hold its 40th anniversary convention here from Aug. 27 to 30.

Cardinal Joseph Ritter of St. Louis will be host to the convention. Coadjutor Bishop John L. Mackovsky of the Galveston-Houston diocese, president of the conference, will preside at its board of directors meeting and the convention banquet.

The convention will focus its attention on the past achievements of the conference and its future challenges.

Former chaplain in Moscow dies

WORCESTER, Mass.—Father Leopold Braun, A.A., who served for nearly 12 years as chaplain to Americans in Moscow and said he was marked for extermination by Stalin, died here at the age of 62.

Under terms of the agreement on resumption of diplomatic relations between the U.S. and Russia, Father Braun went to Moscow as chaplain in 1934. He remained until late in 1945.

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NOTHING NEW IN U.S.

'Creeping socialism' dates back to 1787

By ROY LECHTECK

THE rise to prominence of the National Review, the John Birch Society, and Senator Barry Goldwater shows clearly that significant proportion of the American people are dissatisfied with big government and government subsidies.

could bank on the army to massacre the Indians or herd them into reservations, and so they moved westward. This was the earliest type of aid to the farmers, and its cost is not reckoned in dollars but in human lives!

The laws through the government either sold this land to the farmer at a very low price or gave the land to him were many and varied. Perhaps the most famous was the Homestead Act of 1862 which allowed the farmer to obtain 160 acres of land free.

ments were going heavily into debt to build the same facilities. Federal aid for science dates back at least to the Lewis and Clark expedition, which was to take note of anthropological and zoological facts as well as the location of rivers and the habits of animals.

are spelled out quite clearly in the Constitution. When the Founding Fathers were vague there was a good reason—they did not want to restrict the power of the federal government.

According to this decision it is logical today to say that Congress could enact a law requiring, for instance, compulsory arbitration in all disputes which affect national security or the general welfare, such as strikes in the transportation and communication industries.

When city life was simple, volunteer fire departments were adequate, but when cities grew outward and upward they were no longer able to fight fires as well as municipally controlled fire departments. So the government got into the fire fighting business and drove the private companies out of business.

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There were also subsidies to business. The tariff was adopted a few years after the pioneers knew that they

The managers of the iron horse were free to do with this land whatever they pleased, so long as they built a railroad through it.

Needless to say, land values went up once a railroad was built, and the railroads charged high rates of freight.

But this was not the first instance of government involvement in the transportation business. Earlier, state and local governments had engaged in what was then an enormous road and canal building spree.

ROAD BUILDING and canal digging today are taken in stride — as normal activities of government. But at that time, the state and local governments were competing with private enterprise.

At that time, the state and local governments were competing with private enterprise for private enterprise was building turnpikes and canals also, at the same time that the govern-

ment was going heavily into debt to build the same facilities. Federal aid for science dates back at least to the Lewis and Clark expedition, which was to take note of anthropological and zoological facts as well as the location of rivers and the habits of animals.

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At that time, the state and local governments were competing with private enterprise for private enterprise was building turnpikes and canals also, at the same time that the govern-

ment was going heavily into debt to build the same facilities. Federal aid for science dates back at least to the Lewis and Clark expedition, which was to take note of anthropological and zoological facts as well as the location of rivers and the habits of animals.

According to this decision it is logical today to say that Congress could enact a law requiring, for instance, compulsory arbitration in all disputes which affect national security or the general welfare, such as strikes in the transportation and communication industries.

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Did not oppose council idea

VATICAN CITY—A page of the late Cardinal Domenico Tardini's diary published in the Vatican City daily Osservatore Romano, apparently lays to rest the oft-repeated rumor that the cardinal was chastised by Pope John's idea of calling an ecumenical council.

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PUBLIC SCHOOLS POLLED

Majority of school heads in favor of shared time

WASHINGTON, D. C. — More than 60 per cent of 183 public school superintendents polled in a National Education Association study said that on the basis of their experience with shared time programs of instruction, they would recommend the practice to other school systems.

Believed to be the first nationwide survey in the field, the NEA study report attempted to reach no conclusion or recommendations which it highlighted the problems, advantages and disadvantages of such arrangements.

The NEA study is confined to arrangements in which non-public, usually Roman Catholic, schools send their pupils to public schools for instruction in one or more subjects during a regular school day.

All schools involved had enrollments of 300 or more.

The report is based on information drawn from questionnaires sent to school superintendents who responded to an earlier NEA poll of school systems.

WHILE IT DID NOT cover all shared time arrangements in the country nor even a representative sample of them, the number of replies produced some insights into the workings of shared time, observers said.

States with the largest number of shared time programs reported were Michigan (42), Ohio (36), Pennsylvania (31), Illinois (27), Wisconsin (25), Minnesota (12), Indiana (11) and Missouri (10).

Industrial arts, vocational education and home economics were the subjects most frequently pro-

vided by the public schools. Others, in the order of frequency, included instrumental music, physical education, physics, chemistry, driver training, advanced mathematics, foreign languages, general science, and business and clerical subjects.

Three of the 183 public schools reporting provided English courses, four offered art, and only "one or two" gave social studies courses to non-public school students.

IN REPLY to the question: "In the light of your experience, would you advise other school districts to provide a program of shared time?" 63 per cent of the superintendents answered "Yes," 9 per cent said "No," and the remainder either did not answer or gave qualified replies.

Nearly half of the superintendents said shared time had brought good relationships between the public and non-public schools and greater public school support from Catholics.

Almost one-third of the superintendents expressed concern over the fact that such courses as industrial arts, vocational education and business education are "expensive to offer and qualified teachers of such subjects are difficult to find."

In most communities parochial schools go only through the eighth grade. Shared time arrangements in the seventh and eighth grade, a number of superintendents helped ease the way of parochial school pupils into the public high school.

Twenty-five superintendents expressed convictions that the public schools are established for the education of all children; that parents of parochial school pupils help finance the public schools and are therefore entitled to benefits from them.

Sixteen superintendents noted that shared time strengthened their own school offerings. A Minnesota school leader reported that his school was able to establish an agricultural department only after the addition of parochial pupils made enrollment large enough to justify it.

Most of the disadvantages cited were problems of administration—scheduling, transportation, student control, student activities and record maintenance.

Bishop voices plea for foster homes for Negro infants

PITTSBURGH—Bishop John J. Wright of Pittsburgh has appealed to white families to adopt or provide foster homes for Negro or other non-Caucasian infants.

He said that the need for foster homes or adoption parents for these children "is acute to the point of desperation."

Bishop Wright said the opening of homes of white persons to colored children "would be a wonderful way to demonstrate practical recognition of the unity of the human family and loving acceptance of the truth that 'all God's children have wings.'"

The bishop added: "I would hope that people more attached to little humans than to superficial human patterns would be prepared even to adopt a child of a color different from that of most of their own ancestors. The essential spiritual qualities of every baby's soul are akin to the qualities of the souls of adults disposed to welcome into their homes little children simply because they are children."

Bishop Wright made his "public and official" appeal through the Pittsburgh Catholic diocese newspaper, he said. "Private and personal appeals made from time to time have not had sufficient results."

HUNTINGTON, N.Y.—Flames that destroyed a Greek Orthodox church six months ago have long since cooled, but the warm glow of fellowship arising from the kindness of neighbors still remains.

Since the fire at St. Paraskevi Church, 400 Greek Orthodox families from the north shore of Long Island have been attending services at St. Peter's Lutheran church in Huntington Station.

Now they are transferring to St. Patrick's Catholic parish here. Greek Orthodox services are expected to continue in the parish until completion of a new St. Paraskevi Church next year.

Reason for the change was the desire of the Greek Orthodox to have their services on Sunday mornings rather than Sunday afternoons, as was necessary at the Lutheran church. At St. Patrick's, the Orthodox have the use of the parish auditorium. Religious instruction and Greek-language classes for 175 children will begin there in the fall.



BROTHER KANE

Brother Kane dies; Breuef Jesuit

INDIANAPOLIS—Funeral services were held in the Breuef High School Chapel on Monday, July 20, for Brother John Michael Kane, S.J., who died Friday morning, July 17, in St. Vincent's Hospital after an illness of five months. Burial was in Calvary Cemetery here. He was 28.

A native of Chicago, Brother Kane entered the Society of Jesus in 1934. After courses at the Ohio Mechanical Institute, Cincinnati, Ohio, he received a license as a stationary engineer.

Brother Kane had been at Breuef Preparatory School since its beginning in the summer of 1962. He was superintendent of buildings and grounds, one of the track coaches and moderator of the Acolytes Society.

Surviving are his mother, Mrs. John J. Kane, of Chicago, Ill.; four brothers, James and Gerald, both of Oak Lawn, Ill.; Thomas and Robert, both of Chicago, Ill.; two sisters, Mrs. Christine Costello, of South Bend, and Mrs. Mary Ann Schiffl, of Edina, Minnesota.

Pope Paul finishes work on his first encyclical

By JAMES C. O'NEILL

VATICAN CITY—Pope Paul VI has finished work on the first encyclical of his reign.

The document was written by hand by the Pope in Italian and has been given to Vatican Latinists for translation. An unofficial but qualified source said publication of the encyclical can be expected when the translation is completed. It was estimated that this would be by July 31 or slightly later.

The subject and length of the document was not revealed. ITALIAN newspapers have been full of speculations on the document's form and content. Several papers have stated flatly that it will be devoted to birth control. One paper linked the subject of the document with its rumored date of issue, the feast of St. Anne, patroness of Christian mothers and childbirth, on July 26.

Reliable sources, however, seriously doubt both the rumored date and the statement that the document deals primarily with birth control. Instead, it is most likely that the encyclical will deal with Pope Paul's program of action as a stationary engineer.

Speculation that the Pope was readying a major document increased greatly in early July because all private and special audiences were cancelled by the Pope prior to his departure (July 15) from the Vatican for his summer home in Castelgandolfo.

tion by his pontificate, with perhaps some reference to problems posed by the so-called population explosion.

THE POPE has delayed issuing an encyclical for more than a year after his election. Normally, custom dictates that a newly elected pope issue an encyclical shortly after his election to set forth the aims of his reign, a sort of platform document which sets the tone of the pontificate. But Pope Paul has not followed this custom. Instead, he noted in his speech opening the ecumenical council's second session last year that the address, setting forth the goals of the council, would take the place of an encyclical.

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Sees the tide turning against Latin Reds

By MARJORIE FILLAW

HOLLYWOOD, Fla.—A Christian revolution along peace lines now underway in Latin America is turning the tide against communism there, Cardinal Richard Cushing told delegates to the 36th biennial national convention of the Catholic National Council of America.

The archbishop of Boston, who said he will visit Ecuador, Peru and Bolivia next month, spoke during opening banquet of the convention. The dinner followed a Solemn Pontifical Mass offered by Bishop Coleman F. Carroll of Miami, in the cathedral of St. Mary. Cardinal Cushing presided at the Mass.

Cardinal Cushing told more than 400 delegates and guests that in Latin America "we are no longer totally on the defensive with communism because a new generation of educated laymen . . . including business and professional men, are involved in a Christian revolution."

"THERE IS NO quick solution to the problems of the Church or the problem of changing the social order fashioned after feudalism," he said many times. "Latin America was the most critical area in the world."

"The Latin Americans love freedom. They have seen what has happened in Cuba. Castro could have been the greatest man in history if he had introduced

in Cuba a form of democratic government in harmony with the Latin American mind." Cardinal Cushing said education "is the greatest need" in Latin American countries.

"THERE ARE MORE people in Latin America now than in the U.S.," he said. "In the next 75 years, experts have predicted that, as a result of the population explosion, there could be 400 million or 700 million people in Latin America. . . ."

"One hundred and fifty thousand priests would be needed at the present time to give adequate religious instruction and to baptize the multitudes in that part of the Western hemisphere. The people are nominal but not informed Catholics, and it is going to take a small army of lay apostles as well as priests to give them adequate instruction."

Cardinal Cushing also spoke of the love that Pope John XXIII had for all people. He said he had had the privilege of reading letters which Pope John wrote to communist rulers throughout the world.

He noted that he had been told that he should read these letters because "sooner or later the communists in Europe and the U.S. and elsewhere are going to use these letters—also Pater in Terris—in an effort to prove that the late Pope took a soft line of appeasement toward communism."

The charge has already been made in the U.S., Cardinal Cushing said. "In three lines I have utilized that knowledge in answer to these charges, but I have not been able to get my answer into the press."

He added that he hopes the Holy Ghost will "inspire the council fathers to petition the Holy Father before the next session of the council adjourns, to canonize Pope John XXIII."

Archdiocesan Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

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Cautions on council

COLOGNE, Germany—Cardinal Joseph Frings declared here that the work of the Vatican council will move forward not by criticism, but by "the curing effect of charity."

Speaking to Catholic and Lutheran student groups at the University of Cologne, Cardinal Frings stated that the direction given by the council by Pope John XXIII has become the predominant one.

"With an intuitive glance," he said, "Pope John recognized the dawn of a new era, and through the convocation of the council he transferred to the bishops the pastoral responsibilities of the whole Church in these times. The Church must undergo radical change to loosen the ground and prepare it anew for the seed of life."

The Cologne archbishop said that in contrast to earlier councils the Vatican council does not seek to condemn heresies. It seeks to make the Christian faith available to the present age.

"This effort brings with it the prerequisite for the Church to accept non-Christians and non-Catholics in our society with tolerance on many levels," he said.

Observers named to global meeting of Presbyterians

FRANKFURT, Germany—Two Catholic prelates have been named by the Vatican Secretariat for Promoting Christian Unity as official observers at the 10th General Council of the World Presbyterian Alliance here, Aug. 3-8.

They are Father James Quinn, S.J., of Edinburgh, Scotland, and Father A. Thijssen of The Netherlands.

Commenting on the attendance of the Catholic observers at the international Protestant meeting, Cardinal Augustus Bea, head of the Vatican secretariat, said their attendance "will be a very positive contribution towards deepening and strengthening the ties which already exist between the World Presbyterian Alliance and the Catholic Church."

Observers named to global meeting of Presbyterians

Neighbors aid Orthodox

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