

Pope Paul VI voices plea for peace among nations

CASTEL GANDOLFO, Italy—In a plea for peace among nations, Pope Paul VI denounced nationalistic pride, prestige politics, the armaments race, and social and economic antagonisms as symptoms of a "regrowth of divisions and oppositions among peoples."

The Pope called on all nations to remember that "security rests . . . on an effort toward mutual understanding, on the generosity of loyal mutual trust, on a spirit of collaboration for common advantage, and on aid, particularly to developing countries," more than on "the hypothesis of a lawful and collective use of armed force."

"In a word," he said, "it rests on love."

Speaking at his weekly general audience, the Pope noted he was departing from his "usual familiar and spiritual colloquy" to discuss "some serious thoughts . . . caused by two stimulating motives."

THE FIRST, he said, were the 50th anniversary of World War I and the 25th anniversary of World War II. The second, he stated, were the "acute disagreements, already stained with blood and pregnant with menacing omens, existing today among various countries."

In a voice choked with emotion, Pope Paul pleaded:

"Men of good will! Listen to our humble voice, the voice of a brother and a father, evoking undying memories of two fearful wars, not to project empty and frightening phantoms upon the world's present stage, but to extend to the depths of men's hearts an invitation to wise and responsible reflection, an exhortation to place, above every other interest and every other value, that of human dignity and fraternal concord, and a foretaste of the joy and prosperity which can never again be born of war but only of peace in sincerity and goodness."

The Pope's plea came on the heels of his first encyclical, *Ecclesiam Suam*, in which he offered to act as mediator in disputes among nations to avoid war.

The Pontiff recalled his predecessors' warnings before both world wars. He said that at the time of the first, Pope Benedict XV's voice, "although it resounded deeply in the hearts of people

and won tardy recognition from the minds of thinkers and historians, yet had only an . . . ineffective reception on the part of the governors of nations and the leaders of public opinion."

REGARDING World War II, he quoted the radio message of August 24, 1939, issued by Pope Pius XII eight days before war broke out. In it, he said: "Politics freed from morals betrays the very ones who wish it to be emancipated. The danger is imminent, but there is still time. Nothing is lost by peace. All can be lost by war. Let men return to understanding one another. Let them start again to negotiate."

Pope Paul indicated that the present situation may be similar to the one preceding the outbreak of the second war. He said: "The difference which surrounded the warning interventions of papal teaching does not discourage us from renewing our paternal appeal for peace whenever the moment of history, and especially the duty of our apostolic office, require it."

Pope Paul continued:

"Peace is a supreme good for humanity, living not in eternity but in time. But it is a fragile good, arising from mobile and complex factors in which man's free and responsible will is in continual play. Therefore, peace is never completely stable and secure. It must at every moment be thought and reconquered."

"We are now witnessing this frightful phenomenon: the crumbling of some of those basic principles on which peace must be founded, and the firm possession of which was thought to have been achieved after the tragic experiences of the two world wars. At the same time, we see the rebirth of several perilous criteria which once again are serving to guide a shortsighted search for equilibrium, or rather of an unstable truce in the relations of nations and the ideologies of peoples with one another."

"Yet again there is obscured the concept of the sacred and inalienable character of human life, and once more men are being calculated as a function of their numbers and their possible efficiency in war, not by reason of their dignity, their needs and their common brotherhood."

"There returns the illusory concept that peace can only be brought about by the use of extremely homicidal weapons."

THE POPE admitted that efforts are being made to limit and abolish armaments, but called them "noble but weak." He added that the "destructive capacity of military apparatus is being constantly developed and perfected."

He said that "in various parts of the world, episodes of war continue in fearful sparks, exhausting the mediating capacity of the organizations instituted to maintain peace in security and to ensure . . . the resolution of free and honorable diplomatic negotiation."

"This arises political and ideological egoism as the direct expression of the life of peoples. Attempts are made upon the tranquility of entire nations by the organization from outside of subversive propaganda and revolutionary disorders. Even pacifist reclamation is misused to promote social and political contrasts."

"This arises egoism, exclusivist interests, passionate tensions and hate between peoples. And thus falls esteem for loyalty, brotherhood and solidarity. 'Thus dies love!'"

The Pope said he wished to raise the "white mantle of peace . . . as a banner of friendship and hope over the patients of international meetings for the glory and consolation of those who with wisdom and rectitude labor to make men brothers."

"We would wish to see it transfigured on the horizon of present and future history so that it show that its ideal light cannot but come from the sun of the Holy God; for without faith in God, how can peace be sincere, free and secure?"

The Pope concluded: "It is God who places this message on our lips, and we must respond to it to the world with our greetings and our apostolic blessing."



THAT TIME AGAIN—Bus transportation for pupils is one of the major pastoral problems during the school year, particularly in suburban and rural parishes. Msgr. Charles Ross, pastor of St. Pius X Church, Indianapolis, is shown above checking bus routes with bus driver Finly McManus, preparatory to the opening of schools next Tuesday. (Photo by Robert Lavelle)

BELL RINGS SEPTEMBER 8

Archdiocesan schools enroll record 42,000

By PAUL G. FOX

A record 42,000 students will be on hand next Tuesday, Sept. 8, when the doors open for most Archdiocesan elementary and secondary schools. Of this total, about 6,000 are enrolled in 10 diocesan and private Catholic high schools.

Although no new parish schools are opening this fall, new construction is completed or is nearing completion at five grade schools. These include: St. Gabriel's and Immaculate Heart of Mary, Indianapolis; St. Malachy's, Brownsburg; St. Peter's, Franklin County; and St. Mary's, Lanesville.

Many other parish schools have done extensive remodeling and have added temporary classrooms in parish halls or cafeterias until permanent facilities can be erected or until the particular enrollment crisis is eased.

In Indianapolis, Ritter High School will open its first-year class of 130 freshmen, while four-year-old Chatham High School receives its initial senior class. Brentford High School and Brebeuf Preparatory School will begin their third year with a junior class.

CATHEDRAL High School will operate under the direction of the Brothers of Holy Cross for the first time this fall. Although the Brothers have taught at Cathedral for 40 years, the school was owned by the Archdiocese until this past summer.

Cathedral and neighboring St. Agnes Academy, conducted by the Sisters of Providence, will inaugurate a modified "shared time" program between the two schools. Cathedral girls will take art at St. Agnes, while the academy girls will take economics at the boys' school.

The Latin School of Indianapolis, the Archdiocesan pre-entrance high school, will enroll an additional 250 boys, including 38 residents. This year's freshman class will pass the 100 mark, the largest class in the school's history.

Schulte High School, Terre Haute, has increased the student tuition rate from \$75 to \$100. St. Agnes Academy has increased its tuition to \$150. Other high schools will remain the same as last year.

CHARTRAND High School, which will enroll 730 students in addition to 110 fifth graders from St. Mark's School using available classrooms, has a new 26-room electronic language laboratory, art studio and print shop.

Following, in summary fashion, are the vital statistics on the high schools:

CHARTRAND HIGH SCHOOL (diocesan, coed)—Father James L. Kitchin, principal, 3380 Pragma Rd., Indianapolis 27, Ind. ST 7-841.

Faculty: six diocesan priests,

Memorial

The second residence hall at the Latin School of Indianapolis, constructed this summer, will be named in memory of the late Father Francis J. Early, founding pastor of Holy Spirit parish, Indianapolis, who died in 1953. Msgr. Joseph M. Brokage, rector of the Latin School, made the announcement this week after consultation with Archbishop Schulte.

six Sisters of Providence, six lay women, 14 lay men.

New faculty members: Father Fred Schmitt, religion and social studies; Father Joseph Breidenbach, religion (part-time); Father Carl Shumacher, religion (part-time); Sister Gretchen, mathematics; Sister M. A. Rie Kevin, M.S., English and mathematics; Sister Callista, M.A., English and Spanish; Dr. Rogelio Reppelle, Ph.D., Spanish and social studies; Bernard Dever, business; Miss Eileen Roop, art (part-time); Miss Alice Dooley, English; Miss Jean Rossi, home economics; Charles Mack, biology; Mrs. Elizabeth Kuntz, English, speech and dramatics (part-time).

New courses: physics, chemistry-biology, English III, typing, shorthand, art, algebra II, U.S. history, French II, Spanish II, German I, printing.

Expected enrollment: 730 (no seniors).

Tuition: \$120 plus fees.

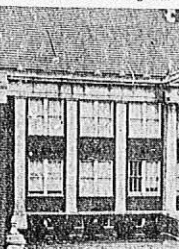
Students return: freshmen, 8:25 a.m.; September 8; sophomores and juniors, 8:25 a.m.; September 9.

CHATHAM HIGH SCHOOL (diocesan, coed)—Father James P. Higgins, principal, 5885 N. Criffenden Ave., Indianapolis 26, Ind. CL 1-1451.

Faculty: seven priests, seven Sisters of St. Benedict, six lay women, 10 lay men.

New faculty members: Father Paul Hulsman, M.S., religion and chemistry; Father William Ernst, religion (part-time); Sister M. Gertrude, Spanish; David L. Alexander, social studies and physical science; John Farrell, M.S., social studies and religion; Joseph Harmon, social studies; Patrick Koers, physical science; Miss Patricia Kirby, mathematics; Thomas Moran, business; Stephen Noone, Spanish and Latin; Carol Purichia, biology; Mrs. Edith Mehl, physical education; Mrs. Jane Beantien, English; Mrs. Phyllis Dunn, French; James Schott, dean of studies, English and Latin; Philip Seyfried, physics, mechanical drawing and mathematics.

New courses: English IV, college mathematics and trigonometry.



SAME SCHOOL, NEW MANAGEMENT—Cathedral High School, Indianapolis, will be operated this year by the Brothers of Holy Cross, who have staffed the school the past 40 years for the Archdiocese. Brother James Sullivan, C.S.C., above, is the principal. He will guide the faculty of 22 Holy Cross brothers, six priests and seven lay teachers. (Photo by Robert Lavelle)

ety, U.S. government and economics, Spanish IV, French III, Latin IV, physics, mechanical drawing and drafting, physical science, world geography, speech and oral interpretation, salesmanship and business law, bookkeeping II, typing II and shorthand II.

Expected enrollment: 825.

Tuition: \$120 plus fees.

Students return: seniors, 8:30 to 11:30 a.m.; September 8; juniors, 1:30 to 4:30 p.m.; September 8; sophomores, 8:30 to 11:20 a.m.; September 9; freshmen, 1:30 to 4:20 p.m.; September 9. Full classes, September 10.

SACRED HEART CENTRAL (diocesan, coed)—Sister Noreen Joseph, C.S.J., principal, 1500 S. Meridian St., Indianapolis 25, Ind. ME 1-4540.

Faculty: 16 Sisters of St. Joseph, four diocesan priests, three Franciscan priests, one lay woman, five lay men.

New faculty members: Father Patrick Kelly, religion (part-time); Sister Mary Angelica, M.A., assistant principal and English; Sister Anne Agnes, M.A., mathematics; Sister Robert Francis, M.A., social studies; Sister Marian Arthur, religion and mathematics; Brent Anderson, physical education and drivers education; George Royal, social studies and physical education; Stanley Schumacher, music and band.

Expected enrollment: 500.

Tuition: \$120 plus fees.

Students return: freshmen, 8 a.m.; September 8; upperclasses, 8 a.m.; September 9; classes begin September 10.

ST. MARY'S ACADEMY (private, girls)—Sister Francis David, O.S.F., principal, 429 E. Vermont St., Indianapolis, ME 7-4142.

Faculty: two diocesan priests, 14 Sisters of St. Francis, Oldenburg, four lay women.

New faculty members: Sister Francis David, M.A., principal; Sister Mary Lawrence, M.A., religion; Sister Stanislaus Marie, music; Sister Stella Marie, clemmer; Miss Diane Block, clemmer.

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Labor Day Mass slated

TERRE HAUTE, Ind. — The eighth annual Labor Day Mass, designed to bring together representatives of management, labor unions and the civic community, will be held Monday, Sept. 7, at 9 a.m. in St. Joseph's Church here.



Fr. Richard

Sponsored by the Terre Haute District Council of Catholic Men, the Mass will be celebrated by Father Joseph V. Beechem, principal of Schulte High School and moderator of the DCCM.

The sermon will be given by Father Lawrence Richard, assistant pastor of Sacred Heart parish here and religion instructor at Schulte. Ordained in Rome in 1952, Father Richard has been attending Indiana State College here.



Brother James Sullivan, C.S.C., above, is the principal. He will guide the faculty of 22 Holy Cross brothers, six priests and seven lay teachers. (Photo by Robert Lavelle)



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'ON NON-PARTISAN BASIS'

Labor Day Statement urges poverty push

WASHINGTON — An appeal "to move full speed ahead with the war on poverty and unemployment" on a "completely non-partisan basis" dominated the 1964 Labor Day statement of the Social Action Department, National Catholic Welfare Conference.

The plea was directed to labor, management, government, "all segments of our economy and all interested voluntary groups at large."

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the local, regional and national level "to play their proper role "in this all-out crusade for human dignity."

Prepared under the supervision of Msgr. George G. Higgins, department director, the statement emphasized that all forces in the struggle "will want to give special attention to the problem of racial injustice."

"No greater mistake could be made than to think that this problem, the sheer magnitude and tragedy of which we have yet fully to grasp as a nation, was taken care of once and for all by the enactment of the Civil Rights Act of 1964," the statement noted.

"THE PASSAGE of this statute was truly history-making in its implications, but, in the long run, could prove to have been a curse, rather than a blessing, if the hopes and expectations which it aroused among our Negro fellow citizens are frustrated, not so much by the uncompromising opposition of those who opposed its enactment in the first place as by the apathy and indifference of those who favored its adoption," the statement asserted.

Ironically, these problems mount at a time when "we are currently enjoying a remarkably high level of economic prosperity in this country," the statement noted.

"Millions of able-bodied Americans are unemployed, through no fault of their own, and millions more are the victims of the most degrading kind of poverty—all the more degrading because it so often goes unnoticed in a land of bounteous plenty," the statement asserted.

The statement noted that automation has brought certain potential blessings, but has also created "a number of very serious economic and social problems."

"Private enterprise in the industrial sector of our economy gives a high degree of intelligent cooperation between management and labor, can help solve the problems of mass unemployment and mass poverty in the midst of plenty, but it cannot and should not be expected to do the

job alone," the statement asserted.

THE STATEMENT said the government should lose no time in tooling up its own set of anti-poverty programs, now limited in scope, and should be prepared to adopt additional programs as they become necessary.

It has become "rather fashionable" to blame many economic woes on the so-called breakdown of collective bargaining and also to berate labor for lack of militancy, moral idealism and creative imagination, the statement said.

It added, "labor and management should not be immune to constructive criticism, but criticism ceases to be constructive when it fails to take account of the fact that after all has been

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Cost figures are released on high school operation

Five diocesan-owned high schools in Marion County cost \$693,024 to operate during the 1963-64 school year, or an average of \$198 for each of the 3,824 students enrolled.

In a report made public this week, the expenses of the five schools — Cathedral, Chartrand, Chatham, Sacred Heart and Secunia—exceeded the income (tuition and fees) by \$250,000.

THE \$250,000 deficit, largest in the history of the diocesan schools, will be shared by the 42 parishes in Marion County on a pro-rata basis.

Individual school deficits, enrollment and per student costs are: Cathedral, \$35,200—250 students or \$171 per student; Chartrand, \$80,654—682 students or \$229; Chatham, \$67,017—516 students or \$227; Sacred Heart, \$32,118—500 students or \$163; Secunia, \$35,500—1,406 students or \$111.

THE LATIN SCHOOL of Indianapolis is also diocesan-owned, but is supported by the Archdiocesan Seminary Fund.

Schulte High School, Terre Haute, cost \$202 per student for a 250 enrollment. The Schulte deficit was \$90,000 and will be shared by five Terre Haute parishes, Shaw Memorial High School, Madison, cost \$180 per student to operate. Shawe, with an enrollment of 200, incurred a deficit of \$18,000, to be paid by three Madison parishes.



CINDY IS GROOMED FOR SHOW—Charles Ariens, R.R. 4, Rushville, does some last minute currying to prepare his favorite Guernsey cow, Candy Premier Dolly, for the judging at the Indiana State Fair. Charles, the 19-year-old son of Mr. and Mrs. Charles Ariens Sr., of Immaculate Conception parish, Rushville, has been in 4-H for 11 years and has entered some of his Guernsey cows in competition at the Indiana State Fair for the past three years. Four-year-old Cindy took 6th, 8th and 9th places last year. In the national open competition, (Staff photo by Dutton)

Hospital chaplain to undergo surgery

The Chancery Office this week announced the appointment of a temporary chaplain for the Indiana University Medical Center hospitals in Indianapolis.

Father John W. Barrett, O.M.I., will replace Father James Feigan, O.M.I., who will be hospitalized for eye surgery. Father Barrett has spent the past 12 years since his ordination as a missionary in Japan.

1964 LABOR DAY STATEMENT

LABOR DAY has been observed as a national holiday in the United States for more than three quarters of a century. During that period of time far-reaching, not to say revolutionary, changes have taken place in American economic life.

Not the least important of these changes has been a steady and almost spectacular improvement in our methods and tools of production. The so-called Industrial Revolution, which was in full swing when Labor Day was established as a national holiday, has run its course, and, for better or for worse, we are now moving very rapidly into the age of Automation.

Our methods and tools of production, already so advanced and so efficient as to be almost completely different in kind from those which were in common use even a few short decades ago, are constantly being improved, and the end of this new technological revolution is nowhere yet in sight.

THE AGE OF Automation has brought with it a number of very serious economic and social problems which have yet to be solved. On the other hand, it has also brought us certain potential blessings. Among these blessings is the growing realization that "labor" is no longer synonymous with manual, much less menial, tasks.

To put it in more positive terms, there is growing awareness, not only in this country but in other industrialized countries as well, that the production of goods and services for the general welfare of society as a whole is a common enterprise in which, as Pope VI recently reminded us, "every worker—whether he be a chief of an enterprise or a wage-earner, rank-and-file or technician, artisan or business-man, farm worker or factory worker, or member of the liberal professions"—has an indispensable role to play. "Done by the community of men, work," Pope Paul points out, "unites them among themselves in a close interdependence, and it usually orders itself toward the common good."

In the present situation, then, the problem of work, in the judgment of Pope Paul, overlaps the "social question" of an earlier period and can no longer be



equated exclusively with the problem of capital-labor relations. It is no longer, he says, "simply the manual activity of an industrial worker that must be considered, but every effort of interdependence and knowledge expanded 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 ordering of persons and to the ordering of society."

THIS BEING the case, it would seem logical that our observance of Labor Day, which was established at a time when "work" was thought to be more or less synonymous with manual or even menial occupations and when "workers" were generally



regarded—and, often enough, tended to regard themselves—as a class apart, should begin to reflect the fact that we have moved into a markedly different and, hopefully, a much better kind of economic system.

The time has come, in other words, to think of Labor Day as the national holiday of all "workers" in the old class-conscious sense of the word, but of all those who share in what Pope Paul refers to as "the collective work" of economic life, whether they be chiefs of an enterprise or wage earners, rank-and-file or technicians, artisans or business-men, farm workers or factory workers, or members of the liberal professions.

We have reached the time when Labor Day should be regarded as a kind of all-American holiday and should be observed in such a way that the attention on the common sense of purpose which ought to animate all segments of our economic society and ought to be shared in and accepted by our particular interests "The universal good that overrides the interest of groups . . . and to bring individuals, social classes and professional communities into collaboration with the public powers for the common prosperity."

Pope Paul's emphasis on the close collaboration "for the common prosperity, between the various private sectors of economic life on the one hand and the agencies of government on the other could hardly be more timely so far as our own situation in the United States is concerned.

Despite the fact that we are currently enjoying a relatively high level of economic prosperity in this country, millions of able-bodied Americans are unemployed, through no fault of their own, and millions more are the victims of the most degrading and demoralizing conditions of grinding because it is so unprofitable in a land of bounteous plenty.

If we are ever to find a solution to these problems which can no longer be swept under the rug or blandly dismissed as representing merely deep-seated distortions in our otherwise extraordinarily affluent

entire society—we will have to use the combined resources of private enterprise and all the agencies of government, Federal, State and local.

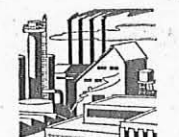
Private enterprise in the industrial sector of our economy, given a maximum of governmental cooperation between management and labor, can help to solve the problem of mass unemployment and mass poverty. It cannot and should not be expected to do the job alone.

THIS POINT NEEDS to be kept clearly in mind at a time when it is becoming rather fashionable to put the blame for many of our economic woes on the so-called breakdown of collective bargaining and fashionable also to berate the labor movement for its alleged lack of militancy and moral idealism and its lack of creative imagination.

It goes without saying, of course, that labor and management should be immune to constructive criticism, but criticism ceases to be constructive when it fails to take account of the fact that, after all, has been said and done about the real or alleged faults of the two parties to collective bargaining, the institutions of collective bargaining cannot be expected to solve all of our national economic problems.

Every effort should be made to improve upon the techniques of collective bargaining, and labor and management should be challenged to look for new ways, over and beyond traditional collective bargaining, of jointly tackling the economic problems which beset the United States at the present time.

On the other hand, they should not be expected to work an economic miracle. There simply isn't any one miraculous way of eliminating mass poverty and mass unemployment even in this, the most prosperous society in the history of the world. These problems are so complex and so deeply rooted in the underlying causes that they can only be solved by cooperative action on the part of government and the private sectors of our economy,



including management and organized labor. The government of the United States has begun to face up to its responsibilities in this regard, but much more remains to be done—hopefully on a completely non-partisan basis.

THE PANELISTS agreed that the Sisters of the 21st century already is in our novitiates, and "has been freed from many of the 'inhibitions' of earlier generations.

"She will be imbued with a deep sense of the social nature of her vows. . . .

"She will be a modern version of St. Paul's ancient picture of the 'Chosen People. Her habit will be the 'livery of tender compassion, kindness, humility, gentleness, and patience. . . and her crown, 'charity.'"

Asked about changes in Sisters' garb, the panelists were unanimous and emphatic in saying that while changes are indicated, they are not vitally important.

"The question isn't whether we will change our garb," commented Sister Mary Ann Ida, "but rather what are the needs. Where change is needed, change will be forthcoming. But please don't think we're talking about what kind of hat, and what color, and so on."

All winced, also, at the practice of using pictures of Sisters in gay situations in the press—playing tennis or riding roller coasters. "I wish the press would do something about banning such pictures," she exclaimed, "especially the Catholic press!"

Sister Elizabeth Ann voiced the opinion that the growing number of Sisters on secular university campuses doing research or teaching, has helped to pave the way for the nun of the 21st century. "They are a witness that the Church is truly interested in scholarship," she commented.

partisan basis. Mass poverty and mass unemployment are not partisan issues, and should not be approached from a partisan point of view by either political party. The war on poverty, in other words, calls for the combined efforts of all men of good will, regardless of their political affiliation, for poverty and unemployment, aside from all moral or ethical considerations, are a clear and present danger to the country as a whole—no less of a threat to our national welfare than the threat of military action or internal subversion by an enemy nation.

THE REAL challenge with which we are all confronted, then, on Labor Day 1964 is to move full speed ahead with the war on poverty and unemployment and to make sure that all segments of our economy and all interested voluntary groups at the local, regional and national level are given an opportunity to play their proper role in this about crusade for human dignity.

The government should lose no time in tooling up its own set of anti-poverty programs, which, at this point, are rather limited in scope. It should go on, should be prepared to adopt such additional programs as may prove to be necessary.

Management, in turn, is called upon to put aside all partisan or ideological considerations and forthrightly support whatever de-



gree of government action is required to bring the war on poverty to a successful conclusion. And the unions, to quote again from a recent statement by Pope VI on the general subject of labor, should resist the temptation to become a "pressure group" and should "rise above all class outlook to collaborate with the heads of enterprises for the common good."

"Organs for the defense of the legitimate collective—but always private—interests of their adherents, unions," Pope Paul continues, "will be anxious to avoid stiffening into an attitude of simply claiming rights of disposition, but rather to raise their voice in higher responsibilities. If the decision belongs to governmental organizations, they are anxious to share in its elaboration and then in its application, in the perspective of the universal good that overrides the interest of groups. . . . In other words, our unions will want to adapt the interest of their own group to the general welfare and, as noted above, will want to bring individuals, social classes and professional communities into collaboration with the public powers for the common prosperity."

VOLUNTARY agencies in the field of education, religion, youth work, and social welfare also have a great contribution to

Anti-poverty unit is established in Philadelphia

PHILADELPHIA—An Archdiocesan Planning Commission for the War on Poverty has been established by Archbishop John J. Krol of Philadelphia to coordinate and stimulate efforts in the nationwide anti-poverty campaign.

Auxiliary Bishop Gerald V. McDevitt was named chairman of the anti-poverty unit, which includes several pastors and representatives of archdiocesan agencies most directly concerned with problems of the poor.

Bishop McDevitt said "particular programs are expected in remedial education, cultural enrichment, home economics, and general family services." It is expected that the archdiocesan commission will submit its program to a civic organization established by the Mayor to direct Philadelphia's war on poverty.

Women's college GOA, India—A new college for women, Carmel College of Arts and Science, has been opened at suburban Margao by the Carmelite Sisters.

make in the war against poverty. As we noted in last year's Labor Day Statement, for example, they can do much to encourage the victims of poverty, and especially the ever-increasing number of unemployed youth, to look ahead to a better day and can help to motivate them to the point where they will want to take advantage of the educational and restraining services which are now being made available to them in almost every community in the United States.



In jointly waging an all-out war against poverty, labor, management, and government—and all the rest of us, of course, regardless of our occupation—will want to give special attention to the problem of racial injustice. No greater mistake could be made than to think of this problem, the sheer magnitude and tragedy of which we have yet fully to grasp as a nation, was taken care of once and for all by the enactment of the Civil Rights Act of 1964.

The passage of this statute was truly history-making in its implications, but, in the long run, the Act could prove to have been a curse, rather than a blessing, if the hopes and expectations which it has aroused among our Negro fellow citizens are frustrated, not so much by the uncompromising opposition of those who opposed its enactment in the first place as by the careless apathy and indifference of those who favored its adoption.

In this connection, it is literally true to state that labor and management can do more than any other segment of our population either to implement the purposes and the spirit of the Civil Rights Act on the one hand, or, on the other hand, to turn it into

single challenge they have ever faced. The nation will be everlastingly grateful to them if they meet it with vigor and determination, but by the same token, will hold them guilty of a form of treason if they fail to do so.

For our own part, we are confident that the verdict of the nation, a year from now, will be clearly in their favor, for, happily, the evidence would seem to indicate that they are prepared to face up realistically to a national responsibility which has been too long neglected and can no longer be shifted with impunity.

Labor and management will be the better prepared to cooperate with one another and with the government in meeting the challenge of degrading poverty in the midst of plenty and the related century-old problem of widespread racial injustice if they bear in mind at all times the truly exalted nature of their common calling—the service of God and the service of their fellowmen.

We have already noted, in the words of Pope Paul, that, by the very social of collective nature of the work they perform, they make up a true "community of men" in which their work "unites them among themselves in a close interdependence, and usually orders itself toward the common good."

But Pope Paul goes on to remind us, in this same context, that "human brotherhood would be shortlived if earthly purposes made up its only horizon. We must then look further: the dignity of man as God's cooperator, the grandeur of the worker who frees himself from material slavery and fulfills the moral demand of his person, the brotherhood of men in a common labor—these spiritual values of earthly work," the Pope points out "find their meaning only in their relation to the eternal life to which humanity . . . is called."

BEYOND reform of economic institutions, then, "a reform of morals must be promoted," and work must be done in such a way as to establish "a world that is a friend of man . . . a world where everyone can fulfill his task as a child of God in the midst of his brothers."

Thus, in cooperating with one another in the production of goods and services for the general welfare, workers, regardless of the form of their work, will be contributing to the collective work of society, will be paraphrasing the concluding words of Pope Paul's recent statement on labor—unite themselves with the creative work of the Father, with the redemptive work of the Son and with the sanctifying work of the Spirit and will prepare themselves "for the glorious manifestation of the Lord."

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nature of their contribution to the collective work of society, will be paraphrasing the concluding words of Pope Paul's recent statement on labor—unite themselves with the creative work of the Father, with the redemptive work of the Son and with the sanctifying work of the Spirit and will prepare themselves "for the glorious manifestation of the Lord."

THINK!
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TO ENTER NOVITIATE—Miss Marilyn Frey, daughter of Mr. and Mrs. Ivan Frey of Terre Haute, will enter the novitiate of the Sisters of Providence, St. Mary-of-the-Woods on September 12. Miss Frey was graduated from the Providence Aspiration at St. Mary-of-the-Woods.



TO ENTER CONVERT—Miss Patricia Ann Alwood, daughter of Mr. and Mrs. Andrew's parish, Indianapolis, will enter the Providence Novitiate, St. Mary-of-the-Woods on September 12. Miss Alwood, a graduate of the Providence Aspiration, is the daughter of Mr. and Mrs. Leonard D. Alwood.

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AT SEYMOUR CCD CLASSES—A total of 81 persons from several southern Indiana communities completed the first Confederation of Christian Doctrine classes held from August 17 to August 28 at St. Ambrose School, Seymour. The three-hour nightly classes were conducted by two Benedictine nuns from Our Lady of Grace Convent, Beech Grove. Sister M. Mildred, O.S.B., junior mistress at the Benedictine convent, is shown above registering a delegation from St. Vincent de Paul parish, Bedford.



JENNINGS COUNTY DELEGATION—Sister M. Evelyn, O.S.B., school office supervisor and CCD course chairman, is shown above with a portion of the "students" from St. Joseph's parish, Jennings County. The tiny parish had the largest delegation—16 participants—at the training center. From left are: Miss Kathy Meagel, Sister Evelyn, Mrs. Mary Flammion, Miss Judith Simmons, Miss Carol Hunt and Mrs. William Hunt. Father Edward Eisenman, St. Joseph's pastor, was also in attendance at several of the classes and was present for the closing exercises last Friday evening in St. Ambrose Church. Similar CCD training sessions will begin September 16 in Indianapolis. Reservations may be made with the Archdiocesan School Office.



AUDIO-VISUAL EQUIPMENT — Mrs. Donald Stier, of St. Bartholomew's parish, Columbus, and James Carney, of St. Mary's parish, North Vernon, use some of the audio-visual aids employed to illustrate some of the training techniques. Graduates of the course are certified to teach religion to school-age children attending public schools.



IT'S "HYMN-NANNY" TIME—Accompanied by Sister Mary Joseph, O.S.B., music teacher at St. Ambrose School, Seymour, this trio of Brownstown parishioners join in the "hymn-nanny." Mrs. Millie Dill is at right, next to Mr. and Mrs. John Disque. The closing ceremony consisted of a Bible Devotion and presentation of certificates. (Staff photos)

THE CHURCH AND THE WORLD

Apostolic Nuncio — Appeals to rioters — Prayer drive

The Vatican

◆ Pope Paul VI has named Msgr. Bruno Torpigliani as Apostolic Nuncio to Guatemala and El Salvador and titular archbishop of Malliana. Archbishop-elect Torpigliani, a native of Siena, Italy, has served in Britain, Colombia, Peru and Vatican City. He was counselor in the Apostolic Delegation in London at the time of his appointment.

At home

◆ WASHINGTON—The U.S. Office of Education has estimated that U.S. nonpublic education is now worth about \$5.6 billion annually. This is 22 per cent of the total estimated expenditures of \$27.3 billion for all U.S. education in the 1963-64 school year, according to statistics released by the

federal education office. It said 8.3 million students were enrolled in nonpublic schools and colleges last year.

The Washington Interreligious Committee on Race Relations filed a statement supporting a proposed fair employment practices regulation for the nation's capital. Archbishop Patrick A. O'Doyle, committee chairman, said: "In our judgment, no other issue is more basic to full realization of the guarantees embodied in the Civil Rights Act of 1964 than equal opportunity for our Negro citizens in the field of employment."

◆ MOBILE, Ala. — Catholic elementary and secondary schools in Alabama peacefully registered Negro students (Aug. 31) in line with a decision announced in April. School officials declined to release statistics on the extent of integration in the Mobile-Birmingham diocese's 15 high schools and 86 elementary schools. The system enrolls about 26,000 students. Gov. George Wallace of Alabama told an audience in Wisconsin earlier this year he would not interfere in the Catholic schools' desegregation. He said the issue was entirely one for the Church.

◆ PHILADELPHIA — Archbishop John J. Krol in a statement

deploring Negro rioting in North Philadelphia appealed to Philadelphians "not to allow this mournful weekend to become a wedge dividing the people of the City of Brotherly Love." The Archbishop designated Sunday, Sept. 6, a day of prayer and reparation in all Philadelphia Catholic parishes and pledged the resources of the Church to "the continued objectives of reconciliation and justice." He had words of praise for the police, consolation for the victims of the violence, and condemnation for those responsible for the outbreaks, which he called "a source of anguish and great concern."

◆ SAN FRANCISCO — The San Francisco Catholic Interracial Council announced here that its San Mateo chapter no longer is representative of the CIC or the Archdiocese of San Francisco. James McDonald, president of the archdiocesan CIC's executive committee, said "it is clear that the entire chapter must now be reconstituted." The controversy resulting in the chapter's expulsion began when the executive committee voted to oust Henry Organ, president of the San Mateo unit, when he said he would go forward with a program that envisioned a petition to Pope Paul VI urging removal of Cardinal James Francis McIntyre as Archbishop of Los Angeles.

(Lutheran) Church has declared that German Protestants will be willing to engage in joint pastoral work on mixed marriages with Catholics if the Catholic Church eases its ban on such marriages. Bishop Joachim Beckmann, head of the Evangelical Church in the Rhineland, said he is hoping the Second Vatican Council will act on the question, because Protestants "cannot be called 'separated brothers' and be treated in canonical marriage law like heretics, even like pagans." While he did not specify the extent of the joint pastoral work, Bishop Beckmann said he would be willing to sign a Catholic-Protestant statement warning against mixed marriages once the Catholic Church recognizes such marriages are valid.

◆ SANTIAGO, Chile—A bill to legalize divorce has been introduced in the Chilean Chamber of Deputies. At present marriages can be ended only by annulment in this country. The permanent committee of the Catholic bishops in Chile has issued a statement declaring that the bill is "harmful to the public interest" and announced it is preparing a pastoral letter on marriage.

◆ CAPE TOWN, South Africa—Archbishop Owen McCann of Cape Town has voiced strong

approval of a campaign of prayer calling on South Africans of all races and religions to pray for peace, justice and love in this country. Twenty thousand pamphlets of the campaign prayer have been printed in English and Afrikaans, the country's two official languages, and being prepared are leaflets in the Zulu, Xhosa, Tswana and Southern Sotho languages.

◆ BUENOS AIRES—A new Mass text for Spanish-speaking Catholics was worked out here at a meeting of liturgical experts from Latin American nations. The text will be presented to Latin American and Spanish bishops at the third session of the Vatican council. Besides the Mass text, the liturgists also discussed an early publication for the priests' breviary in a Castilian Spanish, using existing versions. There was no indication when the changes might go into effect.

◆ MONTEVIDEO, Uruguay — "The Latin American Bishops' Council (CELAM) has established a center to offer mass media outlets information on the ecumenical council related to Latin America. The center is starting to publish reports in September from Rome. The information center will serve all Latin American nations.

Abroad

◆ BERLIN — Cardinal Stefan Wyszyński told nearly 50,000 people assembled at Poland's national Marian Shrine at Czestochowa that the Catholic Church is winning its struggle for survival in this communist-dominated country. "Eight years ago," said the Polish primate, "we swore our allegiance to the cross, and the cross returned to our walls and to our hearts and most importantly to our lives. We were concerned that this would cause a wave of protest from atheism and from the powers of darkness have quieted and the cross has remained."

◆ STUTTGART, Germany — A leader of the German Evangelical

Pope urges young people to enter teaching field

of the Italian Catholic Action organization. "This occasion," he said, "gives us the opportunity of encouraging scholastic vocations, whether they be of religious or lay people. How many young spirits are searching for an ideal to serve, a purpose which will fill their lives worthily, a way to society's thoughts and strength which will renew its sentiments, culture and moral vigor."

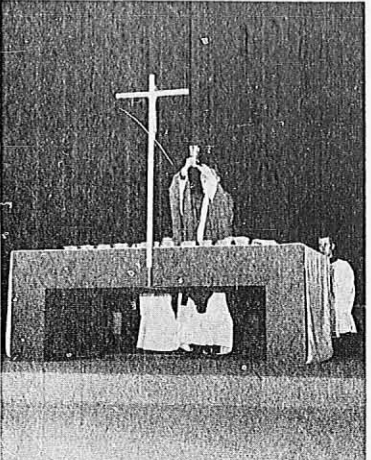
"WE SHOULD like to exhort these spirits, ready for great tribulations for humble sacrifices, to reflect on whether school teaching is not for them a call, a mission, that can fill their lives with the indeed monotonous and modest exercise of teaching, but at the same time will it be overflowing with the incomparable earthy foodstuffs of the conversation with truth and goodness."

Such a vocation has "the inestimable merit of following the earthly footsteps of Jesus the Teacher," the Pope added.

He said it would be "a great and timely act of foresight if, especially from the Catholic side, an effort were made to send new groups of eager young people toward the teaching profession, convinced that the art of the teacher, even though at times less remunerative than other modern employment, always renews its vocation."

Of more general problems facing schools, the Pope said:

"If Catholics have an obligation to contribute to the well being of the national life with a sense of responsibility, they certainly cannot remain insensible or inert in the face of new, immense and decisive scholastic problems. As citizens and more exactly as Catholics they must be deeply interested in such problems."



MASS IN ENGLISH—Father Frederick R. McManus is shown above elevating the chalice during the historic vernacular Mass celebrated in Kiel Auditorium, St. Louis, in connection with the National Liturgical Week observance. Father McManus is immediate past president of the North American Liturgical Conference.

Bishops to report by radio from council

By JAMES C. O'NEILL

VATICAN CITY — American and Canadian bishops in Rome attending the third session of the Second Vatican Council will report their impressions and opinions of the council over radio stations in their home dioceses with the assistance of Vatican Radio.

The Rome-to-home reports are the brainchild of a California Jesuit who came to Rome to work on his doctoral dissertation in communications, but who was drafted to head Vatican Radio's North American section.

Father Edward J. Lynch, S.J., after a year with Vatican Radio is still working on the thesis for Northwestern University when he is not preparing programs beamed to the United States and Canada or lining up bishops for broadcasts during council sessions.

The Oakland, Calif., priest was only in Rome a short time before his background and unusual qualifications came to the attention of the staff of Vatican Radio.

"I WAS DOING research on my thesis on the origins and development of communications theory," Father Lynch recalls. "Somehow the Vatican Radio heard of my project and I asked the Jesuit General to assign me to the station. So here I am on a two-year assignment in Rome."

Father Lynch was made director of the North American section of Vatican Radio and is responsible for a daily program transmitted by short wave to the East Coast, the Midwest and the West of the U.S. and Canada. The 20-minute program is taped by Father Lynch and is transmitted at 12:30 a.m. Rome time. Entitled "Report from the Vatican," the program includes news roundups, commentaries on important events and, during the interim period between council sessions, a once-a-week report on news connected with the council. It is transmitted over the 41.38 and 31.01 meter bands or 7,250 and 9,575 kilocycles.

The California Jesuit is quick to point out that since the Vatican transmission is by short wave the number of possible listeners in

the U.S. and Canada is necessarily limited. The problem of limitation prompted Father Lynch to propose a new system to give greater coverage of the council last September.

INSTEAD of broadcasting interviews with American bishops over Vatican Radio, Father Lynch tape recorded his interviews with approximately 60 different American prelates and sent the tapes directly to the hometown stations and networks in the U.S.

"This was so successful in all cases that the stations asked that the bishops continue the practice this time and more often," Father Lynch reports. "Some bishops made tapes every week, others made only one or two."

The tapes and technical service are provided free of charge by

Vatican Radio, as is the postage. Because last year's program proved successful in the United States, the service is also being extended to the bishops of Canada.

Table with 2 columns: Date and Event. Includes New Albany Deaconry Conference, Tell City Deaconry Conference, Meinrad Seminary, and Departure for Second Vatican Council.

Archbishop's Schedule

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Advertisement for James H. Drew Corporation, Madison Early American, and Flowers.

Advertisement for Asphalt Driveways, Flowers, and W. O. Jones Rug Cleaners.

Advertisement for Style-O-Rama Beauty Salon and Grinsteiner Funeral Home.

Advertisement for Hoosier Monuments Co., Inc.

Advertisement for Wooldridge Private Nursing Home.

Advertisement for Flowers and W. O. Jones Rug Cleaners.

Advertisement for Celtic Federal Savings and Loan Assn. featuring a 4% current rate and various savings benefits.

Advertisement for G. H. Herrmann Funeral Homes, featuring contact information and a list of independent agents.

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.

School bells

Summer turns toward autumn with easy grace, that being in the nature of things.

The children turn toward school, but not necessarily in a spirit of naturalness or joy.

Without agreeing with Shakespeare's Seven Ages or H. L. Mencken's marvellous essay on school days as the unhappiest in human existence, we extend measured sympathy to high-spirited youngsters reluctant to surrender summer freedoms.

We urge, though, that they, the children, embrace education as a lifelong companion, a friend in good times and bad, rich and ready with opportunities for service to mankind and betterment of self.

We do not mean to sound stuffy. The grapes of August indeed are sweeter far than the grammatical disciplines of September.

But every reasonable youngster senses that the formal educational process, however clumsily it may be exercised in particular instances, is the practical way of guiding human souls toward what is finest and, meanwhile, giving him a fair shot at getting the best out of life.

Think of the millions on millions throughout the world who are condemned by present circumstances to shuffle through earthly existence as wholly unformed illiterates. Think of the millions in our own nation deprived of equal educational chances because of skin hue or some other irrelevancy.

Think—that, in fact, is the primary function of formal education—to teach one to think. There is considerable truth in the saying that the person who has taught himself to think for himself has had a fool for a school master.

In that context, we turn briefly to the Catholic school system, which never lacks for critics.

The Church is an authoritative teacher, and so are its schools.

A recent survey by the National Opinion Center indicated that the Catholic school system had succeeded substantially in the first half of this century in turning out loyal, practicing Catholics as part of its goal.

This being a season over-burdened with polls, we shall not pass on the particularities of this one to readers.

But the project director, Father Andrew M. Greeley of Chicago, took ample note of the significance of educational effectiveness in achieving that goal, and then proceeded to suggest that a shift in emphasis now may be in order—namely, to stress such values as intellectual and civic excellence, love of meaningful liturgy, interracial and international justice, and ecumenical progress.

The point of the survey, and of Father Greeley's analysis, is that formalized education gets desired results over the long run.

This holds true for all education, Catholic and non-Catholic.

And it is the reason American society has decreed that its youngsters each September must say good-by for awhile to summer liberties and subordinate themselves to Useful Pursuits.

It's up to you

The long Labor Day week-end is at hand. If the weather is good, highway safety organizations and police predict, the undertakers will have excellent business next week.

Experience has taught us it does little good to trot through a list of safety rules for highway drivers to follow. They won't follow them, that's all.

Road safety is an outwardly respectable, but not a popular, cause. Almost any car advertisement will be enough to confirm this. The sales pitch is on speed, stamina, and horsepower—not on getting back home alive.

And if the advertisements are not sufficiently convincing, take to the highways this week-end yourself and have a look, if you like high-risk holidaying.

Better yet, confirm it in Tuesday's sad listings of those who died so needlessly over the long week-end.

Somewhat we, the people, have to get it into our heads that the fatal urgencies of power and aggression behind the wheel are both infantile and immoral.

Better highways and better cars and better law enforcement won't turn the trick. We've got to win a victory for maturity and morality over ourselves.

Happy?

Despite sermon after sermon and constant spotlighting by the Catholic press, some Catholics become aware only when school starts each year that there is such a thing as a shortage of nuns.

Their children, though attending the parish school, may be assigned to a lay teacher, not one of the Sisters.

The awakening sometimes borders on the traumatic, even though the lay teacher may be quite competent and dedicated.

Often the school principal or the pastor himself must patiently explain to an unnecessarily outraged visitor that there are just not enough Sisters to go around—that for many years, in fact, parochial schools have been forced to supplement staffs with lay teachers.

Nor are the teaching orders alone in suffering for lack of vocations. The shortage of nuns is evident everywhere. Auxiliary Bishop Francis A. Marrocco of Toronto blames a "happiness syndrome."

This aberration causes many otherwise good Catholics to urge their children to seek only those occupations in adulthood which—the parents fancy—account for material happiness.

In the minds of the children and the parents, then, happiness comes to mean popularity and social acceptance—with all its ramifications of status symbols and comfortable living.

There is no place in such garbled thinking for the (Continued on page 9)

Farmers' rights

The National Catholic Rural Life Conference has done right in backing collective bargaining by farmers in an effort to get decent prices for produce.

Bishop Joseph M. Marling, C.P.P.S., of Jefferson City, Mo., put the situation in proper perspective at the group's 40th anniversary convention in St. Louis last week.

The conference, Bishop Marling said, encourages withholding of livestock and other farm products when such action is necessary "to beget a just farm income."

This tactic, the Bishop said, "is plainly within moral and ethical bounds and in harmony with papal teaching..." Many Catholic farmers in Indiana and elsewhere who are members of the National Farmers' Organization will derive spiritual comfort from that assurance.

In the past two weeks they and other farmers have been the targets of poorly aimed fire from consumers justifiably outraged by the retail price rise resulting from the holdouts of beef and pork from the market.

QUESTION BOX

'Chain' novenas leave him cold

By MSGR. J. D. CONWAY

Q. Please give your opinion on these so-called novenas. We received one in the mail: a novena to Our Lady of Fatima, nine Hail Mary's and nine Our Father's. "This was started by the Sisters of St. Francis and has been around the world four times. Copy this and send it to nine different people within four days. If you don't wish to continue this, please send it back to the Sisters of St. Francis, Boston, Mass. Don't let this be broken in your home. On the ninth day you will receive a favor from Our Lady of Fatima."

The other was found in church. It is a nine-day novena to St. Jude: "Say the following prayer for nine days in succession leaving a copy in church each time. It has never failed to grant a request by the ninth day."

A. This sort of thing is plain superstition—not religion. I am sure that Fatima novenas has been around the world far more than four times; it has passed by me at least a score of times, and has always been broken when it reaches me. Those poor Sisters of St. Francis in Boston! Imagine the burden of junk mail they receive—if it is ever delivered. I counted up one time, but my memory is poor: there must be 25 to 50 novenas of the Sisters of St. Francis in Boston. What is a poor postman to do?

Probably most pastors have shared with me the nuisance of picking up that St. Jude novena from the floor of the church day after day. St. Jude was a pastor himself, and I am sure he would not look with favor on litter bugs.

Say your prayers with love and devotion to adore the great and good God who made you, saved you and sanctifies you. Offer yourself to Him through His Son who became man to link us to Him. Honor the Mothers of this Son, and all His faithful Apostles, martyrs and other saints. But beware of charms and incantations, of never-failing prayers, and of nine times nine equals certainty.

There is only one place for chain letters: the waste basket. And prayers dropped deliberately on the floor end up in the incinerator.

(I ask the leniency of my good sense readers; but this superstitious foolishness is sent to me so often that I have to air the scandal of it occasionally.)

Q. As a non-Catholic, and also as one who has been in the advertising business for many years, I have a couple of questions:

1. Is it true that St. Jude regularly reads the classified advertising section of the Omaha "World-Herald"? And, if so, . . . does St. Jude prefer the Omaha "World-Herald" to the local Catholic newspaper, the True Voice?

Quite frequently I see small advertisements in the "personals classification" of the Omaha World-Herald, thanking St. Jude "for favors granted," but I don't ever recall seeing such an advertisement in the True Voice.

Now, it appears, that the Blessed Virgin Mary (which I assume is the meaning of the initials in the enclosed advertisement) has also started reading the World-Herald.

(The enclosed ad: "THANKS to the B.V.M. for 14 years of wedded bliss. Lois.")

A. The questioner also intimates that possibly Catholics have more specific information than he has regarding the celestial circulation of the two papers.

On the other hand, it may be that the True Voice has advertising standards which exclude such ads. I hope so.

This is no reflection on the advertising standards of the World-Herald. I see no reason why a secular paper should refuse ads of this kind from anyone foolish enough to file them. A Catholic paper is supposed to uphold the dignity and sensibility of religion. But I know some which don't.

Q. I have heard on several occasions that Mass stipends do not benefit the Church to which they are made. Could you please explain how this money is used?

A. Mass stipends belong to the priest who says the Masses, and he may use them as he wishes (unless he is a member of a religious order and has a vow of poverty, in which case the stipend belongs to his order).

Q. Could you please tell me when pride and vanity are mortal sins?

A. Seldom, I am sure. The evil of pride and vanity is that they lead to other sins. Pride might lead you to treat others offensively, as inferiors; or it might stir up ambitions which would lead to injustice. And vanity might lead you to squander all your husband's money, or to put the family hopelessly in debt.

Some writers of letters to newspaper editors have denounced the holdouts as being indefensible.

For our part, we share Bishop Marling's view and that of the National Catholic Rural Life Conference.

This view, in essence, is that farmers have as much right as any other segment of society to resort to orderly collective bargaining when the questionable "law" of supply and demand fails to provide them an adequate return for their labors.

The conference, meanwhile, might serve both the farmer and the whole public by looking more closely into the role of packers and processors.

Packers, processors, distributors and other "middlemen"—some of whom even own and operate vast farm acreage—are the villains in the food-price story.

Put simply, they tend to pay low to the producer and charge high from the consumer.

One NFO farmer in Indiana noted that processors and chain stores hiked meat prices almost at the instant that plans for the holdout were announced—in other words, be-

fore the market in any way was affected!

And when we speak of farmers as such, we are talking about bona fide farmers who earn their living from the soil—not about rich absentee landlords, not about farm corporations, and not about massive chain-store organizations which own and control their own entire food distribution process, from their huge farms and ranches to the neighborhood store check-out counter.

There is, moreover, another element of society to be considered in this whole question—the consumer.

The consumer is not organized. Nonetheless, canny housewives have broken more than one organized but unfair attempt to make them and their families the ultimate victims of food-price wars. Let all who are engaged in the current struggle remember that the consumer is king—or, more accurately, queen.

But back to the notice served by the Rural Life Conference and Bishop Marling: Family farmers everywhere surely will welcome their support in seeking effective unity; out of that unity, once achieved, will come fairer market prices from middlemen.

YOUR WORLD AND MINE

A Christian oasis in an Arab world

By GARY MacEOIN

What first strikes the visitor to Lebanon is the extraordinary number of banks. In this respect it is the Switzerland of the Near East, the depository of the wealth of the neighboring countries.

The choice of Lebanon by its neighbors as a safe place to stash away their valuables is interesting because of its doubly unique position among the countries of the Near East. It is the only Arab state with a Christian majority. And it is the only state in which the government is not theoretically at least de facto committed to the principle that the full rights and benefits of citizenship belong only to the adherents of the state religion.



We in the West find such attitudes hard to understand. Apart from some archaic survivals in several Latin American countries, and in Portugal, Spain and Greece, Christianity has evolved a philosophy which distinguishes and separates the rights and powers of Church and state. The Church is consequently able to function cooperatively in the multi-religious society characteristic of our age. Islam's philosophy is more primitive, not far removed from that of the Church of the Inquisition. Judaism has a higher level of sophistication but in Israel it suffers from a series of complexes which causes it to mistrust everything identified emotionally as an enemy.

For both Moslems and Jews, accordingly, Lebanon performs a valuable function simply by demonstrating the civic and social advantages of an open society in which Christians are numerically the biggest group. Incidentally, more than two-thirds of the Christians are Catholics, mainly of the Maronite rite, and most of the other Christians are Orthodox.

Lebanon is a tiny country, less than 4000 square miles in extent, just north of Israel. Its population is about two million, including 140,000 refugees from Palestine. Its natural resources are mainly agricultural, but its economy is considerably helped by the commerce for which its people have a traditional aptitude. The Phoenicians traded from Tyre and Sidon and there invented the first phonetic alphabet thousands of years before the time of Christ, and these cities were still famous marts of commerce when Jesus visited the area.

Commerce calls for education, and today Lebanon is the most literate country in the Near East, with 80 to 90 per cent of the people able to read and write. Mass education was first developed in Christian schools and Christian communities, and even today the level of education tends to be higher among Christians than among Moslems. But the young Moslems have become conscious of the value of education as the key to progress. Here one may hope to see the start of development of a more open attitude toward other religions. Students of Islam generally believe that their fanaticism is largely a function of the ignorance of the masses.

The Lebanese, including the Christians, are fully arched in language, customs and sentiment. They joined the Arab League in 1945. They participated in the war against Israel in 1948, and as already noted, gave asylum to many Palestine refugees.

These refugees have, in fact, created a complicated and still unresolved problem. Nine-tenths of them are Moslems, and their influx threatened to overthrow the delicate equilibrium which rests on a slight Christian majority. Were the Moslems to reach majority status right now, tremendous pressures would be generated by extremists in their own ranks and by the neighboring Moslem states to scrap the constitution and proclaim a theocracy based on the Koran. The Christians hope that the Moslems will in time evolve to a realization of the advantages of the present system which "renders homage to the All-High" while respecting the liberty of conscience. But they know that such emotional and intellectual evolution will take time.

In 1958 Lebanon surmounted one serious crisis in which the issues were largely, though not exclusively, posed in terms of Christian against Moslem. In 1961, a new revolutionary attempt designed to merge Lebanon in near-by Syria was thwarted. The country thus lives on the razor's edge, a situation not new for the Lebanese. A curious quirk today is that the higher educational and economic level of the Christians tends to be a handicap. So limited is economic opportunity that as many Lebanese live abroad as at home. Those best equipped and emotionally best adjusted to emigrate are precisely the better educated, and in consequence emigration is far higher among Christians than among Moslems.



OPINIONS

Reference to 'squares' draws objection

To the Editor:

In Msgr. Conway's "Question Box" (8/21/64) he refers to a boy being a "square" if he doesn't wear ring-fingered dentures like his friends. How this word has changed. Who ever speaks of a square deal, a square meal, or square with the world these days? This country was discovered and put together by squares!

Too many of us haven't the guts to stand up straight and dare to be square. We would rather be round, which is so much simpler for responsibilities and problems roll off so nice and easy into the middle of the road where most of the ruts are made and never caring where the path leads.

Indianapolis Ruth Gregory

Baptismal gown

To the Editor:

While reading the August 14th issue of The Criterion I read a very interesting article pertaining to a baptismal gown being worn by the second generation.

We have a baptismal gown which has been worn for the third generation—in fact, it is most unusual.

Family tradition was carried on recently when Father William A. Lautner, St. Simon's parish, Washington, Ind., flew to Washington, D.C. to officiate at the baptism of his first great-nephew, David Joseph Humes, Jr. Son of Father Lautner's oldest niece, the former Mary Christine Rhodes, Mrs. Humes is the daughter of Mr. and Mrs. Virgil Rhodes, Tell City, in 1944, and by the baby's Godmother, his aunt, Mary Joanne Rhodes, in 1945.

In 1910, Mrs. William Z. Lautner made a lovely baptismal gown for her infant son, who is now Father Lautner. When he was baptized his great-nephew, David Joseph Humes, Jr. the baby was wearing this same dress, which had also been worn by Father Lautner's three sisters, and each of their children.

Father Lautner officiated at the wedding ceremony of each of his sisters: Mary Alice, now Mrs. Joseph Zarella; Mary Francis, (Duckie), now Mrs. Marion Lahe; and Margie, now Mrs. Virgil Rhodes.

In 1944, when the first grandchild was born, Mrs. William Z. Lautner, sent the dress to Akron, Ohio, so it could be worn for the baptism of Mary Christine

Rhodes. Mary Christine is the niece or nephew that he did not baptize, with the exception of infant twin nieces (Mary Rosanne and Mary Suzanne Rhodes) who died shortly after their baptism. They were born prematurely in 1949.

As each new baby was born into the family, Father Lautner would journey to the parish church and perform the baptismal ceremony, and each infant always wore the traditional baptismal dress which had originally been made for Father's baptism in 1910.

Father Lautner baptized his first great-nephew in St. Leo's Church, Fairfax, Virginia, on June 14, 1954. The unusual circumstance at this baptism is the fact that the baptismal dress which was worn by David Joseph, had been worn by Father Lautner in 1910, by the baby's grandmother, Mrs. Virgil Rhodes, in 1922, by the baby's mother, Mrs. Humes, in 1944, and by the baby's Godmother, his aunt, Mary Joanne Rhodes, in 1945.

David Joseph's Baptism was a double baptism as Father Lautner also baptized little Catherine Elizabeth Smith, daughter of Mr. and Mrs. Robert I. Smith of Fairfax, Virginia.

Mrs. Smith is a sister of David Joseph Humes, Sr. The two infants are cousins and were born just three days apart: Catherine Elizabeth on May 16th, and David Joseph on May 19th.

Following is the list of our family who have worn the baptismal dress made by our mother in 1910:

Father Lautner, 1910.
Mary Alice (Lautner) Zarella, 1914, and her children, Catherine Augusta, 1945; Paula Theresa, 1947; Mary Alice, 1950; Mary Jo, 1951.

Mary Francis (Lautner) Lahee, 1916, and her children, Eva Lynn Lahee, 1948; Mary Ann Lahee, 1950.

Margie (Lautner) Rhodes, 1922, and my children, Mary Christine (Humes) 1944; Mary Joanne, 1945; Dominic, 1950; James, 1951; Bob, 1952; Mary Margaret, 1954; Kim Marie, 1957.

We think we have quite an unusual tradition concerning our brother and the baptismal dress our mother made for him back in 1910.

Mrs. Virgil Rhodes
Tell City, Ind.



170 FRESHMAN ENROLLED

New Ritter High School to open doors Sept. 8th

By MARJORIE DUTTON

Cardinal Ritter High School... the 121st Catholic secondary school in Marion County...

for each class period will be held in the afternoon.

Father Fish will celebrate the traditional Mass in honor of the Holy Spirit at 8 a.m. that day in the school gym.

All of the 13 faculty members, including five Sisters of St. Francis, Odensburg, will have extra-curricular duties...

Christians forced to save heritage, Pope Paul asserts

CASTEL GANDOLFO, Italy—Pope Paul VI granted a special audience to clergy and laymen of the Albano diocese...

Calling attention to the signs of the present time, the pope said that among the more notable is the continuous novelty and radical change which can be noted in every sphere of material and spiritual life.

Pope Paul said that in order to remedy these negative aspects and dangers it is "necessary to act, to toil... or we shall lose the most precious heritage which... has been handed down to us."

Labeling organization a "characteristic phenomenon of our age," the Pope said that concerted action is necessary. "If we are not organized, if we do not proceed together, we are vanquished, submerged by others who have had activity, genius and the possibility to unite and become stronger than ourselves," he said.

Michael Henderson will head the physical education department in addition to his duties as dean of boys and head basketball and baseball coach.

Sister Francis Assisi will teach Latin and English and direct the foreign language department, while Sister Jane Frances, head of the practical arts department, will teach home economics and English.

Sister Joseph Marie will teach mathematics and supervise the school's mathematics department, and Mrs. Sherrill Ann Dolezick will direct the band and chorus as well as the fine arts department.

OTHER MEMBERS of the staff are: Father Clarence Waldon, guidance director; Thomas A. Deem, athletic director and head football and track coach; Father John Luerman, religion and Mrs. Elda Herrera, Spanish.

Father Fish said he is still searching for a full-time librarian. "We are working for a first-class woman with the state and hope to have it by October 1," he said.

Only freshmen will be enrolled during Ritter's first year. The curriculum will include academic, general, commercial and arts courses. Students from 10 Indianapolis parishes, Brownsburg and Plainfield are registered. The girls will wear uniforms.

GOD'S HELPER: SISTER PIA

TOMORROW'S INDIA RESTS IN SUCH DEVIATE HANDS... Wan and weary, she works 18 hours every day with serious-minded teen-agers in MERRALA, a mud-built village. The school she directs has 400 boys.

Will you please help them help the poor? The chapel they will cost only \$1,200 (you may name it in honor of your favorite saint). In memory of a loved one: each bedroom, \$325; electricity, \$225; running water, \$600... For \$4,200 annually, SISTER PIA can take care of every need... Even \$1, \$5, or \$10 will be a Godsend to these heroic native Sisters. Just clip this column and send something now.

HELPING US HELPS YOU... Members of this Association (which is the Holy Father's "Mission Aid" for the Oriental Church) share every day in the Mass and prayers of Pope Paul VI, Cardinal Spellman, and the 15,000 missionary priests who look to us for help.

SCHOOL BELLS RINGING?... We hope they'll ring again in ST. NICHOLAS SCHOOL, DAMASCUS, SYRIA, where FATHER JOSEPH MASRI is educating 817 youngsters free-of-charge... FATHER MASRI, 36, needs one pound per youngster for this year's text books and school supplies. Here's your chance to thank God for what you know!

OUR MISSIONARY PRIESTS IN THE HOLY LAND DEPEND ON MASS STIPENDS FOR THEIR DAILY SUPPORT... SEND US YOUR INTENTIONS. THE MASSES WILL BE OFFERED PROMPTLY.

SMOKING TOO MUCH?... The next time you reach for a cigarette, pull your hand away! The sacrifice you make, offered for the loneliest missionary overseas, will help him immeasurably... The money you save will send to the Holy Father, to be used where it's needed most.

WHEN YOU REMEMBER THE MISSIONS IN YOUR WILL, THE GOOD YOU DO GOES ON BEING GOOD. OUR legal title: CATHOLIC NEAR EAST WELFARE ASSOCIATION.

Dear Monsignor Ryan: Enclosed please find... for... Name... Street... City... Zone... State...

Francis Cardinal Spellman, President... Send all communications to: CATHOLIC NEAR EAST WELFARE ASSOCIATION, 3310 Madison Ave. at 42nd St. New York, N. Y. 10017

of "a navy blue pleated skirt and white tailored blouse," Father Fish said. The boys will be dressed in neat slacks and shirts.

RITTER'S first year athletic program will include football, basketball, baseball and track teams. Additional sports will be included as the school expands.

Father Fish, who is opening his second new high school in four years (he was first principal at Chatham), praised the Ritter faculty for the fine cooperation they have given him and the extra help they have offered to help organize the classes.

THE YARDSTICK

Colloquy in high places

By MSGR. GEORGE HIGGINS

The Congressional Record makes for rather dull reading most of the time, but every now and then it unexpectedly provides at least some small measure of interest.

diversionary entertainment. Consider, for example, the following tongue-in-cheek colloquy between Senator Long of Louisiana and Senator Russell of Georgia during the recent marathon debate on the Civil Rights Bill:

MR. LONG. Does the Senator from Georgia recall what was said in the Sermon on the Mount about hypocrites?

MR. RUSSELL. Yes... The Mount continues to the effect: 'First remove the beam that is in thine own eye and then thou wilt see more clearly how to remove the mote that is in thy neighbor's eye.'

Does the Senator from Georgia know of any female priest in the Catholic Church?

MR. RUSSELL. No. MR. LONG. Would that not occur to the Senator to be discriminated and in direct conflict with the provision providing for equal rights for women that was passed lately?

MR. RUSSELL. I am not undertaking to judge others on the case as much as I am resenting a prejudgement by them.

MR. LONG. Can the Senator think of any female priests?

MR. RUSSELL. I have never seen or heard of one.

MR. LONG. Can the Senator tell me how many altar girls he knows or has heard of in the Catholic Church?

MR. RUSSELL. Would not the Senator think that those who are trying to straighten out conditions of others should take heed of the lesson from the Sermon on the Mount and try to straighten out their own affairs first?

I take it that the point of this delightful little charade was that those members of the clergy who were advocating the enactment of the Civil Rights Bill were well advised—in the light of the Sermon on the Mount, with its condemnation of hypocrisy—to mind their own business, at least until such time as they could present a report published by some female priests, ministers and acolytes. Well, if that's the exorbitant price that the clergy are



RECITE FINAL VOWS—Two natives of the Archdiocese made their first profession of vows as Glenmary Sisters on Sunday, Aug. 30, in Fayetteville, O. Sister M. Lovette, left, former Miss Suzanne Rabin, is the daughter of Mr. and Mrs. Robert M. Rabin of St. Francis Xavier parish, Henryville, Ind. Sister Rosalie Love is the niece of Misses Anna and Catherine McAndrews of Assumption parish, Indianapolis. The Glenmary Home Mission Sisters, established in 1952 at Cincinnati, provide trained catechists, home nurses and social service to areas where there are few or no Catholics. Now numbering 106 Sisters, Glenmary has missions in Virginia, North Carolina, Georgia, Kentucky and Southern Ohio.

WHAT OF THE DAY

By REV. JOHN DORAN

Now that the political conventions are over, and the air waves are cleared of "a man who" tales of praise and flattery, we can perhaps take a look at the great single weak point in the conventional system.

Though I have no objection to the particular man who was chosen as the Vice-President candidate, I see a tremendous objection to the manner in which they are chosen.

When delegates from the fifty states are gathered, to choose the man to head their party's ticket, why can they not also choose the second place man? To me it seems an absurdity that the Presidential candidate shall have absolute say as to who his running mate shall be. We know that the running mate may one day be the President of the United States.

A paragraph in one of James Reston's columns recently showed the strangeness of this abdication by the conventions to the Presidential candidate of the right to choose the Vice-Presidential candidate. He says, "There are, of course, a great many Americans who don't want Humphrey, or Mansfield or McCarthy... but this is not a question for the people at the moment."

Seriously, though—if one can force himself to be serious in such a trivial context—the real point which I think the Senator from Louisiana and the Senator from Georgia were trying to make in their dead-pan, poker-face colloquy about the alleged hypocrisy of anti-feminist clerics is not completely without merit. What the Senators were really saying is that the clergy ought to "stay out of politics."

I wouldn't agree with them in the case of the Civil Rights Bill for if ever there was a bill before the Congress of the United States which involved an absolutely clear-cut moral issue, surely this was it. On the other hand, the clergy of the United States, it seems to me, will want to think long and hard before coming out again so strongly in support of or in opposition to a particular Congressional bill.

What I am suggesting is that, as a general rule, the duties of clergies involved in matters of public policy are seldom sufficiently black-and-white to warrant repetition of what the clergy did, by way of exception, in the Civil Rights campaign.

Where and how to draw the line is obviously another matter, but, sticking to the current scene, I would say, for example, that the clergy has no business telling people how to vote in the coming Presidential election. The fact that two distinguished Protestant theologians—for whom I have the highest admiration and respect—and several less prominent ministers have already done so in one way or another, and Crisis and The Christian Century makes this more than an academic issue.

I have a feeling, by the way, that if these clergies had first of all sampled the opinion of their lay constituents they would have held their peace.

It is my impression, in other words, that the overwhelming majority of Americans—Republicans, Democrats and Independents—are opposed, not to say resentful of clerical support of or opposition to a candidate for political office unless, of course, said candidate stands for a program which is not merely imprudent, imperfect or unwise but is clearly and unmistakably evil.

Dispensation

CALCUTTA, India—Archbishop Albert D'Souza of Calcutta has granted a dispensation from absence on Fridays in his See because of a shortage of food in India. The dispensation coincided with demonstrations against the relation between the Church and the governments of the east-blue countries have unfortunately met with no understanding on the other side up to now."

Adaptation seen need in Africa

KATIGONDO, Uganda—Cardinal Laurin Rugambwa of Bukoba, Tanganyika, told a catechetical conference here that the main problem facing the Church in Africa is its adaptation to the African mentality.

The Church, said Cardinal Rugambwa, is capable of facing all the problems of life, of assimilating what is good in any culture or nation and of keeping abreast of the changes of the times.

Noting that teaching methods have already been adapted in many parts of the world to local conditions, he said "it is our ardent desire that the fruits of catechetical reform be brought to benefit the lives of our children in the true faith."

Wm. Weber & Sons "Purveyors of Fine Meats" Beech Grove, Indiana ST 1919 Breaded Fish Portions For Fish Fries



GENUINE IMPORTED polish ham

Extra slow cured: lean, luscious, tender, delicate. Good for appetizing. Adulterated & Kosher brands (24 lbs.) \$11.95

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Delegates' prerogative?

Why is it not a question for the people? In the years of this century this country has been ruled for twenty-two years by men who came into the White House through the death of a President. Why should the people have no choice in choosing the men who, as recent history shows us, may rule a third of the time?

This is not a party issue. Neither the Republican nor the Democratic delegates to the conventions had any idea, when they went to the convention, whom they would be choosing for Vice-Presidential candidates. Both groups of delegates simply rubber-stamped the choice made for them.

It is a good principle of any democracy or republic that a man should not be able to name his successor. The American people of the United States should often reject the heir-apparent chosen by an outgoing President. Why, then, should the people not reject the idea of having their President chosen for them in case a madman with a gun or a cerebral hemorrhage takes the office from them during his term of office?

No greater memorial could be erected to the late President Kennedy than letting his death teach us the necessity of letting the convention choose the Vice-Presidential candidates.

This is not to be taken as aimed against President Johnson. If, my memory serves me correctly, it would have been quite likely that the Democratic Convention in 1960 would have chosen him anyhow. But the important principle at stake is simply this: the man who can so easily become the President of the United States should be chosen by as wide a suffrage of voters as is possible. A free choice by the delegates at convention is at present that widest possible choice.

'Most Reverend Big Chief'

WHITE SWAN, Wash.—There's a new Chief Joseph among the Yakima Indian Nation of the Pacific Northwest.

It's nothing like the earlier Chief Joseph of the Nez Perce whose military genius thwarted the U.S. Cavalry and its cannon during pioneer days. This Chief Joseph is a man of peace—the Most Rev. Joseph P. Daugherty of Yakima.

During a two-day celebration of the founding 75 years ago of St. Mary's church as a mission for the Yakimas, Eagle Selatsee, leader of the Indians, placed upon Bishop Daugherty a headdress of brightly colored eagle feathers and pronounced him an honorary chief of the Yakimas.

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136 WEST GEORGIA ST. INDIANAPOLIS, IND., 46225

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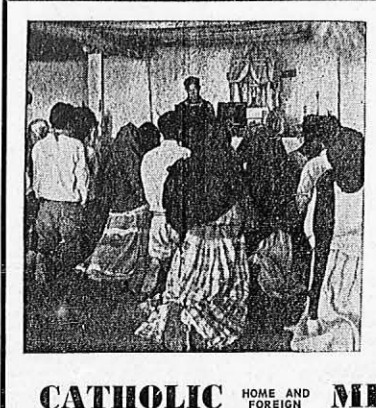
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CATHOLIC HOME AND FOREIGN MISSIONS

136 WEST GEORGIA ST. INDIANAPOLIS, IND., 46225

Monsignor Goossens Says: Only The Native Priest Can Win Africa, Latin America, Asia For Christ And Them From Communism! \$20 Each Month Will Support A Seminar And See Him Safely To Priesthood.





BEST ACT OF SHOW—Father Joseph Breidenbach, Priest Moderator at Holy Name parish, Indianapolis, and member of the CYO Priests' Advisory Board, is shown here congratulating James Rusk, St. Ann of Terre Haute, on winning the Best Act of Show award at the recent Archdiocesan CYO Talent Contest. Jim, a talented accordion soloist, was given the top spot by judges for his rendition of "Lady of Spain," and "Accordion Boogie," both of which were played flawlessly while Jim was blindfolded and wearing work gloves—a neat bit of showmanship.

Bedford golfer grabs top KC links honors

NEW CASTLE, Ind. — Jack Ragsdale, Bedford, battled a rain and windswept American Legion course here to take top honors as low medalist in the recent annual K of C state golf tournament, with a 26 hole score of 140. Team championship in the two-day tourney went to the Linden-schmich, T. McGuire, Rumanan, DeBusco foursome representing Indianapolis St. Pius X council, followed closely by the Lafayette team of Petric, S. Haugh, B. Nichols and G. McGlenchy. GEORGE ROY, Jeffersonville, won the senior division title with a 151 score, and team flight winners included Logansport; Indian-

ENOCHSBURG

St. John's Picnic Sunday, Sept. 6

FREE Attendance Award
ONE TICKET ON COLOR TV SET

CHICKEN DINNER

COUNTRY STYLE
11 A.M. thru 3 P.M.
Adults \$1.50 — Children 50c
TURTLE SOUP 15c — 11 7 P.M.

For Reservations Write to St. John's Church R.R. 6, Greensburg, Indiana.

Interstate Hwy. 74 from Indianapolis or St. Rd. 46 from Greensburg or Batesville.

Labor Day Picnic and CHICKEN DINNER

SEPTEMBER 7, 1964

St. Peter's Franklin Co.

9 Miles from Brookville — 14 Miles from Batesville
Indianapolis, I-74 to Sunman—Pennstown Exit, East on 46 to Lawrenceville, follow signs.

Dinner Will Be Served—11-3 O'Clock D.S.T.
Adults, \$1.25—Children under 12, 75c

Games and Refreshments For All
LUNCH and TURTLE SOUP

Everybody Welcome

For reservations, write Rev. Louis E. Schumacher, R. R. 5, Box 155, Brookville, Ind. Please enclose checks or money order and tickets will be sent.

TO ENTER CONVENT — Miss Martha Ann Schubert, daughter of Mr. and Mrs. John F. Schubert, of St. Ann parish, Indianapolis, will enter the novitiate at the Sisters of Providence on September 12. She is a graduate of Sacred Heart Central High School, and spent her summer vacation in her honor will be held at her home, 7040 Milhouse Rd., Sunday, Sept. 6, from 2-4 p.m. Friends and relatives are invited to attend although no invitations have been sent.



VOCAL DIVISION WINNERS—Prize-winners in the Vocal Division at the recent Junior CYO Talent Contest are shown here, complete with costumes, checks and trophy. At the far left is Jamie Pich, Holy Name, who won second place. Grouped at the right are the Sima Folk Singers, St. Catherine, third place winners. In the middle are the Firewoods from St. Michael's (Ellens, Mary, and Kathleen), who were the nod of the judges as the top act in the Vocal Division. A large crowd of parents and admirers attended the show in the Chartrand High School gym.

Final plans for Jamboree announced

By FRANCIS CAMERON

All the opening of school—and the annual CYO Football Jamboree are synonymous. The Jamboree, which is the annual kickoff for the colorful Cadet Football League, will be held at the CYO Stadium Sunday, Sept. 13, at 1:30 p.m. All 23 teams in the Cadet League will participate. The league has been split into two groups for the Jamboree and will play as the Bears (on the east side of the field) and the Giants (on the west side of the stadium). Each team will play for five minutes of the game and will take the same position on the field held by the team which has been replaced.

The individual squads will be pitted against teams in the same division, making for keener competition. Divisions I and II will play in the first half, while Divisions III and IV will take over for the second stanza. Lineups will be carried in next week's Criterion.

WILLIAM Sahn, executive secretary of the CYO, said there will be no advance ticket sale for the Jamboree. Admission will be paid at the gates, which open at 11:30 a.m. Tickets for adults will be 50 cents, 25 cents for grade school children, and all preschoolers will be admitted free. Sahn reminded coaches of the roster forms which are to be in his office today (Friday), or at least in the mail by tonight to meet the Tuesday deadline for the printing of the Jamboree programs.

The annual weigh-ins will start at 9 a.m. Saturday, Sept. 12 at the CYO Stadium. Each parish has been given time schedules for the weighing and is expected to have its squads at the office at the scheduled time, Sahn said. All physical examination and medical and eligibility blanks are to be completed at the time of the weigh-ins.

THE REGULAR CYO football season will open with both leagues on Wednesday, Sept. 16, with about half of the teams playing. The following Sunday, this season will swing into full action with all the CYO teams participating.

Sahn announced an addition to the CYO grid facilities with the new John Lunters, C.S.C., religion field on the northwest corner of Perkins and Raymond Streets in use for the first time this year.

ST. AGNES ACADEMY (private, girls)—Sister Miriam Joseph, S.P., principal, 359 N. Meridian St., Indianapolis, ME 4-4102.

Faculty: 13 Sisters of Providence, three lay women.

New faculty members: Sister Louise Clark, M.S., biology; Sister Carol Ann, music; Sister Mary Matthew, chemistry.

Expected enrollment: 350 girls. Tuition: \$150.

Students return: September 8, 9 a.m.

OUR LADY OF GRACE ACADEMY (private, girls)—Sister Irmingard, O.S.B., principal, 1402 Southern Ave., Beech Grove, Ind. 46107. ST 7-1496.

Faculty: one Benedictine priest, 15 Sisters of St. Benedict, three lay women.

New faculty members: Sister Rosemary, M.M., music; Sister Mary Mark, M.S., drivers education and physical education (part-time); Postulant Annette Adams, M.A., social studies (part-time); Miss Judy Dill, mathematics; Miss Marie Meister, French and business.

Expected enrollment: 225 girls (including resident students).

Students return: resident students, September 8; day students, 8:30 a.m., September 9.

CATHEDRAL HIGH SCHOOL (private, boys)—Brother James Sullivan, C.S.C., principal, 1416 N. Meridian St., Indianapolis 2, Ind. ME 4-1481.

Faculty: five diocesan priests, one Holy Cross priest, 23 Brothers of Holy Cross, 7 lay men.

New faculty members: Brother Edgar Plas, M.A., school treasurer and Latin; Brother Leonard Leary, M.A., French and English; Brother Charles Rymaszewicz, M.A., chemistry; Brother Michael Flanagan, Latin; Brother Michael Harmon, commercial and religion; Louis Hurdle, M.S., biology; William Green, physical education and all commercial; Ralph Peoples, geography and health; Raymond Powers, English; Michael McGinley, physical education and commercial; Father John Lunters, C.S.C., religion, part-time; and Father John Geis, religion (part-time).

New courses: psychology, art, biology (Biology Science Curriculum Study).

Expected enrollment: 710. Tuition: \$120 (upperclassmen); \$180 (freshmen and transfer students).

Students return: Friday, Sept. 4.

LATIN SCHOOL OF INDIANAPOLIS (diocesan, boys)—Mgr. Joseph D. Brokhaug, S.T.O., rector, 520 E. Stevens St., Indianapolis, Ind. 46203. ME 4-4478.

Faculty: 12 diocesan priests, Ralph Peoples, Geography and Health; Charles Rymaszewicz, M.A., Chemistry; Michael Flanagan, Latin; Brother Michael Harmon, Commercial and Religion; Louis Hurdle, M.S., Biology; William Green, Physical Education and All Commercial.

Expected enrollment: 250 (including 28 residents). Tuition: \$120.

Students return: September 8, 9 a.m.

SECICIA MEMORIAL HIGH SCHOOL (diocesan, coed)—Father Henry F. Heaver, principal 5000 Nowland Ave., Indianapolis, Ind. 46201. FL 4-6377.

Faculty: 12 diocesan priests, 19 Sisters of St. Francis, Oldenburg, five lay women, 14 lay men.

NEW FACULTY: Sister Ann Teresa, music; Sister Mary Roger, M.A., English; Sister Suzanne Marie, English; William Braumbeck, social studies; Miss Sue Bachman, physical education; Mrs. Marcella Hromy, home economics; Larry Compton, social studies; Father Edmund Banet, religion (part-time); Father John Schellottek, religion (part-time); and Sister Mary Jane, Irlarian.

New courses: economics, fine arts appreciation.

Expected enrollment: 900. Tuition: \$100.

Students return: Classes begin 8:30 a.m., September 8.

IMMACULATE CONCEPTION ACADEMY (private, girls)—Sister Theresa de Lourdes, O.S.F., principal, Oldenburg, Ind. 924-2475.

Faculty: 19 Sisters of St. Francis, Oldenburg.

New courses: homemaking, physical science, journalism.

Expected enrollment: 414 (including 165 residents and 124 aspirants).

Tuition: \$100.

Students return: day students—



WINNING INSTRUMENTALISTS—These youngsters represented four acts from the Instrumental Division which won prizes at the recent Junior CYO Talent Contest. At the left is Theresa McDonough, Holy Name, the first organ soloist ever in the Talent Contest. Theresa was picked for third place. At left rear is Mark Wyss, St. Roch, whose piano solo, earned him second place. In the front are a musical combo, Robert and Thomas Lang from St. Jude, and Carol Ann Eselborn, St. Mark, first place winners. Standing at right rear is Jim Rusk, St. Ann of Terre Haute, winner of "Best Act of Show."

NEW FACULTY: Sister Mary Xavier, S.P., principal, 2355 Emerson Way, Indianapolis, Ind. 46226. LI 7-9292.

Faculty: two diocesan priests, eight Sisters of Providence, two lay women.

New faculty members: Sister Carol, M.A., music; Sister Helen Jean, biology and English; Sister Peter, mathematics, English, religion; Mrs. Mildred Roberts, M.A., physical education.

Expected enrollment: 175 (including 55 residents).

Students return: residents, September 8; day students, 9:30 a.m., September 9.

OUR LADY OF PROVIDENCE HIGH SCHOOL (private, coed)—Sister Mary Xavier, S.P., principal, Route 42, Clarksville, Ind. WH 4-1333.

Faculty: six diocesan priests, 19 Sisters of Providence, four lay women, 11 lay men.

New faculty: Sister Ann Teresa, music; Sister Mary Roger, M.A., English; Sister Suzanne Marie, English; William Braumbeck, social studies; Miss Sue Bachman, physical education; Mrs. Marcella Hromy, home economics; Larry Compton, social studies; Father Edmund Banet, religion (part-time); Father John Schellottek, religion (part-time); and Sister Mary Jane, Irlarian.

New courses: economics, fine arts appreciation.

Expected enrollment: 900. Tuition: \$100.

Students return: Classes begin 8:30 a.m., September 8.

SCAPPO (private, boys)—Father Charles Cannon, S.L., principal, 2801 W. 88th St., R.R. 19, Box 750, Indianapolis, Ind. AX 1-7650.

Faculty: seven Jesuit priests, eight Jesuit scholastics, nine lay men, one lay woman.

New faculty members: Father Donald J. O'Shaughnessy, S.J., M.A., religion; Father John F. Kramer, S.J., M.A., religion; Mr. John P. Coakley, S.J., English, developmental reading; Mr. Clayton H. Brand, S.J., M.A., mathematics; Mr. Terry R. Christian, S.J., Spanish and Latin; Mr. John P. Coakley, S.J., English; Mr. Eugene C. Ulrich, S.J., Latin; Loren Henry, mathematics; Thomas E. Hasek, English; and Francis Donald G. G. Gaines, chemistry and biology.

Michael K. Merrill, typing and speech; Thomas E. Siefert, social studies and speech; Miss Sharon K. Holland, librarian.

New courses: chemistry, Greek, French, Spanish, advanced algebra.

Expected enrollment: 470. Tuition: \$350.

Students return: 8:20 a.m., September 8.

SHAVE MEMORIAL HIGH SCHOOL (diocesan, coed)—Father Gerald Feldpausch, principal and superintendent, 291 E. State St., Madison, Ind. 47231. 723-2120.

Faculty: four diocesan priests, four Ursuline Sisters, two lay men, two lay women.

New faculty: Sister Xavier,

M.A., English and speech; Father Charles Long, religion, Latin and developmental reading; Father Bernard Koopman, religion (part-time); Father Robert Dreves, social studies and religion; Miss Nancy Schnepfer, French, English, speech, developmental reading.

New course: speech.

Expected enrollment: 230. Tuition: \$75.

Students report: classes begin September 8.

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FAMILY CLINIC

Wants to send son to a public school

By JOHN J. KANE, Ph.D.

We have a 14-year-old son who failed two courses in Catholic high school during the first year...

At the outset, there is no question about the fact that every Catholic child should, if possible, have a Catholic education.

IN THE WHOLE CHRIST Interior life

By ABP. EMILE GUERRY

That he would grant you, according to the riches of his glory, to be strengthened by his Spirit with might unto the inward man...

The interior life is not a process of introspection in which we pursue our analysis of our mental states, and tenderly cultivate our ego for the selfish purpose of...

The nature of the interior life

The interior life is a life whose principle is interior. The animating center of the whole interior life is within the soul...

The interior life is the inspiration of exterior activity and of the apostolate

The interior life is fidelity to the Spirit of Jesus, who desires to love and direct both in the external actions and in our prayer...

A logical distinction can be made between the religious exercise of private devotion and of liturgical worship, on the one hand, and the exercise of prayer, the predominantly contemplative life...

The solution must be sought in the unity of the interior life, this unity deriving from the unity of the Interior Principle Who animates it...

Finally, when we are no longer dealing with a purely profane and temporal act, but with one properly pertaining to the apostolate, there is no longer any distinction between the interior life and the apostolate.

O Church of Our Savior, how often can certain people hold you in suspicion as a hindrance and a stumbling block to their interior life, because they see in you an exterior activity!

Source: "In the Whole Christ," St. Paul Publications, 2127 Victoria, Blvd., Santa Fe, N.M.

By asking whether a boy who has refused to study deserves this expenditure of money. If a Catholic family is in severe financial straits, I don't think the children need forego a Catholic education.

Actually, the question you are asking is far more complex than you have made it. At the outset, you state your son failed to study during the first year...

If it turns out that your son really does not want to attend a Catholic school, and if your persuasions to get him to attend are futile, let me say frankly it is useless to send him to a public school.

But I think that a youngster who resents attendance at a Catholic school will profit neither by the religious instruction by the academic instruction.

There has been a constant criticism of the Church, of the priests, of teachers in the Catholic school on the part of parents, if not on the part of the youngsters.

Another reason some youngsters resent the Catholic schools is because of the discipline. By discipline I do not mean the Catholic schools there may be more rigid requirements regarding dress, behavior and such than in public schools.

Once again, if parents have been critical of discipline at a Catholic high school, the youngster has it made. Yet parents should realize that sometimes the kind of discipline provided for Catholics is particularly essential for many boys and girls.

Under these circumstances I believe you can see some of the reasons why a youngster, whether to leave your son in a Catholic school or transfer him to a public school, before you attempt to make this decision, I strongly urge you to do two things.

First, visit his counselors and his teachers at the Catholic school. Ask them to appraise his scholastic abilities. Then discuss this matter with your son.

Q. What are the characteristics of Baptism-by-blood? Like Baptism-by-desire, Baptism-by-blood is not a sacrament but a simple character on the soul. It does, however, rid



Patron of Chile

St. James the Greater was the Brother of St. John the beloved Apostle. After having evangelized Spain, James returned to Jerusalem during the rule of the persecuting Herod Agrippa.

THIS IS CATHOLICISM Baptism-by-desire

By REV. JOHN WALSH, S.J. Q. Since without Baptism a person can never see God, does it follow that all the countless millions of non-Christians who have never been baptized and who never will be are destined to lose their souls?

No. Those who have never heard of Baptism or who, although they have heard of it, cannot honestly believe in it are still capable of arriving in heaven. For God in His goodness has provided a substitute for Baptism.

Q. What is this substitute? If an unbaptized person loves God above all things for His own sake, and if he sincerely resolves to accomplish everything which He deems necessary for salvation, God accepts this homage (which is made under the impulse of actual grace) and rewards it by cleansing the person of original sin and personal sin, and by honoring sanctifying grace into his soul, thus making him an adopted child of God, an heir of heaven, and a temple of the Holy Ghost.

Q. What is this substitute for Baptism called? It is called Baptism-by-desire because these supernatural acts of love for God and resolutions to do good are in themselves equivalent of a yearning, though all unconscious, for Baptism.

Q. Does Baptism-by-desire confer on the soul all the benefits which Baptism itself produces? No. Only the sacrament of Baptism—that is, Baptism with water—imprints a character on the soul and bestows the right to receive Christ's other sacraments. These advantages are never gained through Baptism-by-desire.

Q. Is Baptism-by-desire restricted to adults? Only those who love the Lord above all things and who have the firm intention of choosing to love God for His own sake and resolve to do everything which they regard as necessary to obtain salvation, infants are naturally incapable of performing such acts.

Q. If one who had received Baptism-by-desire is later converted to the Catholic Church, is he then obliged to be baptized with water? Certainly, since a Catholic is obliged to receive other sacraments and since Baptism-by-desire does not render him capable of receiving them, every convert to Catholicism must be baptized with water.

Q. If an unbaptized person is so sure that God wants all men to receive Baptism, and if nevertheless he deliberately refuses to receive the sacrament, can he still receive Baptism-by-desire? No, obviously not. When a person deliberately resists God's will on a serious matter he can no longer truthfully claim that he loves God above all things and that he is honestly striving to do everything necessary to obtain salvation.

Q. Is Baptism-by-desire the sole substitute for Baptism? No. There exists also Baptism-by-blood. An unbaptized person receives Baptism-by-blood if he suffers martyrdom for the faith of Christ.

Q. What are the characteristics of Baptism-by-blood? Like Baptism-by-desire, Baptism-by-blood is not a sacrament but a simple character on the soul. It does, however, rid

WORKING TO BEAT HELL

Count your blessings!

By JOSEPH T. MCGLOIN, S.J.

Circles are getting to be rarities indeed—except, of course, for the water-drown versions you can catch in "your own living room" on the boob tube. And it's because of the water-drowners they used to be really kicks.



We're great applauders, we Americans, but sometimes we applaud at the wrong time and fall to at the right time. We applaud a man who can stand on one finger, and we applaud dogs trained to imitate men, and sometimes even who imitate dogs.

But how tremendous it is, too, and how little applause we give for more earth-shaking facts that are in our walks and ways (or that he has feet, for that matter), and that dogs can indeed consistently act like dogs.

We bring much the same attitude to our reading of the New Testament. It is true, it is true, that Christ cured the naturally incurable—the crippled, the deaf and the blind. But how much more marvelous are the things which vast majority of men have been unable to walk and hear and see.

Q. What happens to the soul of a child who dies without having been baptized by water or by blood? A child who dies with original sin on his soul, since he possesses no sanctifying grace, cannot enter heaven.

Q. What is the difference between Limbo and heaven? Heaven is a state of divine joy; Limbo, on the contrary, is a state of complete and perfect happiness. There is Limbo know about God and love Him, but they never see God face to face nor do they share in His life.

FATHER POAGE explained in an interview that the job of his Religious Vocations and Formation Director for the Passionist Fathers' Chicago province, cited the positive responses to the newly instituted world prayer day for vocations as evidence of this awareness.

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

Sept. 6 SIXTEENTH SUNDAY AFTER PENTECOST. A low place is not a bad place, for every place at the Lord's Table is a place of dignity, significance, useful service.

Sept. 9 ST. PETER CLAVER, CONFESSOR. Christian practice and Christian tradition are two different things. The latter has always affirmed that the Church is incomplete in an especially critical way until it embraces all cultures and families within the family of man.

Sept. 10 ST. NICHOLAS OF TOLENTINE, CONFESSOR. These considerations are a rather severe test. There is our treasure-house and our life that is built on oppression and lubricated by injustice?

Sept. 11 MASS AS ON SUNDAY. "May you and all the saints be enabled to measure, in all its breadth and length and height and depth, the love of Christ" (First Reading). Our worship inspires us not merely to our own kind of love, with all its limitations, prejudices, blind spots, but to "the love of Christ." It must be His work in us, if it is to be worth anything, if it is to be real.

Sept. 12 THE MOST HOLY NAME OF THE BLESSED VIRGIN MARY. "Let it be unto me according to thy word" (Gospel). Mary's response is the norm of all Christian response, as her humility is the norm for all of us.

She opened herself completely to God's messages and to His work in her. No one in the Church is more exalted than she because no one in the Church has matched her humble receptivity nor her great gifts.

Sometimes we need reminders even to see our blessings. Indeed these days are avoid all pain when thinking elephants like of all the "elephant jokes" going the rounds.

It's wonderful that an astronaut can circle the earth, but how much more wonderful that the earth is there to circle, and that the universe has an under-terminable number of other surprises for us when the mystic of this complicated body of our earth are reasonably well loved.

No doubt about it, miracles are marvelous, and they have it in themselves, and our taking things for granted, forcing us to notice the gifts God has given us without the use of "miracles."

We take ourselves for granted, and we just cut awesome potentials as if we were not there, and our senses and our intellect, but our very existence. How incredible are the things that we do for ourselves, how infinitely small cells. But how incredible-squared that these two cells should exist in the first place.

Sees more awareness of vocations problem

WASHINGTON — A Vatican vocations specialist said here that there is evidence of increased awareness of the vocational problem on the part of Catholics.

SUCH DATA are carefully studied in order to get a precise view of what is going on in any particular area. The Pontifical office is thus able to compare the different solutions which are worked out in various places.

Next the pontifical office reviews the dioceses and the religious communities with advice on vocational policies. When need for improvement is noticed in a particular area, the agency points it out, in its judgment, the weaknesses in the current policies there.

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VIEWING WITH ARNOLD

Two Italian imports geared for fast buck

By JAMES W. ARNOLD

Foreign movies are not quite what they used to be. This opinion is a grim one, since it was largely the foreign directors—the Italian neo-realists and later Bergman, the French and British—who rescued the medium after World War II from what seemed like permanent ad elescence. The revolutionary thing about foreign films of 1949-60 was their freedom from the commercial values that had stultified Hollywood. They were made for reasons other than making money; their creators desperately wanted to say important things through the invisible possibilities of a 20th century art-form. The result was a stream of great pictures: "Open City," "Shoeshine," "Bicycle Thief," "The Strada," "The Seventh Seal," "Wild Strawberries."



decline of the "art" film, is that economics have corrupted this healthy arrangement. Costs of distribution rose. Bigger audiences were needed to maintain profits. Bigger audiences required juicier themes and a flattening out of standards. The quick-money impresarios hurried the cycle along, ignoring standards and joyfully out-shocking the competition.

The effect on foreign movies has been profound. Compare the social and humanistic themes of the early 1950's with the sensationalism of even the superior films of more recent vintage ("La Dolce Vita," "The Silence"). A film needs a highly exploitable theme not only to make a profit but even to find screening time in theaters glued with sex products of all countries. The main hope for a good director in the 1960's is to get hold of a wild story and try to make something humanly valuable of it.

It is unfair simply to blame the audience. Human nature being what it is, sex and triviality will always outdraw serious art. The real villains are the carping-bargainers in the industry whose desire to make more money faster has again made it difficult for quality to pay its own way.

Honest pictures are still being made. But unless it is sex they are honest about, they are trouble. Competition is so tough, Variety reports, that a foreign film has to do "boffo" business just to break even. The result: the international film product is becoming standardized at a pseudo-sophisticated level (comedy, sex, big stars, slick production) that is perhaps higher than 1945, but distressingly short of the promise of the first post-war decade.

Two current Italian imports typify the situation. "Yesterday, Today and Tomorrow," despite its many likeable qualities, is a box-office bonanza, tailored for the pseudo-sophisticates. It is a lightweight comedy designed to exploit, in three varying episodes, the obvious charms of its star, Sophia Loren. (The humor depends, once, on Miss Loren's over-availability, sexually speaking, for co-star Marcello Mastroianni, and twice on her seeming availability, then unavering withdrawal.) "Mafioso," a clever satire on the moral cowardice of man, with no salable stars or provocative situations, is drawing little attention.

"Yesterday" differs from current Hollywood products only in minor respects: (1) Its casual acceptance of the facts of life. E.g., in one episode there is heavy emphasis on pregnancy—a state that American puritanical tradition either pretends not to exist or disguises in fashionable clothing. (2) The episode form itself, currently popular abroad but never very successful here.

The film has a slick commercial gloss, provided ironically by Cesare Zavattini and Vittorio DeSica, the great writer-director team of the neo-realist era ("Bicycle Thief"), and has its memorable moments: the Neapolitan's reaction to Miss Loren's being excused from jail because of her "belly," and the superb automobile photography in the Milan episode—perhaps the longest and most dazzling example of this kind of work.

The worst sequence is the final one, in which (among other things) prostitution is sentimentalized and the Hall Mary is used tastelessly as a cue for laughter. DeSica also knows full well that while sex may be satirized (cf. "Tom Jones"), it is hard to muster even a chuckle while a girl like Miss Loren is demonstrating the art of striptease.



NEW PRINCIPAL — The new principal of St. Mary Academy, Indianapolis, is Sister Francis Davles, O.S.F. Former instructor at Secunia Memorial High School.

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(Legion of Decency B: morally objectionable in part for all.)

"Mafioso" combines comedy and melodrama in a tightly wrought tale about a likeable family man (Alberto Sordi) who is seduced by a native Latin American and allows himself to be used as a killer by the Mafia. In the process director Alberto Lattuada makes almost every comment possible about Sicilians, from superficial (their social backwardness and emotionality) to profound (their perceptions of the virtues of modesty, religion and loyalty).

There are marvelous cinematic moments: Sordi's subjective impressions as he is smuggled to New York by air in a crate, his human laughter at a home movie intended to show him the man he is to kill, the pervasive atmosphere of death and decay worked into shots of the innocent Sicilian locale.

For all its humor and gangster violence, "Mafioso" aims to do more than entertain. Lattuada wants to tell us something about ourselves: specifically, how each man too often is shaped by outside forces and not only consents to the continuity of evil in the world, but serves as its instrument.

Unless the film audience responds to depth as well as surface brilliance, it will inevitably be condemned to slow, oozy suffocation in charming but meaningless triviality. Good films can survive, ultimately, only if people pay to see them.

(Legion of Decency A-3: morally unobjectionable for adults.)

State KC officers, chairmen to meet

The first of three district group meetings for Knights of Columbus council officers and chairmen in Indiana will take place in Jasper on Sunday, Sept. 13, according to an announcement by state deputy Alvin H. Holland, Jasper Council 1383 will host the gathering.

Aim of the meetings is to familiarize officers and chairmen with their duties and to acquaint them with the 1964-65 program of the Indiana state council. Other meetings will take place in South Bend on September 20 with Council 553 as host and at Indianapolis on September 27 with Msgr. Downey Council 3660 as host.

VARIETY IN BOOKS

Book on Shriver 'disappointing'

"Sargent Shriver: A Candid Portrait" by Robert A. Liston. Farrar, Straus, New York, 209 pp. \$4.50.

Political biography, if not a lasting form of writing, is a necessary and worthy one. The public needs and wants to know in depth the facts about the men who guide the destinies of the nation or aspire to do so. It is the job of the political biographer to satisfy this demand.

Ordinarily, therefore, there would be cause to welcome a new book about Sargent Shriver. Mr. Shriver has made a name for himself as director of the highly successful Peace Corps. Now he is taking on the perhaps even more challenging responsibility of directing the "war on poverty."

But it is precisely because Mr. Shriver is a public servant of the first rank that this book is so disappointing; he deserves better. Superficial and cliché-ridden, it is difficult to believe that it could be of use to anyone. The style is bad magazine writing, and the thought is—virtually invisible.

A symptom of the book's poverty is that it devotes page upon page to transcribing verbatim Mr. Shriver's speeches on various topics. These are recent but scarcely memorable documents, and it is difficult to see why they should have been included here at such length, unless to pad out a thin manuscript. The book is also filled with typos and just plain mistakes. In a discussion of that remarkable venture in international understanding, the Peace Corps, it is disconcerting to say the least, to find four references in five pages to a Latin American country called "Columbia." Is this anywhere near Colombia?

(Reviewed by Russell Shaw, of the staff of N.C.W.C. News Service, Washington, D.C.)

*** "Our Search for God," by L. J. Callens, O.P. Herder and Herder, New York. 141 pp. \$2.25.

Here is an optimistic book, "Our Search for God." While a very small minority of men blatantly denies the existence of God, the vast majority, contemporary scientists included, has always affirmed the Divine Presence in the universe.

Today many people all over the world, especially Christians, are bent on knowing more about God in order to experience His love, to taste and see the Lord is sweet.

Concerning this mystery of God's presence and our contact with God the author asks four basic questions: 1) Why is this mystery of divine intimacy proposed to us? 2) In what does it consist? 3) What prevents it from being realized in our lives? 4) How can we live it concretely in our personal existence?

The author, Father L. J. Callens, O.P., a French Dominican and the General Editor of Sources de Spiritualite, a collection of books dealing with spiritual problems of our times. By no means minimizing the difficulties involved in our search for intimacy with God, the author lists five basic causes. Father Callens describes the mystery of supernatural love by referring constantly to the psychology of human love, especially as manifested in marriage and the family. After reading and meditating on this very fine translation one understands better the author's dedicatory page from Tauler—"God seeks you. Let Him find you." (Reviewed by Father Boniface L. Wittenbrink, O.M.I., Executive Secretary, Conference of Major Superiors of Men (CMSM), Washington, D.C.)

Radio and Television

Table listing radio and television programs for Indianapolis, including stations like WISH, WIBC, WISN, and WWSW, and programs like "The Tonight Show" and "The Ed Sullivan Show".

Cathedral Mothers elect new officers

INDIANAPOLIS — Mrs. Woodrow Lane is the new president of the Cathedral High School Mothers' Club. Other new officers include Mrs. Lawrence Piegler, first vice-president; Mrs. William Howard, second vice-president; Mrs. John Davis, third vice-president.

Also Mrs. J. Redmond, recording secretary; Mrs. Matthew Dulane, corresponding secretary; Mrs. Stephen Kim, treasurer; Mrs. Gerald McVeigh, parliamentarian; Mrs. Peter March, historian; and Mrs. W. H. Cook, auditor.

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gives you more OF WHAT BEER'S FOR! Falls City BEER. Fun in the big size. Falls City Beer in economical quart bottles. The right size, the right flavor to give you and your friends more fun every time you get together. So take home more! ALWAYS BITTER-FREE. Fun in the big size. Falls City Beer in economical quart bottles. The right size, the right flavor to give you and your friends more fun every time you get together. So take home more!

Tic Tacker

SPECIAL MASS FOR CUBAN FEAST—Members of the Spanish-speaking colony in Indianapolis are invited to attend a special Mass in honor of the Virgen de La Cuidad del Cobre, the patroness of Cuba. Father Joseph Desler will celebrate the Mass in St. Joan of Arc Church, 42nd and Central Ave., at 9 p.m. Tuesday, Sept. 8. Confessions for the Spanish-speaking will be heard from 7 to 9 p.m.

NAMES IN THE NEWS—Best wishes to Mr. and Mrs. Leo Stedtmiller, of St. Thomas parish, Fortville, who observed their 25th Wedding Anniversary on September 2. . . . Also to Mr. and Mrs. Everett Hartley, of Holy Name parish, Beech Grove, who will note their 25th Wedding Anniversary on September 12. . . . Two Marian College faculty members attended the American Chemical Society National Conference this past week in Chicago. They were: Sister Mary Rose, O.S.F., Ph.D., chemistry department head; and Sister Maria, O.S.F., M.S., physics department member. . . . Father William Engbers, pastor of American Martyrs parish, Scottsberg, and St. Augustine's parish, Salem, will spend the month of September visiting religious shrines of Europe. This is Father Engbers' 25th Jubilee year. . . . Representing Mt. St. Francis Seminary at the 18th annual meeting of the Inter-Province Conference of the Friars Minor Conventuals held recently at Crystal Lake, Ill., was Father Columban Kridger, O.F.M. Conv., assistant prefect of the seminary. . . . William Kridger, a member of St. Lawrence parish, Lawrenceburg, won a first and two third prizes in the professional photography division at the State Fair. . . . The first "missing" nun reported is Sister John Marie, S.P. We are happy to report to her Indianapolis friends at 55. Peter and Paul Cathedral parish that he is teaching at Schulte High School, 2901 E. Ohio Blvd., Terre Haute, Ind. . . . Dr. Joseph A. Thie, Jr., a graduate of Cathedral High School who now resides in Minneapolis, is a U.S. delegate to the Third United Nations International Conference on the Peaceful Uses of Atomic Energy now being held in Geneva. He is the son of Mr. and Mrs. Joseph Thie, of Little Flower parish, Indianapolis. . . . Miss Marie Meister has returned from a year's study at the Sorbonne, Paris, to teach French and business at Our Lady of Grace Academy, Beech Grove. Her companion to Paris, Miss Mary Jane Sheridan, who formerly taught at St. Mary's Academy, Indianapolis, will teach in Northport, Long Island, N.Y., during the coming year.

AROUND AND ABOUT—Father Albert Almeri, pastor of Holy Angels parish, Indianapolis, has announced a new Sunday Mass schedule for the parish. Masses will now be celebrated at 7:30, 9:30 and 11:30 a.m. and 5:30 p.m. . . . Father Donald Paulus, O.F.M., director of Alverno Retreat House, Indianapolis, reports that this week-end's special Labor Day Men's Retreat will begin Saturday evening, Sept. 5, and continue through Monday afternoon, Sept. 7. Reservations may be made by calling CL 5-1340. . . . St. Mary's parish, Richmond, has received \$1,000 from the estate of the late T. Leo Tracy who died earlier this year. . . . Arrangements have been completed between officials of the Indiana Central College Evening Division and Marian College, both in Indianapolis, to allow students pursuing an associate degree program at Indiana Central to take religion credit-courses at Marian and transfer the credits to Indiana Central. Associate degree students at IC must take four credit hours in Scripture. Father Bernard Head will offer a two-credit course on the Gospels from 6:45 to 8:30 p.m. Thursday evenings at Marian during the first semester, which starts September 17. The second semester course at Marian will feature the Old Testament. Indiana Central College is affiliated with the Evangelical United Brethren Church.

Happy?

(Continued from page 4)
imagined drabness and rigors of religious life.

In too many cases a nun or a priest in the family no longer is somebody in whom the others can find a source of inspiration, a wish for emulation, and a focus for gentle boasts.

Over-protective parents, filled with false notions of what God and the world are all about, transmit to their children a desire for a bland, stress-free life.

Any intent selfless dynamism in the young that might lead to the religious life is effectively smothered under a trash heap of false values.

These parents are the first to complain about the shortage of teaching Sisters.

They are disturbed—and usually most unjustly so—lest their darlings may not be getting adequate instructions from lay teachers.

The truth is, lay teachers are doing a magnificent job, and parochial school systems would be desperate without them.

Which leads again to the fact that there simply aren't enough nuns to go around, and parents ought humbly to ponder Bishop Marrocco's "happiness syndrome" theory.

If your little Johnny or Mary one day establishes the qualifications for a true vocation, get down on the knees and thank God for having given grandly of your offspring to the Church.



KC STATE FAIR EXHIBIT—Alvin Holland (left), of Loogootee, State Deputy of the Knights of Columbus, arranged the altar pieces which are part of the exhibit of the Catholic Information Booth sponsored by the K of C Indiana State Council at the Indiana State Fair for the 11th consecutive year. Thomas E. McLaughlin (right), of St. Pius X Council, Indianapolis, heads a committee of 150 men who are manning the booth throughout the entire Fair. The centerpiece, a life-sized mannequin garbed in priest's vestments, attracts many comments from Fair visitors. McLaughlin said the K of C officials are distributing free of charge hundreds of copies of *The Criterion* and also more than 25,000 Catholic information pamphlets at this year's Fair. (Staff photo)

Gives eye-witness story on rioting in Vietnam

BY FATHER PAT O'CONNOR

SAIGON, Vietnam—A protest by Vietnamese Catholics against the proposed government changes that they thought would weaken resistance to communism led to a day and a half of riot here.

It would be oversimplifying to label it a religious strife, though only Catholics were on one side and Buddhists with sundry camp followers were on the other.

No Buddhist pagoda institution was actually attacked by Catholics. A Catholic school was attacked by Buddhists and their cooperators. The nearby office of the daily, Xay Dung (Upbuilding), edited by a priest, was attacked and its delivery truck burned.

Bishop Joseph Tran Van Thien of My Tho narrowly escaped being murdered on August 28. When he arrived outside the besieged Catholic school to try to pacify the situation, a hostile mob smashed his car windows and damaged its roof. He was pulled inside the school before the assailants could hit him.

ACCORDING to a well informed source, this group of attackers was led by a Viet Cong communist.

Archbishop Paul Nguyen Van Binh of Saigon had left for Europe at the third session of the ecumenical council on August 22.

The series of perilous incidents began on the afternoon of August 27, when a mob of Catholics, mostly former refugees from North Vietnam, gathered outside the entrance to the headquarters of the joint general staff inside the large parklike compound, the Military Revolutionary Council was involved in its second day of discussions evidently marked by grave disagreements about the proposed changes.

Buddhists and Buddhist-backed students had been exerting a strong pressure to have Gen. Duong Van Minh restored to the supreme position. They were against Gen. Khanh, until recently prime minister and president, and General Kham, defense minister.

Demonstrators feared the changes advocated by the Buddhist honoree and student agitators would mean a regime less opposed to neutralism and communism and unfriendly to Catholics. Gen. Khanh had given Catholics no favors. In fact, they had cause to complain against him. But they preferred to keep him rather than risk changes.

Demonstrators tried to force their way into the headquarters. Inside the gate, troops fired in the air, but one officer was said to have fired into the crowd.

A 15-year-old boy fell dead. Five others, three men and a woman, and a 15-year-old girl, were fatally wounded. All had come from North Vietnam as refugees from communism. They be-

lieved that the Catholic demonstrators were used by some political interests and that their anti-communist spirit was exploited. It is also felt that two or three priests with great influence among northern refugees were showing more militant fire than cool discretion.

GOVERNMENT authorities are greatly to blame for developments. Some Vietnamese Catholics have been treated with glaring injustice. Others have been treated as second-class citizens and worse.

When the Buddhist-backed students broke into the Saigon radio station and damaged the interior on August 23, when the students commandeered broadcasting time on the Hue government radio station, when demonstrations were held outside the government headquarters here, when rioters burned down a Catholic village in Da Nang, there was no police or military interference.

Viet Cong communists are sure to profit by the conflicts and probably contributed to them.

Labor Day

(Continued from page 1)
in the United States is considered "the statement said it is literally true" that labor and management can do more for any other segments of the nation "either to implement the purposes and the spirit of the Civil Rights Act on the one hand, or, on the other hand, to turn it into an empty and meaningless gesture of good will which can easily boomerang, so to speak, and bring down the wrath of history on our nation."

The long-range solution of the race problem depends mainly on whether Negroes and other minority groups are able to secure meaningful employment on a non-discriminatory basis, the statement declared.

"It is a proud boast it will be, then, for labor and management if, in the coming year, they succeeded, at long last, in eliminating every vestige of discrimination from the hiring and promotion practices and, in the case of unions, from the administration of their apprenticeship programs. This is the greatest single challenge they have ever faced," the statement asserted.

Calendar

FRIDAY, SEPT. 4
Nocturnal Adoration Members are reminded of the customary watch in the Blessed Sacrament Chapel, SS. Peter and Paul Cathedral.

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

SATURDAY, SEPT. 5
The Saturday Social at Holy Cross begins at 6:30 p.m. in the parish auditorium, 125 N. Oriental St.

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

THURSDAY, SEPT. 10
The Catholic Interracial Council will meet at 8:15 p.m. in St. Thomas Aquinas auditorium, 4010 N. Illinois.

New seminary
MADRID—A school will begin to operate here in October to prepare aspirants to the priesthood who want to enter the European Seminary at Maastricht, The Netherlands, and then work in any European country which is short of clergy. The Maastricht seminary is the first European center established to train priests for the whole continent.

Reveal Kennedy speech on 'spiritual' crisis

BOSTON—A hitherto unpublished speech by the late President Kennedy sheds new light on his thinking about the spiritual dimension of the present world crisis.

In the address Mr. Kennedy used the phrase "stern encounter" — borrowed from Cardinal John Henry Newman—to describe the crisis. "I believe religion itself is at the root of the struggle," he said.

The speech was given in September, 1957, when Mr. Kennedy was still a senator from Massachusetts. It was delivered at the Columbian Fathers' seminary in suburban Milton but went unreported at the time at the suggestion of Mr. Kennedy himself.

The Columbian Fathers said they were making the speech public now because of the insight it gives into an important facet of the late President's thinking.

IN THE ADDRESS Mr. Kennedy warned against exclusive preoccupation with the "brutal, physical side" of the cold war at the expense of the spiritual side. "We tend to forget the moral and spiritual issues which inhere in the fateful encounter of which the physical war is but one manifestation," he said. "We tend to forget these ideals of faith and philosophical needs which drive men more intensely than military and economic objectives."

He continued: "This is not to say that we have overlooked religion. Too often we have utilized it as a weapon, broadcasts it as propaganda, shouted it as a battle cry. But in 'the stern encounter,' in the moral struggle, religion is not simply a weapon—it is the essence of the struggle itself.

"The communist rulers do not fear the phraseology of religion, or the ceremonies and church and denominational organizations. On the contrary, they leave no stone unturned in seeking those aspects of religion in order to cement the obedience of their own people.

"WHAT THEY fear are the profound consequences of a religion that is lived, not merely acknowledged. They fear especially

man's response to stimuli which are spiritual and ethical, not merely material."

Mr. Kennedy warned his listeners against thinking that in the spiritual conflict the West inevitably will triumph over communism. He spoke of a "steady attrition in our faith and belief," and said:

"The communists have substituted dialectical materialism for faith in God; we on our part have too often substituted cynicism, indifference and secularism. We have too often permitted the communists to choose the ground for the struggle.

"We point with pride to the great outpourings of our factories and assume we have therefore proved the superiority of our system. We forget that the essence of the struggle is not material, but spiritual and ethical. We forget the purpose of life is the future and not the present."

CONCLUDING, Mr. Kennedy said:

"If our nation will recognize the spiritual and moral element of 'the stern encounter,' if it will direct our policies to emphasize

this phase of the struggle, if we will refuse those compromises which have cost us so heavily—which have blurred the nature of the encounter between our enemies and ourselves—then we shall find our way easier, and our success more certain in this world, and our future assured in the next."

Recently, the Congregation of the Holy Office relaxed the regulations pertaining to cremation, permitting its use provided that it was not chosen because of hatred for the Catholic religion.

Urges approval of cremation

PORTO ALEGRE, Brazil — Archbishop Alfredo Vicente Scherer of Porto Alegre has issued a statement proposing fundamental changes in present canon law on cremation.

The archbishop said cremation ought to be accepted in principle, because the reasons for the Church's opposition to it "are to be found in external circumstances that no longer exist. Hence, the position of the Church is outdated."

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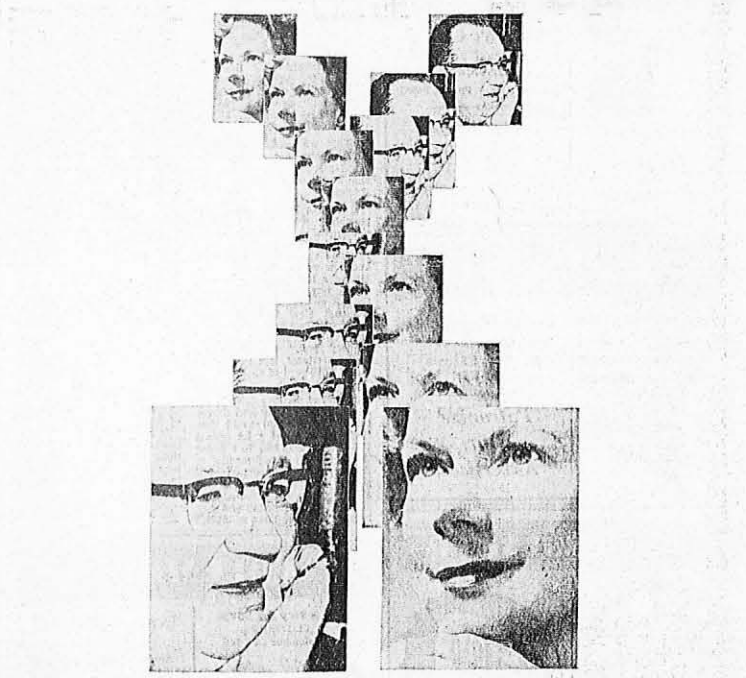
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WXLW

Picnics set for Sunday, Labor Day

Three church picnics are scheduled this week-end in parishes around the Archdiocese. Tasty chicken dinners and gourmet turtle soup will be featured at all of them, in addition to the usual festival entertainment.

ENOCHSBURG
St. John's picnic will be held here Sunday, Sept. 6, on the church grounds. Country style chicken dinners will be served from 11 a.m. to 2 p.m. Adults \$1.25, children 50¢. Turtle soup will be laded up until 9 p.m., after which a color TV will be given away.

St. John's is located on Interstate Highway 74 from Indianapolis or State Road 45 from Greensburg.

FRANKLIN COUNTY
The Labor Day picnic, sponsored annually by parishioners of St. Peter's Church, is slated Monday, Sept. 7. Chicken dinners will be served from 11 a.m. to 3 p.m. Luncheon items and turtle soup will also be offered. There will be entertainment and games for everyone.

To reach St. Peter's, travel Interstate Highway 74 to Sunman-Pennontown Exit, then East on 46 to Lawrenceville and follow the signs.

MORRIS
St. Anthony's Labor Day picnic on Monday, Sept. 7, will feature beef and chicken dinners from 11 a.m. to 3 p.m. Light refreshments and turtle soup will be served beginning at 4:30 p.m. in the cafeteria. Many valuable prizes will be awarded during the day. St. Anthony's Church is located 65 miles Southeast of Indianapolis on Indiana State Highway 45, three miles East of Batesville.

CONTRIBUTORS
THE CRITERION will carry a list of parish area reclamation projects and other who have registered news for the current issue. The following persons submitted items for this week.

- MRS. CLARA BAKER, Brooksville
- MRS. HAZEL BAKER, Brooksville
- MRS. CATHERINE BAKER, Brooksville



MR. AND MRS. EDGAR DAY

PRESIDENTIAL 'TEAM'

The busy Edgar Day's could use longer day

By MARJORIE DUTTON

NEW ALBANY, Ind.—The Edgar W. Day's could use a 48-hour day.

In addition to their respective duties as businessman and housewife, Mr. and Mrs. Day are currently serving as presidents of the two top lay organizations in the New Albany Deaconry—the Council of Catholic Men and the Council of Catholic Women. This is the first time in history that a husband and wife team have headed up the Deaconry organizations.

This spring, Mr. Day began a two year term as top officer of the District Council of Catholic Men, while his wife was starting her second year in a counter-part role in the women's organization.

"The telephone is constantly ringing at the Day home," Mr. Day explained, "when I'm not answering calls relating to the Council of Catholic Women."

"If I have any free time," she added, "I can always think of something that needs to be done—letters to write, phone calls to make, or notes to make for an upcoming meeting."

"I THOUGHT we would find



MR. AND MRS. EDGAR DAY

Food given to livestock withholding plan

ST. LOUIS—The diocesan directors of the National Catholic Agricultural Conference have supported the withholding action of the National Farmers Organization.

A resolution adopted by the directors held that the NFO's action is just, that other means have failed, and the good sought can outweigh the evils caused by the action.

The NFO is currently engaged in a controversial plan to have farmers in 72 states hold back from the market cattle, hogs and sheep in an effort to improve prices.

The directors said they are not in a position to judge the withholding action's hope of success.

"We advised 'withhold' does not help to build any organization and cannot be approved in any form."

THE STATEMENT came from a meeting held here at the 40th anniversary convention of the rural life conference.

Pope Paul VI sent his greetings to the convention in a message to the host, Cardinal Joseph Ritter of St. Louis.

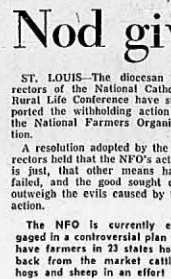
The Pontiff cited the existence of many people in the world who lack food and then praised the United States for its assistance to the hungry.

"We see so many poor suffering because they lack what is considered necessary for survival. Only recently nations have undertaken a cooperative program to provide food for the undernourished and developing nations."

"The United States with its vast resources has been in the forefront of this program, giving of its bounty to needy peoples," he wrote.

Pope Paul added that men do not live by bread alone, however.

"It is necessary that men come to realize the bonds that tie all in the human family as children of the same God, who has given His only begotten Son for their redemption."



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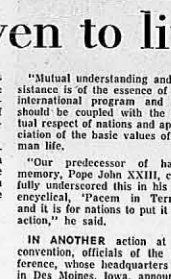
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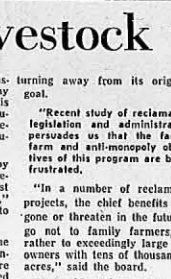
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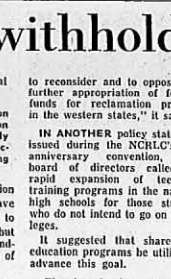
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Kane
(Continued from page 7)
then, it may be necessary to transfer him to public school. If this does have to be done, then you must make adequate provision for his religious instruction. This is a serious obligation on all parents and it is not enough to maintain that since the child had eight years of religious instruction in elementary school, he doesn't need it in high school. As a matter of fact, he needs it particularly in high school.

If, on the other hand, the story turns out to be one in which your son needs greater motivation to study harder but could make it in a Catholic school, I would urge you to keep him here. Ask some of his teachers to teach him how to study. Supervise his work at home. Offer him some modest reward for academic success, praise him when he does achieve, and be patient with him when he fails to do so. Unless the expenses involved in the tuition constitute a very grave drain on family finances, the sacrifices made are worth the result.

Fr. Walsh
(Continued from page 7)
of their own are forever deprived of heaven?
It seems very odd. We know, however, that God cannot do anything cruel or unjust, and so we may confidently trust the souls in Limbo to His infinite goodness.

From "This is Catholicism" by John J. Walsh, S.J. Copyright 1959 by Western College. Published by Doubleday and Company, Inc.

COLUMBUS
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Stress need for clarity and understanding in vernacular Mass

By PAUL McCLOSKEY

ST. LOUIS — Two veteran leaders of the liturgical movement look different approaches here to show in the new Constitution and the liturgy it is the spirit, not the letter, that counts.

Father Gregory Diekmann, O.S.B., of St. John's Abbey, Collegeville, Minn., in an address at a general session on the closing day of the 23rd Liturgical Week (Aug. 27) indicated that the constitution brings to an end an age-old "tyranny of rubrics." The Mass and the other sacraments are not rituals to be performed, he said, but rather "signs of faith" to be "celebrated" by priest and people.

Father Gregory's talk on "The Full Sign of the Eucharist" pinpointed some of the doctrinal bases for fulfilling the spirit of the liturgical constitution. In it, he complemented a demonstration in which Father Eugene Walsh, S.S., of St. Mary's seminary, Baltimore, showed in practice how Mass should be celebrated with the new English usage.

FATHER WALSH'S practical demonstration drew some 1,800 priests, many of them diocesan liturgical commissions or seminary teachers from all across the country. It was to be their work to go back to serve as leaders in getting the message across to the priests at home.

Father Walsh made two main points: (1) it is vitally important

that the parts of the Mass which are recalled should be heard and clearly understood by the whole congregation, and (2) that the celebration of the Eucharist is a matter of teamwork in which the priest should be still and unobtrusive whenever his role is not accentuated, such as during congregational singing.

Father Gregory, elaborating on the same point, said: "The celebrant ministers by presiding, and in the reformed Mass in the Service of the Word will probably not be at the altar, he will preside from altar, from lectern, and from the priest's bench or sedile. The sedile therefore will be, and now should be, more than a piece of furniture in the sanctuary, such as a credence table, that happens to be necessary. . . . It will and now should be, a presidential chair, clearly related to altar, lectern and people.

"Inversely, the celebrant presides by ministering: not by dominating, but by serving his people, serving in every liturgical action, and in every part of the liturgical action that pertains to his priestly role. He serves his people when he reads collect, preface, and the eucharistic prayer.

"And therefore it is the spirit of loving service, of helping his people to make these prayers their own most meaningful encounter with Christ, that must determine the external sign of how he prays for, or extends his hands in greeting, or lifts chalice and host after the Per Ipsum.

"A priest does not offer the Eucharist worthily unless his person and all his words and actions are the convincing sign of the presence of Christ in the midst of and serving His people."

Father Walsh in the course of the Mass demonstration noted that congregational singing should be normal for all low Masses, and that the songs should be scripturally inspired.

He said that as the initial prayers at the foot of the altar are for priest and servers alone—and are expected to be eliminated by the post-council liturgy commission in Rome—the entrance hymn should continue until the priest has concluded them and is ready to read the Introit.

THE BALTIMORE priest said the essential point about the lessons and Gospels is that they be read facing the people in such a way that they can hear and understand. If there is no microphone at the altar, he said then the priest should go to a lectern, or to a point close to the people, to read the Gospel.

In the case of altars at which the priest celebrates facing the people, he said it is important for the priest to pick up the missal or lectionary and read the Gospel facing the people. If the priest reads from a missal stand on the altar, he will be looking down instead of facing the people, Father Walsh said.

Concerning the sermon, Father Walsh had this to say: "It is most desirable that there be no break between the reading

of the Word of God and the homily. If there are announcements to be read, let them come after the homily so as not to obstruct the tie between proclaiming the Gospel and expounding on it."

As for the "common prayer" or "prayer of the faithful" which is to follow the homily, Father Walsh said it should be a litany form beginning with general prayers for the Church and nation and working down to the congregational level. He suggested that the more local prayers might include one for rain in time of drought, or for a first communicant or Confirmation group on the day of the sacrament.

The priest emphasized the need for the priest to wait for the people.

ple's reply in the course of such situations as "The Lord be with you." And for the reading of the Epistle, he said the priest or lector should ask the people to sit, and then wait for them to do so and be quiet before beginning to read.

FATHER GREGORY underlined the need for interior as well as exterior participation in the Eucharist. He said: "The degree of grace which Christ acting through the sacramental sign confers will be in exact proportion to the intensity of our faith, the completeness of our devotion, our willingness to self-commitment to Him." He added: "Had this personal, this faith-

dimension of the sacraments been to the forefront of Catholic popular teaching in the 15th and 16th centuries, as it so clearly was uppermost in the Summa of St. Thomas, one wonders whether the Protestant Reformation would have occurred.

"True, Trent defined that faith was the beginning and foundation of all justification, and decreed that the sacramental rites should be explained during their administration. But by then it was too late. Protestant rebellion against an apparently mechanistic causality of sacraments which amounted to popular practice to a bartering with God, and the reformer's option for faith alone, had gained a momentum that could then not be stopped."

Turning to future reform in the Mass and other sacraments, the Benedictine liturgical scholar said that texts and gestures must be amended to the degree that "genuineness and fullness of meaningful sign require."

"We have long suffered, in the liturgy, from two extremes, he said. "On one hand, a caustic reduction of the sacramental sign to its bare minimum: bread that doesn't look like bread; a few drops of oil-covered liquid which we embarrassedly pour over the heads of our neophytes and call it a sign of the fresh, life-giving, abundant waters of messianic times."

doxically, as if by unwitting compensation, a proliferation of ritual beyond the point of possible meaningfulness and therefore of spiritual usefulness: for example, a pontifical Mass with two honorary deacons who are not de-

acons, with three readings of the same Gospel, with tedious clothing and unclothing, with much ministerial marching that seems calculated solely to delay rather than to carry the action forward."

May rename park for Rosary Crusade

SAO PAULO, Brazil—This city's Municipal Council is considering a proposal to rename Arhangabau Park the "Valley of the Rosary" to commemorate the Rosary Crusade rally there earlier this month that drew nearly 2,000,000 persons.

The proposal would also honor Father Patrick Peyton, C.S.C., of the United States, who organized the Rosary Crusade and brought about the largest gathering in this city since the Eucharistic Congress of 1942.

At the rally the apostolic nuncio to Brazil, Archbishop Sebastiano Baggio, made a brief address and read a telegram from Pope Paul VI blessing the crusade leaders and participants.

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RETREAT MASTER — Father John LaBauve, S.V.D., will conduct the retreat for members of St. Jude, St. James and St. Anthony parishes, Indianapolis, and St. Mary's, Danville, the weekend of September 18 at Our Lady of Fatima Retreat House, Indianapolis. Now in his third year of special assignment in the Archdiocese of Indianapolis, Father LaBauve has lectured extensively in this area throughout the country. Reservations may be made with parish retreat promoters or by calling the Retreat House, LI 6-7900.

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FIRST FRIDAY — Nocturnal Adoration September 4 — Blessed Sacrament Chapel SS. PETER & PAUL CATHEDRAL

LABOR DAY Week-end Retreat Fatima Retreat House — 5353 E. 56th Street September 5-7 Reservations: Retreat House — LI 6-7900

CARD PARTY Blue Ladies of Our Lady of Lourdes Church Monday, Sept. 7 — 1:30 P.M. Union Federal Hall — 5646 E. Washington St. (Rear) Proceeds to the Patients of the Two VA Hospitals.

MUSICAL — "Riverwind" Chartrand High School Auditorium Friday, Saturday — Sept. 18, 19 — 8:30 P.M. Presented by The Franciscans of St. Francis Hospital Proceeds will benefit the Hospital

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