

# Cardinal Alfrink explains 'little council' suggestion

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By DONALD QUINN

ST. LOUIS—Cardinal Bernard Alfrink said here his proposal for a central committee of bishops to consult with the Pope would be a "constant sign" of the collegiality of bishops with the Pontiff.

The Dutch Cardinal was a guest of Cardinal Joseph Ritter at St. Louis University. He stopped here and in Washington, D.C., during a brief U.S. visit.

Sitting in his guest apartment after celebrating one of the parish Masses at St. Louis cathedral, the archbishop of Utrecht in The Netherlands reviewed several topics of his concern.

The graying, distinguished 64-year-old prelate said his proposal for a central committee of bishops was meant to be a "little council" with the Pope.

The proposal was discussed during debates on the collegiality of bishops and Cardinal Alfrink admitted authorship of the idea. "I was the first who uttered this idea," he said in clear English, "but many others have spoken for it now."

**THE CENTRAL** committee would not be called a "senate" or "parliament," he said, because such words carry the impression of a democratic body.

"This is not a question of democracy," he explained, "but would be an organ to act as advisors and consultants with the Pope. Such a body should be truly representative of all the bishops, probably with a maximum membership of 100. It should be representative, with the whole Church represented," he stressed.

A major benefit if such a body were formed, said the visitor, would be as "a constant sign of the collegiality of all the bishops with the Pope as successors of the apostles."

Collegiality of all the bishops "will be stated by the Second Vatican Council," Cardinal Alfrink said confidently. "The text we have is very good," he said, speaking of the schema submitted to the council Fathers.

**HE POINTED** out the difference between "theological" and "social" collegiality. "Theological collegiality means all the bishops, with not one excepted," he said.

This is the principle which he expects to see ratified by council decision. His central committee proposal would be an example of the "social collegiality," which shows all the bishops are brothers, all have needs for the labor of their brothers, all are connected by a collegiality of love, of interest, of help and of assistance.

It is this same "social collegiality" which is shared by the priests and the bishop within the diocese, he said. Such an idea of the presbytery of the ordained, said the cardinal, "should be present in all dioceses. It is in fact present in some. In many cases it could be better."

**SPAKING** on the two documents approved at the Second Vatican Council, Cardinal Alfrink had high praise for the one on liturgy and slight disappointment about the one on the communications media.

The constitution on the sacred liturgy, and its effects around the world, promise a great deal for

interviewed during his stay Ritter of St. Louis. He later

the success of the whole council, he said. He praised the work also of the post-conciliar commission on the liturgy, which will have to work out further changes to renew Catholic worship. Cardinal Ritter and Archbishop Paul Hallinan of Atlanta are the two American members of that international commission.

Of the communications media decree, Cardinal Alfrink said: "It was not a very excellent decree. But it said several things that could be useful." He cited critics of the decree "to try to see some of the goal" applications of that document.

On the schema concerning religious liberty, the Dutch Cardinal again expressed confidence that it will be voted by the council.

"The revised text is better than the first," he said, "and the first text was good." He said there are complicated questions involved in the statement on religious liberty, but he believes that revisions made in the schema presented have solved those difficulties.

More difficult is the proposed statement on the Jews, he said, though he felt certain that such a statement will be achieved by Vatican II.

The Jewish question could be very difficult," he said, because some persons "speak of the religious character of Jews and others speak of the political side of the Jewish question." He added: "I hope the council will find the right answer in speaking on this subject."

**IN HIS** address at St. Louis University, the cardinal laid some

**Station to drop  
'Rosary Radio'  
from schedule**

The "Rosary Radio Program," which has been aired for the last eight years on Radio Station WMBE, Indianapolis, has been cancelled by the station, according to Father Kenny Sweeney, director of the Catholic Information Center.

He said the station, recently purchased by Mid America Radio, Inc., "does not wish to continue with the program. They just do not believe that we have much of an audience." The program will be discontinued after August 21.

Father Sweeney said the C.I.C. has purchased radio time for the 13-minute program for about \$8,000 a year and is grateful for "wonderful relationship that has existed between our office and the station. The staff of WMBE has always been helpful and most kind. I am sorry to leave WIRE."

In a letter to the supporters of the program, Father Sweeney asked that letters regretting the discontinuance of the program be sent to the radio station. "I'm sure that they do not realize how many people listen to the 'Rosary'."



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IN INDIANAPOLIS, SEYMOUR

## Archdiocese planning lay catechist courses

The training of lay catechists for religious instruction of school-age children will begin this month, according to an announcement by the Archdiocesan School Office.

Msgr. James P. Galvin, Archdiocesan superintendent of schools and director of the Confraternity of Christian Doctrine, said that two Benedictine Sisters of Our Lady of Grace Convent, Beech Grove, will conduct classes in Seymour and Indianapolis during the coming weeks.

"The day may not be too far off when the demand for lay catechists for those children who will not be able to attend parochial schools will pose quite a problem in the Archdiocese," Msgr. Galvin stated in a letter to Confraternity of Christian Doctrine members.

**THE SUPERINTENDENT** indicated that the number of Catholic youngsters in public elementary schools is not large, but added that this "small beginning may later prevent our being completely lacking when this demand presents itself."

"Our problem is more acute on the high school level," he continued. "Many young people are attending public high schools and must receive weekly religious instructions."

Conducting the "school for catechists" will be Sister M. Evelyn, O.S.B., supervisor at the Archdiocesan School Office, and Sister M. Mildred, O.S.B., junior mistress at Our Lady of Grace Convent. Both are pursuing summer work on a master's degree program in theology at St. John's University, Collegeville, Minn.

Any lay person may attend the catechetical classes with the permission of their pastor, Msgr. Galvin said.

Classes in Seymour will be held from 8 to 9 p.m. at St. Ambrose School, starting Monday, Aug. 17. Ten instructions will be given through Friday, Aug. 28.

Two sessions are scheduled in Indianapolis beginning Wednesday, Sept. 16. Classes will be held on the second floor of the Archdiocesan School Office, 121 S. Capitol Ave., for 12 consecutive Wednesdays. One session will meet from 2 to 4:30 p.m., while another will meet from 6:30 to 9 p.m.

Sister Evelyn will be chairman of the Indianapolis classes. Additional lecturers will be used to supplement the training program.

**MSGR. GALVIN** emphasized that trained lay catechists are in

great demand at the present time and will be of greater value in the coming years.

"More and more the priests and religious engaged in teaching Catholic children in public schools are becoming aware of their need for assistance from the laity," he said. "Within the past several years direct appeals have been made to our office asking for courses to train lay catechists who could work with or take over completely from the already overburdened priests and Sisters."

## Communications seminar set at Lady of Grace

**BEECH GROVE, Ind.**—A Communications Workshop for Benedictine Sisters of Our Lady of Grace Convent here next week will feature representatives of modern media and public relations.

Plans for the unique five-day conference, held as part of the summer session at the mother-house, are being coordinated with the Catholic Information Center. The entire Benedictine community of nearly 150 nuns will participate.

**FATHER KENNY C. Sweeney**, director of the Catholic Information Center and the Archdiocesan Radio and Television Apostolate, will keynote the series on Monday, Aug. 10. He will speak and lead discussion on "Communications and the Catholic Church."

Representing the Catholic and secular press on Tuesday and Wednesday mornings will be James M. Shea, associate editor of the Catholic Telegraph, official publication of the Archdiocese of Cincinnati, and Lawrence S. Connor, city editor of The Indianapolis Star.

**RELIGIOUS RADIO** and television programming will be discussed on Thursday morning by

William S. Sahn, television producer for the Catholic Information Center's Department of Radio and Television. Mr. Sahn is executive secretary of the Catholic Youth Organization for the Archdiocese of Indianapolis.

Mark Gross, public relations and advertising consultant, will speak on "The Catholic Church and Public Relations" at the concluding session on Friday morning.

Each day's session will be held from 8:30 to 9:30 a.m. at Our Lady of Grace Convent, 1402 Southern Ave.

### Pilgrimage

**PLOUARET, France**—Algerian, Moroccan and Tunisian Moslems joined Catholics from France, Germany and Belgium in a joint Christian-Moslem-Christian pilgrimage to the Hill of the Seven Sleepers of Ephesus in this Breton village. A Byzantine Rite Liturgy was celebrated, during which the pilgrims prayed together in Arabic, Breton, French, Greek, Kabyle and Latin for unity of faith and peace among nations.



**NUN WITH HORN**—Sister Mary Joy, O.S.F., a music teacher in the Immaculate Conception Academy at Oldenburg, practices the "hush horns" during a six-day music workshop held recently at Marian College. The workshop was planned by the board of education of the Sisters of St. Francis under the direction of Sister Marie Hobart. The first three days were devoted to seminar-type sessions conducted by Francis N. Scholz, director of bands at Xavier High School, Appleton, Wis. The balance of the workshop program studied demonstrations of contemporary music suitable for teaching, roundtable discussions and individual conferences. Father Albert Ammie, director of the Archdiocesan Liturgical Apostolate, took part in that program where he talked on the importance of music in the Mass. (Photo by Robert Lavelle)

## Hint early release of Mindszenty

**VIENNA**—Negotiations involving the Vatican, the United States and Communist Hungary are reportedly under way which could result in the release of Cardinal Josef Mindszenty from asylum in the American legation building at Budapest.

Diplomatic sources here were quoted as saying that Cardinal Mindszenty would leave Hungary—presumably for Rome and the Second Vatican Council—"several weeks before the Presidential election in the United States."

The Ecumenical Council will open on Sept. 14, well within the time limit prescribed by the reports.

It was said that Owen T. Jones, U.S. charge d'affaires in Budapest, had, on a trip to Washington received instructions from the State Department on an agreement which would permit Cardinal Mindszenty to leave Hungary. As of now, the prelate is liable to arrest by constantly watching Communist guards should he leave the U.S. building.

The rumors involving the Vatican, U.S. and Hungarian negotia-

## England will start vernacular Nov. 29

**LONDON**—The first Sunday of Advent, Nov. 29, has been set by the English Bishops as the date for introducing the first stage of English into the Mass.

Many Catholics had expected an earlier introduction date, but the delay will allow priests and teachers time to instruct the laity on the changes. A leaflet is now being prepared, setting forth the approved version of the parts of the Mass to be recited in the first stage of the Mass revision.

The use of English for the sacraments and blessings is also permitted from Nov. 29.

For the second stage, completing the transition to the new liturgy, a committee of leading clerical and lay scholars has been formed under Archbishop Francis

J. Grimshaw of Birmingham to produce further translations into English. The first goal of this project is a revision of the Palm Sunday and Holy Week ceremonies. No deadline for the second stage work has been announced.

The Scottish Catholic Bishops have announced a meeting in early September to decide details on their liturgy changes. English and Gaelic will be allowed for the translated parts of the Mass in Scotland.

### Encyclical due this coming week

**CASTELGANDOLFO, Italy**, — Pope Paul VI announced Wednesday the imminent publication of his first encyclical. He stated that the encyclical, entitled "Ecclesiam Suam"—his Church—will deal primarily with the relations of Catholics with the modern world and with members of other Faiths.

Vatican sources said that the encyclical would be issued early next week.

In announcing the publication of the encyclical, the Pope said that he purposely avoided entering into "themes that the Ecumenical Council had put on its agenda."



**ARTISTS IN RESIDENCE**—Two Benedictine Sisters of Our Lady of Grace Convent, Beech Grove, both art instructors, have spent five weeks this summer in residence at the Batesville wood carving shop of William Weberding perfecting techniques and working on special art projects. Mr. Weberding is shown above with Sister M. Winifred, left, and Sister M. Joan, examining one of his religious wood carvings. The Benedictines were guests of the Franciscan Sisters of St. Louis Convent, Batesville.



**CARVING FROM TREE TRUNK**—Mr. Weberding, who specializes in religious artwork, puts the finishing touches on a carving of St. Francis of Assisi above, chiseled from a tree trunk. His shop is located adjacent to his home on Indiana Highway 46, at the eastern edge of Batesville.



**STATIONS OF THE CROSS**—Sister Winifred, who teaches at Our Lady of Grace Academy, Beech Grove, is designing and executing Stations of the Cross for the Benedictine convent. The model above has just been fashioned in clay, while one of the finished mahogany products is shown at right. Both Sister Winifred and Sister Joan, who teaches at Chatham High School, Indianapolis, earned their master of arts degree from Indiana State College, Terre Haute. (Photos by Paul G. Fox)

# REPORT FROM PANAMA

By BERNARD LYONS  
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A "thief" steals into a small house in Betania, a suburb of Panama City. He takes only a typewriter and two group photos of students taking a leadership course. Seven men in the course are set upon by a gang of "toughs" one Saturday night in Puerto Armaelles, in Panama, near the Costa Rican border. They were

Bernard Lyons is a former staff member of the Peoria Register. He has his own public relations firm in Chicago that specializes in organizational accounts, especially those that are concerned with social action.

completing their field work assignments in the four-month course of the Inter-American Cooperative Institute (ICI). They were studying community development projects, credit unions and cooperatives in the section of the country dominated by the United Fruit Company and infiltrated with Reds.

Three Panamanian police look on as the students are beaten. One student nearly loses the sight of his left eye. Another needs seven stitches to close the gash in his forehead (he's a for-

mer national football star in Honduras). Later, in the pre-trial exam, National Guardsmen with machine guns protect the students from an angry, Commie-led crowd of nearly 50 people.

Still later, one of the ICI students is dropped from the course before the diplomas are issued. He is a Communist infiltrator. The night of the beating in Puerto he had "another commitment" to absent himself from the group. Small incidents. Routine police blotter stuff. But the stakes are high. Possibly all of Latin Amer-

"Why did all this happen?" asks Father Harvey (Fablo) Steele, S.F.M., a veteran missionary (Scarboro Foreign Mission Society) from Canada and director of the ICI. "Because the Communists want me to get out. At least they fear one thing: Leaders are being formed to help bring justice to the poor—they alone want to carry this banner."

This incident happened to the staff and students of the ICI shortly after I completed a 10-day tour of Panama and the field work of the ICI students.

I phoned a wire-service friend in Chicago. Had they received anything from their correspondent in Panama City? Please say anything from associated papers? Would they be interested in following it up?



IMPROVED HOME—Leaders of the community development project outside David, Panama, talk with Elvia, center, about her third home. The building in the background is the improved home built on property she got under a government land reform program. A concrete block home (two bedrooms) value \$500 will be built in front of this present structure.

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Delay in the inquiry, story demands ("man bites dog") and need for a Stateside angle made it unimportant. Yes, I explained, there were more than just local people involved. The students taking the ICI course also came from Guatemala, Salvador, Honduras, Ecuador and the Dominican Republic. Still, the journalistically correct lead paragraph read: "Latin Americans beat up Latin Americans." Not enough Stateside angle or self-interest there.

The wire service and other mass media people alone are not to blame for this attitude. All of us are. We don't know Latin America. It follows then that we don't understand Latin America. Even when we are interested, we try to apply our own solutions. For instance, a leader of a cattle cooperative angrily told me that a U.S. investment house had suggested that the cooperative pay six per cent interest on the profits for a loan to build an abattoir. (They finally got the \$20,000 from a Paris bank, guaranteed by the French government, and at only five and three-quarters per cent interest. French technicians and materials are being used to build the plant that will kill and dress 180 head of cattle each day.)

Pressing problems in Latin America—rapidly expanding population, dire poverty, illiteracy, and social and economic instability—are far from our sight. It is impossible to grasp the magnitude of these problems in the 20 countries of Latin America. Still the problems are similar. A look at Panama will give an indication of what all the countries face in one degree or another.

After we look at the problems briefly, we will examine some of the solutions through the eyes of Father Steele and some of the 50 students in his first ICI course.

Panama is better off than most Latin American countries. A look at almost any chart on literacy, average income and other factors will show Panama somewhat near the top. One study divided Latin American countries into five groupings. It placed Argentina, Uruguay and Chile at the top of the ladder. Panama, with Costa Rica and Venezuela, came right after as "Well-off, but held back."

Panama is largely run by some 20 wealthy families. Their names crisscross whenever you examine land ownership, industry, trade and politics. (The present president, Roberto F. Chiari, is typically. He has holdings of some \$10,000,000. The Chiari is known as "the milk and sugar family" of Panama.) It's true that the American contribution to the Canal and its operation makes a definite impact on the social and economic life of Panama. (The U.S. pays \$1,520,000 from the \$20,000,000 gross each year to lease the Zone.) Still, this amount or whatever else is granted in negotiation will make little difference to the commonsense, who make up 60 per cent of the population.

This majority of the population manages to eke out a living in the provinces. Many of the campesinos are not on a cash income. They live in crude shacks, plant

with sharpened sticks and are ignorant of the many farming techniques (rotation, insecticides, etc.) that we here take for granted.

The rising aspirations of Panamanians is bringing a flood to the few large cities. Results: unemployment. Conservative estimates put 20,000 unemployed in Panama City (population: 275,000) on the Pacific side of the Canal, and 10,000 out of work in Colon (60,000) on the Atlantic side. Graft and corruption are also large problems. One department head told me that he could only depend upon five of the 23 workers assigned to him. Among his drones were a "blonde" who has been in the office only once in three years, and numerous others who get their assignments as pay for their political work.

What's the answer? Obviously there is more than one answer. The most pertinent and pressing, however, would be the answers that create leadership, the grassroots, hometown variety, and that solve the rural problems first.

The importance of these solutions are attested to by the Communists themselves who concentrate on these areas first. The Communists are spending millions of dollars training leaders. As Father Steele points out, this is why they tried to sabotage and frighten off the ICI students.

After the students completed the three months of their classroom work in Panama City they went out to observe how leadership applied to community development, credit union and cooperative projects can help the people help themselves.

If you had been with them, as I had for 10 inspiring days, you would have seen the following:

A small credit union in Colon where members of St. Joseph's parish borrow money to pay their rent and electric bills during periods of unemployment. The credit union charges them 1 1/2 per cent interest on the unpaid balance each month. It keeps them from falling into the hands of usurious money lenders who charge 200 and 300 per cent.

A teacher's credit union in David, outside of Panama, on a land reform project, some 500 people are trying to build themselves homes. Most of the people are "unassisted women." Deserted, widowed or having children out of wedlock, the women are strugg-

ling to improve their lot. A few interested people, and some of the ICI students, are working with them.

A credit union is being established and, hopefully, a housing cooperative. Plans for the concrete block homes (cost: \$325.00) call for paved floors two bedrooms and a living room. Cooking is done in a lean-to in back. A well is provided.

Though it may sound somewhat primitive it is a vast improvement over the crude shelters and dirt floors the people now live in. Says Father Steele: "North Americans in their generosity, give millions of dollars through the Alliance for Progress and other programs, to the peoples of Latin America."

"Money does not get at the basic causes of the poverty. Nor does it change the socio-economic structures of the countries so that the people themselves may assume the responsibility for their own welfare."

This is why Father Steele set up the ICI. It is designed to:

- Recruit and train volunteers from North and South America to help the peoples of Latin America to improve their living standards.
- Accept candidates sponsored by recognized agencies, such as the Papal Volunteers for Latin America (PAVLA).
- Sponsor, when possible, its own ICI teams of social experts to work in mobile units in Latin America.
- Promote the needs of Latin America and urge North Americans to assist in this work.

Outside of David, on a land reform project, some 500 people are trying to build themselves homes. Most of the people are "unassisted women." Deserted, widowed or having children out of wedlock, the women are strugg-

Today "are distinguished only with difficulty" from the way public school educators see public schools, he said. Strickler said that a "slowly, but steadily emerging state of co-existence" is developing between public and Catholic schools. But in some instances, he said, it is drawn upon "wavering, poorly defined lines" and in these circumstances "it is only too easy for the Catholic educator to lose his identity and to surrender the interests of Catholic education to the vacuum common good."

"If 'me-tooism' is a condition for co-existence, or promoted by any plan of co-existence, I must express some concern," he said.



STUDENT BODY—Gathered outside of a cattle cooperative in David, Panama, are the students of the Inter-American Cooperative Institute. Some 50 students took the course, although only about half that number were able to continue on for the last month of the course to take the field work necessary for a diploma. Inscription on building: "When cooperation is strongest, success is greatest."

David gives the members some degree of financial independence and helps them to save money for their family needs and retirement. The independence is often necessary when a young girl risks the displeasure of her educational system bosses by refusing sexual intimacies.

A cattle cooperative helps farmers by giving them the capital to control their own production, teaching them modern farming techniques and giving them the services of a veterinarian. This cooperative, founded just four years ago, with less than 100 members and \$200,000, now has over 200 members and is capitalized at some \$200,000. Where there farmers once shipped their cattle over a rough section of the Pan-American highway, from David to Panama City (a 13-hour drive), they now ship them by truck. They will soon have their own abattoir and be able to sell their meat for export and home consumption.

Notre Dame, Ind.—Shared-time education places the Catholic school in a position of secondary significance, the head of Notre Dame University's education department has said.

Speaking to the university's summer commencement exercises Robert W. Strickler took a poke at shared-time education in an address in which he warned against "me-tooism" by Catholic educators.

Strickler said the growing cooperation between public and Catholic schools is essential to progress, but he claimed some Catholic educators are letting cooperation blur the line between the two types of schools.

THE VIEWS of some Catholic educators about Catholic schools

He said they also tend to compromise Catholic educational philosophy which requires that religion form part of, and be integrated into, the curriculum of the schools.

Strickler called for a "counter-march to 'me-tooism' in Catholic education," saying it should have this statement as its principle: "Diversity creates strength and the strength of the whole educational enterprise is proportional to the strength of its parts."

Symposium slated on use of rhythm

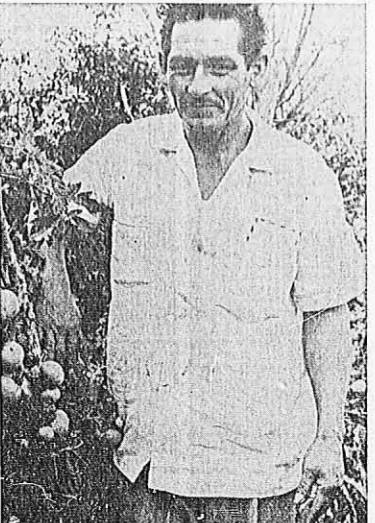
WASHINGTON—A "Symposium on Rhythm" for priests, physicians and experts from family life agencies will be conducted here Oct. 20 to 22 under the joint auspices of the National Catholic Welfare Conference's Family Life Bureau and the National Federation of Catholic Physicians.

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TRUCK FARMER—Antonio, a truck farmer in Boquete, Panama, proudly displays some of his tomato crop. He is also manager of the local farm and industrial cooperative in Boquete.



WOODS STAGES MARIONETTE SHOW—The incomparable Bottom gets his head adjusted backstage (left) with his fellow mechanics, while on stage (right) the rest of the company play the opening scene from Shakespeare's "A Midsummer Night's Dream"—with the assistance of some 21 Sisters of Providence who this summer learned the intricacies of presenting a marionette show. Sister Adelaide



(directing from the stairs, left) who designed and dressed three-foot marionettes, also taught the Sisters how to manipulate them. Presented at the program honoring the golden jubilee Sisters on July 16, the half-hour show used a TV cutting of the original script, and was part of the Woods' official observance of the 400th anniversary of Shakespeare's birth.

### THE CHURCH AND THE WORLD

## Extend Hill-Burton—Spanish farmers—Demonstration

#### The Vatican

◆ Pope Paul VI spoke of his fears for the Congo before a group of Congolese university students received in a special audience at his summer residence. He noted that his immediate predecessors in the papacy "were a particular solicitude for the African continent," and said that he himself had visited parts of it. He added prayers that God "may finally grant the Congo the concord it longs for with all its might."

◆ The Holy Father received 150 competitors from 23 water skiing championship teams representing Europe, Africa and Mediterranean areas and compared their sport with the Gospel account of Jesus walking on water. The Gospel episode to which the Pope referred relates how Jesus walked across Lake Tiberias to the Apostles on the other side.

◆ The decree recognizing the miracles obtained through the intercession of the 22 African Martyrs of Uganda has been posted. It is a prelude to the decree of Pope Paul declaring it "safe" to collect the martyrs, who will be the first Africans from south of the Sahara to be declared saints.

#### At home

◆ WASHINGTON — The Senate has passed and sent to the White House a five-year extension and

#### expansion of the Hill-Burton program of aid for construction of public or nonprofit private hospitals and other health facilities.

The measure would increase total funds available for grants and loans under the program from \$220 million in the last fiscal year to \$285 million annually by fiscal 1968. For the first time, also, the program would be expanded to include funds for modernization of existing hospitals and health facilities.

◆ JERSEY CITY, N.J. — Purchase by the State of New Jersey of Seton Hall University's School of Medicine and Dentistry, a Catholic institution here, was recommended by a special state committee. Gov. Richard J. Hughes and a majority of the legislature have supported the proposal that the state take over the school. The committee has been studying the possibility of buying the school—the only medical and dentistry college in New Jersey—since Seton Hall officials notified the state that the institution was in serious financial difficulties and might have to close.

◆ The Catholic priests of Jersey City have issued a public statement condemning the violence that has gripped this town for two days. At the same time, they said the "lawful aspirations" of Negroes must be recognized. The statement, issued with the approval of Archbishop Thomas A. Boland of Newark, urged Catholics

#### and all persons of good will to give active support to programs providing freedom of housing and employment opportunities for all persons.

◆ BOSTON — Cardinal Richard Cushing left here by plane for a three-week visit in South America during which he will inspect missions established by the Missionary Society of St. James the Apostle which he founded in 1958 to aid the Church in Latin America. In addition to inspection of the missionary society installations, the cardinal will bless a seminary he founded in Trujillo, Peru, and another in Lima, the compound of which also includes a parish church, social center and clinic.

#### Abroad

◆ TUTZING, Germany — The Vatican Council's attitude toward other Christian churches gives "great hopes for the future," German Lutheran Bishop Hans Lilje told reporters attending the meeting of the executive committee of the World Council of Churches here. Bishop Lilje predicted that relationships of all churches to the Catholic Church would be decisively influenced by the results of the upcoming third session of the council. He said he expects an official stand by the council on ecumenism that will provide a basis for such relations.

◆ MADRID — Spanish Catholic Action organizations have called the plight of this country's farmers "serious and poignant" and demanded that immediate steps be taken to remedy it. A statement issued jointly by the Rural Apostolate, Catholic Agrarian and Farm Youth and Young Catholic Farm Women urged the Church, government and all "sections and points" of the farm problem priority over all other matters and warned that failure to do so could lead to "antiosocial capitalism or state socialism."

◆ STRASBOURG, France—More government aid for families was called for in a statement issued by the council of the International Union of the Young Christian Workers' organization. The statement on Russian labor conditions, which also announced the establishment of a European Young Christian Workers' organization, urged equal employment opportunities and working conditions for foreign workers emigrating from one European country to another. It also said more jobs must be made available in the nations from which workers emigrate.

◆ GENEVA—Technical methods alone are not enough to solve the world's population problems, a Catholic spokesman told the meeting of the United Nations Economic and Social Council here. Mrs. M. Driant of France, representing the World Union of Catholic Women's Organizations, spoke on the report on Problems of Population Growth and Economic and Social Development.

#### She said she regretted that the General Assembly resolution initiating a worldwide inquiry on population problems had not recommended consultation with the non-governmental organizations, particularly with those concerned with the family and women.

◆ KOTTAYAM, India—An out-of-court settlement has been made between Malankara Itite Archbishop Benedict Mar Gregorios of Trivandrum and the head of Kerala's Jacobite Church in a 32-year-old legal dispute over ownership of schools. The dispute was a sequel to the reunion with the Catholic Church of the archbishop's predecessor, the late Archbishop Mar Ivanios, in 1939. At that time the question arose as to ownership of the 62 primary schools of which Archbishop Ivanios was manager when a Jacobite prelate. Under terms of the settlement, Jacobites get 18 schools and the right to recover control of a further three Catholics get 11 schools.

◆ BOMBAY — The 38th International Eucharistic Congress to be held here will bring to the Church as a whole but particularly to Asia the eternal message of Christ, the Catholic bishops of India have stressed in a pastoral letter. Archbishop Mar Gregorios pressed their gratitude to Pope Paul for "the warm-hearted encouragement" given them and said the congress "will serve to meet the challenge of the modern world."

◆ LAGOS, Nigeria — Three French missionary priests were among the 13 Europeans expelled from the northern province of Chad in central Africa, it has been learned here. One was ousted for publicly defending a student who had been sentenced to prison for writing an article in a Catholic periodical criticizing the expulsion of all foreign missionaries from the southern provinces of the Sudan in March. The reasons for the expulsion of the other two priests were not known. Up to last year, Church-State relations in Chad were very good. Since then, however, difficulties have been made for Europeans, including missionaries.

◆ KAMPALA, Uganda — Thousands of Catholics staged a mass demonstration here to protest against an attack on the Church and Archbishop Joseph Kiwuka, W.F., of Rubaga by a Uganda cabinet minister. The archbishop was accused by the minister of education in a Parliament speech of "dishonest misrepresentation" of a court case involving Catholic schools, and threatened with reprisals. The Uganda Hierarchy was charged with seeking "a fratricidal government policy." The policy of

#### the government, which subsidizes Catholic schools, is to insist on the right to pay their staffs directly and to hire, fire and transfer teachers.

◆ RECIFE, Brazil — Catholic farm workers' unions in this poverty-stricken area in northeastern Brazil have won their 18-day campaign to get government financial aid for sugar firms and restore a sharp cut in sugar workers' wages. Wages had been cut in July from \$22 to \$9 a month because of the restriction of credit to the sugar industry, which came as a result of the government's anti-inflationary policy.

Others from the Archdiocese are: Linda Freiberg (Sister M. Louise), St. Mary, Aurora; Sharon Ignatius (Sister M. Gretchen), St. Louis, Batesville; and Rose Marie Morhart (Sister M. Annise), St. Mary, New Albany.

From Evansville is Linda

## Oldenburg slates investiture, vows

OLDENBURG, Ind.—Investing and profession for the Sisters of St. Francis, Oldenburg, will take place at the motherhouse, Wednesday, Aug. 12 at 10 a.m. EST. Among the 74 postulants, novices, and scholastics to be received into the congregation or to make vows, 40 are from the Archdiocese of Indianapolis.

Archbishop Schulte will preside at the ceremonies preceding and accompanying Solemn High Mass in the convent chapel. Due to the limited capacity of the chapel, admission to the services will be by ticket only.

Celebrant of the Mass will be Father Robert Basse, P.S.C., Sacred Heart Seminary, Cincinnati, vocational director for the Verona Fathers. Deacon will be Father John J. Minda, chaplain at St. Mary-of-the-Woods College; sub-deacon, Father Wilfred Doll, assistant pastor of the Church of St. Agnes, Covington Ky.

Sermon will be given by Father Servace Ritter, O.F.M., St. Francis Retreat House, Hinsdale, Ill.

INDIANAPOLIS postulants to be invested are: Marjorie Cox (Sister M. Carita), Mary Alice Mountjoy (Sister Mary Joachim), Betty Sheehan (Sister Mary Cora), and Carol Walkup (Sister Mary Bennet), all of Our Lady of Lourdes parish; Annette Cooper (Sister M. Bernadette), Cynthia Crockett (Sister M. Jacqueline), and Kathleen Darnell (Sister Mary Karene), all of St. Michael's; Linda Little (Sister Mary Joseph), and Jacquelyn McCracken (Sister M. Ancilla), both of Holy Trinity; Linda Miller (Sister M. Roberta), St. Andrew; and Jeanne Werner (Sister M. Marica), St. Mark.

Others from the Archdiocese are: Linda Freiberg (Sister M. Louise), St. Mary, Aurora; Sharon Ignatius (Sister M. Gretchen), St. Louis, Batesville; and Rose Marie Morhart (Sister M. Annise), St. Mary, New Albany.

From Evansville is Linda

Knapp (Sister M. Alline), St. Wendel.

Of the remaining postulants, eighteen are from the Archdiocese of Cincinnati, and one is from Portage des Sioux, Mo. Symbolic bridal garments, worn by the postulants during the ecclesiastical processions to chapel, will be exchanged during the ceremonies, for the religious habit and white veil of the novice.

IN THE GROUP to make temporary vows and to receive the black veil and other insignia of the professed religion are the following from Indianapolis: Sister Mary Kieran James, Christ the King parish; Sister M. Agna Munchel, Holy Spirit; Sister M. Ignatia McCracken, Holy Trinity; Sister Mary Arthur Hammel, St. Catherine; Sister Martha Hermann, St. Christopher; Sister M. Rosamond Miller, St. Patrick; Sister M. Natalie Mitchell, St. Philip Neri; and Sister Mary Kerstin Priller, Little Flower.

Others from the Archdiocese are: Sister M. Geneva Harmer, St. Louis, Batesville; Sister Mary Jean Spaeth, St. Michael, Brookville; Sister Mary Austin Ernsler, St. Mary,

Greensburg; Sister M. Rosella Meyer, St. Anne, Hamburg; Sister Marie Graf, St. Joseph's parish, Clark County; Sister M. Ignatia Schoettner, Immaculate Conception, Millhouse; Sister M. Brenda Gerth, St. Mary, North Vernon; and Sister M. Melissa Gehring and Sister M. Bonaventura Werner, both of Holy Family, Oldenburg.

From Evansville are: Sister M. Josita Miller, and Sister Marienette Martin, St. Wendel.

The Perpetual Profession class includes the following from the Indianapolis Archdiocese: Sister M. Felicia Barnes, Sister M. Giovanni Hessimo, and Sister Margaret Marie Myers, all of Indianapolis; Sister M. Lenore Stoffregen, Charleston; Sister M. Justine Schroeder, Greensburg; Sister M. Clara Schmeider, and Sister M. Lambert Doll, both of Morris; Sister M. Cecilia Sorg, and Sister M. Vera Schwacke, both of North Vernon.

Completing the temporary and perpetual vow groups are Sisters from the archdioceses of Cincinnati and St. Louis and the diocese of Kansas City-St. Joseph, Mo.

## Archbishop's Schedule

August 12—Oldenburg Religious Profession, etc., 10 a.m.

August 15—St. Mary-of-the-Woods Religious Profession, etc., 9 a.m.

August 17—American Board of Catholic Missions Board Meeting, Chicago, 10 a.m.

August 30—Oldenburg, Dedication of new novitiate.

August 31—North Indianapolis Diocese Conference, 3 p.m.

September 1—Lawrenceburg Diocese Conference (at Glenmary Novitiate), 10 a.m.; North Vernon Diocese Conference, 3 p.m.

September 2—Richmond Diocese Conference, 10 a.m.; South Indianapolis Diocese Conference, 3 p.m.

September 3—Terre Haute Diocese Conference, 10 a.m.

September 4—New Albany Diocese Conference, 10 a.m.; Bedford Diocese Conference (at Seymour), 3 p.m.

September 5—Tell City Diocese Conference, 1 p.m.

September 6—St. Meinrad Seminary, Ordinands' Blessing of Ritter High School, 4 p.m.

September 12—Departure for Second Vatican Council.

## Roman temple found inside cathedral walls

POZZUOLI, Italy—This 17th-century cathedral but gained a first-century pagan Roman temple.

The temple, built during the reign of Caesar Augustus, came to light after fire swept the cathedral of St. Jovocus in May. The temple had been embedded in the walls of the cathedral when it was rebuilt in 1631 by Bishop Martino de Leon y Cardenas.

The fact that there was a temple inside the church walls was a well-known fact and several proposals had been made to recover the ancient building. The present bishop of Pozzuoli, Cardinal Alfonso Castaldo, who is also the Archbishop of Naples, was aware of the fact that his cathedral contained the remains of a well preserved temple. But any attempt to recover the earlier building meant the destruction of the later one.

WITH THE DAMAGE done by fire the problem that has vexed archeologists and churchmen has been solved at least in part. Local authorities and Auxiliary Bishop Salvatore Sorrentino of Pozzuoli are now discussing the question of building a new cathedral elsewhere.

The temple which has come to light is about 80 feet long and 50 feet wide. There are 14 marble pillars, almost completely intact together with an intricately carved marble moulding. Archeologists have determined that the temple is in the Corinthian style of the period of the Emperor Augustus to whom the temple was dedicated. They say it is a rare example of the architecture of the period.

ASIDE FROM being a jewel of the ancient world, the temple has significance for Christians. It is a symbol stood above the portico of Pozzuoli, known as Roccos times as Puteoli, when St. Paul landed there in chains as a Roman prisoner to be taken by land to Rome. The visit of several days is recorded in the Acts of the Apostles and among the legends of the city which the Saint looked upon in the year 61 A.D. was the temple of Augustus on the hilltop.

Plans to reconstruct the monument are being drawn up by the Campagna Province Commission for Fine Arts and reconstruction will follow a plan prepared by Renaissance architect Sangallo in 1500.

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## Finds Mass prayer's translation 'awkward'

PITTSBURGH—The Pittsburgh Catholic, diocesan newspaper here, said it looked ahead "to the vernacularization of the lessons of the Mass with translation, if the translation of the Agnus Dei is an indication of the of the literalness with which the Latin is to be rendered into English."

It noted that the English translation of the Agnus Dei approved by the American Bishops reads:

"Lamb of God, who take away the sins of the world, have mercy on us."

THE NEWSPAPER added: "If the grammatical construction . . . stumps you, be assured that it also stumps us."

It declared that "a Latinist will explain, no doubt, that the corresponding Latin words" for take, as used in the Latin, is "tolis, second person singular (whi-) literally translates as take; hence there is a literal correctness to the usage."

"However," the paper continued, "the usage is danged awkward grammatically and in our opinion hardly lends itself to instinctive participation by the people."

THE PITTSBURGH Catholic commented that the people, who will be reciting the prayer audibly, would be asked to understand that a "You" is understood—"Lamb of God, (You) who take away the sins of the world, etc." The paper said "You who take" is difficult; "who takes" is impossible (and ungrammatical); "who takes" would have been so easy and understandable.

"Of course," the editorial concluded, "it may be that we're making a montem (mountain) out of a grumulo (molehill), and that take is only a typographical error. . . . We might so pray—to St. Jude."

St. Jude is the patron of apparently hopeless causes.

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### Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint, not necessarily THE Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

## Outward bound

Four hundred and seventy-two years ago this week Christopher Columbus set sail from Palos, Spain, with three small ships.

The rest is history.

What some doomsmongers of 1964 forget, though, is that Columbus triumphed in large degree because he persisted in his dream and his supplication. Other mariners of thinner character in 1492 also believed in the western lands.

But they let the doubting Thomases of Spain and Portugal talk them down. They settled for rowboat rides while Columbus grimly went about the business of discovering America.

Nothing was the same after that.

And nothing will be the same now that Ranger 7 has made its fabulous photographic rendezvous with the moon.

Everybody agrees the photographs were out of this world—and so they were, in a manner of speaking.

Everybody agrees the precision of the flight itself was a marvel beyond compare — many doubtlessly remembering that as recently as the early 1920s they considered putting in for membership in the Explorers' Club for having mastered the moon showing how to get from Crawfordville, Ind., to Paris, Ill.

Beyond that, there is considerable difference of opinion about spending \$20 billion to land men on the moon.

Some say a manned military space station should get top priority to show those Russians a thing or two.

Others contend there are too many unsettled problems here below to justify the Apollo outlay — that the same amount of money, talent and dedication in combatting disease, hunger and ignorance would work wonders.

As to the military concept, the United States—rightly or wrongly—has rejected space exploration as a means of holding a cocked pistol at the world's head, just as it has rejected it as some sort of prestige "race" with Moscow.

As to the imperfect-world argument, it is granted that an additional \$20 billion spent on inner-space problems would help a lot. But even though the sum were appropriated—and that is a major consideration—it would be but a dribble in quenching the thirsts of suffering mankind.

It should be remembered that the Apollo program, as now projected, is fiscally pro-rated over a five-year period.

It also should be noted that the total sum is many times less than that already employed in contesting against human miseries.

And it is much, much less than Americans casually spend on cigars and alcohol.

A third argument based curiously enough on the wonderful versatility of the Ranger 7 cameras, is that the barren satellite can now be adequately studied without the risk of sending men.

The answer to that, we believe, is that Darwin could not possibly have compiled his data by sending a machine around the world while he sat cozily beside his fireplace in England.

Man himself is the only truly versatile, trustworthy observer in any human undertaking.

In any case, we are outward bound. It is not the nature of men to turn back from enterprises of such heroic proportions once initial successes have been so spectacular.

Look, then, upon the moon not only as a poet's delight and a lover's light, but as a way station in a glorious new phase of human endeavor, the manned exploration of space.

## The children

With all its many faults, this is a country which loves children, which tries to make the world a fit place for children, and sometimes even pampers children much too much.

On the latter point, we submit that only a nation deeply in love with children could endure a seemingly endless bout of Beatlemania.

But the affirmative evidence of a really substantial nature can be found close at hand throughout the land, thus cutting off our middle-aged instinct to comment further, and acutely, about the Beatles.

As with most wars and revolutions, the child refugees from Cuba have done more to dramatize the shortcomings of the Castro regime than have many considerations of a more formidable nature.

Indians and other Indiana communities have become at least the temporary home of many Cuban refugee children. Most of those we know are first-raters.

In The Criterion last week Marjorie Dutton told the exemplary story of Celia Gonzalez.

Celia came here at 13, the daughter of a family once moderately prosperous but made penniless by Castro's confiscatory regime.

Celia wasted no time in driving toward her goal of saving up enough money baby-sitting to pay her parents' \$3500 to Indianapolis. The needed sum turned out to be \$3300. The parents first had to go to Spain in order to get to the United States. The reunion took almost three years. But it happened, and that is what counts.

Suffer little children. . . . That is part of America's greatness, and sometimes the youngsters provide the chief ingredients of the greatness, even though some of them do play Beatle records endlessly. . . .

No, no. . . . We mustn't get acidulous. After all, who was it who got chased home from school nearly 40 years ago for wearing a Black Bottom cap—black belt, white crown—until the toughest kid in the block made a flying tackle and then kited the cap into a giant maple tree?

In the women's section of last Sunday's Indianapolis Star was another story about the deep-rooted American instinct to take care of children.

The story by Gretchen Wolfram concerned a most remarkable family, the Edward R. Stricklands—10, count them, 10.

Three of the children are "homebreds." Mrs. Strickland explains. The other seven are adoptees from minority races. The home on Blue Ridge Road was visited by a (Continued on page 9)

### QUESTION BOX

## Asks about life on other planets

By MSGR. J. D. CONWAY

Q. In all probability there are people on other planets. In this case, wouldn't there have to be polygenesis? Please explain.

A. There would, indeed, have to be polygenesis. We know that no members of our earthly human race ever went to those distant planets; and Genesis surely seems to tell us that Adam and Eve were created right here on this earth. The polygenesis which the Church will not accept is that which would have as earthly humans descending from many Adams.

Persons with spiritual souls may live on other planets but since they are not descendants of Adam and Eve they did not share in our original sin. Possibly they needed no redemption. All we can know about their sanctification is pure speculation.

Among the many magazines to which I subscribe is a weekly review for priests published in France, L'Ami du Clerge. It is much interested in outer space and life on other planets. In a recent issue (June 4) it gave a summary of theological conclusions drawn up by Professor Delhaye, of the Theology faculty of the Catholic University of Lille. Here they are partially in translation partially in paraphrase and abbreviation:

1. We must rely on science to tell us whether or not there are other inhabited planets in our universe. Theology has no objections against the hypothesis that there are.
2. Indeed as we now see things it seems more normal to think that the privilege of providing habitation for human beings is not reserved to our humble planet.
3. The hypothesis of the plurality of worlds does not affect our faith in any way. The goods of the earth may diminish as more people share them; the same is not true of spiritual goods. We can never have enough geniuses or saints even though we have to look for them on Mars or on some other planet of our immense galaxy.

4. We tend too often to look at this problem of the plurality of worlds from our human point of view rather than from God's point of view. The important thing is the glory of God. It seems that this would be greater if there were besides our humanity other groups of beings in which spiritual life were joined to matter — whatever might be the nature of this matter. Possibly "human beings" on other planets might do a much better job of adoring God than we poor sinners do here on earth.

It is true that as far as our planet is concerned Jesus gives to His heavenly Father full measure of adoration. But the incarnation did not exhaust the powers of God. In the midst of our miseries it is pleasant to think that God has created other beings whom He loves as He does us and who love Him better than we do.

If humanity is the crest of creation (apart from the angels) and if this crest gives glory to God it is logical that there should be as many humanities in our galaxy and in other galaxies as are needed so that God can be known and adored as He should be in all parts of this vast universe.

O. My husband and I would like to find out about a Catholic school. We have a little girl who will start school this September, and would like to know the difference between the public and Catholic schools. We are Catholic and many of our friends are Catholic. We are trying to send their children to school when their tax money is spent on the public school. And they teach the same. So why not send them to the public school? We have a new Catholic school that is open since last year.

A. You are very fortunate to have that new Catholic school and you should take advantage of it. You don't have the additional money well spent — a good investment for your child's spiritual welfare. The big difference between the two schools is that religion is taught in the Catholic school; it cannot be taught in the public school. As Catholics you have a strict obligation in conscience to see that your child gets a religious education. Are you able to do the job yourselves? Sunday school won't do it.

O. I am a convert since 1946. Could you please advise me as to services (in case I am the one to take care of my good husband). Ours is a mixed marriage. I know Mr. can be laid to rest in Catholic grounds, the thing that worries me is: Will a priest conduct the services in a Catholic cemetery, the undertaker's parlor? Are they ever taken in the Catholic Church?

A. It is common custom for a priest to conduct a funeral service for a non-Catholic at the undertaker's parlor when the family request it. Unfortunately we are not permitted to have such a funeral in the church at the present time. I hope that changes may be made in this regard before the time comes for you to lay your good husband to rest. I know non-Catholics who accompany their families to Mass every Sunday; it does not seem right that they should be excluded from the church in death.

Q. In the Book of Proverbs, 26:4, is stated: "Answer not a fool according to his folly, lest he make like him."

Verse 5 states: "Answer a fool according to his folly, lest he imagine himself to be wise."

Is this a contradiction or a poor translation. Of these two verses, which one is the person supposed to follow, or can we take our pick?

A. This is a paradox. Its meaning is something like this: don't descend to the level of a fool or you will argue like a fool yourself; and yet you must argue with him to show him how foolish he is.

The first 12 verses of this chapter have a dozen wise observations about fools, and the concluding one is:

"You see a man wise in his own eyes? There is more hope for a fool than for him."

### "CATCH"



### OPINIONS

## Insists farmers not getting fair deal

To the Editor: First of all, I want to thank Miss Emilie Murray for her intelligent and thoughtful provoking answer to my recent letters. The facts and illustrations she made are all points of which I was fully aware. (See first letter.) However, my purpose in writing was to present our side of the argument.

Secondly, at no point in my previous letters did I make either reference or inference to city dwellers and/or non-rural estate owners as irresponsible. Nor did I argue solely for farmers—I used the expression: "property owners," which covers quite a large group of citizens—both urban and rural.

Thirdly, every farmer also pays gross income tax, personal property tax, dog tax, dog license, retail sales license (if he sells as much as a dozen eggs retail), automobile and truck license, etc. He isn't exactly "getting off" easy on anything.

One item of special note in Miss Murray's letter is her address: Isn't it rather sad that it takes an "out-of-stater"—someone who hasn't lived in Indiana since 1937—to come forth and defend her former fellow Hoosiers? I was beginning to wonder if anybody ever read the paper!

However, I still stand on my argument that rural dwellers deserve a "fair deal" and civil rights, too. It is obvious that I'm not alone in my thinking. Congress is considering a constitutional amendment that would permit one house of a state legislature to be apportioned geographically. This would give minority groups (rural dwellers, etc.) a chance to have more of an equal voice. Factual facts: if everything is apportioned 25% in favor of urban dwellers, it doesn't take much imagination to see who is going to be "left out" in the vote on any controversial issue involving taxes, property, finances, etc.

It would be wise for everyone to consider that civil rights are not "something belonging exclusively to the races." Every citizen and every group have civil rights too. I am not trying to deny city dwellers their right of representation through their My sole intention is to make them aware of the "other side" of the story. It is very easy to say that the farmer has been running things so now we'll fix him." How many of you in the city have ever tried to acquaint yourselves with the problems of farm life? Of course, you couldn't care less, but do you realize agriculture is the basis of our economy?

Latest government figures admit that the farmer is making only 74% of what he should have lived by today's standard of living and to protect his business investment — sometimes in the hundreds of thousands of dollars, farming is a business. A union would strike for higher wages, a businessman would raise his prices to the consumer, a teacher and professional man would ask for higher salaries and fees if this happened to any of them. The farmer can do none of these things. Yet our one chance to help and protect ourselves — a stronger voice in legislature — is being denied us as unfair, unconstitutional, etc.

## Demonstration

To the Editor: From 9 to 5 today (July 27) Catholics United for Racial Equality demonstrated against Cardinal McIntyre at his offices at 1531 W. 9th St., Los Angeles.

Leon Aubry, director of CURE, explained the reasons for the sit-in and picket (1) to protest Father William Duhy's silencing and removal from a racially mixed parish in Compton to an all-white parish in Anaheim, California, on July 22; (2) to urge the cardinal to initiate a parish-by-parish program by Christian education on the specific duties of Catholics regarding neighborhood fair housing practices and fair employment procedures.

CURE held its first demonstration at the Los Angeles chancery after a week of trying to see the cardinal privately.

Several "incidents" occurred at today's demonstration. The chancery janitor pushed the sit-ins and the press out of the front door at the start of the demonstration. But they entered by a back door only to be blocked by a desk at the head of the stairs leading to the sitting room. The demonstrators therefore sat on the stairs and were there interviewed by the press, radio, and TV. Firemen later came and ordered the chancery doors open and the desk blocking the stairs removed.

Working in shifts, CURE kept five sit-ins inside the offices and five pickets with placards outside for eight hours. A passerby, a Catholic lady, at one point tore one sign off its alter and knocked a woman demonstrator to the ground. Otherwise order was maintained throughout the action.

From my own experiences, I see how badly the man is needed in the world. The world awaits you, Sisters, but you will have to be dressed properly for the occasion!

Catholic United for Racial Equality (CURE) Louisville, Ky. A lay teacher Los Angeles, Calif.

### YOUR WORLD AND MINE

## Leftist pressure grows in Ceylon

By GARY MacEOIN

Buddhism has always prided itself on being a religion of brotherhood and peace. It professes and urges a high level of perfection and self-control, placing major stress on the contemplative life of the monks. It does not proclaim absolute doctrines, centering itself with proposing to its adherents a way for them to follow in order to reach perfection.

In spite of all this, Buddhism has emerged in the postwar period in several countries of Asia as a vehicle of bitter anti-Western opinion and action. It played a substantial part in the overthrow of the Diem regime in South Vietnam. A Buddhist monk in 1950 assassinated Solomon Bandaranaike, prime ministers of Ceylon and himself a Buddhist, because he was dissatisfied with the progress of the Government to demands made by the Buddhist Congress of Ceylon in 1956 for reforms which would bring civic activity closer to the Buddhist ideal. Many of these demands have since been met, and in the process no little suffering has been caused to the Christians of Ceylon.

Strategically located just India's south coast, the island of Ceylon is about three quarters the size of the state of Maine. It exports tea, rubber and coconuts, but rice production has not kept pace with a population that has doubled in ten millions in 35 years. Neither has the economy expanded rapidly enough to provide jobs. Unemployment is high and many go hungry.

Pressure on resources has thus combined with the lackeying for position that always follows independence to encourage the dominant Sinhalese to seek the elimination or cultural absorption of the other community to which one gives allegiance.

The Sinhalese consider that their homeland reached its highest level of culture and prosperity more than a thousand years ago under an enlightened regime inspired by learned Buddhist monks. They blame the inroads of Tamils from the south of India for the decay of this culture, and one of their grievances against the colonial regime was that it encouraged further immigration of these Tamils who now number more than a million. The colonial administrations also neglected the national culture and customs, at which the Buddhist monks have always been the principal exponents, and they favored the development of Christian communities raised in Western attitudes and ways.

Christians, who number 900,000 (six-sevenths of them Catholics), now feel the change of climate. The considerable number of them who are Tamils has come under fire for the general abuse as the Hindu fellow-Tamils. But even those who are of Sinhalese origin suffer from their identification with the West. The unfavorable image is sedulously cultivated by the Communists, whose influence is high and growing. Communism in Ceylon has been managed to reach out far and wide with Buddhism and allows it considerable privileges. Communists and Buddhists also have found ways to work together in Vietnam, north and south.

Similarly in Ceylon, both groups stress the area of agreement in their teachings, soft-pedaling the conflicts. The regime in power since 1956, first under Solomon Bandaranaike and since his assassination under his widow, is in fact far to the left. One of the great blows to Catholics in Ceylon was the nationalization in 1960-61 of the Catholic primary schools, followed by the withdrawal of subsidies from Catholic secondary schools and the imposition of severe limitations on them. The blow, however, was not without its beneficial side. Many Catholics are now recognizing that they themselves had to share the blame for the official action, because of their failure to move with the time.

Although the clergy is largely Ceylonese (350 out of 531 priests in 1962), the priests were slow to get rid of their Western ways in their addresses proper to superiors in speaking to the people. Catholic leaders educated in the Catholic schools had continued after independence to identify themselves with the conservative party which sought not only to retain Western ways but to prevent social progress. Many Buddhists who had gone to Catholic schools had backed the take-over, not from any prejudice against Catholicism, but because of the failure of the teachers to project or even take into account the culture of the country.

Ceylon's Catholic leaders are in a hurry today to correct the faults of the past. There is a serious effort to develop a social conscience, so that Catholics no longer be identified as a conservative force for justice and equality. Because of the high proportion of Catholics among the educated, this change can be very beneficial. One can agree with veteran missionary Father Haas that "the church in Ceylon is beginning to blossom."

(Question Box Continued)

Q. My husband calls himself a Catholic but he has not made his Easter Duty for the past two years. This worries me greatly. What would I do in the event of death?

A. He goes to Mass only when he feels like it and having a hangover every weekend doesn't feel like it to offer. Last spring he hospitalized me with a broken nose. Should I just divorce him? We have a one-year-old baby.

A. Dear lady, you have my deep sympathy but this problem is much too complicated for my column. I suggest that you consult your own priest. He may be able to help. But I have a serious question to ask you: Why do you marry a man who usually unable to do much about them except listen with sympathy—and be thankful for catholicity. My confidence in my wisdom as a marital counsellor decreases as age and experience in rease.

Q. What is the difference between entertaining an impure thought and laughing at a bad joke?

A. It could be the difference between sin and harmless relaxation.



By MSOR, GEORGE HIGGINS

Eric von Kuehnelt-Leddihn, a cosmopolitan Austrian Catholic journalist... who sees play it down the middle.



I always enjoy reading Mr. Leddihn, even when he is in one of his most stubbornly conservative moods...

Take, for example, his article "The Problem of the Catholic Social Sentimentalism," in the May 19 issue of National Review...

"In the last two hundred years of Western history," Mr. Leddihn informs us with a sweeping rhetorical flourish...

WHAT OF THE DAY

Invasions of privacy

By REV. JOHN DORAN

Columnists seem to bring out the good and bad in people. Last year, when I had written a column condemning the psychiatric probing of our children's minds...

Mr. Packard's book, well worth the reading for anyone concerned with this invasion of privacy problem, describes at some length the many infringements on our privacy by government, big business and the schools...

go in trying to get a mental X-ray of a firm's past and present before the man will hire him.

The laws covering these invasions of privacy are inadequate indeed. In fact, the growth of mechanical invaders has far outstripped the law.

There is one basic fallacy in all these invasions of privacy: it assumes that all people are completely consistent.

The searchers, if they find deviations of any kind from the safe and centre norm, consider a man to be a bad risk. A man

IT WOULD BE easier to understand what this rhetoric means if Mr. Leddihn had taken the trouble to name a few names.

Who, for example, are the misguided Christians whose "sentimentalism is greatly responsible for the steady growth of Italian Communists votes...?"

I gather from the context of Mr. Leddihn's article in National Review that he is referring here to the Moro wing of the Christian

THE YARDSTICK

This is sentimentalism?

Democratic Party in Italy, which, as we know, is in favor of the so-called "opening to the left."

But why not identify Moro and his associates by name and, in simple fairness, why not note for the record that Pope John XXIII, from all accounts, was sympathetic to their program, or, in any event, saw no reason to flag them down?

Moreover, if Mr. Leddihn really believes that "when it comes to the practical application of the encyclicals, the individual Catholic is entirely on his own..."

I SUSPECT THAT the answer to these questions is to be found in Mr. Leddihn's apparent conviction that there is really no such



PLAN PARISH FESTIVAL—The annual Festival at St. Bernard's parish, Indianapolis, is being held this week-end. Tonight's agenda includes a fish fry, with short orders available Saturday and a beef dinner on Sunday...

Be proud to be workers, Pope tells YCW groups

CASTELGANDOLFO, Italy — Pope Paul VI, in a message to a rally of Young Christian Workers in Strasbourg, urged them "above all" to be proud of belonging to the world of work.

He said their organization had given a new word to popular language: Joist, a word meaning Young Christian Worker, and taken from the initials of the organization's French name, Jeunes Ouvriers Chretiens.

"Strive every day to be more worthy of wearing it. Never forget that the J.O.C. is first of all and above all an apostolic movement," he advised.

POPE PAUL also paid tribute to the founder of the movement, Msgr. Joseph Cardijn, and his "contagious ardor."

"The Pope referred to the meeting place, Strasbourg, as 'the city whose European vocation seems to be written from the outset in its geography and in its history.'"

Pope Paul urged the young workers never to let "depression, disappointment, pessimism" seep into their souls.

"And above all keep intact your pride in belonging to the world of work," he recommended.

Vernacular only in Low Mass

BOMBAY—India's bishops have agreed to limit the use of the vernacular for the present to low Mass celebrated in the presence of a congregation.

This was announced here by Cardinal Valerian Gracias of Bombay, president of the Catholic Bishop's Conference of India (CBCI), following the Holy See's approval of decisions by the country's hierarchy on the Constitution on the Liturgy of the ecumenical council.

Cardinal Gracias said the vernacular will be permissible in "all parts of the Mass (both the Ordinary and the Proper) except the Canon up to the Communion, but excluding the part from the 'Pater Noster' to the 'Domine non sum dignus,' which can be in the vernacular."

Permits granted for education TV

WASHINGTON—The Brooklyn and Rockville Centre, N.Y., dioceses have received construction permits from the Federal Communications Commission authorizing them to utilize a new educational television service opened up last year by the FCC.

They are the first Catholic dioceses in the country and the first groups operating large school systems, public or private, to receive such authorization from the FCC.

The newly granted permits will allow the two dioceses to undertake construction of transmission facilities for a new 2500 megacycle instructional television service. Three more dioceses—New York, Miami, and Baltimore—are preparing applications to the FCC for construction permits, while several others are taking preliminary steps.

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Official of Curia is not retiring. VATICAN CITY—Authoritative Vatican sources have denied published reports that Archbishop Enrico Dante has retired as secretary of the Congregation of Bishops. The report was published in Vienna and London.

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thing as an unjust social structure anywhere in Europe today and that they who claim that there are dangerous demagogues. In other words, while Mr. Leddihn explicitly admits the "possibility of a socially unjust order," he is persuaded, apparently, that, de facto, all this talk about social injustice in Europe is really so much bludge.

WHAT CAN this possibly mean except that, in Mr. Leddihn's judgment, those Christians who are trying to apply the principles of the social encyclicals to concrete situations in their own countries—as the Popes have urged them to do—are, one and all, a pack of sentimentalists who really don't know what it's all about and are concerned about social justice (which Leddihn, significantly, always puts in quotes) only because they are stupid enough to think that in this way they can out-promise or out-manuever the socialist and communist and thereby, hopefully, put the Church in a better light?

I have such great respect for Mr. Leddihn's first hand knowledge of contemporary Europe and also such respect for his personal integrity that I hesitate to take issue with him on this point. On the other hand, while I cannot possibly claim to know as much about Europe as he does, I do happen to know many of the clerical and lay leaders of the Christian social movement on the Continent.

With all due respect to Mr. Leddihn, I would be less than honest with myself and less than fair to these outstanding Christian leaders if I were to fail to say that, in my judgment, Leddihn's own indictment of them is a glibly caricature. Christian sentimentalist—my eye! These men are the salt of the earth. Would that there were more of them not only on the Continent but in every other part of the world as well.

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AFRICA: EIGHT HOURS BY MULE. IN A MALARIA-INFESTED VILLAGE MILES AWAY, a parishioner is dying. FATHER JOHN GHEBERKIDUS takes the Blessed Sacrament and goes to him by mule... The trip by mule... takes eight hours. Catholics are few and scattered in the African lowlands, and there are no roads... FATHER JOHN lives in one of the villages for which he is responsible. He cooks his own meals outdoors, over an open fire. His "rectory" is a circular thatched hut made of mud which serves also as a church on the Holy Father's Mission Aid Sunday. Day by day, one sees him slowly wearing out... Does anyone care? You do, and so do we. The Holy Father asks our help... To save the souls entrusted to him, to give his people a decent life, FATHER JOHN needs a new church (\$1,800), and a school (\$2,800). An adequate rectory will cost \$1,000. Help him now—just a little at a time! If everyone who reads this column gives only \$1, \$2, \$5, FATHER JOHN can have what he needs. Send something now... Maybe, by spacing the payments to your own convenience, you can build this church, school, or rectory all by yourself, as a permanent mission memorial to parents or a loved one. We'll hear from you... Meanwhile, please pray for FATHER JOHN. Wishing you and the Apostles in our prayers, your sympathy, your financial help.

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

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# St. Catherine's again takes top tennis honors

St. Catherine's of Indianapolis, has sewed up the crown in all three divisions of the 11th Annual Archdiocesan Junior CYO Tennis Tournament for the second consecutive year even though some play in the Novice Division is to be completed tomorrow (Aug. 8) at the Riverside Park courts.

Play starts at noon. Kathy Lawrie of St. Catherine's finished her Junior CYO athletic career by winning or sharing three

championships in the Open Division for the fourth consecutive year.

She defeated Patty Snyder, also of St. Catherine's, in Girls' Singles (Open) 6-4, 6-2. In Open Girls' Doubles, she and Rita Lucid scored over the team of Patty and Thelma Wilson, 6-3, 6-3. The concluding matches

in Boys' Singles and Boys' Doubles are to be held later in the week, and results were not available at Criterion press time.

The semi-final round of Novice Mixed Doubles and Boys' and Girls' Singles remain to be played Saturday. Competition is close for the runner-up trophies in all three categories.

Trophies will be presented for all Novice Division events as they are completed Saturday. All Open Division winners and runners-up will also receive their trophies at that time. Trophies will be given to individual champions and runners-up for each event in the Open and Novice categories.

Complete team and individual team will appear in The Criterion next week.

## Dates announced for CYO Missions

The second annual CYO Youth Mission will be held this year on August 26 and 27 at Little Flower and St. Michael's parishes both nights.

The spiritual programs, which are expected to last about one and one-half hours will start at 7:30 p.m., Father John Ryan, chairman of the mission and a member of the priests' advisory board of CYO, said. He said the speakers and their topics will be announced next week.

## Auditions slated Aug. 11 for CYO Talent Show

More than 100 entries for the CYO Talent Show have been received this week in the CYO office. Bill Sahm, executive director of CYO activities said the entries are from the entire Archdiocese.

Auditions for the August 21 show to be held at Garfield Park will be heard at 7:30 p.m., Tuesday, Aug. 11, at Holy Name School, Beech Grove. Sahm said the CYO office will notify all contestants in the three categories of the times of their appearances.

The show is to be divided into three divisions: vocal, instrumental and variety. Ten acts from the first two categories and 12 from the third will be chosen from the auditions to appear in the Talent Show.

SAHM SAID contestants are to wear the same costumes at the auditions they plan to wear in the show if their acts involve costumes. There will be a four minute limitation for vocal and instrumental acts and the variety acts will be limited to five minutes. If the acts exceed the time limits set, the contestants will be notified, he said. There will be no private auditions.

The same material for each act auditioned must be used in the show without any additions or changes, Sahm added. Contestants of both the audition and show will be judged on showmanship, audience appeal, talent, choice

of material and costumes or personal appearance.

All auditions with the exception of the Shrove Choral of the Madison CYO will be held on August 11th.

IN ADDITION to trophies for the first place winner in each division and for the best act of the show, cash prizes will be awarded. The best act of the show will receive \$15; first place winners in each division \$10; second place winners of each division \$7.50, and \$5 for third place winners in each division.

Within 48 hours after the auditions, the CYO office will notify all contestants selected to appear in the show. All other contestants entered will be notified by letter.

## Prelate cites sports role

MUNICH, Germany—Cardinal Julius Döpfner of Munich and Freiburg told the Bavarian State Sport Festival here that he gives enthusiastic approval to the cultivation of sports and membership in athletic associations.

He spoke to more than 2,500 men and women athletes in Dante Stadium after celebrating Mass. "In these days of adolescent gangsterism and teenager idols, it is really good when young people can turn their energies toward a noble effort that builds character and makes them also feel they are respected and that they reach an objective," Cardinal Döpfner said.

A few days earlier, the Cardinal had written an open letter to Catholic high school graduates of his archdiocese to remind them of their social responsibilities. "If, in the next few years, you try to orient your life toward Christ, you will lay a good, solid foundation for Christian family life later on."

Stressing that young people should confront the problems of Faith in the Cardinal said that only persons who struggle as they grow older to attain the Faith of an adult Christian will be able to fulfill the duties placed upon them by God and the world.

Expanding SALISBURY, Southern Rhodessa—The Catholic school system continues to grow in Southern Rhodessa. With the opening of three new elementary schools next year the total number of schools will reach 109. Franciscans, Jesuits and Carmelites will conduct the new schools.

Six Marian alumni receive JC honor Six Marian College graduates have been selected for inclusion in the 1965 edition of "Outstanding Young Men of America," this annual biographical compilation, sponsored by the Junior Chamber of Commerce, gives recognition to young men between the ages of 21 and 38 who have distinguished themselves in one or more fields of endeavor to the point of being outstanding.

Among those selected by a 13 man National Board of Editors are Cornelius S. Howe, a representative of Pacific Mutual Life Insurance Company; Capt. Dan McArthur, a medical doctor serving with the United States Army in Germany; and Joseph R. Turk, an instructor in Russian language at Marian College. All three are from Indianapolis.

Other Marian men so honored were: Richard F. Dolaney of the Mead-Johnson Company, Evansville; Lawrence J. Hammett, Jr., director of public relations, St. Mary's Hospital, Evansville; and Donald H. Winandy, registrar and director of admission, Lewis College, Lockport, Ill. Dolaney is a native of Indianapolis.



ST. JOAN OF ARC'S PERENNIAL SWIM CHAMPS—With rare exceptions, St. Joan of Arc's tanksters have dominated the Junior CYO Swimming Meet since its beginning 11 years ago. Here they are shown just after winning the parish's fifth consecutive overall team championship at Broad Ripple's pool July 20. St. Joan of Arc also easily won the Open Division Team title, finished a close second in the Novice Division to Immaculate Heart. In the process they capped a large share of the individual medals and ribbons. Priest Moderator Father Donald Schneider is standing on the left platform in the middle. On the right platform is the man largely responsible for the parish's swimming success, Coach Steve Kin. St. Joan of Arc won its second leg on the Hoosier Athletics, Inc. travelling trophy, after already having retired two previous travelling awards.



NOVICE TEAM CHAMPIONS—Immaculate Heart's swimming team, part of which is shown here, won its second straight Novice Division team title at the recent Junior CYO swimming meet, edging St. Joan of Arc's ever-all champions by one point, 65-61. The Northriders also finished in third place in St. Joan of Arc's ever-all championships, but were not able to make much of a dent in their neighborhood rivals' dominance of the meet. Still, Father John Ryan, Immaculate Heart's Priest Moderator (standing in the middle of the group) seems to be satisfied with the result, as are the swimmers in the picture. Coach Althe Burke was not able to be present for the picture.



### Men's Softball

Results of Sunday, Aug. 7

Division I: St. Lawrence 10, Leo 13; St. Elizabeth 10, St. Simon 10; St. Andrew 13, St. Simon 10; Leo 13, St. Andrew 13.

Division II: St. Joan of Arc 17, St. Christopher 7; St. Monica 7, Christ the King 6; St. Andrew 13, St. Matthew 10; St. Matthew 10, St. Andrew 13.

Division III: Holy Name 37, St. Bernard 7; Holy Name 23, St. Bernard 9; St. Anne 21, St. Catherine 10; St. John 17, St. Andrew 13.

Schedule for Sunday, Aug. 7

Division I: St. Lawrence 10, Leo 13; St. Elizabeth 10, St. Simon 10; Leo 13, St. Andrew 13; St. Francis at St. Lawrence 10, Leo 13.

Division II: St. Monica at St. Joan of Arc, 10:30; St. Andrew at St. Andrew, 10:30; St. Catherine at St. John, 10:30.

PLAN CITY-WIDE CYO DANCE—"Summer Swing" is the title of the city-wide Junior CYO dance set tonight (Friday) at Nativity parish, 7200 Southeastern Ave., Indianapolis. WIFE Radio disc jockey, Jay Reynolds, will spin the records. Finishing up the posters above are (from left): Terry Ann Kuntz, Mike Bates and Kathy Dunn, all Nativity CYO officers, and Father William Ernst, moderator. (Staff photo)

## Six Marian alumni receive JC honor

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VIEWING WITH ARNOLD

'What a Way to Go' orgy of materialism

By JAMES W. ARNOLD

As "What a Way to Go" opens, six somber men are following widow Shirley MacLaine down vast staircase, carrying a large pink coffin. One man stumbles briefly; the other glance at him with a mixture of disdain and panic. Then it happens: the coffin slips, hurtling down the stairs, and begins to dart and circle crazily about the marble floor with the pallbearers in desperate pursuit.

If you can't see anything funny in this nonsense, then you probably won't like this movie. The incident is typical of the offbeat, "black" nature of its free-wheeling, rather undignified satire. But objectively speaking, "What a Way" is (with some reserva-

tions) fresh, clever and exorbitantly funny. It is certainly one of the most inventive, cinematic adult comedies Hollywood has manufactured in years. Why cinematic? Because most of what happens could happen only in movies. The casket sequence is one example. Among other things: visual spoofs of four different moviemaking styles (silent comedy, French neo-realism, 1920's musical comedy, Big Budget Romance); the use of editing, fast and slow motion to manipulate story elements and free them from normal restrictions of space and time; sequences using mechanical painting machines which produce abstract art depending on the mood of the noise in the vicinity. Nearly every visual element in the picture makes itself produce abstract art depending on the mood of the noise in the vicinity. Nearly every visual element in the picture makes itself produce abstract art depending on the mood of the noise in the vicinity.

MISS MACLAINE, by herself, is a kind of visual smorgasbord. This is surely the most photographic face available today; she turns the most routine shot (e.g.,

fearfully peering out a jet window during takeoff) into a comedy. She gets marvelous help from Paul Newman, Dick Van Dyke and Gene Kelly, all of whom are supreme visual stylists. Even the impressive countenance of Robert Altman becomes visual material when references to his "stony, sunless" face lead up to a half-hearted smile.

The critics didn't like the movie. There may be several explanations. One, many movie reviewers, oddly, don't care for visual humor, especially if it is freed from normal restrictions of space and time. "What a Way" is a devastating moral-intellectual attack on some widely revered Sacred Dogs, including the deified in Hard Work, the stockpiling of money religiously hyper-romantic love, extravagant living and extravagant dying, sentimentality, modern art, and the star-worshipping aspects of show business.

Although thoughtful customers, especially Catholics, should appreciate and enjoy "What a Way," it is unquestionably minority humor (devised chiefly by Broadway wise Betty Comden and Adolph Green). "What a Way" may set no box-office records this time around (it is against all our vices, just as that great and venerable "The Godfather" was for them). But it will be a minor classic for years in the art houses.

The pity is that religious people may judge it primarily on its merits. The movie, in fact, brilliantly exemplifies the dilemma confronting film artists who want to deal more honestly with evil, to describe evil on the wide-wide screen without being compromised by it.

This is exactly the issue in arguments over such movies as "La Dolce Vita" and "The Silence." In making their moral point, do they describe evil graphically as to seduce the congregation? In satirizing such French films, does "What a Way" succeed in making them absurd or merely enticing? Plainly, it is impossible to show 90 seconds of analyzing love materialism, even to ridicule it, without shocking many viewers out of their seat. And "What a Way" will play to audiences heavily loaded with adolescents of all ages.

THERE IS STILL another unhappy possibility: that a movie merely feigns a moral approach so that everybody can get knee-deep in sex and materialism and enjoy it without feeling guilty. (This is like the well-known psychological quirk by which a man who subconsciously likes pornography gets a job censoring pornographic movies).

One would hesitate to assign such base motives to artists like Fellini and Bergman, but with a film like "What a Way" (director Lee Thompson's last job was "Taras Bulba"), you can never be sure.

Edith Head's costumes, for example, are funny more often than tempting, but they do relentlessly pursue the norm of semi-audism, as the elegantly murderous sequence demolishing the Doris Day-type epic, the heroine wears a new gown in every shot, even within the same scene, and the lush sensually drips over everything like wet mascara.

In the fadeout, the lovers wave at the camera from a bed set in the middle of a huge, bubbling champagne glass. The message is deliciously clear. But the audience has been dragged through an orgy of materialism en route to the point. This kind of sermon is bound to be popular, but its sincerity may be suspect.

Accidental or deliberate, the film is compromised here and there. But as a whole it is a feat for the truly adult cinema addict, from the French subtleties during the singing of "Ferre Jacques" ("Brother Jack, do you sleep?") to a shot of movie idol Kelly being trampled by fans while the sound track carries an elephant stamped left over from "Tarzan."

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



ON CATHOLIC HOUR—Father Raymond T. Bosler, editor of The Criterion, is shown above as he appeared last Sunday on the Catholic Hour television program with James O'Garra, managing editor of The Commensal. Subject of the NBC network program was "The Council, the Church and the Layman." Father Bosler, a council "expert," will continue his discussion on next Sunday's program. Two additional programs with Michael Novak, author of "The Open Church," as guest speakers, are included in the series.

Sunday Visitor to print Protestant newsletter

HUNTINGTON, Ind.—A bi-monthly newsletter, to carry material condensed from some 100 U.S. Protestant publications and to give Catholic priests first-hand and continuing view of what our brothers are saying," will be launched here in September.

Entitled "Voices of Our Brothers," the new eight-page publication will be published by the Robert B. Hensley Family Foundation, Inc., of Louisville, Ky., and edited by Dale Francis, columnist for Our Sunday Visitor, national Catholic weekly published here.

Francis, who edits Our Sunday Visitor's "Operation Understanding" edition, which is circulated among 14,000 Protestant and other Christian clergymen, said in his current (Aug. 9) OSV column that "the ecumenical movement requires that we not only speak but that we listen as well."

HIS CONTACT with Protestant clergymen through "Operation Understanding," Francis said, has produced what he called the "most significant items" will carry "significant items" from the Protestant press, but will not attempt a commentary on the material.

Items will be collected from publications covering every religious group in the nation, including Greek Orthodox and Jewish, and secular publications that deal with religious matters.

Francis said the newsletter will "first of all give our clergy a chance to hear the voices of their brothers, it will let understanding travel in both directions."

ROBERT B. Hensley is president of the Louisville foundation which carries his name. A convert to Catholicism, Hensley "became a Catholic while retaining his great love and respect for his Protestant heritage and friends," according to Francis.

A former Protestant preacher himself, Francis has been prominent in the Catholic publishing field for a number of years as columnist, editor and author. "Voices of Our Brothers" will be printed and distributed by Our Sunday Visitor, Inc., for \$6.00 per annual subscription.

VARIETY IN BOOKS

'Piety Along Potomac'

"Piety Along the Potomac," by William Lee Miller. Houghton Mifflin, Boston, 226 pp. \$4.

William Lee Miller is an associate professor of social ethics at the Yale University Divinity School. He is also a perceptive social critic and analyst of American political mores. This collection of essays, subtitled "Notes on Politics and Morals in the '60s," will infuriate some readers, cheer others, and should provoke all to close thought about the nature of the relationship between religion and public affairs.

Mr. Miller from a moderate liberal viewpoint, whose orientation is apparent in the fact that he served as a speech writer ("editorial and research staff") in the 1956 Stevenson campaign. Not surprisingly he is critical of Mr. Eisenhower and Mr. Nixon, among others, and his comments are hardly likely to find favor with admirers of the Eisenhower administration.

His book encompasses other subjects as well. Among these are the religious "boom" of recent years, the moral dimension of American foreign policy, the implications of nuclear and defense policy and the relevance of that favorite theme of political campaigners, corruption.

Perhaps he is most effective when he pinpoints a characteristic weakness of the American attitude toward politics—the tendency toward perfectionism, toward a quest for absolutes, and a corresponding impatience with the limited, the finite, the less-than-perfect. "Our American outlook on politics," he writes, "is peculiarly prone to an excessive idealism, and then to a disgusted, cynical reaction against it. Sometimes these two exist simultaneously. The man who is cynical about political life because his ideal expectations about it are altogether too high—or rather too

nave or 'pure' or uncritical or uninformed—is by no means an unfamiliar phenomenon." It is for such insights that these notes on the '50s retain considerable value for the '60s.

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

"The Professionals: Lyndon B. Johnson," by William S. White. Houghton Mifflin Company, Boston, 264 pp. \$5.

Here is an example of how something that ought to be a point of strength turns out to be a weakness. The dust cover on this book reveals the author as a fellow Texan and an intimate of Lyndon B. Johnson, and that is precisely the conclusion the reader comes to on his own.

President Johnson, of course, is the subject of a biographical book, and it seemed inevitable in Washington that William S. White would write one. White, frequently referred to as a reporter who knows how senators operate, was close to LBJ during his years "on the Hill," and remained close to him after he moved into the White House.

But, probably because he is so close to his subject, he has not been content to illuminate an unusual personality who, moving through historic events, represents one of America's great success stories. Actually, the author seems to feel called to defense. Early in his work, for example, he speaks of LBJ's "brilliance" in the Senate, and condemns criticisms of him as "this amazing nonsense" in the minds of "other-wise sensible people." Somehow, it just doesn't contribute to the idea of objectivity.

There is a great deal of information in the book, some of it fairly well known, some of it not. In fact, in placing his subject in the midst of great national events, the writer gives him deeper and wider roles than it is generally understood he played in some of them. These claims are bound to be challenged in not a few quarters.

Sprinkled on the pages are quotations from conversations, some of which apparently took place between LBJ and only one other person. This, of course, adds the air of authenticity. The author demonstrates that he is, and has been, close to LBJ, but he doesn't help the reader to get any closer to him.

(Reviewed by Burke Walsh, assistant director, N.C.W.C. News Service, and long an observer of the Washington scene.)

Admission 'changes' up for K.C. action

NEW ORLEANS, La.—The Supreme Council of the Knights of Columbus meets here Aug. 18 to 20, with resolutions from ten state councils proposing changes in membership requirements facing delegates.

The session will be the 83rd annual gathering of the governing body of the fraternal benefit society of Catholic men, some 400 delegates are expected.

THE RESOLUTIONS on membership stem from controversies over admission of Negro applicants. All favor relaxing the present laws of the society, in force from the organization's early days.

At present, an applicant can be refused membership if five negative votes are cast against him by members of a council

when his name is submitted for a vote.

SEVEN OF THE resolutions to be acted upon at the meeting here, according to a K of C statement, would change the law to require negative votes by more than one-third of the council members voting to reject an applicant; one would require more than one-quarter negative votes and two seek change in the law without offering specific recommendations.

The K of C said the resolutions were submitted by state councils of Colorado, Indiana, Minnesota, New Jersey, Nova Scotia, Ohio, Pennsylvania, Quebec, Michigan and Wisconsin.

Voting on the resolutions will take place Aug. 20.

Archbishop Guerry

(Continued from page 7) of the Whole Christ. "Until Christ be formed in you" (Gal. IV, 19). Herein is the whole purpose of his ministry; that he should teach the truth; that he should carry out faithfully all the functions of his pastoral ministry; that he should organize and animate the most varied forms of the apostolate; and that, always and everywhere, he should be "another Christ," so that he may be able to continue Christ and to form Christ in the souls of men.

In its subjective elements

Finally, the priest should contemplate and imitate the Priesthood of Christ in its subjective elements—that is to say, in the interior religion of the Sovereign Priest. The whole life of the priest should be an imitation of Christ, an interior conformity with Christ, a cultivation of Christ's virtues: His humility, His meekness, His obedience to His Father, His detachment and His purity; but, above all else, the priest must make his own that spirit of sacrifice and that charity with which Christ offered Himself to His Father for the Redemption of the world.

He must be "another Christ" by the laying aside of all that is tainted with the self. He must be "another Christ" by the complete obliteration of himself to Christ, so that the Sovereign Priest, by His Holy Spirit, may lead him, fashion him, transform him and make him think as He does, will what He wills and love like Him.

All this work of assimilation to Christ is possible because the Sacrament of Holy Orders not only confers the character of the priesthood, but also gives the grace of the priesthood. The sacerdotal character causes the priest to participate in the powers of Christ's Priesthood, the grace received in the Sacrament, causes him to participate in the holiness of Christ, the Sovereign Priest. This grace consists in an increase of sanctifying grace and, with an increase of charity, of the infused virtues, and of the gifts of the Holy Ghost. Moreover, this grace gives the priest the right to certain special assistance and actual graces which guide, enlighten and sustain him in the discharge of any particular or difficult duty of his calling.

O Jesus, Sovereign Priest grant that all Your priests may understand that, when they teach, it is not their own text or their own truth that they should preach, but Your Truth, Your Words, Your Commandments; and that, in the exercise of their apostolate, it is not their own action which counts for the formation of the Whole Christ, but Your action and that of Your grace. Grant to them an intense belief in the power of their priestly grace, so that Your faith may find You and You alone in Your priests.

Guerry, "The Whole Christ," St. Paul Publications, 2187 Victoria Blvd., State Island, New York.

Radio and Television

Table listing radio and television programs for various cities including Indianapolis, Evansville, and Richmond Area, with times and station call letters.



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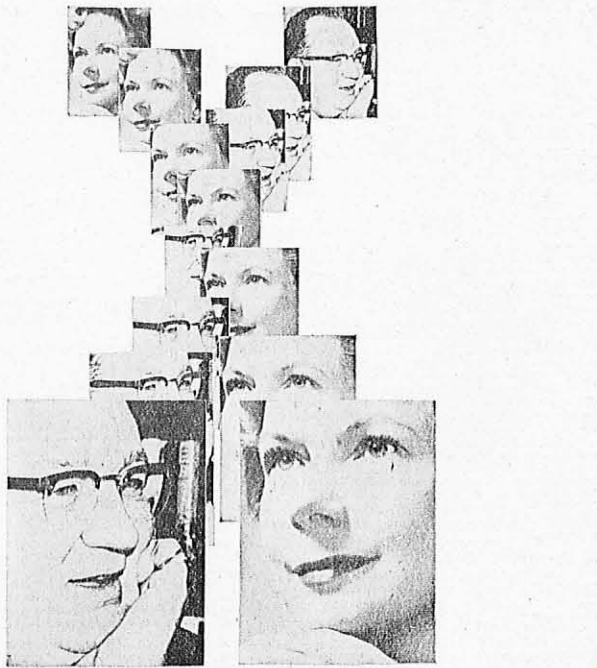
(Continued from page 7)

himself on a bed and sobs . . . the investiture services . . . we were not to attend. Because it was more than we could bear. . . Parents who spent their life's work and money in order to develop the potential of people in order to give their best to society. . . Why should we give up everything in a child dear to us . . . ?

It's possible, of course, for a boy or girl to rise above the materialistic "ideals of the parents, but it's tough to do so, and it's a lot easier to have something to imitate rather than the something to surpass in those one idolizes.

So, parents, you can show them a lot more effectively than just telling them. And you know what first have to go according to circumstances—either following the good example of your parents, or fishing above their own example. You teenagers are great ones to rise to a challenge, but sometimes you miss seeing that challenge. You can't find it, if you look closely enough, find a challenge even in a stack of dirty dishes, or in a hopeless heap of homework. . . Certainly you can find it in daily Mass and Communion, and in all the other things related to being our Catholic faith instead of just trying to stave off spiritual death by coming alive periodically.

New novitate CLONDAKIN, Ireland — A new novitate to train missionaries for Latin America has been blessed here by Archbishop John McQuaid, C.S.S., of Dublin, for the Legion of Christ, a congregation established in Mexico in 1941 and which came to Ireland some two years ago.



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# Tic Tacker

**NAMES IN THE NEWS**—Father Paul Evard, assistant pastor of St. Malachy's parish, Brownburg, is in St. Vincent's Hospital, Indianapolis. . . Also in St. Vincent's is Sister Mary of the Sacred Heart, procurator of the Good Shepherd Convent, Indianapolis, and popular chairman of the annual festival at the convent. She took ill while studying at Indiana University this summer and was hospitalized. . . Father Blaise Hetlich, O.S.B., associate editor of Marriage magazine and a member of the Benedictine Community at St. Meinrad Archabbey, will speak at the fifth annual Great Plains Catholic Conference on the Lay Apostolate to be held at Creighton University, Omaha, next week. . . Anne Ziska, daughter of Mr. and Mrs. Joseph Ziska of St. Christopher's parish, Speedway, has received an eight-week scholarship as a science apprentice next summer at the University of Kansas. A senior at St. Mary Academy, Anne has completed two six-week courses there this summer on a National Science Foundation program. . . Best wishes to Mr. and Mrs. John Hueserberger, members of St. Joseph's parish, Four Corners, who recently noted their 50th Wedding Anniversary. . . Providence Sisters Clotilde and Cecilia Gertrude will attend a five-day librarians workshop next week at Indiana State Library under the auspices of the State Department of Public Instruction. Sister Clotilde is librarian at Schulte, Terre Haute, while Sister Cecilia Gertrude does the same work at St. Agnes. . . Three Indianapolis Catholic high school students are participating in a two-week workshop for debaters at Ball State Teachers College. They are: Ed Hamner, Cathedral; Natalie Miller and Jeananne Pils, both of St. Agnes Academy. . . Follow-up Legion of Mary workers of the community are Sister Mary of the Sacred Heart, Sister Mary Carson and Miss Theresa Reilly, both of Indianapolis Auxiliaries of American Martyrs parish, Scottsburg, whose pastor, Father William J. Enghers had high praise for the volunteers.

**CATHEDRAL '74 CLASS REUNION**—The 40th reunion of the 1924 class of Cathedral High School, Indianapolis, will be held August 23, 2023, according to chairman Al Kramer. A reception will begin at 7 p.m. August 23 at the Athenaeum. The next morning a Mass of Thanksgiving will be offered at 9:30 a.m. in the chapel of Cathedral High School, followed by breakfast in the Manger Motor Inn, and a visit to the school. Father John F. Shaughnessy, a class member, and now pastor of St. Thomas Church, Vincennes, will celebrate the Mass. Another prominent member is Indianapolis Mayor John Barton who cannot attend because he will be enroute to the Democratic National Convention at Atlantic City.

## The children

(Continued from page 4)  
Criterion writer in the course of the Indianapolis School Board election week, Mr. Strickland having been selected as a Non-Partisan ticket nominee, has written a series of hilariously humorous homes in which the writer ever has been a guest.

The secret? There is none. The Stricklands simply are committed Christians and have given joyful, imaginative, self-sacrificial expression to their Presbyterian commitment.

We have cited but two of thousands, of millions, of stories which could be used to support our conviction that America, with all its shameful neglect of the disadvantaged, owes a lot of its greatness to its intelligent expression of love for children.

And in August heat waves, and with the Beatles a-comin' to town . . . no, no, no, let us try to think of other things—well, there is one. It is that so sensible and effectively and passionately demonstrates its love of the young.

## Detailed preparations made for Bombay event

By FLOYD ANDERSON  
BOMBAY, India — Hard work and detailed planning mark preparations for the International Eucharistic Congress, to be held here November 28 to December 6, 1964. From Cardinal Valerian Gracias down to the young clerks in the congress offices, there is an intense interest in and concern for its success.

They know, too, the concern that may be in the minds of some potential pilgrims about Bombay housing accommodations during the Eucharistic congress. Cardinal Gracias told me: "It is very difficult to persuade people there are accommodations even better than hotels. Many people who may be afraid to come will find private homes, both Catholic and non-Catholic, most comfortable."

HE ADDED: "We have a whole committee of non-Catholics combining the city for accommodations. One man said at a meeting the other day, 'I can be sure of finding accommodations for 100 people in private homes, and almost all are very comfortable.'"

## St. Bernadette's ready to kick off its annual festival

INDIANAPOLIS — Twenty-one hundred dollars in cash will be given away at St. Bernadette's annual festival which opens today, Aug. 7, on the church grounds at 4838 Fletcher Ave. The gala festivities continue tomorrow and Sunday, Aug. 8 and 9.

In addition to the usual festival rides and games, three popular disc jockeys, Tom Hofer, Tom Mathis and J. Reynolds, will spin the platters for dancing each night.

In the food department, fish dinners will highlight the Friday and Saturday evenings. The menu includes sandwiches, pizza and salads. On Sunday, tender roast beef dinners will be the piece de resistance. Serving time Friday is from 4:30 p.m. to 7:30 p.m., on Saturday from 4:30 to 11 p.m. and Sunday from 12 noon to 7 p.m.

The public is cordially invited to attend.



**INVESTURE CLASS AT OLDENBURG**—Fourteen young ladies from the Archdiocese of Indianapolis are among 24 to be invested with the habit of the Sisters of St. Francis, Oldenburg, on Wednesday, Aug. 12, at the Oldenburg convent. The postulants and their new religious names are: front row—Linda Miller, Sister M. Roberta; Kathleen Darnell, Sister Mary Karen; and Jeanne Werner, Sister M. Marca. Seated—Marjorie Cox, Sister M. Carol; Betty Shewman, Sister Mary Cora; Linda Freiberg, Sister M. Leodora; Linda Little, Sister Mary Joseph; and Annette Cappa, Sister M. Bernadette. Standing—Sharon Ignatius, Sister M. Gretchen; Carol Walker, Sister Mary Bernice; Mary Alice Mountjoy, Sister M. Joachim; Cynthia Crockett, Sister M. Jacqueline; Rose Marie Morthorst, Sister M. Annise; and Jacquelyn McCracken, Sister M. Ancilla. (Staff photo)

## PASSED BY VOICE VOTE

# Senate votes to extend Defense Education Act

WASHINGTON—The Senate has passed a three-year extension of the 1958 National Defense Act whose many provisions aid both public and private schools and their personnel.

The Senate approved extension of the act beyond its June, 1965, expiration date by voice vote on a Saturday morning (Aug. 1)

## Racial violence branded offshoot of prejudice

BOSTON—The major share of the blame for recent outbreaks of racial violence rests with white Americans who have perpetrated injustice, not Negroes who have suffered it, Cardinal Richard Cushing said here.

Cardinal Cushing, writing in the August 1 issue of the Pilot, Boston archdiocesan newspaper, said "we have required a superhuman patience of the American Negro and, when this has proved too much for his tortured person, we have been dismayed because he has answered with an excess of agitation and longer excesses of neglect."

"The next move must be, not his, and it must be a move in favor of freedom, full freedom for his every right as a man and as a citizen."

Cardinal Cushing said the first concern in meeting the problem of racial prejudice "must be ourselves and the dispersions of our own hearts."

"If in any way, by word or deed, we have had a share in creating barriers between brothers, we must confess our guilt before the Lord, undo our wrongs, and pledge a better life," he said.

"Even if we have stood idly by while evil grew among us, we added 'we must answer for our inaction before God calls us to His accounting. Not merely for

with only a handful of Senators on the floor. The Senate held the rare Saturday session as part of its drive to adjourn this month.

With the NDPA extension, the bill also continues for two more years legislation under which public school districts crowded with children of Federal employees are given financial assistance.

The NDPA extension contains two provisions designed to correct what critics say are inequities in the original act.

The FIRST would extend to college and private school teachers, including those in church-related schools, the benefits of a special forgiveness feature now confined only to public grade and high school teachers.

Under this provision, a college student who borrows Federal funds under the act's loan program can get up to 50 per cent of his debt forgiven if he becomes a full-time teacher for five years.

The second major adjustment affecting parochial and other private school would extend to their teachers the stipends now given only to public school teachers enrolled in special Federal "counselors" institutes on guidance and foreign language institutes. The stipend is \$15 a week for the teacher, plus \$75 for each dependent.

Private school spokesmen have said in the past that failure of their teachers to get the stipends has meant that thousands have been unable to attend the institutes, although tuition charges were lifted by the government.

The Senate-approved bill maintains the original act's program for lending Federal money to private schools to help them acquire equipment for instruction in science, mathematics and modern foreign languages. Added to the list of subjects eligible for assistance are history, civics, English, and remedial reading.

Public schools get direct Federal grants to help finance their purchase of equipment for use in teaching these subjects. Private schools must pay the loan, with interest, in 10 years.

THE BILL ALSO would raise the ceiling on the funds available for loans to needy college students. The funds are given to colleges, both public and private, which in turn lend them to students.

The bill authorizes a \$10 million increase in fiscal 1965 from \$135 million to \$145 million and proposes the total rise to \$195 million by 1968.

Another provision continues the government's authority to accredit institutions of higher education, both public and private, for operation of counseling and guidance training institutes at a cost of \$10 million annually.

A similar bill is pending in the House. Approved in the House Education Committee, it is now before the Rules Committee.

### Calendar

FRIDAY, AUG. 7  
Nocturnal Adoration Members are reminded of the customary watch in the Blessed Sacrament chapel, SS. Peter and Paul Cathedral.

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

SATURDAY, AUG. 8  
The Saturday Social at Holy Cross begins at 6:30 p.m. in the church hall, 125 N. Oriental.

SUNDAY, AUG. 9  
The Card Party, sponsored by the Ladies of St. Patrick's parish, starts at 2 p.m. in the school hall, Fountain Square.

NEWS ON MOVE  
NEW YORK—A community of nuns, founded in India 40 years ago, may establish a house in Venezuela, the order's foundress said here. Mother Teresa said some of the Missionaries of Charity of India are planning to open a house in a remote section of the Barquisimeto diocese next January.

## Flannery O'Connor dies at age of 39

MILLEDGEVILLE, Ga.—Flannery O'Connor, the Catholic novelist whose stories about the South were peopled with criminals, introspective children and people who foundered in the face of Jesus church here by Msgr. Joseph G. Cassidy, vice general of the Atlanta archdiocese (Aug. 6).

The death (Aug. 3) followed a lingering bone ailment that had forced her to use a wheelchair for several years. A Requiem Mass was given at Sacred Heart of Jesus church here by Msgr. Joseph G. Cassidy, vice general of the Atlanta archdiocese (Aug. 6).

## Can't convert to Judaism

HAIFA, Israel—A 13-year-old girl, daughter of a Jewish father and a Christian mother, has been denied the right to convert to Judaism because her mother still goes to church.

By Jewish law children are considered to be of the same religion as their mother.

In a judgment handed down by the Haifa Rabbinical Court, it was stated that because the girl is a minor and still under her mother's influence, her application for conversion could not be granted.

# Catholic Institute issues 'unity' hymnal

TOLEDO, Ohio—A hymnal on Christian unity, believed to be the first of its kind, was published by the Gregorian Institute of America at Mary Manse College (Catholic) here.

Named "Hymnal of Christian Unity," the book contains 100 hymns selected to promote musical bonds among Protestants, Catholics and Orthodox Christians.

The editors are Dr. Clifford Bennett, president of the Gregorian Institute, and Paul Hume, chairman of the department of music at Georgetown University and music critic of The Washington Post.

THEY SAID that music, rather than theology, initially offers the greater possibility of enhancing a spirit of unity and mutual acquaintance.

"We stand on the threshold of an exciting, challenging new era of dialogue between diverse faiths," they said, "and it is here any greater bond of Christian unity than the sharing of our musical heritage and treasures."

The interconfessional hymnal is dedicated to the late Pope John XXIII "whose love for all faiths has inspired this work," and bears the imprimatur of Bishop George Rehring of Toledo.

Included in the volume are hymns from the Jewish heritage, tunes and texts of the Byzantine Rite, adaptations of the Gregorian chant, Negro spirituals, and works of Bach, Charles Wesley, Isaac Watts, Tallis, Xavier, and Vaughan Williams.

FROM PROTESTANT hymnody are such familiar hymns as "The Church's One Foundation," "In Christ There is No East or West," "O Sacred Head Now

# Explains

(Continued from page 1)  
ground rules for ecumenical activity. "Dividends," he said, "is in the literal sense of the word a scandal for humanity, stumbling block for the mission Christian Faith has to fulfill in the world."

There "is no sense" in debating "who is to blame" for division of Christianity, he said. "On both sides they will have a plead guilty of the historical schisms." Among the points on which unity can be based, the cardinal said, are one Baptism, one Eucharistic banquet, the same Holy Scripture, as well as "the love of the same Lord because we believe that by His death on the Cross and by His Resurrection we have been transferred from the darkness of sin to the realm of His Light."

"Hymnal of Christian Unity" is organized in the traditional categories of the church year, besides sections for hymns of faith, praise, unity, processions, matrimony, mother of Christ, saints, and prayer. Some are adaptable for use in the Catholic Mass.

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## Mindszenty

(Continued from page 1)  
tions included in the bill that the U.S. may appoint an ambassador to Budapest if the Communist regime's concessions are satisfactory. Since the Freedom Fighters' revolt of 1956 was crushed by Soviet tanks, the U.S. has been represented by a charge d'affaires.

Speculation on the status of Cardinal Mindszenty has been spurred by the frequent visits to Budapest of a famed Vatican diplomat, Msgr. Agostino Casaroli, Under-Secretary of the Sacred Congregation for Extraordinary Ecclesiastical Affairs.

AROUND THE ARCHDIOCESE

New Alsace, Lanesville schedule dinner, picnic

NEW ALSACE, Ind.—Delicious chicken dinners will be featured at the annual church festival sponsored by St. Paul's parish...

Following the meeting, members and guests will go to Mr. and Mrs. Claude Hollowell's camp on Utica, Jeffersonville, for their annual picnic.

NORTH VERNON The North Vernon Deanery Council of Catholic Women will hold a day of recollection on Sunday, Aug. 16 at St. Bartholomew Church, Columbus...

RICHMOND St. Andrew's Junior CYO will hold an auction on August 12 beginning at 5:15 p.m. at the parish...

LANESVILLE St. Mary's country-style picnic will be held Sunday, Aug. 2, St. Mary's Church is located on Highway 62 and 460, ten miles West of New Albany.

CLARKSVILLE The Holy Family Fraternity of the Third Order of St. Francis will meet at 1:30 p.m. Sunday, Aug. 9, at St. Anthony's Church.

CONTRIBUTORS THE CRITERION will carry a list of parish and diocesan news for the current issue. The following persons submitted items for this issue...

'Sports Week' held for nuns

EISENSTADT, Austria—Austrian nuns spent a week here devoting themselves to different sports, including swimming, tennis and basketball.

This "Sports Week for Nuns," as it was named, was attended by 23 nuns from various religious communities who had participated in a similar winter program which, like the summer event, was organized by the Eisenstadt diocese.

Bishop Stefan Laszlo of Eisenstadt visited the nuns during their sport session and told them they should adapt themselves to the spirit of the times to meet Pope John XXIII's call for an updating of the Church.



SR. JOSEPHINA



SR. DOLORITA



SR. BENITA

Benedictine nuns to note 25th jubilee

Ferdinand, Ind.—Three Archdiocesan nuns will be among eight Benedictine Sisters of Immaculate Conception Convent here to observe their 25th Jubilee of religious profession Sunday, August 9.

The jubilarians are: Sister Josephina Hook, of Starlight; Sister M. Dolorita Libs of Floyds Knobs; and Sister M. Benita Biever, of Tell City.

firmly at St. Paul's Hermitage, Grete Grove.

Sister Dolorita, the daughter of Mrs. Caroline Libs of St. Mary's parish, St. Mary-of-the-Knobs, also earned a master of education degree from St. Louis University.

economies and journalism. This summer she attended the University of Detroit on a journalism fellowship granted by the Newspaper Fund Inc.

Sister Benita is the daughter of Mr. and Mrs. George J. Biever of St. Paul's parish, Tell City. An elementary school teacher, she has taught in Evansville and Columbus.

A native of St. John the Baptist parish, Starlight, Sister Josephina is the daughter of Mrs. Lillie Book. She holds a master of education degree from St. Louis University and is a registered nurse.

TEACHING assignments have included Immaculate Conception Academy, Ferdinand; Mater Dei High School, Evansville; and St. Ferdinand High School, Ferdinand. She served nine years at Stark Memorial Hospital, Huntington, as obdient supervisor and later administrator.

Since June, Sister Josephina has served as supervisor of the infant school.

Sister M. Alacoque, former counsellor, dies at Oldenburg

OLDENBURG, Ind.—Funeral services were held at the motherhouse of the Sisters of St. Francis here Tuesday, August 4, for Sister M. Alacoque Erbacher, O.S.F., first counsellor of the congregation for 12 years. She died August 1 at the age of 71 in the convent infirmary.

A native of Batesville, Sister Alacoque was a Franciscan for 53 years. Forty years of her religious life was spent in teaching and administrative positions in Indiana and Ohio. She also served as novice mistress of the congregation for 10 years.

Among her Indiana assignments were Our Lady of Lourdes School, Indianapolis, from 1924-32, St. Mary Academy, Indianapolis, 1942-45, and St. Vincent's School, Vincennes, 1945-50. While serving as first counsellor from 1950-62, she was also a member of the Marian College board of trustees.

One sister survives. She is Sister M. Josephina, O.S.F., currently teaching at the Crow Indian Reservation School, in St. Xavier, Montana.

SISTER M. ALAOCOQUE, O.S.F.

Father John Walsh

(Continued from page 7) their souls the sanctifying grace which Christ merited.

According to God's plan, men are to obtain this grace chiefly through the sacraments.

Q. What is a sacrament? A sacrament is (1) an outward sign, (2) instituted by Christ, (3) for the purpose of signifying and effecting in the human soul.

Q. What is meant by saying that a sacrament is an outward sign? Outward signs, in general, are visible events or objects which convey inward graces.

The distinctive feature of a sacrament is that it both signifies the bestowal of grace and also actually bestows it. A sacrament, in other words, is an effective sign, and under this aspect it markedly differs from all other outward signs.

Q. What is meant by the assertion that the sacraments were instituted by Christ? Since the sacraments produce divine grace within the soul, clearly no mere creature could have devised them. They owe their existence solely to the initiative of Christ, who instituted all of them at various times during His sojourn on earth.

Q. How many sacraments did Christ institute? Seven: Baptism, Penance, Holy Eucharist, Confirmation, Extreme Unction, Holy Orders, and Matrimony.

Q. To whom did Christ bestow the sacraments? Christ conferred the seven sacraments to the perpetual care and keeping of His Church. According to His will, the Catholic Church alone may declare how, when, to whom, and by whom

each of the sacraments is to be administered.

Q. What relationship prevails between the Mass and the sacraments?

The Mass and the sacraments are the sole religious ceremonies which Christ instituted. The Mass is intended primarily to be man's gift to God, while the sacraments are God's gifts to men.

Through the Mass the death of Christ is perpetually commemorated; through the sacraments

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FARMER'S VIEW

Facts in overalls

By DANA C. JENNINGS "We must put overalls on our scientific facts and theories and set them to work; make them do something worthwhile. But we can't aim merely at immediate results. Let us face the issue fairly. To get rich in a few years by clever cropping even if fertility is fished; to make a killing for ourselves now and to care nothing about what becomes of the state afterwards is not our policy. Our plans push into the future."

The speaker suggested taking the results of scientific farm research and putting them into bulletins that someone besides scientists could understand. Even this he said, was not enough. He suggested the personal touch.

He suggested "An agricultural teacher in every county." The speaker was J.I. Worst. He was president of North Dakota Agricultural College. He was speaking early in 1913.

A year later, on May 8, 1914, Congress passed the Smith-Lever act which set up the cooperative extension system and its army of county agents. Few legislative acts in history have had the world-wide consequences for good that this act had. It has helped—by bringing facts from the laboratory out into the field, by putting overalls on them and setting them to work—to make American family-farm agriculture the envy and despair of the rest of the world.

the life-giving, vitalizing effects of that death are unceasingly communicated to mankind. As Calvary is the source and fountain of all grace, so the sacraments are seven copious streams which, welling up from the foot of the cross, carry God's grace into the thirsting souls of men.

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ONLY THIRD AS LONG

Reports major revisions in schema on the laity

WASHINGTON—The Vatican council's schema on the laity apostolate has undergone "significant revisions" since the last general meeting of the bishops in Rome, according to an American lay auditor at the council.

Martin H. Work, executive director of the National Council of Catholic Men, predicted the new and shorter declaration on lay activity in the Church would prove to be a flexible and encouraging guideline for those lay persons who are searching for an apostolic meaning for their everyday activities.

Work was one of those laymen added to the list of auditors during the council's last session. In his capacity as auditor, he was consulted by several conciliar commissions, including the one dealing with the lay apostolate.

Work said the present declaration concerning lay activities is less than a third as large as the original statement. The council fathers were asked to make suggestions for changes by January 30 of this year. Since that time, he said, the schema has been shortened, revised, and is once more in the hands of the bishops.

"THE DOCUMENT has been written after 50 years experience in the modern lay apostolate and

after a great deal of theological and sociological study since the time of Pope Pius XI," he said. "The recent Popes including Pope Paul VI, have written extensively on the role of the layman, and the layman's place in the Church has been taken up by the council fathers in previous council discussions."

Work emphasized that the layman will not only be treated in the schema on the lay apostolate, but also in several other studies, such as the one on the nature of the Church and the Church in the modern world.

An answer to the widely-discussed question regarding the layman's consultative role in former work of the Church.

Stress on greater unity among apostolic groups, and a speeding-up of the proliferation of new groups, except where they are necessary.

A statement of general principles rather than a practical guide for specific problems. As in other council statements, he said, specific problems would be dealt with by conciliar commissions and by meetings such as the Third World Congress of the

Lay Apostolate which will convene in Rome probably in 1966. While the schema on the lay apostolate has not been placed on the agenda of the first order of business for the third session starting in September, Work said he thought there is a "good chance" it will be debated during the coming session.

"LIKE THE OTHER council documents, the schema on the lay apostolate cannot be expected to solve every problem in the field," he said. "However, laymen can look for a greater impetus for their work. In it they can expect to discover their position in the total mission of the Church, with particular emphasis on their task in the temporal order."

Work enumerated the areas in which the Catholic layman might look for direction from the council. These are the apostolic vocation of the layman, the integration of the family, the parish and the community; the layman's Christian apostolate in relation to his everyday "milieu"—his job and social contacts; his role in the restoration of the temporal order, and the role of Catholic organizations.

While on one hand, he said, the council fathers are concerned with the formation of priests for the lay apostolate, they do not see the laity merely as substitutes for the clergy.

Scholars to appear on Catholic Hour

NEW YORK—Five scholars representing different fields of study will speak on "The Person in the Contemporary World" on the Catholic Hour on radio here each Sunday at 8:30 p.m.

The series is based on a symposium held in May at the University of Notre Dame, announced the National Council of Catholic Men which produces the program in cooperation with the National Broadcasting Company. Scholars to be heard are: Father Louis Houry, theologian, Notre Dame University, August 2; Dr. Dana L. Farnsworth, psychiatrist, Harvard University, August 9; Sir Hugh Scott Taylor, scientist, Princeton, N.J., August 16; John Edwin Smith, philosopher, Yale University, Aug. 23; and Sister Mary Emil, president, Marygrove College, Detroit, August 30.

Margaret Buckley heads C D of A

HOLLYWOOD, Fla.—Margaret Buckley of Faye Chase, Md., was elected supreme director of the Catholic Daughters of America during closing sessions of the 30th biennial national convention of the women's organization.

Mrs. Manilla Caprine of Los Angeles was named supreme secretary. Other officers elected are Mrs. John V. Ballard, Milton, Mass., vice supreme regent; Mrs. Frank V. Baxter, Dubuque, Iowa, second vice supreme regent; and Dr. Catherine M. Clarke, Albuquerque, N. Mex., supreme treasurer. Mrs. Grant Callahan of Roanoke, Va., was named to the board of supreme directors.

Delegates to the four-day convention voted Boston as the site of the 31st biennial national convention in 1966.



MR. PRIESTER

Priester elected as new president of Gibault Board

TERRE HAUTE, Ind.—Fred M. Priester, immediate past state deputy of the Indiana Knights of Columbus, and a member of St. Benedict's parish here was elected president of the board of trustees of the Father Gibault School for boys.

Also at attendance at the meeting were board members Archbishop Schulte; Timothy P. Galvin, Hammond; Edward J. Dowd, Indianapolis; Thomas G. Meador and Francis J. Perrone, Logansport; Gilbert E. Powell, New Albany; Harry G. Kiehn and Brother J. J. Dehrowski, C.S.C., director of the school.

The Father Gibault school is owned and supported by Indiana Knights of Columbus in a major effort to assist wayward boys and return them to their families and communities as useful citizens. The boys' delinquents are aided in this endeavor by the Brothers of the Holy Cross, who staff the school.

Priest attacked in race dispute

LAFAYETTE, La.—A strongly worded letter noting penalties which can be incurred by priests who oppose the teachings of the Church in regard to race relations has been written to all Catholics of the diocese of Lafayette by Bishop Maurice Schezenayder.

The letter, read (Aug. 2) at all Masses in churches and chapels of the diocese, was prompted by an attack upon a white priest, pastor of a Negro parish in a town of the diocese of Lafayette by Bishop Maurice Schezenayder.

The letter specifies severe penalties for those Catholics who interfere with Negro Catholics in the exercise of their religion or join organizations whose aim is to oppose teachings of the Church in regard to race relations.

Penalty indicated is a reserved sin. According to church law, absolution from reserved sins can be obtained only from the bishop of the diocese.

The letter also called for a half hour of prayer in all churches and chapels of the diocese on Friday, Aug. 7, in reparation for the assault of the priest. The bishop also asked for prayers that a change of heart will come in other places where a spirit of rebellion exists against the teachings of the Church in regard to race.

NEITHER Bishop Schezenayder nor his diocesan officials would comment further on the incident which provoked the letter, but Msgr. Alexander O. Sigur, director

of the diocesan Bureau of Information, advised that the priest involved is out of the diocese on vacation, and that the white man have apologized and given evidence of repentance for all Catholics. No charges were filed with civil authorities.

The bishop's letter:

It is with a heavy heart that we address you today, a day which we had hoped and prayed would never come to pass in this Catholic diocese of Lafayette.

A cruel and unbelievable crime was committed against one of our priests who is a member of a society which has been very generous to our diocese, both as regards money and priests, priests who have labored zealously among our colored Catholics. The good priest was assaulted and whipped by several Catholic white men.

It is God Himself who says: "Each ye not my apostle." (Ps. 105, 16). So grave is the offense of striking a priest that Mother Church punishes this act with excommunication as indicated in Canon 2143, No. 4.

As an act of reparation for this truly sad incident, a half hour of prayer before the Blessed Sacrament exposed will be held in every parish church of the diocese on the first Friday, Aug. 7. Over and above the act of reparation, we shall pray that a change of heart will come about in other places where the spirit of rebellion against the teachings of the Church regarding race exists.

You will recall our action of October 16, 1959, when interference against participation of Negroes in religious instruction through diocesan marriage courses was declared a reserved sin. By these presents, the same

penalty is now extended to all those who interfere with our colored Catholics in the practice of their religion or who join groups whose purpose it is to oppose the teachings of Mother Church regarding racial relations. These Catholics cannot possibly be solved in confession or approach the Holy Table unless there be a change of disposition. Without this change, one would be guilty of the sacrilegious reception of these sacraments.

Faithfully yours in the Lord, Maurice Schezenayder, Bishop of Lafayette

This letter must be read at all Masses in all the churches and chapels of the diocese on Sunday, Aug. 7.

May the good God and Father of us all preserve us from further disturbances of this nature and in His boundless mercy may He grant us a better understanding

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Dodd raps networks for TV violence

WASHINGTON—The chairman of the Senate's juvenile delinquency subcommittee charged here that the situation with regard to excessive violence on television is in some ways worse today than it was two years ago.

Sen. Thomas J. Dodd of Connecticut said that "there has been violence and brutality permeate" many new TV shows, and many offensive shows of earlier seasons have been syndicated and are now being reshown on independent stations.

"We discover that the most violent shows of two years ago are today shown during earlier broadcasting hours than they were originally designed for."

DODD MADE his charges as his subcommittee opened a new round of hearings on TV crime and violence. It made similar studies in 1961 and 1962.

He said that during those hearings executives of the major TV networks had predicted a lessening of televised violence in the future. It was this "indica-

Portugal court acquits priest

LISBON—Father Jose da Costa Pio, charged with complicity in the armed rebellion against the Portuguese government that took place in the Beja army barracks on Jan. 1, 1962, has been acquitted.

Sixteen of the 83 others similarly charged were also found not guilty. Catholic Action leader, Mamel Serra, charged with complicity of the uprising, received the heaviest sentence of the 66 persons convicted—10 years in jail.

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Named to receive 3rd Order Award

ST. BONAVENTURE, N.Y.—Walter E. Roebuck of New York will be presented with the Tertiary Achievement Award, highest honor of the North American Federation of the Third Order of St. Francis at the August 20 closing session of the 1964 Third Order Youth Congress at St. Ignace University here.

Roebuck will be honored for his years of promoting the Third Order apostolate on local, regional and national levels. He is regional director of the Apostolate for Interracial Understanding and has been associated with the U.S. Council of American and TV productions and other Third Order projects.

Foresees man on the moon

VATICAN CITY—A Vatican astronomer said the success of the Ranger 7 moonshot means sending a man to the moon is "less hazardous and more likely than might have been believed."

Father Daniel O'Connell, S.J., director of the Vatican Observatory, said in the Vatican City daily L'Osservatore Romano, that Ranger 7's journey to the moon "constitutes a real triumph for the techniques of space research organizations in the United States."

The English-born Jesuit pointed out that all equipment, "completed to an incredible point and extremely delicate," worked to perfection.

"The working of the cameras and the dispatch of pictures to earth surpassed the most optimistic hopes of scientists."



NEW RETREAT MASTER—Father Jordan Schell, O.F.M., a native of Chicago, has been appointed retreat master for Indiana Retreat House, Indianapolis. He replaces Vincent C. Harty, who was transferred to Humphrey, Neb. Father Jordan has served as chaplain for the U.S. Army, in hospitals in Monroe, La., and Memphis, Tenn., and has done parish work. His last assignment was at the Franconia Retreat House at Mays Lake, Chicago.

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