

Prepare for council by penance, Pope urges

Encyclical asks global novena

By JAMES C. O'NEILL

VATICAN CITY—His Holiness Pope John XXIII has issued an encyclical calling for the practice of penance by the world's Catholics in preparation for the coming ecumenical council.

In the seventh encyclical of his reign, entitled *Poenitentiam Agere* (To Do Penance), Pope John also called on the world's bishops to institute a solemn novena in honor

Editorial, Page 4

of the Holy Spirit to invoke the blessings of divine grace on the Fathers of the council.

The encyclical was made public July 5, but was dated July 1, the feast of the Most Precious Blood. Its Latin text contains about 3,500 words.

The Pope stressed that Christ explicitly taught the need for the practice of penance and that the Church has always considered it indispensable "for the perfection if its sons and its better future."

THE PONTIFF recalled that in the document convoking the ecumenical council, he had urged all Catholics to prepare for it by prayer, the practice of the normal Christian virtues and voluntary mortification.

The encyclical pointed out that "if we consult the books of the Old and New Testaments, we shall notice that every occasion of a more solemn encounter between God and humanity—to express Ourselves in human terms—has always been preceded by a more persuasive reminder to pray and to do penance."

Noting that Moses, the Prophets and the Apostles all emphasized the need for penance, the encyclical declared:

"It is the duty and need of all Christians to do violence to themselves, either to drive away their own spiritual enemies or to preserve their baptismal innocence, or to renew a life of grace that has been lost by transgressing the divine precepts. . . .

"The Church, beloved spouse of the Divine Saviour, has always remained in itself holy and immaculate by means of the Faith which enlightens it, of the sacraments which sanctify it, the laws which govern it and the many members who adorn it with the beauty of heroic virtues.

"But there are also deaf children who, forgetful of their vocation and of their election, mar this interior heavenly purity with themselves, and whose lives do not reflect the divine likeness of Jesus Christ."

After pointing out that the popes of the past have recommended the special practice of penance on the eve of ecumenical councils, Pope John mentioned specific practices that can be followed throughout the world.

FIRST, he urged the world's bishops to institute a solemn novena of prayer to the Holy Spirit that the council Fathers may be showered with heavenly gifts and grace. He added that a plenary indulgence could be attached to this novena to be gained by everyone taking part in it under the usual conditions.

Moreover, the Pope said, "it will also be fitting to organize in individual dioceses a prophylactic penitential function. This will be a fervent invocation, which will be accompanied by special series of sermons, to perform works of mercy and to practice penance by means of which the faithful will seek to propitiate Almighty God and to implore of Him a real renewal of the Christian spirit, which is one of the principal objectives of the council."

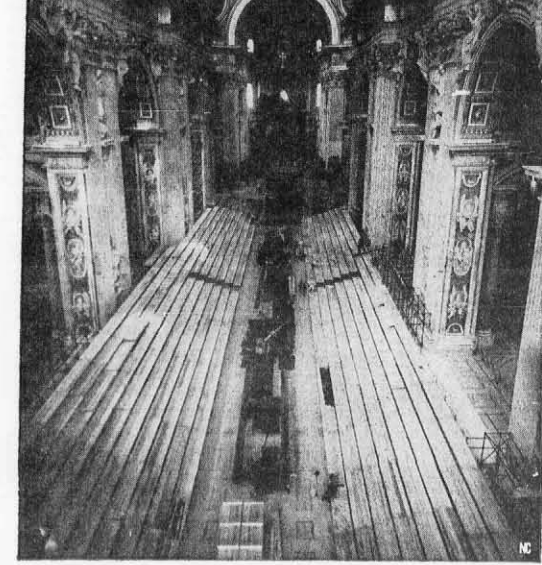
Pope John then urged Catholics to participate in both exterior and interior penance.

Interior penance, he said, comes first and consists of remorse and purification of sin, that is of a good confession and the reception of Holy Communion, which should be done during the novena.

Following the sincere repentance of sins, the encyclical continued, exterior penance is the acceptance "from God with a resigned and trusting spirit of all the sorrows and suffering that we encounter in life and all that involves effort and inconvenience in perfectly fulfilling the obligations of our condition in our daily life and in the practice of the Christian virtues."

THE POPE SAID that because the council will work to increase Catholics' part in the work of the Redemption, "we must indeed feel happy and honored that we are called upon to participate in this redeeming of poor humanity, which is too often drawn away from the honest road of truth and virtue."

The encyclical pointed out that "if, according to the expectation of all, the forthcoming ecumenical council is to yield in fact a great increase for the Catholic religion . . . the good success of this will depend in great part on the disposition of those people to whom will be directed the council's teachings of truth, virtue, the public and private (Continued on page 9)



BASILICA GETS NEW LOOK—The nave of St. Peter's Basilica is receiving a complete remodeling in preparation for the coming Second Vatican Council, scheduled to open on October 11. Temporary tiers of seats to accommodate more than 2,500 cardinals, archbishops, patriarchs, bishops and religious superiors are now being installed. A movable altar will be placed to the right of the main altar. Work on the temporary seating will continue through the summer months, but side aisles will remain open for liturgical services and the passage of sightseers.

FOR COUNCIL'S SUCCESS

Strive for perfection Pope John tells Sisters

By MSGR. JAMES TUCEK

VATICAN CITY—His Holiness Pope John XXIII has called on the world's Sisters to lead a life of greater sanctity to assure the success of the coming ecumenical council.

"The Pope's call came in a 4,000-word letter published July 7 in which the Pope detailed the ways to greater perfection for women Religions in their life of prayer, example and apostolate.

Although the papal document was described simply as a letter, its length, content and importance placed it on a par with the encyclical, *Sacerdotii Nostri Primordia*, which Pope John issued on the priesthood in August, 1959.

REFERENCES to the coming council were contained only in the introductory paragraphs of the letter, in which the Pope stated that the council is "a solemn hour for the history of the Church" and that it demands a great spiritual resurgence among all Catholics.

He had already made appeals to the clergy and laity, the Pontiff said, and now he wished to commend the world's women Religions to prepare themselves spiritually for the council. He stated:

"It is natural that in this atmosphere of intense preparation those who have offered themselves completely to God and who have become familiar with the exercise of prayer and the most fervent charity should distinguish themselves."

"The rest of the letter contains practical counsels on the spiritual life of women Religions.

In regard to desolate cloistered nuns, the Pontiff said:

"We should like to direct a word of comfort especially to cloistered nuns for whom 'Sister Poverty' often becomes 'Sister Desolation.' Jesus, the Son of God who became poor, will come to comfort you. Meanwhile, in His most extended Our own hand on your behalf to your fellow Sisters who are in more secure economic conditions and to generous benefactors.

"In this respect We also encourage

See the outstanding **REAL ESTATE LISTINGS** on Page 8

age similar undertakings of the federations of cloistered convents affiliated with the Sacred Congregation of Religions."

PREPARATIONS for the council, the Pope went on, require that consecrated souls "reconsider with renewed fervor the commitments of their vocations." This, he continued, will produce at the proper time "a prompt and generous response to the decisions of the council."

Therefore, the Pope said, Sisters' lives should be lives of prayer, example and the apostolate. The remainder of the letter was based on these three points.

"The life of prayer, he said, is the foundation and only guarantee of perseverance in the religious life. He continued:

"The good works to which you dedicate yourselves are not always crowned with success, you meet with disappointments, misunderstandings and ingratitude. Without the help of prayer, you could not continue along this hard road."

He compared prayer for the women Religions with the oil of the lamps of the wise virgins in the Biblical parable, saying that through it they will be "always ready for everything; glory and ignominy, health and sickness, the pursuit of labor and death."

The Pope traced the "life and example of women Religions through their vows of poverty, chastity and obedience."

IN POVERTY, he said, they would be following the example of Christ who was born in a stable, was homeless in His pub-

lic life and died naked on the Cross.

In this respect, he referred to the temptation to "look for small comforts, the satisfaction of food or the use of goods." He added:

"The legitimate need for modernization could exceed limits in ostentation of construction and of furnishings. . . . Understand Us, beloved daughters. We do not mean that that which is necessary for physical health and for wise and fitting recreation is to be contrast with the vow of poverty."

"But we would like to be confident that the eyes of the Divine Master may never be saddened by that elegance which could even have a negative influence on the interior life of persons consecrated to God, when they live in an environment lacking an atmosphere of austerity."

He urged that the Sisters practice chastity "to prove to all that chastity is not only a possible virtue but a social virtue."

"May your example show that the heart has not shut itself up in sterile egoism, but that it has chosen the condition which is necessary for it to open itself solitarily to its neighbor.

"For this purpose we urge you to cultivate the rules of good manners without giving ear to anyone who would wish to introduce into your life a conduct less befitting the thoughtfulness and reserve to which you are bound."

"In the works of the apostolate reject the docility of those who (Continued on page 9)

COMMISSION SETS PATTERN

Council expected to work on 35-hour week basis

By MSGR. JAMES TUCEK

VATICAN CITY—The coming council will be a working assembly requiring most of its participants to follow a probable seven-hour day, five-day week schedule.

The present physical and financial arrangements for the council are the work of the Technical-Organizational Commission and the Administrative Secretariat.

But after the initial solemnities are completed, the determination of the daily working schedule will depend in great part upon the current studies of the Subcommission for Regulations. The council Fathers themselves, once assembled, may make amendments to

the working schedule proposed by the subcommission.

JUST WHAT the Subcommission for Regulations will propose or what changes the council Fathers may make cannot be known until the council is under way. But, after all is said and done, they may be expected to return to what is already a proven schedule; namely, that which was followed by the Central Preparatory Commission.

This is a sound assumption. First of all, the Central Preparatory Commission was, on a smaller scale, analogous in the nature of its work and in its membership to what the council assembly will be. Secondly, the amount of mat-

terial to be pondered within the time limits which had every day at 9:15 a.m. A bell sounded at 9:30 calling the meeting to order. Work continued until 11:15 when there was a 10-minute

recess and refreshments were served. At 11:30 work was resumed and continued until 1:30 p.m.

Those who were assigned to special subcommittees returned at the afternoon at 4:30 p.m. and worked until 7:00.

At the beginning, the central commission worked only five days a week with Thursdays and Sundays off. Later, when the pressure of work required it, they

met six days a week with only Sunday off. At this time also they met both morning and evening: from 9:30 until 1:30, and from 5:00 until 7:00.

There will certainly be subcommittees in the coming council, just as there were subcommittees in the First Vatican Council. These subcommittees probably will follow the same structure as the preparatory commissions which have submitted material for the council's agenda.

The subcommittees would be on theology, on bishops and the government of dioceses, on the discipline of clergy and faithful, on sacraments, on the liturgy, on studies and seminars, on Orien-

tal churches, on missions, on the lay apostolate, on Christian unity and on communications media.

These subcommittees may be expected to meet in the afternoon to discuss and prepare their special material for the plenary assemblies in the morning.

DEPART FROM the number of hours and the number of days that the council Fathers might meet, the Subcommission for Regulations also establish rules of procedure.

Whatever else one might attempt to anticipate in regard to these rules, one fact can be stated unequivocally: there will be free discussions. The freedom of discussion and seminars, on Orien-



VOL. 11, NO. 40

INDIANAPOLIS, INDIANA, JULY 13, 1962

Candlelight 30 Providence nuns closing set Golden Jubilarians for novenas

Solemn candlelight ceremonies will mark the closing of the public novenas to Our Lady of Mount Carmel on the grounds of the Carmelite Monasteries in Indianapolis and Terre Haute on Monday, July 16, the Feast of Our Lady of Mount Carmel.

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

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

IN INDIANAPOLIS, Archbishop Schellie will preside at the Benediction, assisted by Father Paul Courtney, pastor of St. Luke's parish, and Father Gordon Kiese, O.F.M., director of Alverno Retreat House.

Novena preacher at the Indianapolis Carmel is Father Edward Whitey, C.S.P.

An outdoor Mass will be celebrated on the first night at the Terre Haute Carmel by Father Paul Reynolds, O.C.D., the novena preacher. Assisting will be Father Donald Laywell, C.M.F., deacon, and Father Edward McCabe, C.M.F., subdeacon. The Clerical Fathers are from the Christian Novitiate in Terre Haute.

MSGR. HERBERT Winterhalter, pastor of St. Patrick's parish, will celebrate the concluding Benediction, assisted by Father J. Blantz, C.S.C., of Gable School, and Father David Kibbitz, of St. Margaret Mary parish, deacon and subdeacon, respectively.

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

3 bodies receive council invitations

GENOVA—Invitations to send delegate-observers to the forthcoming Second Vatican Council have been received at their respective headquarters here by the World Council of Churches, the Lutheran World Federation and World Presbyterian Alliance.

The invitations were signed by Cardinal Augustin Bea, head of the Secretariat for Promoting Christian Unity, and his aide, Msgr. Jan Willembrans.

They were sent "in the name of Pope John XXIII who has demonstrated much goodwill toward Christians not in communion with the Holy Apostolic See."

ST. MARY-OF-THE-WOODS, Ind.—Thirty Sisters of Providence will observe the golden jubilee of their entrance into religious life next Monday (July 16) in a day-long celebration. They represent the largest single group of golden jubilarians in the Community's history.

A traditional Community custom will begin the day when Reverend Mother Rose Angela, superior general, meets the jubilarians after breakfast to present each one with blue and white jubilarian ribbons.

The jubilarians will have places of honor at a Solemn High Mass of Thanksgiving at 11:00 a.m. Celebrants will be brothers of three of the jubilarians: Celebrant Msgr. Thomas Garrity, brother of Sister Irene Clare; deacon—Msgr. John Sgrue, brother of Sister Mary Viator; and Father Robert McGowan, O.F., brother of Sister Agnes Philomena.

Bishop Raymond P. Hillinger, Auxiliary Bishop of Chicago, will deliver the sermon.

A LUNCHEON in Le Fer Lounge for guests of the jubilarians will be followed by a reception from 2:00 to 4:00. Benediction in the Church of the Immaculate Conception will follow.

'OPERATION BLITZKRIEG'

Many hands to 'produce' new CYO athletic field

By FRED W. FRIES

A small army of volunteer workers from Indianapolis' Southside parishes will rendezvous at Perkins and Raymond Street on Saturday morning, July 14, for "Operation Blitzkrieg."

At the end of the day, they hope that their joint efforts will convert the 13-acre empty lot on the northwest corner into a CYO athletic field which will include three baseball diamonds (one is already on the property), one softball diamond, two football fields and a commodious picnic area.

The tract, which belongs to the Archdiocese and will eventually become a parish site, has been temporarily turned over to the Catholic Youth Organization to provide badly needed athletic facilities to supplement those at the CYO Stadium on West 16th Street.

The athletic field will be used mainly by three parishes—St. Patrick's, St. Catherine's and Holy Name. Both Grove-Joint will eventually be made available to other parishes and also to non-Catholic organizations.

KNOWN AS THE Monsignor Downey CYO Athletic Field, the new facility will differ essentially from the CYO Stadium in that there will be no seating for spectators. It is being named for the Monsignor Downey Council 2609, Knights of Columbus, which provided the sum of \$2,500 to defray the cost of maintenance and upkeep for the first year. The Knights of the Southside Council maintain equipment that has already been provided for the same purpose.

A 16 by 11 concrete block building has already been erected to provide storage for the tractor, rotary type mower and other maintenance equipment that has already been acquired. According to William S. Saban, executive secretary of the CYO under whose jurisdiction the field will be operated, a second, larger building will be constructed later to provide additional storage. A 250-car parking lot has already been staked off.

MR. SAHM is chairman of the athletic field's "supervisory committee." The committee will also include the three priest moderators of the St. Patrick's, St. Catherine's and Holy Name CYO units, a layman from each of the three parishes and a representative of the Monsignor Downey K of C Council.

The CYO official stated that the new athletic field will be of "invaluable help" in carrying out the CYO football and summer baseball program.

With labor and materials already donated by various firms and individuals, the tract has already been surveyed and graded in preparation for Saturday's "operation." Blitzkrieg will be a hard and refreshments will be provided volunteer workers.

A temporary tent will be erected to provide shade and suitable seating areas. Mrs. Felix Chappin and Mrs. Hugh Baker, both of St. Catherine's parish, are in charge of the refreshment tent.

Official greetings from the Community will be expressed at a program to be given in the campus auditorium at 4:30.

In addition to relatives and lay friends, guests include several religious and clergy, among them Mother Mary Huberta, R.S.M., Provincial of the Sisters of Mercy (Chicago Province); and Sister Mary Paula, R.S.M., sister of Sister Helen Agatha; and Sister Mary Tina, C.S.J., sister of Sister Gertrude Agnes.

THE JUBILARIANS are: Sister Mary Canisius, Sister Rose Eleanor, Sister Agnes Josephine, Sister Viola Maria, Sister Eleanora, Sister Bridget Clare, Sister Eleanora Therese, Sister Helen Agatha, Sister Mary Viator, Sister Agnes Philomena.

Sister Mary Borgia, Sister Beatrice Cecile, Sister Alice Therese, Sister Clemente Cline, Sister Mary Justina, Sister St. Charles, Sister Ignatius Therese, Sister Mary Agnes, Sister Mary Nativa, Sister Irene Clare.

Sister Gertrude Agnes, Sister Rose Berchmans, Sister Mary Carolla, Sister Mary Paschal, Sister Rose Genevieve, Sister Martha, Sister Agnes Rita, Sister Rose Veronica, Sister Loretta Rose, and Sister Gertrude Miriam.

BANS SHORTS

BUFFALO, N.Y.—Bishop John A. Burke of Buffalo has banned the wearing of shorts and other immodest clothing in churches of his diocese. The ban applies to men, women and children.

'A NATIONAL DISGRACE'

Migrant workers' plight

LIKE THE tumbleweeds that roll before skelter with the prairie winds, the migrant farm workers — Texas displaced persons — are on the move again. The exodus swells to major proportions in April and May.

Father John A. Wagner of San Antonio, executive secretary of the Bishops' Committee for the Spanish Speaking, testified once in a wage hearing that Texas is the nation's biggest exporter of citizen workers and biggest importer of foreign farm hands. If

have the rights guaranteed to braceros under Public Law 78—found farm work available only 125 days of the year. The effect can be imagined but can best be shown by individual cases.

Case file Seferino Jazo, 46, of Lamesa, Texas, resident of the "Labor Camp" there, Jazo, 46, of Lamesa, Texas, resident of the "Labor Camp" there, Jazo, 46, of Lamesa, Texas, resident of the "Labor Camp" there.

"There has been no work to do here. I am forced to wait here. But I get no help."

Besides the immediate problem of food, the Jazo children faced other problems. Carmen, 14, missed 22 days straight from school. She was sick and there was no money for a doctor.

The Jazo family was late in heading for other states to seek work because of the oldest son, Tom, 17, a high school junior. "He must have education, so he can do better than me," said Jazo, who cannot read or write and whose schooling ended at the second grade.

(Ironically, in this general area where the Jazo family found no work, a number of braceros were employed—1,600 according to Department of Labor records.)

The Jazo family has better luck in other parts of the country. For instance, living in a two-room shanty for which they pay \$6 a week to a Texas migrant farm worker and their seven children. One room was used by the entire family as a bedroom; the other served as kitchen and dining room. The shanty is falling over the wood is rotting away and the wind whistles through. It is typical of a group of "homes."

During 1961—a bumper crop season—200 braceros were brought into the Lamesa area (Dawson County). That year the county ginned a record 215,000 bales of cotton, and Father James Vitke, pastor, of St. Margaret Mary church at Lamesa, admits the local workers could not have handled that large harvest.

"But the labor associations brought in more Mexican nationals than were needed," he said. "As a result, many of these men were idle." The priest said "plenty" of local workers are available for the pea harvest in August, but braceros still are employed by the farmers.

"They pay the bracero a penny a pound for pea-picking," said Father Vitke. "A bracero will pick 600 to 800 pounds a day, and make \$8 or \$8. A citizen worker will not work for that, nor can you

The bracero often is victim of gamblers, prostitutes and dope pushers—all working to relieve him of his hard-to-come-by check. But the treatment will—some people will go to bid their fellow man was pointed up in an incident Father Vitke witnessed in a supermarket.

The braceros from one farm had been brought to town to buy their food supplies—as the contract provides must be done once a week. As the workers were checked out of the store, a woman—the wife of either the truck driver or the farmer—was checking stand—collecting each man's green stamps.

Senate Bill 1129, introduced by Sen. Harrison A. Williams, Jr., of New Jersey, would provide a domestic stabilization program for migratory farm workers. It would give help and protection similar to that now enjoyed by braceros. Transportation, food and housing would be furnished to workers and families on the way to farm work. Also provided would be subsistence and emergency medical care at reception centers. Period of employment would be guaranteed.

In turn, the worker would agree to perform all work with diligence and would not, except by mutual agreement, accept employment with another employer during the term of his contract.

Texas farm labor interests are up in arms against this bill. "We are very fearful of Senate Bill 1129," said H. G. Denn of Lubbock, Tex., secretary of the West Texas Agriculture Employers Group which represents some 5,000 Texas farmers. He also is secretary of the National Farm Users Committee.

THE BILL would establish the same kind of governmental recruitment program for domestic farm workers that now exists for foreign labor.

"This is a welfare state bill, written by people with good intentions, but no knowledge of agricultural needs. It must be defeated," Dean said.

Dean accused the Labor Department of creating "an economic hardship" through "harassment" in an effort to do away with the bracero program.

"The bracero program has become so bogged down in red tape and Labor Department restrictions it is no longer a dependable source of labor," Dean said. He estimated the bracero employment in the Lubbock area—where 48,000 were employed in 1961—will be cut to per cent this year.

Dean said the bracero program is in its death throes. He said farm labor groups are investigating labor programs of their own. One of these is a private farm labor agency established recently in Lubbock—the first such undertaking in Texas.

Named the Texas Farm Labor Agency, it will recruit farm workers in South Texas through an office established in San Antonio. Farmers obtaining workers through this service will pay a fee to cover transportation and other expenses.

ONE LABOR Department "harassment" referred to by Texas farmers is the recent action raising minimum wages paid braceros in the U.S. The minimum in Texas was upped from 50 to 70 cents, following a series of wage hearings in the Southwest.

Dr. Edwards, who was appalled at the conditions under which babies were born, expects to handle about 200 maternity cases a year and train licensed midwives to handle all others. She has contributed \$14,000 toward a 25-bed hospital which is being completed at a cost of \$39,000. The migrants themselves have contributed \$2,000 to the hospital fund, which has passed the \$20,000 mark.

Farm colony Tacuarembó, Uruguay — the Bishop of the new diocese of Tacuarembó in the cattle country of the Uruguay-Paraguay border is making plans not only to advance the religious interests of his people but to set up farm colonies to lift their living standards.

Bishop Carlos Partelli's plans include a model village in which 20 families would build their own homes and receive a plot for cultivation. He is searching for the financing that would make this colonizing project a reality. He also is planning an agricultural co-op and a school to teach farming methods.



by BILL COX

A RAY OF HOPE New laws could help cause of the migrant

LEGISLATION which would greatly improve the grim economic and working conditions of America's migratory farm workers is in the Washington mill. One bill in particular has drawn the bitter opposition of Texas farm interests.

It is Senate Bill 1129 which, ironically, would give the American citizen farm workers rights already afforded the some 292,000 imported Mexican nationals—braceros—under Public Law 78, which has been extended through December, 1963.

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BRACEROS VS. MIGRANTS

An employer speaks out

"I GOT something done, and I'm just a little country farmer."

Speaking was Ed Dziuk of Hereford, Tex., who with his two sons, Edward and Billy, runs a small family farm in the lush irrigation land of Deaf Smith County—center of a large vegetable production and location of a farm labor camp that, ironically, was a prisoner of war camp during World War II.

Dziuk wasn't patting himself on the back. He was pointing out what can be accomplished when one man takes a stand. Dziuk, who is a Catholic, took his stand against the bracero program, which is so popular with a large percentage of Texas growers including many of Dziuk's fellow farmers in Deaf Smith County. But whereas Deaf Smith County employed an estimated 2,000 braceros last year, Dziuk predicted the number will be as small as 200 this year.

HIS ONE-MAN war against the bracero program — specifically against its abuses — was waged during a visit to Washington, D.C. Mr. and Mrs. Dziuk accompanied 37 other farm couples on a Farmers Union trip to the nation's capital. There Dziuk — fired up against abuses in the bracero program and urged on by principles "I knew to be morally right" — contacted high officials, including some in the National Catholic Rural Life Conference.

"Since then, there are hardly any braceros in this county, and the local boys are working," said Dziuk. "The braceros were being taken advantage of. They were treated like slaves."

But what really angered the spunky farmer was when he learned that prostitutes were being taken to some areas where the Mexican nationals were lodged and local gamblers were preying on the braceros earnings.

"We got these people harried from the farms where the braceros were working, then they started making rendezvous with them on side roads," said Dziuk.

Then, too, Dziuk had found his efforts to get the men to church frustrated. "Some of the operators promised me they would let the men off in time for church," the farmer said, "but when I called for them they were still in

EACH WEEK in many farm communities the Texas Employment Commission sponsors a Farm Labor Day, bringing together farmers and potential farm laborers. The TEC also works with on-foot-state employment commissions in recruitment programs for Texas migrants—assuring domestic workers of a planned work schedule.

Recent surveys conducted by the TEC indicate a larger number of domestics are available for farm jobs in the state than had previously been indicated. "We are going to recruit domestics from all over the country to find them, wherever they may be," said Wayne Grant, supervisor of the TEC Amarillo district, covering 48 counties. He said house-calling teams are being sent to areas where they are talking with priests, school teachers and others in the recruitment of domestics. The teams are finding an ample supply of labor in areas where shortages have been certified previously and braceros used.

Many agencies are busy trying to help the migrant farm laborer, but it was pointed out on "Harvest of Shame," a nationally televised show: "The migrants have no money. Only an enlightened, aroused and perhaps angered public opinion can do anything about the migrants."

the fields. That was the last straw.

DZIUK SPEAKS harshly against the bracero program. He said: "What it boils down to is the big operators are not only drawing subsidies from the government; they also are supported by being furnished government labor."

Dziuk said the world today has progressed to the point where men don't worry about the less fortunate as long as their own selfish interests are served.

"Some farmers' philosophy seems to be: if you have to kill a man, to starve him, well, that's business," said Dziuk. "I'd like to have a better living myself, but I don't intend to rob the other farmers in Deaf Smith County. You can't depreciate labor, so they want cheap labor."

"It's a vicious circle," he continued. "The Government program makes it real easy for the big operators to make money. And we have educated ourselves to the point that we don't recognize the less fortunate."

A very small percentage of Dziuk's 600 acres is in government-supported crops. Most of it is grain sorghum feed. As for labor, he and his sons do most of

the fields. That was the last straw.

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Dziuk said the world today has progressed to the point where men don't worry about the less fortunate as long as their own selfish interests are served.

"Some farmers' philosophy seems to be: if you have to kill a man, to starve him, well, that's business," said Dziuk. "I'd like to have a better living myself, but I don't intend to rob the other farmers in Deaf Smith County. You can't depreciate labor, so they want cheap labor."

"It's a vicious circle," he continued. "The Government program makes it real easy for the big operators to make money. And we have educated ourselves to the point that we don't recognize the less fortunate."

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Negro woman doctor ministers to migrants

JERSEY CITY, N.J.—A Negro doctor, who gave up her practice here to minister to migrant workers in Hereford, Texas, now shares a house with a migrant family and speaks their unique "Texas Spanish."

Dr. Lena Edwards, who is a member of the Third Order of St. Francis, was invited to the Hereford labor camp by Father Raymond Gillis, S.A., director of the St. Joseph mission there. A gynecologist and obstetrician, she gave up plans to aid underpriv-

ileged Negroes in the South when she saw the extreme need of migrant women.

The migrants, she said in an interview here during a visit home for the ordination of her son, Thomas, now Father Martin of the Ateneum Fathers), are poorer than almost any other segment of the U.S. population.

RECALLING her first visit to the camp in 1939, Dr. Edwards said, "All I could see was the terrible need. It was the most miserable thing I had ever seen in my life."

"The migrant families," she explained, "live in 25 barracks that housed Italian prisoners of war during World War II. A 20-by-10-foot building is divided into five or six compartments.

"During the harvest season," she continued, "mid-June to mid-November, as many as 24 people live in each compartment, paying \$5 to \$9 a week rent. There is one outdoor faucet for each five compartments and no outdoors for the entire community.

"The workers are supposed to make \$1 an hour, but they are paid by the row of onions or the 100 pounds of hay picked, and, she told me it comes out to between 55 and 60 cents an hour. . . . They work 10 hours a day, six days a week, but they can't work when it rains or when the market is down.

"THEY ARE ALL second or third-generation Americans," Dr. Edwards said, who follow the Edwardian and the rugged frontier border is making plans not only to advance the religious interests of his people but to set up farm colonies to lift their living standards.

Bishop Carlos Partelli's plans include a model village in which 20 families would build their own homes and receive a plot for cultivation. He is searching for the financing that would make this colonizing project a reality. He also is planning an agricultural co-op and a school to teach farming methods.

Named the Texas Farm Labor Agency, it will recruit farm workers in South Texas through an office established in San Antonio. Farmers obtaining workers through this service will pay a fee to cover transportation and other expenses.

ONE LABOR Department "harassment" referred to by Texas farmers is the recent action raising minimum wages paid braceros in the U.S. The minimum in Texas was upped from 50 to 70 cents, following a series of wage hearings in the Southwest.

Dr. Edwards, who was appalled at the conditions under which babies were born, expects to handle about 200 maternity cases a year and train licensed midwives to handle all others. She has contributed \$14,000 toward a 25-bed hospital which is being completed at a cost of \$39,000. The migrants themselves have contributed \$2,000 to the hospital fund, which has passed the \$20,000 mark.

Farm colony Tacuarembó, Uruguay — the Bishop of the new diocese of Tacuarembó in the cattle country of the Uruguay-Paraguay border is making plans not only to advance the religious interests of his people but to set up farm colonies to lift their living standards.

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past years are an indication, 127,000 Americans this year will leave their homes in Texas—an estimated 90,000 seeking a chance to make a living in 28 other states in which the wages are better.

This in spite of the recent minimum wage increase for braceros—the Mexican nationals employed under Public Law 78. The bracero minimum in Texas was jumped from 50 to 70 cents an hour, which should assure the domestic worker getting at least that amount.

"But 70 cents isn't enough to keep the migrant at home," said Father Wagner. "Why should he stay, when he can make more in the Midwest and other parts of the country?"

Texas' export labor force is composed mostly of Mexican-Americans—called "Tex-Mex" by the out-of-staters. Their lot in life is every bit as deplorable as the poverty-stricken characters of John Steinbeck's "Grapes of Wrath."

ACCORDING to a recent report by the National Shrotopers Fund, Inc., the migrant average yearly income in 1961, raised to slightly more than \$1,000 by brief non-agricultural employment. In 1961 these people—native Americans who don't even

Pursue pickle pickers' plight

GREEN BAY, Wis.—The Green Bay diocese has prepared a program of relief, education and religious instruction for an army of about 15,000 migrant workers arriving in northeastern Wisconsin.

More than 500 lay catechists, three priests working full time, about 10 Sisters, at least six seminarians and representatives from most of the major organizations in the diocese will aid the Spanish-speaking workers, who will labor in the state's pickle fields.

Thrift centers have been established for the distribution of items of clothing donated by the parishes of the diocese, and day schools will be conducted in the Sturgeon Bay and Oconto areas.

In Green Bay itself 85 volunteers will spend two to four nights a week for a month preparing children and adults for First Communion and Confirmation.

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THE CHURCH AND THE WORLD

Papal plaudits—Sunday law—Mission aid

The Vatican

◆ Pope John XXIII has congratulated the people of Algeria on their newly won freedom and has assured them of his continued prayers. The Pontiff's good wishes were expressed in a radio message delivered in French two days after independence came to the former French north African territory (July 3).

◆ The Papal Nuncio to Cuba, 79-year-old Archbishop Luigi Centoz, has been recalled by Pope John. He has been named Vice-Camerlengo of the Holy Roman Church a number two post in the Apostolic Camera, which is in charge of the temporal goods and rights of the Holy See.

◆ The offices of the Rome vicariate will shortly be transferred to new quarters to relieve the overcrowding which now hampers the routine office work of a diocese with almost three million people. They will be temporarily located in the Palace of St. Callistus until the Lateran Palace is renovated for the vicariate's permanent home offices.

At home

◆ BOSTON—A Massachusetts bill declaring that "Sunday shall be a common day of rest" has been signed into law. It replaces this state's three-centuries-old Sunday closing laws. The preamble to the new measure describes it as "an emergency law necessary for the immediate preservation of the public convenience."

◆ HERSHEY, Pa.—The nation's governors went on record here as opposed to the U.S. Supreme Court's school prayer decision and favoring Congressional action to soften it. In asking Congress to adopt a conditional amendment permitting voluntary prayer in public schools, the chief executives said the court's opinion has been "reaching misunderstanding as to the nation's faith and dependence upon God."

◆ WASHINGTON—The House has been told that mission schools in the U.S. Pacific trust territories will get Federal aid equal to that given non-public schools within the nation. There are 41 non-public schools in the territories, most of them church-related mission schools. They enroll about 4,900 of the 16,800 school children in the Marshall, Caroline and northern Marianas Islands.

◆ BUFFALO—The effectiveness of lay volunteers in Africa will depend on their interest in the territories, according to a veteran missionary. Dutch-born Bishop Joseph J. Blomjous, W.F., of Mwangi, Tanganyika, claims that these volunteers must give their help in the "right way." "They must be completely disinterested in solving the political problems of these nations. These nations do not want to be used as pawns for either the West or the communist-controlled nations," he stated on a visit here.

Abroad

◆ GENEVA—The International Catholic Migration Commission has called for stepped up efforts to aid refugees throughout the world and especially for the internationalization of assistance to refugees from Red China. The appeal was made during a session of the United Nations Economic and Social Council.

◆ VIENNA—Representatives of the Church and the Austrian government have signed an agreement dealing with questions concerning religious instructions in state schools and subsidies to Catholic schools. The agreement is part of the year-long Vatican-Austrian negotiations involved in rewriting the 1923 Concordat between the two states.

◆ BERLIN—Bishops of the West German State of Northrhine-Westphalia, in a pastoral letter, called on the faithful to vote only

for candidates upholding Christian principles in elections for the legislature on July 8. They stressed that they did not wish to relieve Catholics of the responsibility of making their own conscientious decisions. "The matter is at stake," the statement said. "The new legislature will have to decide on important social, cultural, and especially school questions, and we cannot, and must not, be indifferent as to who makes these decisions."

◆ MUNICH—A warning against the loss of Christian principles in the trade union movement has been given here by Cardinal Julius Döpfner, Archbishop of Munich and Freising. He held a mass rally of Catholic workers that it is dangerous today to abandon a Christian base for trade union activity in order to build a coalition against those who deny labor's right. He said an effective counter-balance against the secularists within the labor movement is of vital importance.

◆ Farm people flocking into Germany's large industrial centers and the continued flow of Iron Curtain refugees into Germany have changed the religious complexion of districts once overwhelmingly Protestant, according to reports of the St. Boniface Society. This society, more than a century old, was founded for the support of Catholics living in predominantly Protestant parts of Germany. Today every fourth Catholic in Germany resides in a predominantly Protestant district. Twenty-five years ago, only one out of eight Catholics lived in such a district.

◆ COLOGNE—The Catholics of Germany have been urged by their Bishops to step up their charitable work—in the field of personal service—more than with money. The Bishops in a joint pastoral letter appealed especially for people to join's large orders engaged in welfare work. They said parents must not interfere when their children want to try religious vocations.

◆ ROME—The International World Union of Associations of Catholic Rural Youth has been admitted as a consultant body by the United Nations Economic, Scientific and Cultural Organization (UNESCO). The new status of the Union was announced here during the international congress of the organization.

◆ PARIS—Many of the bishops of France at the forthcoming Vatican Council will press for the use of more of the local language in the Mass and for other reforms to make the Mass more meaningful to the people, according to the head of the French hierarchy's new information office. Father Pierre Hautmann said that desire is also widespread desire to revise and modernize the structure of the Mass itself.

◆ LEOPOLDSVILLE—Church authorities have told the citizens of the Congo that the Church is tied to no political, economic or social system. "Only the moral aspect of human actions interests here," the Permanent Committee of Bishops of the Congo said in a detailed statement on Church-

State relations. "The only thing that interests her is the means of making systems more humane, as well as their progress towards more justice and charity," the statement said.

◆ USUMBURA, Burundi—Two of Africa's most Catholic states—one of them this continent's only free nation with a Catholic majority—have joined the growing ranks of independent African countries with a gloomy outlook of possible violence. The Kingdom of Burundi and the Republic of Rwanda are each the victims of bitter tribal strife, political struggles and economic instability caused by inflation and meager resources. They are each about the size of Maryland with a population of 2 million. More than half of Burundi's people are Catholics.

◆ CAIRO—A new law likely to cripple all Christian mission efforts was passed in late June in the neighboring Sudan, scene of other anti-mission activities in recent years. It is regarded as the latest step by the Sudan's Muslim-dominated government to suppress Christian life in that northeast African nation which won its independence in 1956. Since that time, Church schools have been confiscated. No new missionaries have been allowed to enter the country, and some resident missionaries have been expelled. The new law provides that "no missionary shall do any missionary act in the Sudan" without a license granted by the Council of Ministers.

◆ ALGERIS—Algerian leaders are at this moment favorably disposed toward Catholicism and Catholics, according to an editor of the French Catholic magazine, Informations Catholiques Internationales, officials of the Algerian Provisionary Government are grateful for the constant support given their cause by Christians, priests as well as laymen, in Algeria and in France. The nationalist leaders have not forgotten that the Church never once gave its support to the "Algeria-is-French" position, either in Algeria or in France, or that the bishops of Algeria and of France raised their voices time and time again to protest against injustices committed by the police or the

army in their efforts to suppress the revolution. The magazine editor reports that the leaders promised: "We are sympathetic toward Catholics and are ready to guarantee them their rights in the New Algeria."

◆ BOMBAY—A number of Christian government officials and public servants in the once-Portuguese colony of Goa have been dismissed from their jobs and replaced by Hindus, according to a report of the Portuguese news agency, ANY. "Since the territory was annexed by the Indian Government," the report declares, "Hindus favorable to the integration of the territory into the Indian Union have been given the jobs held until recently by Christians."

◆ RAWALPINDI, Pakistan—Christian schools in Pakistan must give Islamic instruction to their Muslim students, according to a directive issued with the personal backing of President Mohammed Ayub Khan. An agreement reached between the government and school administrators to carry out this directive in the next school year provides that the state will grant subsidies to Muslim religious teachers.

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Special medal VATICAN CITY—Publication (July 14, 1961) of his social encyclical, Mater et Magistra, has been chosen as the subject of the commemorative medals issued to mark the fourth anniversary of the reign of His Holiness Pope John XXIII.

The first copies of the medals in gold, silver and bronze were presented to Pope John by Cardinal Gustavo Testa, President of the Cardinals' Commission for the Administration of the Property of the Holy See.

The medals bear a likeness of the Pope on one side and a commemoration of the historic encyclical on the other.



FOR WOODS NOVITIATE—Sister Mary Rosalie, S.P., stands before the modernistic St. Michael the Archangel which she created for the novitiate building at St. Mary-of-the-Woods. The five-foot statue was carved from white Alabama marble. Additional work by Sister Mary Rosalie, assistant professor of art at St. Mary-of-the-Woods College, has been selected by the North American Liturgical Conference for display during Liturgical Week in Seattle during August.

Stem obscenity flow, prelate asks Congress

SAN ANTONIO, Tex.—An archbishop appealed to Congress "to hammer out legal machinery" which will damp the flood of obscenity he said was sure to inundate the country in the wake of a recent U.S. Supreme Court decision.

Archbishop Robert E. Lucey of San Antonio said the court ruling was made in the Manual Enterprises vs. Day case. He commented: "This decision hamstringing one of the chief instruments which can be used to curtail the propagation of printed obscenity—the Post Office Department."

"SOMEWHERE in this complex problem, legal minds in Congress should be able to make a distinction between obscenity and other printed material," Archbishop Lucey said. "We could then do away with at least the most obnoxious and most patently obscene material."

"If we do nothing at all and this particular decision tends to discourage us from doing much," the prelate continued, "we seriously jeopardize our national moral welfare for we thereby throw our children to the wolves of obscenity and we risk a return of that unwise investment which would make us blanch if we could see or realize it in advance."

The Manual enterprises case involved Herman L. Wonnack, Washington, D.C., publisher of magazines printed for romance.

CHAPLAIN NAMED WASHINGTON—Father Eugene Delmer, O.S.B., a biologist at St. Bonedict's College, Atchison, Kan., has been appointed national chaplain of the National Federation of Catholic College Students.



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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.

Symbol of America

The time has come for our community leaders all over the nation to throw away their naughty "Sons Of Business" badges and act like big boys again.

The corny jokes about the President and his family have served the country well. There is no way of counting how many coronaries they averted and how many ulcers they soothed. But the peculiar therapy they afford our businessmen is no longer needed. 'Telstar is in the sky.

The phenomenal success of the privately owned communication satellite has demonstrated what great things can be done when free enterprise and an enlightened government cooperate.

Telstar is a perfect symbol of what the United States stands for in the world today.

A private industry has gambled millions and millions of dollars on a dream—a dream of a world community of free nations.

Telstar broadcasts cannot be picked up by home TV sets. For its effectiveness it depends entirely upon cooperation between nations, which must finance and operate the gigantic receivers.

But if the nations cooperate, Telstar will bring incredible wealth and power to the American Telephone and Telegraph Corporation. There are many here and abroad who fear that it is a mistake to allow a private industry to gain such power. Telstar, therefore, is a symbol of the confidence the U.S. Government has in the integrity of big business and at the same time of the confidence big business has in the U.S. Government and its grand design of working for a community of free nations.

Little by little through the years, this design has been taking shape. President Kennedy gave it its clearest expression in his truly important speech of July 4. Telstar has added the exclamation mark to that address.

"Today Americans must learn to think intercontinentally," said the President in Independence Hall. And Telstar has demonstrated why.

"But I will say here and now, on this Day of Independence," the President continued, "that the United States will be ready for a declaration of interdependence, that we will be prepared to discuss with a United Europe the ways and means of forming a concrete Atlantic partnership, a mutually beneficial partnership between the new union now emerging in Europe and the old American union founded here 175 years ago."

Telstar is expensive proof that we believe in the interdependence of nations.

The grand design extends beyond the Atlantic Community, as the President went on to explain:

"For the Atlantic partnership of which I speak would not look inward only, preoccupied with its own welfare and advancements. It must look outward to cooperate with all nations in meeting their common concerns. It would serve as a nucleus for the eventual union of all free men—those who are now free and those who are vowing that some day they will be free."

There is the challenging dream we Americans offer the world. It is far from reality yet, but it is essential that it be presented to the world.

"All this will not be completed in a year," said the President, "but let the world know that it is our goal."

Telstar makes that goal seem possible, for it is a dramatic reminder to the world that the United States has an uncanny ability of making dreams come true.

No easy road

Anyone who expects the coming Ecumenical Council to discover a new, pleasant and easy method of saving one's soul had better begin shopping around right now for a new religion.

The council is not going to make a new code of morals more acceptable to sin-loving, pleasure-seeking modern men. It will offer nothing more comfortable than self-control as a means of planning parenthood. It will not bring marriage laws up-to-date by permitting remarriage to those who are sorry and repent the mistakes they made in the first.

The way to heaven will still be narrow and difficult when the council is over, and the way to perdition wide and easy. If anything, the council will put renewed emphasis on the need of penance and self-discipline.

Pope John gives fair warning in his latest encyclical, entitled from its first words significantly, "To do penance." The Holy Father's prophetic message is clear. "Instead of mortifications and self-denial, imposed by Jesus Christ on all His followers with the words: 'If anyone wishes to come after Me, let him deny himself and take up his cross daily and follow Me,' many unfortunately seek rather frantically earthly pleasures and disfigure and weaken the noblest energies of the spirit.

"Against this irregular way of living, which unchains often the lowest passions and brings eternal salvation into great peril, it is necessary that Christians react with the strength of the martyrs and saints, who have always given testimony for the Catholic Church."

Unless Christians begin immediately to take part in the council by reforming their lives with prayer and penance, all the hard hours of work in the Vatican could be in vain. Pope John minces no words here either:

"If we seek the consolidation and the ever wider diffusion of the Kingdom of God throughout the world by means of the council, the happy success of all this will depend in great part on the dispositions of those to whom will be addressed its teachings of truth, of virtue, of public and (Continued on page 9)

Christian joy

It used to be that the biggest obstacles to Church unity were Catholics and Protestants; they were so different.

For Protestants, Catholics were people who drank and smoked, danced and played cards, and who, though they went to church on Sundays and refused meat on Fridays with surprising regularity, appeared to take religion lightly, as anyone could discover who saw their gaudy churches or watched their religious festivals.

For Catholics, Protestants were people who did not want to attend their religion gloomily, but with their blue jeans wanted to make everybody else miserable along with themselves, and who, though they prayed with considerable unctious at the drop of a hat, somehow gave the impression they were always uncomfortable in the presence of the Almighty.

There have been some changes made.

Rubbing elbows, as they do these days, in supermarkets and raising them together with cocktails at suburban cook-outs, Protestants and Catholics have begun to share their virtues and their vices. More and more they look alike and talk alike and think alike.

QUESTION BOX

Which Pontiff 'compiled' Bible?

By MSGR. J. D. CONWAY

Q. Which Pope gathered the writings of the Scriptures and decided which were inspired, and when?

A. The sacred books of the Old Testament had been gathered together by the Jewish people before the time of Christ, and the Christians simply accepted them. However, there were really two collections: (1) an older one which we commonly call the Hebrew Bible, and (2) a later one translated into Greek and called the Septuagint. This latter collection—the Second Canon—contained all the books of the Hebrew Bible plus seven others. And it was mostly through this Greek translation that the Christians of early centuries knew their Bible.

The establishment of the canon of the New Testament was a long process of general acceptance and elimination in the Church. Possibly the Epistles of St. Paul were collected, even in his own lifetime, pretty much as we know them today. However, some churches did not accept the Epistle to the Hebrews during the first four centuries, or at least were doubtful about it.

There seems to have been no particular question about which books were inspired until about 150 A.D. By that time there was a heretical sect called the Marcionites, who rejected all the Old Testament and most of the books of the New. So that made orthodox Christians more aware of their sacred writings.

By that time, too, there had grown up a vast compiling literature: apocryphal gospels and epistles, initiating the originals and extending them, venerable letters like that of Pope St. Clement to the Corinthians, and writings of another heretical sect, called the Gnostics (like the Gospel of Thomas, about which we have been reading much recently).

The general criteria by which the early Christian churches judged the authenticity of the sacred books were (1) how well they conformed to the Apostolic teaching, and (2) how early and how widely they came into acceptance.

On the basis of this second criterion there was some doubt about the Catholic Epistles and the Apocalypse, which did not find wide acceptance until after the year 100. By that time most of the churches were familiar with nearly all the other books of the New Testament.

The earliest document we have about the New Testament canon is called the Muratorian Fragment, getting its name from Luigi Muratori, a famous librarian and historian, who discovered and edited it, early in the Eighteenth Century.

The original was possibly written about 200 A.D., but we have it only in very bad Latin. It seems to exclude four Epistles: Hebrews, Second Peter, James and Third John, but all the other canonical books are listed—except that the first part of the Fragment is missing, so we know nothing of what it said about Matthew, and only a bit about Mark.

The Fathers of the Third and Fourth Centuries who wrote about the Scriptures indicate no firm and general agreement about the canon of either the Old or New Testament, but there seems to have been growing uniformity, except that St. Jerome raised some doubts about those seven books of the Second Canon which were not included in the Hebrew Bible.

At the Third Council of Carthage in 397 the books of the Canon were listed as we know them today; and eight years later Pope St. Innocent I wrote a letter in which he gave the same listing of canonical books.

From that time on there was rather general agreement about the Canon, especially after the Eastern churches gave formal approval to the same list at their council in Trullo, in Constantinople in 682. However, there was no doctrinal definition of the matter until the Council of Trent in 1546.

Q. Which country first adopted true Christianity, and when?

A. The first people to adopt true Christianity were the 3000 Jews in Jerusalem who heard St. Peter preach on the first Pentecost, repented and were baptized (Acts 2).

The first nation to officially adopt Christianity was the Roman Empire, under the Emperor Theodosius. In 380 he issued an edict that everyone in the Empire should be Christian. In 392 he forbade all pagan worship. However, many people, especially in country areas, remained pagan for at least two centuries after that. And meanwhile new pagans had come in as the nations migrated from the north and east.

All of this is bound to have some effect upon their theology. We think we see a trend this way already.

In the latest issue of Christianity Today, a conservative, honestly Protestant bi-weekly, there is an article provocatively entitled "God Made Me To Laugh." The author, David A. Redding, a Cincinnati Presbyterian minister, has some pretty revealing words to say about his gloomy Calvinist ancestors, the Pilgrim Fathers, who were responsible for so much that is good and bad in American life. "The Calvinist," he writes, "was so afraid of fun's consequences that he tried, at his fanatic worst, to wipe off every smile, put a stop to dancing and turn off the organ music. He wouldn't let artists play with color on canvas or in stained glass any more."

Our modern Calvinist, Mr. Redding, now finds that Christianity is a religion of joy. "Humor," he writes, "happens in the happiness that grows out of the 'good news.'" And he finds that the Christian faith helps one see "that humor is built right into the whole Creation."

"Who can keep a straight face watching little lambs scampering about stiff-legged; or baboons itching?" Mr. Redding observes. And he continues:

"Our faith makes a man laugh at something more—at

himself. We are all tempted to take ourselves too seriously. If taken in the right way, Christianity brings relief from this wearisome self-inflation. Someone who feels safe and sure in the hands of God and likes to see his neighbors have a good time will come down from his pedestal and enjoy the joke he is."

St. Philip Neri would have liked that paragraph.

And it sprang from a spiritual principle that is part and parcel of Catholic life, for Mr. Redding added immediately:

"Christian joy is not complete, however, until men surrender unconditionally to God. It was not until St. Francis gave himself up to God, silver and soul, that he started singing and dancing in the streets."

A man who writes that way should be to be understood how a nun can be joyful and maybe even why Italians enjoy their wine and Bavarians their beer.

We are not so sure what the point of this meditation is, except that it might observe that it is certainly easier for Catholics to discuss Church unity with a man who thinks like Mr. Redding, and the editors who encourage him, than we had any grounds for thinking it possible several years ago.

Who knows what the future may bring?

CONTROVERSY

Censorship issue often obfuscated

By MALCOLM COWLEY

(From The Saturday Review, July 7, 1962)

The great problem of censorship has been with us almost since the beginning of human society. Arguments about it usually involve a great deal of sentiment and obfuscation on both sides of every phase of the question.

The word itself becomes charged with emotion, especially when it is used by writers who have suffered through having their works suppressed. Why not admit to ourselves that there always has been and always will be censorship of some variety? Why not concede that it would exist even in the most nearly perfect society that could be imagined, so long as the society was composed of men and not of completely housebroken angels?

In the course of the never-ending debate, a few principles have, I think, been firmly established.

One is the principle for which Milton argued in his "Areopagitica"; that books should not be censored in advance; that their publication should not require the imprimatur of a government official. Such licensing or precensorship of books is an intolerable burden on creative minds, and it is likely to deprive society of valuable ideas and useful means of dealing with new situations.

Another principle is that the censor's task should not be performed in secret or by a private organization; every book or picture accused of moral derelictions should have its day in court.

A third principle is that censorship, when it proves necessary, may be applied to works, but not to persons. That is, an author should never be placed on a blacklist for his opinions, or his past transgressions, and should never be forbidden to publish or display any work whatever.

An egregious violation of all these principles has been the famous Hollywood blacklist, now somewhat relaxed, but still in partial effect.

When the cold war began to rage in the studios, anyone suspected of being or having been a radical was, in effect, forbidden to write, direct, or act in motion pictures. It was censorship in advance, it was censorship of persons, and it was enforced on the basis of secret trials or mere accusations.

The first result of this blacklist was that Hollywood lost a considerable number of its more vigorous writers and directors.

That wasn't the only reason why Hollywood produced almost nothing but trivial films during the next few years; perhaps it wasn't a principal reason; but undoubtedly it had something to do with the decline in popularity of American films as compared with those made abroad, usually in a freer atmosphere.

In many ways, however, I am not sorry to watch the continuing battle between artists and censors, and I sometimes suspect that there may be something fruitful to both sides in this never-to-be-ended conflict between two irreconcilable positions.

On the one hand, the artists are defending originality, freedom, and each man's antinomian instinct about what is true and right. They are, in a sense, defending social change, or the possibility of change, and we have to look to our artists for new perceptions and the first expression of new values.

On the other hand, the censors are defending old values and established institutions against what they regard as the threat of moral chaos. Institutions have a right to defend themselves, and the other values may be the true ones.

All we can hope is that the battle be conducted according to rules, that the artists have a chance to be heard, and that their personal visions, for which they propel activity in the depths of their minds, will be exposed to logic and the light of day.

(Question Box Continued)

Q. The question has arisen whether you commit the same kind of sin when you have the intention or desire as you do when you actually perform the act. For instance if you had full intention of stealing some money—a large sum—but when you actually reach the destination you change your mind. Will it still be a mortal sin?

A. It is a mortal sin, but only an internal sin, and evidently not the same in all respects as the actual stealing. The police will never arrest you for it, and you are not obliged to restitution.

Sin results from an act of the will. It is a conflict between your will and the will of God. When you decide to steal you have already violated the Seventh Commandment internally.



OPINIONS

ACLU head cites Catholic 'cases'

To the Editor:

In a June 8 editorial you criticize the Civil Liberties Union quite severely for challenging the issuance of free textbooks to parochial children on Oregon. Apparently you are generally in sharp contrast to our activities in Church-State matters and go so far as to question whether we have ever entered a case on behalf of a Catholic claim.

In answer to the last charge, we have in several instances supported Catholic claims: in 1955 we supported the claims of two Catholic conscientious objectors. In 1957 we protested ably the action of a Mountville, West Virginia school superintendent for the barring of twenty-two Roman Catholic seniors who refused to attend a hazelwood service for the Commencement exercise. I could recite other instances of A.C.L.U. intervention on behalf of Catholic claims.

The first Amendment of our Federal Constitution calls for the separation of Church and State. The Civil Liberties Union, in its support of the First Amendment, has found itself from time to time in sharp conflict with many organized religions, and particularly the Catholic religion which supports a vast private school program. Many Catholics honestly feel that the state should assist in the financing of their schools. I hardly need to remind you that the Catholic idea to have their own school system was their own free choice.

It has been the position of the Union that because the Catholic school is used to shield the child from competing faiths and is used to teach the Catholic religion, financial aid to Catholic schools would be a direct intervention by the State on the side of religion. This, we feel, would be a clear violation of the First Amendment, and this was the issue in the Oregon School book case to which you refer.

There are Catholics who vigorously support the stand of the Union on Church-State matters and, of course, there are non-Catholics in the Union who support the Catholics' claim for school aid.

The Civil Liberties Union is not hostile to religions—quite the contrary. We feel that the traditional position of the Civil Liberties Union in support of the First Amendment has greatly aided religions in America by keeping them free of State interference or domination, and is in no small measure responsible for the vigorous

health of our churches.

I should like to remind Catholics that the Ku Klux Klan in the twenties which put upon Catholics so cruelly was fought bitterly by the Civil Liberties Union.

Yes, freedom-loving people are broadening their areas of agreement and they can work together in the Civil Liberties Union, even though they may disagree on certain specific matters such as Church-State.

Robert G. Risk, President
Indiana Civil Liberties Union
Indianapolis

Parent sounds off

To the Editor:

I would like to see more articles similar to "Parents' Guide,"

which appeared on Page 7 of your issue of June 23.

Some of our editorials on Liberalism and Conservatism are about as helpful to me as a paper on a Congressional investigation would be. They just can't be translated by my public high school education and my 25-cent pocket dictionary.

Also you might give a little space to printing some of Sallman's reproductions of the Old Masters for people like the mother from Richmond who wrote in your Opinions column for July 6.

I wonder also why no one has protested the idea of changing our precatory school books. Perhaps we could hire a reliable secular mathematician to estimate the

(Continued on page 9)

SERMONETTE

Doing God's will

By REV. RICHARD MADDEN, O.C.D.

Dante might have been blind, but only physically. He was looking at life rather clearly when he wrote, "In His will is our peace." Self will, besides causing confusion, is the only thing that keeps the fires of hell burning.

There are two groups of people in the world. Those who follow God's will and those who don't. And the people who don't can be divided into two classes: Those who don't know God's will and those who don't want to know it.

The people who don't know God's will are those who have been swept up in the modern fever of religious revival. These people are not too personally concerned over what God wants of them. They are using religion for only one purpose—as a vehicle for helping them feel good. So they read books like, "How to feel good all the time," or "How to keep smiling when your teeth are gone" or "How to have fun being holy." Their religious exercises consist in making up noise under a tent (public devotion) and saying each morning upon rising, "I believe that I am saved" (private devotion). And although it might seem undecorative to say it, nevertheless it is true—even a parakeet can make a lot of noise under a tent and say "I believe that I am saved" when it wakes up in the morning. These people are not even vaguely aware of what God wants of them.

As for the gang that does not want to know the will of God, these are the sods. They are afraid of what God will ask in manifesting His will to them. Following His will is too hard. They do not like the tone of Christ's teaching. The "do penance" and the "take up thy cross" reveals them because they are cowards. They will have nothing to do with the haunting figure of a Man who one day walked by with a cross.

Men searching for truth without God search in vain. They find no answers to their questions, "How come I was born? What is life all about anyway? What happens when I'm dead?" Doing God's will will eliminate our fear. We need never worry about war. The quest for our daily bread will not overly concern us. For we leave everything in His hands. He knows what He's doing. He knows what He's about.

Let hopeless patients die in dignity, doctors told

LONDON — A dying person should be allowed to die in peace and dignity rather than surrounded by such useless apparatus as tubes and oxygen tanks, an American psychiatrist said here.

Dr. John R. Cavanagh of Washington, D.C., spoke at a panel session on "The Hopeless Case" during the 10th International Congress of Catholic Physicians. Another participant on the panel was Father Francis P. Bowley, S.J., of Poughkeepsie, N.Y., chaplain of the Hudson River State Hospital and an associate member of the U.S. Guild of Catholic Psychiatrists.

DR. CAVANAGH, who is editor of the guild's bulletin, asserted that most of the so-called "agony" of death is in the minds of those surviving. Such indications as labored breathing and the muscular contractions of the dying individual may give the impression of agony, he said, but they are "merely physical responses of the dying organism." He added:

"Mentally, when the patient feels that death near, this is usually the case, his state of mind is peaceful. Our nature is such that we bear agony poorly. In the case of the dying, the anxiety of 'not knowing' is overcome. Now he knows. Dying is easy for the dying."

Dr. Cavanagh said, however, that the dying patient today is often so surrounded by medical equipment and gadgets that "he looks more like a complete experimental animal than the human person he still is."

"When death is inevitable... when the dying process is beyond doubt—the patient should be allowed to die in dignity unencumbered by useless apparatus," he concluded.

Gary priest 'loaned' to St. Louis See

GARY, Ind.—Bishop Andrew G. Gruba of Gary has loaned a Hungarian-born priest to the Archdiocese of St. Louis to administer to Hungarian-speaking parishes in that area.

Father Alphonse Skert, assistant pastor of St. Mary of the Lake parish here will be administrator of St. Mary of Victories parish in St. Louis.

The St. Louis parish, founded in 1842, one of the oldest in the archdiocese, was virtually without parishioners until scores of new arrivals from Hungary swarmed into the area following the ill-fated 1956 Hungarian revolution.

Servicemen plan apostolate work

RENSELAEER, Ind.—Twenty-five servicemen will discuss plans to train lay apostles in the armed forces as part of the "Home Front Workers" study week at St. Joseph's College here from August 4 to 10.

The servicemen plan to organize groups to promote better use of leisure time, to combat racial prejudice and to arouse interest in Second Vatican Council.

India: "I Will Give My People God"

INDIA: "I Will Give My People God" during the sermon on Sunday in AMALAPURAM, SOUTHERN INDIA. OUR CATHOLICS SIT ON THE GROUND. Their miserable church has no pews.

FATHER MUNGAL, our priest there, has no pews to sit on. AMALAPURAM you're shocked by the poverty you see. The church is a bamboo hut the size of your parlor. ... With every rag, devoutly offering them all. To build a decent church for these people, out of the questions: They haven't money to eat. In AMALAPURAM the average life expectancy is 36 years. ... Is Father MUNGAL discouraged? "With every rag," he says, "we could do so much! If we had a little help, we could make more converts among the low caste Hindus. We could make our Catholics proud to be Catholics. ... We could do a better job of teaching our children the catechism. ... It's hard to say No to a priest like FATHER MUNGAL. "Give me a church," he says, "and I will give you people God." ... Will the men in the parish build the church themselves? The foundation is already there. The men in the parish can't give money, but they give their labor free-of-charge. Without help, however, they can do no more. ... To buy materials for a plain, clean, functional church in AMALAPURAM will cost \$2,000. To build a shed in which to teach the catechism will cost \$300 more. ... Perhaps you'd like to build the church or the catechism-hall in memory of your loved ones. ... We'll write FATHER MUNGAL immediately and tell him what you have done. ... It's hard to say No to FATHER MUNGAL. Will you help him as much as you can? ... Your \$1, \$5, \$10, \$25, \$50, \$100 will help. ... Please help him. He needs your help to give his people God.

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Near East Missions FRANCIS CARDINAL SPELLMAN, President. Send all communications to: CATHOLIC NEAR EAST WELFARE ASSOCIATION 400 Lexington Ave. at 46th St. New York 17, N.Y.



IT'S A SECRET—Becky Brack, left, whispers a secret to her younger sister, Sharon, in this appealing picture taken by Father A. J. Keays, S.J., of West Baden College, West Baden Springs, Ind. The youngsters attend school in Bloomington, and were visiting their grandmother in French Lick when the photo was taken.

WHAT OF THE DAY

The President's visit to Mexico

By REV. JOHN DORAN

During the last Presidential campaign there was considerable argument among Catholics as to whether a Catholic President would be of much assistance to the Church or not. All were agreed that it would not be right to expect any preferential treatment from him, but there was a disagreement as to how a Catholic in the White House would react to the Church.

Some thought that he would be of much assistance to the Church or not. All were agreed that it would not be right to expect any preferential treatment from him, but there was a disagreement as to how a Catholic in the White House would react to the Church. ... I used to ask them, "Why do you think you need to pity us? Don't you realize that Catholic nuns, who in our country have worn their religious habit ever since entering the convent, have to take off that same habit to enter Mexico. I can wear my Roman collar anywhere in the United States, but cannot wear it in Mexico."

to take off that same habit to enter Mexico. I can wear my Roman collar anywhere in the United States, but cannot wear it in Mexico.

A Catholic President of the United States visiting in Mexico will give, I think, the comp. de grace to this mistaken pity which our Mexican friends wasted upon American Catholics.

The inclusion of our First Lady as a Dame of Our Lady of Guadalupe, while the President held beside her in the shrine, will be known and discussed through every little town or Mexico by every villager. This is one of those "grand acts" which at times come a person's way, and can do more good than many a solemn pronouncement.

I remember the effects of these grand acts. I was in Italy with Clare Booth Luce was still our Ambassador there, and shortly after her famous act, when the day after the crash of an Italian Airline in New York, she changed her reservations for a New York trip from T.W.A. to the Alitalia lines.

People who had never paid too much attention to international affairs, and who hardly knew of "La Luce" in Rome, were suddenly talking about the graciousness of the American Ambassador. They had been touched by the nationalistic part of their heart. I think Jacqueline Kennedy touched that same spot last week.

Even one of the aftermath of the President's visit, the claims

Italian Cardinal dies at age of 67

TRICASE, Italy—Cardinal Giovanni Battista, member of the Vatican administrative staff and veteran papal diplomat, died suddenly during a visit to his home town here in southern Italy.

The 67-year-old former Apostolic Delegate to Canada died (July 7) after suffering a heart attack. His death leaves membership in the Sacred College of Cardinals at 86, including 29 Italians. ... Death came to the Cardinal less than four months after he had been named a Prince of the Church by His Holiness Pope John XXIII at the consistory of March 19. At the time of his elevation he was serving as Apostolic Nuncio to Portugal.

OPENED IN 1952

Notre Dame Brothers operate Rome school

ROME—International enrollment but American in spirit, the Notre Dame International School has become in 10 years one of Rome's top boys' schools.

Since it was opened by the Brothers of the Congregation of the Holy Cross in 1952, the school has watched its student body jump from 25 to more than 175. Its students and faculty come from more than 30 nations and the Brothers are now conducting a drive for \$200,000 to expand the school's facilities to accommodate another 150 students.

When the Brothers came to the special festival here in August to open the school, they moved into a made-over apartment house. Five years later the school moved into its ultra-modern plant on the Via Aurelia which has been judged in a Rome architectural competition as the third finest building constructed in Rome in the past 10 years.

Today the ages of the students range from 9 to 19 and classes

Church concert

SANTA FE, N.M.—As part of the special festival here in August in honor of Ign. Stravinsky's 80th birthday, the Santa Fe Opera, in present special concert of sacred music in St. Francis Cathedral, August 19.

It will be held under the patronage of Archbishop Edwin Vincent Byrne of Santa Fe, who opened the cathedral once before in 1959 for a similar concert. At that time the concert was hailed as marking the first time in American Catholic history that one of the Church's cathedrals was opened to a public audience for a concert by a secular organization.

Religious orders in Chile follow lead of bishops in distributing land holdings

By JOHN J. BRADLEY, M.M.

SANTIAGO, Chile—The Chilean hierarchy's plan for distributing all diocesan-owned farmlands to tenant farmers has progressed.

Many religious congregations are following suit. They have approached Cardinal Raúl Silva Henríquez, S.D.B., Archbishop of Santiago, to ask help in dividing their own farms among the families who have been working them.

The coordinator of the Alliance for Progress, Teodoro Moscoso, has publicly praised the Chilean Bishops for their work in planning land reform.

He has also agreed to begin study by a committee appointed by Cardinal Silva on possibilities of granting a 20-year loan to aid the land-distribution project.

Searches in every diocese in Chile special committees are at work drawing up plans to parcel out to tenant farmers whatever land the diocese owns.

THE LAND distribution has already begun. About 12 miles south of this capital city, a rich dairy-farming and truck-gardening estate belonging to the diocese of Talca has been turned over to the people who have been working on it. The 456-acre estate produces a good income from farming and also has large sand-pits which are commercially exploited.

This is believed to be the first instance in Chile where land has been given over to the workers.

Under Chile's current system, the wages of tenant farmers consist principally of food and housing. Very little money is given

as wages. This system is in fact a form of feudalism.

The 17 workers at the Talca diocesan farm at Los Silos de Parque formed a cooperative to receive the land. For a year they will work the land together. The diocese has given them a long-term loan to buy 20 cows and farm machinery and to serve as capital funds for the first year.

THE SALE PRICE is far below the commercial value of the property. Terms of payment will be determined by the workers themselves; yearly payments will not be fixed but will rise or fall with the size and quality of the harvest.

The diocese of Talca will provide agricultural experts to advise the workers for a year. Then the workers themselves are to decide how the land will be divided among them. Certain facilities, like the dairy, will continue to be operated on a cooperative basis even after each worker has the deed to his own land.

Bishop Manuel Larraín of Talca reminded the workers that the Church is making a great sacrifice to help them. He pointed out that his diocese is very far from

being self-supporting. There are more than 15,000 children in free Catholic schools in the Talca diocese.

However the Bishop said: "I am not complaining. I am glad that we have been able to do as much as we have. I know that selling this land will make our situation even more difficult, but it does not matter. If we demand sacrifices of the people, we must first give the example."

Bishop appointed for Helena See

WASHINGTON — His Holiness Pope John XXIII has appointed Msgr. Raymond G. Humhans as Bishop of Helena, Mont.

Msgr. Humhans has been serving as president of Carroll College in Helena.

The appointment was announced here by Archbishop Edwin Vanevor, Apostolic Delegate in the United States.

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Edited by the Cleric Seminars of West Baden College

Hacienda

By JAMES H. BOWMAN, S.J.

"The Mass" is interrupted this week to tell the following story.

It happened this week. The Ign Dukes were having their meeting at the Settlement House. Lee was there, the house's "streetworker" who went out to the gangs and got to know them.

Sergeant Travis of the Youth Bureau was there; Miss Tiddle of the Welfare Council; John Kelly and Jose Manez of Youth Welfare; and me.

And the Dukes, fifteen of them. They had a spokesman, Elias, sixteen years old, graduate of two reform schools, black hair, handsome, dark, neatly dressed in an ivory sport shirt and slacks, hair combed back in a long crew cut, soft-speaking, surprisingly articulate.

"There's gonna be trouble this summer," said Elias. "I can't tell you when or where, but there's gonna be, I can tell you that."

Elias had already told the Dukes' grievances against their non-Spanish-speaking neighbors. "This park ain't for Puerto Ricans," they had been told.

"Dirty spics," muttered a member of the Italian-Polish-Irish "Lay Gents" on many an occasion, not to mention the names that Elias didn't bother to tell us about.

"If we don't muscle them on that stuff," said Sister Carmela, the other articulate one, "they'll think they can do anything they want to us."

"I get called names, too, you know," said Sergeant Travis, a pipe-smoking, business-suited, very dark-skinned Negro. "But I can't go around hitting people about it."

"They'll call us those names when we're with our mothers," argued Elias.

Name-calling, places to play ball, hostility, antagonism, a lawless spirit roving the land of Howard Street and Taylor, Lombard, and Humphrey Streets, in Chicago. Adults sitting around a

settlement-house discussion table with fifteen 16- and 18-year-olds. The door opens at the far end of the room, and the settlement-house director pokes his head in.

"Lee," he calls to the streetworker. Lee gets up and goes outside, come back in a few minutes. "No one should leave by himself. But don't worry, the police have been called."

The big concentration of Puerto Ricans is two blocks down Howard Street, in an apartment building called by the "whites" the "Hacienda."

Probably 175 people live in the Hacienda's sixteen apartments on a casual half of their little children (a liability, you know, when it comes to apartment-hunting). "Whites" ride by at 2:30 in the morning, yelling "spics" and threatening to burn the place.

Hacienda is Dukes' territory. They defend the Hacienda against everything from bottle-throwers to blank-pistol-shooters. But the Dukes are in the settlement house. And the name-caller's know it.

Minutes later, the house director throws open the far door. Clarence talks in a controlled voice, his eyes registering suppressed excitement. "The Gents have attacked the Hacienda, could be thirty at them. The police are all around."

The Dukes yelled and poured out of the settlement and down Howard Street, too late. Huge crowds had formed. The Gents' round face and big eyes pointed at me. "They throw rocks through the windows, and a man was out there with blood running down his back, two men, and a little girl got hit with a rock in the chest, and they broke a lot of windows. There were a lot of them!"

Elias walked past me going back to the settlement, the spokesman, the pacifier, an envoy who failed. "See? What'd I tell you?" he said to me. "I told you there'd be trouble. I told you."

Patrol cars and billy clubs, blinking blue lights. A dog. "They've got a dog for the Puerto Ricans!" a boy yelled. They did.

To get the Puerto Ricans back into their homes from which (Continued on page 9)

Expect 1100 to compete in annual Swim Meet

More than 1100 teenagers are expected to participate in the ninth annual Archdiocesan Junior CYO Swimming Meet at the spacious Broad Ripple Pool in Indianapolis on Monday and Tuesday, July 16 and 17.

The preliminaries will begin promptly at 6 p.m. on Monday, with the finals scheduled the following evening. If all preliminaries are completed on Monday, as anticipated, the Tuesday starting time will be 6:30 p.m. Otherwise, Tuesday events will get underway a half hour earlier. If the meet isn't wrapped up on Tuesday, the closing events will be held on Wednesday beginning at 6 p.m.

ST. JOAN OF ARC, Indianapolis, is the defending champion in both the open and novice divisions as well as in the overall category. The Northside contingent is expected to put up a strong battle in defense of their laurels, although stiff competition is anticipated from several quarters.

The swim meet will include 24 events in all. Gold, silver and bronze medals will be awarded to the first three finishers and ribbons for the next three spots. Handsome trophies will go to the parish winning the open, novice and overall championship on a point basis. Also up for grabs is the traveling trophy awarded by the Indianapolis Student Club of Notre Dame University to the overall champion. The runner-

up team will also receive a special trophy.

AS IN PAST YEARS, Hoosier Athletics, Inc., has again donated \$100 toward the purchase of trophies and medals. Wilfred (Jack) Seyfried, secretary of the organization, will serve as Meet Director for the ninth consecutive year. Other members of Hoosier Athletics will serve as meet officials and timers, assisted by adult volunteers from participating parishes.

Participants in the swim meet

'THE CAPTAIN IS DEAD' Scouts pay last honor to pioneer troop leader

By J. EARL OWENS

"The Captain is dead" was the word sent to Scouts of Troops 125, St. Philip Neri parish, Indianapolis.

Twenty-five year old Walter Glass, with a group of men of the parish, started the troop which he was to lead for five years.

Under his guidance, the organization grew into one of the outstanding troops in Indiana.

Two years later the "Captain," as he was popularly known, started a troop at Sacred Heart parish known as Troop 130, and for the next three years he served as scoutmaster of both organizations.

During the joint tenure, both troops took camping trips and engaged in other scouting activities together. Almost a thousand boys learned Scouting under the leadership of Mr. Glass.

One of the remarkable results of Mr. Glass' efforts has been the number of priests now serving in the Indianapolis Archdiocese who were at one time members of these troops. The number known is at least eight and there may be more.

Each of these young men have taken their places in the adult world, there are doctors, lawyers, accountants, manufacturers, executives, heads of families, and men of responsibility, in addition to those who have entered religious life, who were boys together around the many campfires of yesterday.

and their coaches and priest moderators will be admitted to the bathhouse and pool free-of-charge after checking in with the CYO representative at the door. On Tuesday evening for the finals, spectators will be permitted in the pool area, but on Monday, because of the large number of events, they must remain in the gymnasium.

Constanters are urged to be present at the pool no later than 5:30 p.m. on Monday evening, so that preliminary events can begin promptly at 6 p.m.

ANN ARBOR, Mich.—A third graduate of Marian College, Indianapolis, is undergoing intensive training here as a Peace Corps volunteer.

Miss Carolyn Siedling of Brookville, Ind., will leave for a teaching assignment in Thailand on September 7.

Daughter of Mrs. Woodrow Slinger and the late William Siedling, Miss Siedling is the second Brookville native to join the corps. Miss Emille Clevenger, also a Marian graduate, has been teaching chemistry at the University of Bangkok, Thailand, since last year.

Awarded a bachelor of arts degree in English from Marian in 1967, Miss Siedling has been combining graduate courses and teaching the past two years at Georgetown University, Washington, D.C. She was completing degree in linguistics.

Miss Mary Ann Deiter of Our Lady of Lourdes parish, Indianapolis, last month announced that she has been accepted by the Peace Corps to teach French in Nigeria. She was recently graduated from Marian.

The hour was getting late, but we went out to say good-bye to the present troop. None of them knew him, but they rallied to tradition to form a guard of honor to show their respect, and let those men of today who are working with youth, and those who will come after, know that their work is appreciated. Scouts have a "last mile" with the old Scout.

Except for the scouts, only a few were at his funeral mass Friday. Tomorrow, when the word gets out, hundreds will remember his deeds of kindness and patient help, while at the altars of many churches priests whose consecrated hands with fingers that learned the skills of scoutcraft will remember Walter Glass in their Masses and prayers.



MISS SIEDLING

Brookville native joins Peace Corps

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CYO at Shelbyville schedules dance

SHELBYVILLE, Ind.—The Junior CYO of St. Joseph's parish here will hold an outdoor dance on Friday, July 13, from 8:30 to 11 p.m. on the school playground.

Theme of the dance will be "Playground Under the Stars." A live orchestra will provide the music. Tickets are on sale at the Alhambra Cigar Store, Griffey's Sporting Goods, CYO officers and at the entrance.

REPLACEMENTS

QUEBEC, Que.—Laymen were named for the first time to replace priests on the Quebec Catholic School Commission.

Archbishop Maurice Roy, S.J. of Quebec, appointed the laymen to succeed three priests whose regular terms have expired.

Latin School grabs swim meet honors

The Latin School of Indianapolis won first place in the annual Novice Invitational Swim Meet sponsored by the St. Charles Junior CYO unit of Bloomington last Saturday at the Rancho Fransas pool. The Latin School amassed 67 points for top honors.

Second place went to St. Michael's, Indianapolis, with 58 points, followed by St. Catherine's, Indianapolis, with 50 markers. More than 100 swimmers participated.

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Advertisement for Holy Angels Festival. Includes text: 'Hurry! Hurry! Hurry!', 'There's Fun for the Whole Family at the Holy Angels Festival', 'Friday, Saturday, Sunday July 20, 21 & 22', '28th and Northwestern Ave.', 'GRAND PRIZE \$1000', 'Also Other Cash Prizes to Be Given Away on Sunday', 'Friday, Saturday FISH FRY Serving from 5 to 11 p.m.', 'Sunday Chicken Dinner Serving from 1 to 5 p.m.', 'BOOTHs! GAMEs! RIDEs! FUN FOR ALL!'.

Nine pronounce vows at Our Lady of Grace

BRECH GROVE, Ind. — Nine young women pronounced vows as Sisters of St. Benedict of Our Lady of Grace convent here on Wednesday, July 11.

Taking perpetual vows were Sister Mary Alban, daughter of Mr. and Mrs. Leo Gettelfinger of Bradford, Ind., and Sister Mary Ernest Goodrum, daughter of Mr. and Mrs. Ernest Goodrum of Evansville. Sister Mary Alban taught this past year at St. Peter's School, Indianapolis, while Sister Mary Ernest will begin her first teaching assignment as music instructor at Christ the King School, Indianapolis, this fall.

Pronouncing first or temporary vows (for three years) were: Sister Mary James Workland, daughter of Mr. and Mrs. James Workland, St. Roch parish, Indianapolis; Sister Mary Rita, East, Holy Name parish, Indianapolis; Sister Mary Joseph

Simko, daughter of Mr. and Mrs. Joseph Simko, Christ the King, Indianapolis. Also, Sister Marceline Bierman, daughter of Mr. and Mrs. Marcelus Bierman of Starlight, Ind.; Sister Dolores Fritz, daughter of Mr. and Mrs. Edwin Fritz of Cincinnati, O.; Sister Mary William Hunt, daughter of Mr. and Mrs. William Hunt of Point of View (Jennings County), Ind.; and Sister Heilige Funk, daughter of Mr. and Mrs. Bernard Funk of Earl Park, Ind.

During the coming year the seven Junior Sisters, those who received temporary profession of vows, will continue to reside at the motherhouse for religious and professional formation before assignment to teaching duties.

The Sisters of St. Benedict of Our Lady of Grace Convent, numbering 125 professed members, staff 16 elementary and two secondary schools in the Archdiocese of Indianapolis.

Scores and Standings

Table with columns for Junior CYO Boys' Softball, Girls' Softball, and Junior Baseball League-Class "C". Includes scores for various teams like North-East League, South-West League, and North-West League.

Advertisement for Holy Spirit Festival. Includes text: 'HOLY SPIRIT FESTIVAL', '7200 EAST 10th STREET — INDIANAPOLIS', 'SATURDAY MATINEE 2:00 to 5:00', 'FRIDAY — SATURDAY — SUNDAY JULY 27-28-29', 'SUNDAY MATINEE NOON to 5:00', 'FREE PONY Clip Coupon from Criterion July 26', 'You Are Invited To Dinner', 'FRIDAY: Fish Fry served 4 p.m. till 7', 'SATURDAY: Chicken & Ham served 2 p.m. till 7', 'SUNDAY: Chicken & Beef Noon till 7', 'Sandwiches and Pizza Snack at All Times', 'DINNERS — Adults \$1.25, Children 60c'.

Advertisement for Baker Amusements On Midway. Includes text: '\$6,500 IN PRIZES', 'FRIDAY — Dumont Portable Stereo', 'SATURDAY — Dumont Portable TV', '20-Watt Amplifier', '19 Inch Stereo Master and Stand', 'SUNDA GRAND PRIZE 1962 WHITE CADILLAC', 'Baker Amusements On Midway', 'ADVANCE DISCOUNT FAMILY RIDE TICKETS', '10 FOR \$1.00 (SAVE \$1.50)', 'GOOD ON ALL RIDES — ANY TIME — ANY AGE', 'NO OTHER DISCOUNT "FAMILY" TICKETS DURING FESTIVAL', 'Pony Coupon With Each \$1.00 Purchase — Exchange on Grounds for Free Ticket', 'ORDER BY MAIL', 'Send self-addressed stamped envelope to John McManis, 909 North Sadler Drive, Indianapolis 19, Indiana', 'Number of tickets _____, CK. or M.O. \$ _____', 'Allow time for mailing — Sales close Thursday, July 26th', 'NOW ON SALE 10th and SHADELAND MERCHANTS SALE CLOSING THURSDAY, JULY 26th'.

The Liturgical Week

By REV. ROBERT W. HOVDA

FIFTH SUNDAY AFTER PENTECOST. If the Church is to be a community of the Spirit, it is still a community of men. And this human element of the Mystical Body is evident even in her worship. Perhaps this is why so many of us Catholics retain our rigid walls of isolation at Sunday Mass, why we refuse to participate, to join our hearts and voices in a common act of worship greater than our private prayer. For it does require discipline and sacrifice. The others are sinners; too besides, we may not like the way they look, the rasp edge of their voices, the nasal twang of their song. It is a rule of thumb to say that the Church has for us in the Bible lessons this Sunday. Here we thought we were safe in the Bible, safely with God, safely out of reach of all those people who irritate and anger and displease us. And the first thing God does is to put us face to face with each of them again. "Be lovers of the brethren... not rendering evil for evil..." Be reconciled to your brother."

July 15 MASS AS ON SUNDAY. We come to offer Christ's sacrifices, to unite ourselves to His perfect act of love, to participate in His Passion and His Resurrection, to receive the spiritual nourishment of His Body and His Blood. And what does the good Lord do but plunge us right back into the world we had thought we left. The Gospel asks us whether anyone we know has any grudge or claim against us. If anyone has, we are warned to go and straighten this out before we dare to approach the altar.

July 16 MASS AS ON SUNDAY. Those who accuse Christianity of being an opiate, of serving men as an ivory tower, of helping those defeated to forget their troubles and the realities of life, should read the lessons of today's Mass very carefully. For this Eucharist makes it plain that our relationships with the people we live with all week long (and even with the people we don't see but for whom we still share a responsibility) are part and parcel of the gift we bring to Mass.

July 17 ST. CAMILLUS OF LELLIS, CONFESSOR. The theme of the Mass today, like that of Sunday, is love. We honor a saint who devoted his life to the care of the sick. Admittedly life is more complicated and more organized today. It would be. Our laws, our institutions for the sick, our various programs and the needs—these all have their place. But they do not excuse the individual Christian from his duty in love to respond personally to the needs of his brothers.

July 18 ST. VINCENT DE PAUL, CONFESSOR. Nor does the theme change today—perhaps because love is the Gospel. With Camillus it was the sick, with Vincent it was the poor. And always it was a gift of self, a personal apostolate, a genuine answer to the challenge of the "Ite, missa est." For the Christian, the relief of human need is not a matter of choosing between the institutional help of society and government on the one hand and personal help and aid on the other. Both must be marshaled to meet tremendous needs. But when, in the latter, the personal commitment, is missing, the former can become cold and bureaucratic and inhuman.

July 19 ST. JEROME EMILIAN, CONFESSOR. "Despite not your own flesh," is the first reading's message from the prophet Isaiah. God is not teaching us to reverence our own bodies in this passage, but to reverence our fellow men to help their sufferings as our own. For they are "our flesh." Today's saint and example of Christian love committed his life to the care of abandoned children. Our worship teaches us, even where Catholic organizations sometimes fail, that the Christian must defend others, the weak, the oppressed, that we on our collective face as witnesses when our only defense is for our own interest and our institutional concerns.

July 20 ST. LAWRENCE BRUNDISI, CONFESSOR, DOCTOR. Teachers are as necessary as the apostles of action we have been celebrating this week. The important thing for the Christian to remember is that if the proper Christian action is sacrificial love, the proper Christian teaching is sacrificial love also.

July 21 Economists in an ivory tower? has no parallel in the modernization of our economic institutions. The fact that Myrdal and Raskin are more "liberal" than "conservative" (horrible words, admittedly) gives us a better insight into their criticism of the economics profession. More often than not in the recent past it was the conservatives, rather than the liberals, who were wont to refer to economists as impractical academic dilettantes. In any event, if Myrdal and Raskin are even partially right about the economists, we are faced with a rather serious problem. This is no time for the professional economists to be brooding in an ivory tower and to be frittering away their time and energy on abstract studies of no real urgency or importance. On the contrary, there has probably never been a time in our national history when we had greater need for practical, up-to-date information in the field of economics. The reason for this was forcefully stated on two recent occasions by President Kennedy—first in his opening address at the Yale Free Conference on the National Economic Goals, and more recently, in his commencement address at Yale University. In both of these the President spoke about the difference between economic "myths" and economic "reality" and emphasized his own strong conviction that our economic problems are today more complicated and more sophisticated than ever before in our history. "Most of us," he said at the Yale Free Conference, "are conditioned... to have a political viewpoint, Republican or Democrat, and to let that govern our view before us in history. We must not do this. The fact of the matter is that most of the problems, or at least many of them, are now face and are administrative problems. They are very sophisticated judgments which do not

THE FAITH EXPLAINED

Plenary indulgences

By REV. LEO J. TRESE

When we consider the great number of plenary indulgences which the Church makes available to us, it is evident that it will be doubly our own fault if we have to suffer in purgatory before our entrance into heaven.

Plenary indulgences are so numerous and so easy that the unlikeliest of spiritual sloth could lead a person to neglect them or ignore them.

All prayers and devotions to which indulgences have been attached (partial as well as plenary) are published in the official book of the Church called the *Recollata*. The *Recollata* is a translation into English of the official Manual of Indulgences of the Church, the original being in Latin. The *Recollata* can be purchased at any Catholic book store, or by mail from the publisher, the Office of the Holy Father, Rome. It contains prayers and devotion has been approved and indulgenced by the Church.

MOST PLENARY indulgences can be gained only once during the day. In this they differ from partial indulgences, which can be gained as often in the day as one performs the prescribed work. The indulgences specifically state otherwise. Thus, if I devoutly say, "My Jesus, mercy!" a hundred times during the day, I gain an indulgence for each of those hundred times. On the contrary, a plenary indulgence can be gained only once during the day unless the directions specifically state otherwise. When a plenary indulgence may be gained only once during the same day, it is called a "lotus quies" indulgence. Freely translated, this Latin phrase means "one lotus flower." An example is the plenary in-

dulgence which may be gained for the souls in purgatory on All Souls' Day. For every visit made to a church on that day, with the Our Father, Hail Mary, and Glory be to the Father recited six times for the intentions of the Pope at each recitation, we may gain a plenary indulgence for the suffering souls.

One further requirement for gaining this "lotus quies" indulgence is that we receive the Sacraments of Penance and Holy Eucharist. This, indeed, is the requirement for the gaining of almost all plenary indulgences.

In the *Recollata* and in other prayer books we notice that the directions for gaining the plenary indulgence for a certain prayer or devotion almost always will read, "under the usual conditions."

The "usual conditions" required for the gaining of most plenary indulgences are four: (1) Visit a church or public shrine. Some classes of persons, such as Sisters or boarding-school students, may make their visit to a semi-public shrine during the intentions of the Holy Father. While there is no limit on the number or kind of prayers we may pray for the Holy Father, a minimum of one Our Father, Hail Mary, and Glory be to the Father has been established unless the directions for the prayer specify otherwise. (2) Confession. The confession required for the gaining of a plenary indulgence may be made at any time within eight days before the day on which we perform the indulgenced work, on the day itself, or within eight days after the Communion. Our Holy Communion for the gaining of a plenary indulgence may be received at any time from the day before to the day after the indulgenced work until the eighth day after.

Obviously, any person who is in the habit of going to confession at least every two weeks and is receiving Holy Communion at least once a week already is fulfilling the confession-Communion requirements for the gaining of plenary indulgences calling for the reception of these sacraments. It follows that anyone interested in paying off his own debt of temporal punishment and in helping the suffering souls in purgatory will make bi-weekly confession and receive Holy Communion his own minimal practice.

If we make it our further policy always to pray for the Pope each time we assist at Mass or receive Holy Communion, we already have done most of the work necessary for the gaining of a plenary indulgence. Plenary indulgences may become available to us from day to day.

IN FACT the Canon Law of the Church explicitly states that anyone who regularly receives the Sacraments of Penance every two weeks or receives Holy Communion "almost daily" (interpreted as meaning at least five times a week) is automatically eligible for all plenary indulgences which call for "the usual conditions," as well as the other requirements which are fulfilled. However, for a jubilee indulgence a special confession is necessary.

It should be observed that we cannot apply the indulgences which we gain to our living persons. In this matter we have to work for his own debt. However, we can apply most indulgences to the souls in purgatory. In fact, all indulgences granted by the Holy Father, unless the contrary is expressly indicated, are applied to the suffering souls.

Since the Church has direct authority over her living members, the indulgences which we gain for ourselves are absolutely certain in their effects provided we have fulfilled all the necessary conditions. Such is the teaching of a host of other number of reliable theologians. The Church, however, does not have direct authority over the souls in purgatory. Indulgences offered for them are offered by way of suffrage—that is, as a petition for God beguine Him to grant the indulgence to the particular soul or souls for whom it is gained and offered.

When a plenary indulgence is applied to that soul or souls rests with the mercy of God. We can hope that the specified soul will receive the indulgence which we have gained for him; but since we cannot know for sure, the Church allows us to offer more than one plenary indulgence for the same departed soul.

WE MAY SAFELY assume, most of us, that we constantly are getting ourselves into debt with God. We do not know the sinless lives of angels. Even though our sins may not be big sins, we are sure that we have done for them—here or hereafter. It will be nobody's fault but our own if we carry our debt into the hereafter.

Below are listed some of the easily gained indulgences with which we can, day by day, keep our account paid up to a reasonable community. The indulgences attached to the recitation of the Rosary are as

numerous as we might expect in a devotion centered on her who is "the refuge of sinners." For the recitation of five decades for the Rosary the Church grants an indulgence of five years, even if the heads have not been blessed.

If this recitation is accompanied with others, it is an indulgence of ten years that is gained. If this recitation (with others) is performed three times during any one week of the month, a plenary indulgence may be gained, under the usual conditions, on the last Sunday of the month.

If the Rosary beads have been blessed by a priest delegated to attach the *Crozier*, the *Dominicans*, and the *Apostolic* indulgences, then our Rosary will become a real treasure-house of indulgences.

The *Crozier* blessing grants us an indulgence of five hundred days for each Our Father and Hail Mary that we say on the Rosary, even though we may not say the Rosary. The *Dominican* blessing enables us to gain another indulgence of one hundred days for each bead, plus various indulgences if we pray the Rosary regularly over a period of time or in company with others. The *Apostolic* indulgences attached to a Rosary by the proper blessing include a whole list of indulgences which have been granted by the Pope for the recitation of the Rosary—including a plenary indulgence for one who is dying and has the Rosary on his person.

Finally, if we say the Rosary in the presence of the Blessed Sacrament (whether exposed on the altar or reserved in the tabernacle), we are granted a plenary indulgence each day that we do so, provided that we receive the sacraments of Penance and Holy Communion, as explained previously.

THE WAY OF THE Cross is another easy bypass around purgatory. Each time we make the Way of the Cross (even several times in the same day) we gain a plenary indulgence.

If we also receive Holy Communion that same day, we gain a second plenary indulgence for that same Way of the Cross. If for some reason we are unable to complete the Way of the Cross, then we gain an indulgence of ten years for each station we have visited. These indulgences are granted whether we make the Way of the Cross privately or with others.

It is easily understandable why the Church has so richly endowed the Way of the Cross with indulgences. No one can devoutly follow Our Lord on His agonized journey without being led to deeper sorrow for his own sins and such suffering necessary and so re-

THE YARDSTICK

By MSGR. GEORGE HIGGINS

Twice within recent weeks the academic professions of the United States have been accused by competent observers of living in an ivory tower and of being out of touch with the real world. The charge is not without reality and merit of new ideas. One of these is Gunnar Myrdal of Sweden, an international economist and a prominent economist in his own right. Mr. Myrdal is the dean of the New York Times—is the dean of American labor reporters and is not only of labor economics as such but of general economic trends and practices in the United States.

Mr. Myrdal complained in the course of a recent press conference in Washington that American economists have been conspicuously inefficient in teaching the ABCs of economics to the American people. They have been too busy with their own theories themselves in abstract problems and empirical works of no real interest.

Mr. Myrdal also paid his respect to American management for its lack of imagination and thought, he didn't say so to the press but he is known to be a rather critical, top of organized labor on substantially the same grounds.

Mr. Raskin also extended his criticism of American economists to include the leaders of organized industry and the leaders of organized labor.

"The need for imaginative government leadership in economic matters," he wrote in the January 21 issue of The Reporter, is doubly great now because of the barrenness of ideas in management, labor and the academic community. The revolutionary progress in the physical sciences

newed resolutions of improvement.

To gain the indulgences of the Way of the Cross, it is not necessary to say any vocal prayers. It is sufficient if the person moves from station to station and, as we do so, meditate on Christ's sufferings.

This means to think about the significance of what Jesus is undergoing for us and to draw from His sufferings some lesson for ourselves. For example, as we think about Jesus stripped of His clothes and only possession—His last—we may become a little ashamed of our own acquisitiveness and of our blindness to the needs of others.

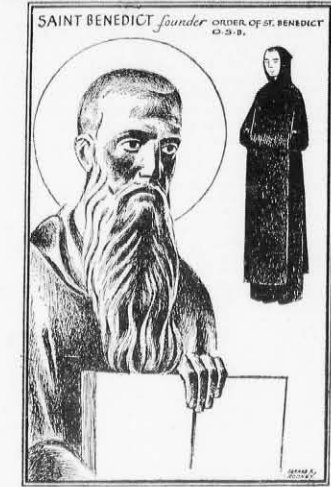
WE MAY SPEND a few minutes or we may spend half an hour in "making the stations." As long as we make the rounds and meditate on our Lord's Passion, we gain the indulgences.

When the Way of the Cross is made publicly by a group (as in the parish during Lent), it is sufficient that one member of the group go from station to station, but everyone do his own meditating. In making the Way of the Cross, we do not need a book. If we have a sluggish imagination, a lack of imagination, but our own thoughts will be best.

The most easily gained plenary indulgences of all are those which the Church has attached to two prayers—Prayer for the Sick and the Confession, Holy Communion, visit to a church, and prayer for the Pope.

One of these prayers is the beautiful Prayer before a Crucifix. "Look down upon me, good and gentle Jesus... which is familiar to most of us and which must be recited before an image of our crucified Savior. The other prayer is for some reason, less familiar to Catholics, although just as meaningful. It is the Prayer to Christ the King, and is given here in full for those who might wish to copy it and place it in their prayer books:

"O Christ Jesus, I acknowledge Thee King of the Universe. All that has been made has been created by Thee. Make full use of Thy rights over me. I renew the promises I made in Baptism. I renounce Satan and all his works and powers; and I promise to live a good Christian life; and especially I promise to undertake to help, to the extent of my means, to secure the triumph of God and of Thy Church. Divine Heart of Jesus, I give Thee all my thoughts, to obtain that all hearts may acknowledge Thy sacred royalty, and that so the kingdom of God may be established throughout the entire universe. Amen. (Plenary indulgence one daily, under the usual conditions.)"



In the vineyard

THE ORDER OF ST. BENEDICT, O.S.B.—Life in a Benedictine Monastery is essentially a family life. The monks are united to their Abbot, or Father, and with one another not only by the supernatural bond of their vows, but by a natural affection that springs from common work and mutual cooperation in the service of Christ. This plan of life is undoubtedly practical; it has stood the test of fourteen hundred years and still continues to exert a mighty influence on the Christian world. Although Benedict had originally planned a solitary life of prayer and penance, the needs of the Church prompted him to gather together a family of monks at Monte Cassino. This Monastery was the first of many Benedictine foundations which taught and civilized the savage tribes that swarmed in Central Europe from the North. By their example and teaching, the monks taught these people to settle down, to cultivate the land, to read and write and to pray. The modern world, in fact, owes much of its knowledge, most of its records of the past, and a great deal of its art and music to these saintly guardians of learning and truth during the Dark Ages. Benedictine monks from its very beginning has prospered only because it has been supported and sanctified by Benedictine prayer. Vocal prayer in common, the chanting of the Divine Office, is the first duty of every monk. In the United States many of the abbots are engaged in education of the young in high schools, colleges and seminaries. Two monasteries in the primitive wilderness are also found in this country: Mount Saviour, Elmira, N.Y., and Weston Priory, Weston, Va.

FAMILY CLINIC

How teach children concern for need?

By JOHN L. THOMAS, S.J.

How can we help our children develop a real concern for the needy and unfortunate? Like most Catholic families we're flooded from a variety of sources with sincere requests for help, and though we contribute what we can, my wife and I keep wondering what our children learn from such forms of giving. We'd like them to acquire an enduring, personal sense of concern for the needy, but where do we start?

You have raised an issue that should challenge all modern Christian parents. Ted, Americans have always been a generous people, but the complexity of contemporary social problems requires our charities to be highly organized, with the result that our

giving tends to be impersonal. At the same time modern means of communication have so enlarged the possible scope of our charity and the consequent requests for help that the average couple are likely to become a little confused if not somewhat cynical.

Yet insistence on personal concern for the needy and unfortunate runs like a leit motif throughout the Old Testament, while the Savior elevated such concern to a key position in His teaching.

What Christian indeed can ponder without serious soul-searching Our Lord's graphic description of the Last Judgment, in which our criteria are the blessed from the damned—"For I was hungry, thirsty, a stranger, naked, sick, in prison, etc.—Amén I say to you, as long as you did it for one of these, the least of my brethren, you did it for me" (Matt. 25:32-46).

How can parents teach this concern to their children? Briefly, it is a matter of developing correct attitudes, knowledge and skills. At the same time, it is a matter of course, that as parents you teach by what you are and do more effectively than by what you say. In developing correct attitudes in this regard involves two things. First, children must acquire a growing sense of personal responsibility and understanding of the recognition of the inconvenient fact that they are their brother's keeper, and their brother is every-where, particularly the needy and unfortunate.

Although the belief that we are all created to the image of God, and that we are all brothers, is a theological foundation for such mutual concern, a helpful training device is to teach your children to put themselves in the place of others and to think through what it must mean to be poor, helpless, exploited, and so on.

Further, since concern for others involves giving, your children must acquire a Christian attitude toward things. Help them to develop a sense of gratitude for everything they have—food, clothing, shelter, parents, friends, health, talents, and so on,—together with often the realization that all good things come to us from God, we are to use them generously in His service.

Developing concern for others also requires knowledge. Who are the needy? Where are they? How can we help them? Show the poor and unfortunate in distant places. Teach them to identify the needs in their midst. Tell them something about the victims of discrimination and exploitation, the handicapped, the poverty-stricken and the socially inadequate crowded in our industrial slums. Remember, in Our Lord's description of the Last Judgment, the selfish were condemned because they did not recognize Him among the unfortunate in their midst. We see only what we are trained to see.

All too often, false traditions, customs, or habits bind us to the ways of our fathers, and when they are called to our attention, we argue that we didn't make the system and can do little to change it. Besides, there is the matter of original sin, so we expect the world to be perfect—

Communion Prayer

The following indulgenced prayer was recently approved by His Holiness Pope John XXIII for recitation before or after Holy Communion.

"I. I detest and abhorrate each and all of my sins and those committed by all others from the beginning of the world up to the present moment, as well as those which will be committed from now until the end of the world. And if I can, I will halt them by the grace of God whom I prayerfully invoke.

"II. I praise and approve all good works, carried out from the beginning of the world until the present and moreover all that will be carried out until the end of the world. And if I can, I will multiply them by the grace of God whom I prayerfully invoke.

"III. I intend to do all things, to say all things and to think in all things for the greater glory of God, with all those good intentions which the saints, past, present and future, have had, have or will have.

"IV. I pardon and forgive with all my heart all those who are my enemies and all those who have calumniated me and despised me, as well as all those who have injured me or who wish me ill.

"V. May God grant that I may be able to save with all men by dying for each of them! I would do this willingly with the grace of God, which, for this reason, I invoke with supplication and without which I can do nothing. Amen."

This prayer has attached a partial indulgence of three years when it is recited at least once a month, after or before Holy Communion. A plenary indulgence is attached to this prayer, under the usual conditions, if it is recited daily for one month.

Radio & TV Apostolate

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

FRIDAY, July 13—(Tape) Rev. William Fisher and members of St. Andrew's parish. MONDAY, July 16—(Tape) Rev. James Higgins. TUESDAY, July 17—(Tape) Rev. Cornelius Sweeney and members of the St. Theresa Charity Section. WEDNESDAY, July 18—(Tape) Rev. Patrick Smith and students of Ladywood Academy. THURSDAY, July 19—(Tape) Rev. Kenny C. Sweeney. Requested by a member of the Apostolate for a Special Intention.

Advertisement for Funeral Homes, INCORPORATED, 1509 Prospect St., ME 8-1474, 2226 Shelby St., ST 4-3750. Includes logo for 'Apostolate' and 'Sacred Service'.

Tic Tacker

How does a parish go about raising \$450,000 for a new church in just eight years? Ask the people of Little Flower parish, Indianapolis. Or ask their pastor, 80-year-old Father John Riedinger. They did it. And without stinting on other parish obligations to the Archdiocese and the Church's various mission programs. And while maintaining the largest parish in the Archdiocese with a school enrollment of more than 900 pupils.

A concerted drive for church-building funds was launched in late 1954, after erecting a convent and rectory and enlarging the school. By the end of the first year the sinking fund stood at \$187,000. Within five years the total soared to \$350,000 and the long-sought project began to materialize for pastor and people. The last \$100,000 was raised in the past year and a half. How?

In addition to the usual parish fund-raising activities of card parties, dances, festivals, and other entertainments, some rather unique giving methods were employed.

Beginning in January of this year, 150 wage earners, taken alphabetically from the parish roster, presented a parish affair of their own ingenuity. During each successive month another set of wage earners were hosts. The organization became known as the "150 Club."

The Criterion is pleased to publicly praise the industrious people of Little Flower parish for their persevering efforts.

NAMES IN THE NEWS—Father Eugene Honan, O.F.M., returned to his mission post in La Paz, Bolivia, recently, after visiting in Indianapolis with his uncle and aunt, Mr. and Mrs. William Wickham of St. Thomas Aquinas parish. . . . Father Walter Farrell, S.J., president and superior of the Jesuit community at West Baden College, West Baden Springs, was one of the principal speakers at the recent Conference of the Major Superiors of Men held at St. Joseph's College, Rensselaer, Ind.

SMALL REUNION—The three living former pastors of St. Michael's parish, Cannelton, joined with the present pastor, Father John Bankowski, to celebrate the town's 125th anniversary recently. They are: Father Margaret Rousek, pastor of St. Mary's parish, Mitchell; Father Edward J. Heuke, pastor of St. Paul's parish, Tell City; and Father Maurice DeJaan, pastor of St. Malachy's parish, Brownsburg.

HANDSOME BEQUEST—Two Richmond parishes, the Little Sisters of the Poor and Father Flanagan's Boys Town received the estate of the late Anna M. Willenbring of St. Andrew's parish. Sharing the \$12,000 estate will be Holy Family parish (\$100), Little Sisters (\$200), St. Andrew's and Boy's Town. The latter two will divide the balance.

PEACE CORPSMEN—Scripps-Howard columnist Richard Starnes recently paid high tribute to a Peace Corps volunteer from Brookville now serving in Thailand, Miss Emilie Clevenger, daughter of Mr. and Mrs. Leslie O. Clevenger of St. Michael's parish, Brookville, has accustomed herself to that clow and speaks the language quite well. While expressing some reservations about too-rapid expansion of the Peace Corps, Starnes comments: "But if there are 10,000 more at home like little Amara (That name for Emilie), the Peace Corps is going to be the greatest American success story since the canister horse was invented." . . . Another Peace Corpsman passed through Indianapolis last week on his way to a new assignment. John "Skip" Conway, a Cathedral High School graduate, his wife, and six children, visited with his grandmother, Mrs. Michael Conway of Cathedral parish, before leaving for North Borneo where he becomes Peace Corps Director for 150 volunteers there. A member of the original 284-member Peace Corps staff in Washington, Conway has visited Nigeria and Ghana in Africa, Puerto Rico and the Philippines on behalf of the Corps. Bon voyage.

No easy road

(Continued from page 4)
private worship of God, of discipline and of the missionary apostolate."

"That's putting the ultimate fate of the council into the laps of us all. That would seem to be the Holy Father's answer to those who are expressing doubts whether the council will succeed at all.

He himself appears to have no doubts about the bishops doing their part. He is a bit concerned over whether the people will prepare themselves to accept and put into practice the teaching of the council.

We hope he doesn't hear anything about the people who act as though they will be disappointed if the council comes up with anything less than a snap course on how to establish peace and happiness on earth in six easy lessons.

Prepare for council

(Continued from page 1)
worship of God, discipline and the missionary apostolate."

Pope John made his appeal to all Catholics, but especially to all priests, members of religious orders and to the sick and suffering.

May all these, he said, "raise prayers and practice penance to obtain from God for His Church that abundance of light and supernatural assistance which it will especially need at this time. . . .

"MOREOVER, all Christian people, answering Our exhortation by dedicating themselves more intensely to prayer and the practice of mortification, will offer an admirable and moving spectacle of that spirit of faith which animates every son of the Church without distinction. This will not fail to affect in a salutary manner even the minds of those who, excessively preoccupied and distracted by earthly matters, have allowed themselves to become neglectful of their religious duties.

"If all this comes about, as is Our desire, and if you [bishops] leave your dioceses to come to Rome for the holding of the council, bringing with you such a precious treasure of spiritual assets, there will be legitimate grounds to hope that there may dawn a new and more propitious hour for the Catholic Church."

Pope John tells Sisters

(Continued from page 1)
would spend his time not at all of modesty and decency so as to introduce into the methods of education criteria and tendencies of the teachings of the Sacred Books and of Catholic tradition."

THE PRACTICE of obedience, the Pope said, involves a "constant sacrifice of your ego" and an annihilation of self which can cost much. . . . But he counseled superiors that this should not mean the suppression of "the free development of God-given gifts."

He counseled the superiors: "Demand a generous obedience to the rules, but be understanding of your fellow Sisters. Favor the development of natural aptitudes in each one of them. Those of superiors is to make obedience sweet and not to obtain only an exterior respect, still less to impose unbearable burdens." . . . "Do not be alien to any dissenter," the Pope continued, "to any mourning or calamity. Let no scientific discovery, cultural or political, or political assembly lead you to think 'These are things that do not concern us.' May the Militant Church feel that you are present wherever your spiritual contribution is needed for the good of souls as well as for real human progress and for universal peace."

He urged that Sisters acquire a high professional competence in

the fields of the academic sciences and of charity and that to this they add a "spirit of dedication, patience and sacrifice."

A SPECIAL appeal was made to women Religious, both active and contemplative, to heed the needs of the new nations. . . . He noted that "it is useless to deplore that the sons of the world arrive before the apostles of Christ. Laymen must do nothing: one must act."

The Pope addressed himself also to the women of the Secular Institutes, encouraging them to contribute toward making the Gospel penetrate every facet of the modern world."

He observed that some of these may attain positions of outstanding responsibility and that they should therefore make themselves appreciated for their competence, diligence, sense of responsibility and also those virtues which are exalted by grace. Thus presenting those who depend almost exclusively on human cleverness and on the power of economic, scientific and technical means from prevailing."

These, he said, are "Our wishes, Our prayers and Our hopes on the eve of the Second Vatican Council. . . . My beloved daughters, be among the first to cultivate holy enthusiasm."

35-hour week basis

(Continued from page 1)
cussions will without doubt be limited by the rules of good order, as they must be. . . . 3,000 council Fathers are involved, but they will be free.

In all probability, those council Fathers who wish to address the assembly formally and at length, will be required to make their desires known to the presidency, which will then assign them to a specific time slot. The fact, however, that microphones have been provided at frequent intervals from the Council Hall is an indication that the individual council Fathers will be free to stand and speak extemporaneously.

THE DIFFICULT task of making a well-ordered record of the allocations, interventions and—since they occurred in every previous council—also debates, will be the work of 42 priests and seminarians.

These will be the stenographers of the council, seminarians in Rome and priests doing graduate studies. Six Americans will be among them: Father William Leahy of Philadelphia and seminarians John Miller of Philadelphia, Michael Deady of Cincinnati, Gerald Bensman of Cincinnati, Kenneth Bahr of Los Angeles and Thomas Langdon of Philadelphia.

The national distribution among the stenographers is designed to handle the five major languages. There will be eight French-speaking, 11 English-speaking, three Spanish-speaking, five German-speaking and 14 Italian-speaking stenographers.

All will have undergone an intensive six-months training in taking Latin dictation by shorthand. By the time of the council, all will have reached a minimum dictation speed of 50 words a minute.

They will not escape training even during their summer vacations. Their chief instructor, Aloys Kennerknecht, will send them mimeograph instructions every two weeks throughout the summer, and they will be expected to return their exercises to him by mail.

THEIR TRAINING began on March 26. A bus picked them up at their various seminaries daily and took them to class for two hours. Classes were interrupted only during the vacation period. In September, when they return from vacation, they will all live together for a period of even more intense training. They will continue to live together during the council.

Kennerknecht's system of shorthand is based on the "Pittman Method." In this system notes are taken with a flexible pen so that meaning can be given even to the thinness or breadth of a stroke.

From now on the stenographers will be practicing only with the material which is prepared for the future council. In that way they

will become familiar with the Latin phraseology which they will encounter during the council.

During the actual council the stenographers will be organized into teams. The teams will spell each other in turns by days, and the individual members of the teams will spell each other in the council meetings at 10-minute intervals. While one or more are taking dictation, the others will be time to speak. . . . My beloved daughters, be among the first to take up their turn again.

For greater accuracy, the stenographers will be assisted in their task by the use of tape recorders.

The daily verbatim accounts which they will record will provide one of the most complete and accurate historical records in the history of the Church's 21 councils.

ONE QUESTION remains in the practical aspect of the council: What will its physical appearance be? . . . Anyone who has ever witnessed the canonization of a saint or, better still, the solemn dictation of a dogma, will have a near idea of the picture that the council Father assembled with His Holiness Pope John XXIII will present.

On solemn occasions—as for the opening, publication of the council acts and the closing—the council Fathers will be vested in mitre and cope. During the work-a-day sessions they will be vested in black cassock, with red sash, red buttons and piping, pectoral cross and skullcap.

THE COLOR of the mitres will be of simple white. The cope could follow the liturgical color of a given day. But, since the supplying of 3,000 copes in all the possible liturgical colors would pose a problem, and since white may be substituted for any color on a solemn occasion, white copes may be expected to be the rule.

The external pageantry of the council is expected to be unsuitably impressive. But what will have the greatest impact upon Christendom and the world, now and long beyond our time, will be the work which the council Fathers perform.

(The work which awaits the council Fathers will be the subject of the next article in this series.)

Recollection set for seminarians

A Day of Recollection for all seminarians of the Archdiocese will be held Sunday, July 15, from 2 to 5:30 p.m. in Holy Rosary Church, 220 E. Stevens St. The event is sponsored by the Latin School of Indianapolis.

Father Robert L. Kitehin, M.A., principal of Chartrand High School, Indianapolis, will give the conferences.

Bible Devotions and Benediction will conclude the services at 5:30 p.m. A dinner will follow in the Latin School cafeteria.

Calendar

FRIDAY, JULY 13
St. Rita's Social at 6:30 p.m. in the parish hall, 19th and Aresenal.

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

Card Party, sponsored by the Sacred Heart Altar Society, at 8 p.m., in the school annex, 1309 S. Meridian St.

SUNDAY, JULY 15
The Assumption Social from 2 to 6 in the school hall, 1105 South Blaine. Refreshments.

TUESDAY, JULY 17
Card Party in St. John's parish assembly room begins at 1:30 p.m.

WEDNESDAY, JULY 18
Card Party at St. Philip Neri parish begins at 8 p.m.

Teens

(Continued from page 6)
they had been routed by thrown rocks and flying clubs, the police had brought a dog, which in fact had already bitten a middle-aged Puerto Rican man on the arm. I saw the teeth marks a half-hour later.

The Dukes going back to the settlement to listen again to Ley and Sergeant Travis and Miss Riddle, ten of them crossing a street. A patrolman jumped out of his car with his club ready. "Where you guys going?"

I went to him. "They're all right, officer. They're going to Johnson House up the street."

"O.K., Father." . . . Peace in our time in Chicago. Complaints are filed the next day, witnesses appear. Seventeen-year-olds get off on bond. The juveniles among the Gents are up today to have their cases decided. The Puerto Ricans wait to see what they get.

If they get off with little or nothing, then, they say, the Law stinks, like they said it did. Then, they say they will have to defend their children and their pregnant wives themselves, from the rock-throwers and the name-caller.

Opinions

(Continued from page 4)
cost of replacing the books now in use.

I question whether it's so important whether we teach our children to count "Roses of Our Lady" or puppies in a basket. It seems to me that someone is picking on us, and if we can't take a little "picking on," should we call ourselves Catholic?

North Vernon A parent

SCHOOLS CLOSED

GOULBURN, Australia—All Catholic school in this city 125 miles southwest of Sydney will close for six weeks in protest against the failure of the New South Wales state government to help finance a new church-related schools. Radio Australia reported. Twenty-two hundred children attend the eight schools and colleges affected, according to the broadcast.

Festivals

JULY 20, 21, 22
Holy Angels parish, 28th St. and Northwestern Ave. Fish fry, Friday and Saturday; chicken dinner, Sunday.

JULY 27, 28, 29
Holy Spirit parish, 7200 E. Tenth St. Fish fry, Friday; chicken and ham dinner, Saturday; chicken and beef dinners, Sunday.

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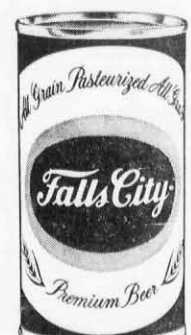
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Served Family-Style from 11 A.M. on

FRIDAY - JULY 15

AROUND THE ARCHDIOCESE

Several parishes slate annual dinners, picnics

ST. MEINRAD, Ind.—Family style chicken and beef dinners and famous turtle soup will be featured at the annual St. Meinrad's parish picnic this Sunday, July 15, to which the public is invited. Dinners will be served beginning at 11 a.m.

Fun and amusements are planned to delight the entire family.

MILLHOUSE

St. Mary's Church will sponsor its annual Homecoming and Chicken Dinner on Sunday, July 22, on the parish grounds. Dinners will be served on the hour from 11 a.m. until 2 p.m.

Reservations for dinners should be sent to Rev. Carl Riebhenthal, R.R. 2, Greensburg, Ind., indicating number in party and dinner hour.

Millhouses can be reached from Indianapolis by taking Freeway 274 to Shelbyville, then Road 421 to Greensburg. After six stoplights, cross concrete bridge and take right fork at Millhouse road sign.

SEELYVILLE

The Fourth Annual Homecoming Picnic of Holy Rosary Church will be held on Sunday, July 15, at Scheley's Hall. Country fried chicken dinners will be featured. Serving will be from 11 a.m. until 5 p.m.

NEW ALBANY

Appointed as faithful friar was Father Maurice Dagan and Carl Melle was named marshal.

FOURTH ANNUAL HOMECOMING PICNIC

Holy Rosary Church, Seelyville, Ind. One Block East of Stop Light — SCHELLEY'S HALL

SUNDAY, JULY 15, 1962

VARIETY OF AMUSEMENTS — GAMES — STANDS

Country Fried Chicken Dinner

Adults \$1.25 — Children 75c, Under & Yrs. Free

Served 11:00 A.M. to 5:00 P.M.

Council of Catholic Women will be held Sunday, July 22, at Our Lady of Perpetual Help parish. Benediction will be held at 2 p.m., followed by the meeting. Miss Emma Kenny, Deaneery president, will preside. Mrs. Marcella Blasius, Deaneery welfare chairman, will conduct a workshop.

The Holy Family Fraternity of the Third Order of St. Francis will have their regular meeting Sunday, July 22, at 2:30 p.m. in St. Mary's Church. The meeting is open to the public.

NAPOLEON

The monthly social will be held in St. Maurice parish hall at 8 p.m., Sunday, July 15. The public is invited.

RICHMOND

Members of the Father Gibault General Assembly, Fourth Degree Knights of Columbus, elected officers at a recent meeting.

New officers include Lewis Jack, navigator; Frank Juering, captain; James Quinlivan, pilot; Richard Brinker, admiral; Martin Schroeder, controller; F. A. McKelvey, inside guard; Joseph Quigley, outside guard; and Ferd Maurer, patron.



RECEIVE HONOR PINS—The Junior Catholic Daughters of America received honor pins at a recent ceremony at St. Bernadette parish, Indianapolis. Among those honored were, left to right: Annette Smith and Rita Wagner, both of St. Catherine's parish, who received second year pins; and Patty Piggott and Peggy Strack, who were awarded first year pins.

FARMER'S VIEW

Deep roots

By DANA C. JENNINGS

Recently I was in the Jefferson City diocese, in the central Missouri hamlet of Shackelford, where the Faith has thrived since 1845. NCRLE member Mike Summers, farmer, pointed out where, within his memory of two score years, had stood post office, hotel, depot, stores, smithy, swarming cattle yards. Now but a dozen houses remain, three of them empty, and immaculate Conception Church. It is significant that while the community was originally mixed, most of the Catholic families stayed while most of the non-Catholic families gave up and moved out. The roots of Faith go deep in Shackelford.

Mike's roots, too, go deep here. It's but a short drive from his farm to his mother's birthplace and from there to her grave. "That's where I'm going to be buried," he says calmly, looking forty or fifty years ahead. Many of the folks yet remaining are related to him.

Father Hans, too old now and ill even to offer Mass, speaks vigorously of the need for a little industry to turn the tide of decay, and for farmers' cooperatives.

Others are beginning to speak of a credit union, and of upgrading the area's oldest and biggest industry—agriculture—by a system of pricing through cooperative bargaining.

We have written before in these columns of our rootless generation. Thank God there are yet a few roots among us, like Mike's and his family's. People without roots are not likely to stay and fight the good fight it will take to save and rebuild one's healthy and still-healthy country towns like Shackelford.

Starlight school cornerstone laid

STARLIGHT, Ind. — Father Charles Noll, pastor of St. John's parish here, blessed the cornerstone of the new parish school during recent ceremonies. Plans for the new four-room building were raised during a campaign begun in 1960. Construction is scheduled for completion on August 17. School enrollment there during the past year was 145. The school is staffed by the Sisters of St. Boniface of Our Lady of Grace Convent, Beech Grove.

PROTEST — PAKISTANI — Catholics here have approved a memorandum calling attention to "persistent and unprovoked" attacks against Christianity by newspapers in Pakistan. The memorandum is to be presented to President Ayub Kahn.

CONTRIBUTORS — THE CRITERION will carry a list of parish and organizational correspondents and others who have donated news for the current issue. The following persons submitted items for this week:

Mrs. Patty Heisch, Ripcord; Miss Lola Ehringer, Selawing.

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FESTIVAL AWARD

Parishioner designs unique doll house

JEFFERSONVILLE (Special)—The house that Jack built can't hold a match for the one a Sacred Heart Church parishioner here has designed.

John Hale, 210 Chippewa Drive,

Fr. Thomas

(Continued from page 7) "The poor you will always have with you." No true Christian should be fooled by this specious reasoning, yet it is so comforting and convenient, and is acquired so casually that you must constantly check your thinking against Our Lord's description of the Last Judgment if you are to free yourself from it and develop in your children a sincere "hunger and thirst after justice."

Finally, true concern for others demands prudent judgment. Mere sympathy or aimless giving are not sufficient. The dignity of the human person demands that wherever possible, our assistance should aim at helping others to help themselves. Hence, true concern requires that we study the situation and try to discover the factors that cause it.

Many of those whom we must help are the victims of social injustice, and in helping them, it is well to remember that charity is no substitute for justice, though it has often been used for this purpose. In this connection it is pertinent to recall Tolstoy's observation that the Russian upper classes would do everything possible for the peasants but get off their backs!

Of course, children will be able to grasp these wider implications of Christian concern only gradually; yet if you teach them to serve their essential unity with all the members of God's family, the realization that they have responsibilities towards others should follow in due course. Keep clearly in mind that your major goal is to teach personal involvement, rather than mere impersonal giving.

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

is retired, but he enjoys making things. This spring he set to work to build a realistic small-scale doll house for the parish's annual Summer Festival — and after more than 80 hours of labor, Hale fashioned one complete with furnishings that have captured the envy of every little girl in the parish.

The house, matching in every detail the design of a contemporary suburban gem in the \$5,000 price class, is one of the most attractive prizes being offered July 14 and 15 (Saturday and Sunday) at Sacred Heart's fundraising festival.

FATHER Robert Walpole, pastor, and Father Richard Lyons, assistant, hope the two-day spectacular will break the back-barrier and provide a net return in excess of \$10,000. The money this year, Father Walpole said, will be used to help reduce the parish debt, still more than \$100,000.

Clayton Bennett, general chairman, and his chief aide, James Cornwell, are set to oversee a

fest expected to attract over 7,000 persons. Entertainment includes prize booths, children's rides, a U.S. Marine Corps weapons exhibit, a special 4-4:30 p.m. Sunday performance of the famous 75-girl "Hisspeppers" from New Albany and a repeat of the famous chicken-ham dinner. The dinner, with prices pegged at \$1.25 for adults and 75 cents for children (no charge for preschoolers), will be served Sunday from 1:30 a.m. to 8 p.m.

BILL THORPE, last year's general chairman, is serving as awards chairman this year, and several parish organizations are participating in arrangements. Included are Troop 89 of the Boy Scouts; the K. of C.-sponsored Columbian Squires; Legion of Mary and its Junior Legion; and the parish-sponsored Car Jews

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ederal Credit Union. Sacred Heart Church, established eight years ago, is at 2850 K. Eighth Street in Jeffersonville, easily reachable from I-65, U.S. 31, Ind. 49 from the north, and Ind. 159 from the south.

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Chicken Dinner MILLHOUSE HOME COMING (St. Mary Church) Sunday, July 22 Dinners served on the hour—11:30, 12:00, 1:30, 2:00 Adults, \$1.25 Children, 75c Preschoolers, 50c Send Dinner Reservations to: Rev. Carl Riebhenthal, R.R. 2, Greensburg, Ind. (State number and hour)

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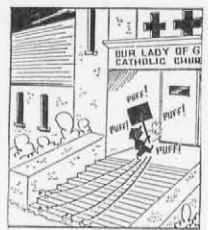
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Afternoon meeting slated July 19 by Indianapolis DCCW

A change in time from the evening hour to 3:25 p.m. for the regular quarterly meeting of the Indianapolis Decency Council of Catholic Women was announced this week by Mrs. John T. McQuaid, president. She has scheduled the meeting for Thursday, July 19, in the Catholic Community Center, 542 N. College Ave.

Remember them in your prayers

- WALTER B. GLASS, 75, St. Philip Church, 1015 N. College Ave., Indianapolis, Ind.
- MARIE A. BROWDER, 87, Little Flower Church, 1015 N. College Ave., Indianapolis, Ind.
- MARY MARGARET SMITH, 81, Our Lady of Mercy Church, 1015 N. College Ave., Indianapolis, Ind.
- G. ROBERT EISENHART, 81, Our Lady of Mercy Church, 1015 N. College Ave., Indianapolis, Ind.
- DANIEL G. MORAN, 74, St. Andrew's Church, 1015 N. College Ave., Indianapolis, Ind.
- GEORGE E. LUCIO, 72, Sacred Heart Church, 1015 N. College Ave., Indianapolis, Ind.
- MARY BIDDLE, 68, St. John's Church, 1015 N. College Ave., Indianapolis, Ind.
- CATHERINE A. RADEWITZ, 77, St. Michael's Church, 1015 N. College Ave., Indianapolis, Ind.
- ARTHUR GEORGE REIDER, 76, St. Gabriel's Church, 1015 N. College Ave., Indianapolis, Ind.
- FLORENCE F. BREWER, 81, Our Lady of Mercy Church, 1015 N. College Ave., Indianapolis, Ind.
- MARY MARGARET SMITH, 81, Our Lady of Mercy Church, 1015 N. College Ave., Indianapolis, Ind.
- G. ROBERT EISENHART, 81, Our Lady of Mercy Church, 1015 N. College Ave., Indianapolis, Ind.
- DANIEL G. MORAN, 74, St. Andrew's Church, 1015 N. College Ave., Indianapolis, Ind.
- GEORGE E. LUCIO, 72, Sacred Heart Church, 1015 N. College Ave., Indianapolis, Ind.
- MARY BIDDLE, 68, St. John's Church, 1015 N. College Ave., Indianapolis, Ind.
- CATHERINE A. RADEWITZ, 77, St. Michael's Church, 1015 N. College Ave., Indianapolis, Ind.
- ARTHUR GEORGE REIDER, 76, St. Gabriel's Church, 1015 N. College Ave., Indianapolis, Ind.
- FLORENCE F. BREWER, 81, Our Lady of Mercy Church, 1015 N. College Ave., Indianapolis, Ind.

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BREUFELT FACULTY ADDITIONS LISTED

The appointment of seven additional Jesuits to the faculty and staff of the new Breufelst Preparatory School was announced this week by Father William J. Schmidt, S.J., president.

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New K.C. Council schedules dinner

INDIANAPOLIS—The newly formed St. Joseph Council 5290 of the Knights of Columbus will sponsor a Chicken Barbecue on Saturday, July 14, in the cafeteria of St. Simon the Apostle school at Roy Road and Eaton Ave.

Dinner will be served from 4:30 until 9:00 p.m., followed by entertainment and door prizes. Tickets are \$1.25 for adults, 75c for children, or for a family of four or more there will be a flat rate of \$3.00.

Tickets may be obtained by calling Bill Simon at FL 4-3435 or at the door.

Breufelst faculty additions listed

The appointment of seven additional Jesuits to the faculty and staff of the new Breufelst Preparatory School was announced this week by Father William J. Schmidt, S.J., president.

The graduates to have previous scholastic and other awards are: Mr. John O'Brien, S.J., Mr. R. Michael Barron, S.J., M.A., and Mr. Paul J. Arnold, S.J.

Brother John M. Kane, S.J., will become superintendent of buildings and grounds.

Catechists' school planned in Peru

BOSTON—Cardinal Richard Cushing, Archbishop of Boston, announced here that he will build a \$25,000 training school for lay catechists in Peru.

The school will be affiliated with the Missionary Society of St. James the Apostle, which Cardinal Cushing founded in 1938.

About 50 of the priests are now assigned to the mission in the Andes mountains where the school will be constructed.

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PATRONIZE THE ADVERTISERS

ESCAPED THREE TIMES

No freedom for Church in Peiping, weeping refugee tells missionary

By IVAR S. McGRATH, S.S.C.

TAIPEI, Formosa — "Are you a Catholic priest?"

The refugee who spoke was a middle-aged man of Hong Kong during this escaped refugee flood into Hong Kong. He had just arrived in Formosa.

When I told him yes, I was a Catholic priest, tears sprang to his eyes and rolled down his cheeks.

"I am a Catholic," he said. "From Peiping. I haven't heard Mass in 10 years."

Peiping, the capital, is the communist show-piece and a city visited by foreign tourists. Were not the churches open there?

"The Peiping churches are open," he said, "but few people attend Mass. The reason is that the churches are in charge of the 'progressive' priests of the national church."

"There is no freedom for the Church in Peiping."

WE CONVERSED at a reception center set up in suburban Taipei by the Free China Relief Association. My new friend, Chang Kung-mun, who operated a smelter shop in a Kwangtung village before near-starvation prodded him to take his ancient body into Hong Kong.

and succeeded in staying in—Hong Kong during April and May's mass exodus from Red China.

Chang told me he had used a letter from a sick friend in Canton as an excuse to leave Peiping in January. Canton is the Chinese city nearest to Hong Kong, and a springboard of escape into that British colony. He said he was captured twice by Hong Kong police and sent back into Red China, but he returned to Hong Kong a third time and succeeded in eluding police.

Chang said he was not married. One does not press such questions. Those who reach freedom must live in dread for any left behind.

The refugees were housed in two large dormitories surrounded by a pleasant garden. Most of the refugees are men, and most are from Kwangtung province, which borders Hong Kong.

THE YOUNGEST was aged 11, one of three brothers who reached Hong Kong in May with their father. The oldest is 71-year-old Lai Mei, who operated a smelter shop in a Kwangtung village before near-starvation prodded him to take his ancient body into Hong Kong.

In the group were farmers, fishermen, workmen (some of them skilled), students (mostly

of high school age), a former high school principal, a former college principal, and a doctoral student.

Three of the ten refugees I interviewed were Catholics.

I inquired if there was anyone Catholic in Peiping, in any central China, (the part of mainland China with which I am most familiar. I was introduced to 36-year-old Peng Chieh, who proved to be a native of Hankow, and a Catholic, named Paul.

Paul told me his family had been Catholic for three generations, that he had once studied at a minor seminary.

"I haven't been to Mass for ten years. People are not permitted to do so. For six years I haven't seen a priest," he said.

Paul said the cathedral in Hankow now is the headquarters of a state-sponsored athletic association.

"However, Catholics still pray in their homes. They even continue to hang religious pictures on the walls."

(Later someone told me that in Szechuan province people were not allowed to have any religious symbol, Buddhist or Christian in the house.)

PAUL, WHO had been imprisoned for three years, reached Canton with forged documents. He and others were permitted to cross over to Hong Kong in May.

Paul was twice arrested by the Hong Kong police and forcibly returned to Red China. At the third attempt he succeeded in evading the police.

The only other native of Hupei in the group, Cheng Fu-shen, also a Catholic, was instructed and baptized in 1919 in Canton by Bishop Thomas Niu. Bishop Niu, even then a refugee from his see of Yangku in North China is now Apostolic Administrator of Formosa's Chiayi diocese. (Fu-shen returned to Hankow again before making his final dash for freedom.)

Paul and a trained merchant from China's northern Heilongjiang province, Yuan T'ao (who spoke as well as English) had taken five years to work his way from the north to Kwangtung, said they had heard news of Formosa and the free world by listening at night, secretly, to the Voice of Free China and VOA.

THIS IS FITTING that we of the Anglican Communion should accept this invitation from our fellow Christians in the Roman Catholic Church, in so wide a fellowship as ours, embracing in addition to England 17 independent provinces all over the world, who should be these observers.

"After consultation I think it will be the wish of all that one of the observers should be from this country, and I have asked the Bishop of Ripon to go. One of them will be the Rev. Frederick C. Grant, formerly dean of the Seabury-Western Theological Seminary at Evanston in the United States. The other will be the Ven. Charles de Souza, Archbishop of Colombo in Ceylon.

"The deep doctrinal differences between the Church of Rome and that which we profess do not affect the call that comes to all Christians to pray for the forthcoming Vatican council that it may by God's blessing serve the cause of Christianity in truth and righteousness."

Non-Catholics also parish members, dedication speaker declares

The realization by Catholics that a parish encompasses not only baptized Catholics but all individuals who reside within the parish boundaries was crystallized by an Indianapolis pastor last Sunday at dedication ceremonies marking completion of the new Church of the Little Flower.

The 1,188-seat new church, one of the largest in the Archdiocese, was dedicated by Archbishop Schulte.

Msgr. Victor L. Gossens, pastor of St. Mary's Church, pointed out in his sermon that Canon Law does not use the restrictive word "Catholic" when referring to the people of a given area assigned to a specific parish church.

"This fact should be made clear, he said, when Catholics ask the questions—Whom shall the parish teach, sanctify and give direction?"

"Actually, then, there may be fifteen, twenty or twenty-five thousand souls serving out their lives within the confines of the parish. We cannot escape the terrifying conclusion: the truly

Catholic concept of the parish that feels itself responsible for the remaining thousands who are not Catholics has been lost by the average parishioner.

"There is, however, a true Catholic concept of the parish. It thinks of the parish as the entire section of the city or countryside attached to the parish church. All those living within this section are committed to its care.

"It knows no difference of national origin or descent; it sees no difference of color or race; it recognizes not only the so-called respectable citizen but, like Christ, Who was criticized for receiving Mary Magdalene, it is concerned as well with the man or woman of disrepute.

"Nothing can free the parish from caring for these souls. A few will come to the parish; the parish then must go to the rest of them. The first good news of the gospel can come to them in part by radio, by television, by books, periodicals, newspapers; but the totality of Christ can

come to them only through the parish.

"A PARISH church stands in its community not merely to be seen but to be heard. It is a sermon written in brick and stone. It is the city seated on the mountain of which Our Lord speaks and which can be hidden from view. It is the light that must not be hidden under the bushel but must be set up on a candle stick to radiate its light for all men to see.

"If its plans and its purpose become hobbled by the drag of

outworn and now useless methods, new forms of administration must be developed. The apostolate of the parish must keep pace with the times. The parish is not a ghetto where Catholics hide away from the realities of life; it is instead a school where

men and women learn to adapt old-fashioned Christian principles to solve the recurring problems of life in the 20th century.

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Three Council observers named for Anglicans

LONDON—The Archbishop of Canterbury announced the appointment of three Anglican clergymen to serve as "delegate observers" of the 10-million member Anglican Communion at the Second Vatican Council.

The clergymen who will attend the Catholic council are the Right Rev. John R. H. Moorman, Anglican Bishop of Ripon, England; the Rev. Frederick C. Grant, the Protestant Episcopal Church's Seabury-Western Theological Seminary at Evanston, Ill., and the Ven. Charles de Souza, Archbishop of Colombo, Ceylon.

The Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, Primate of All England and top spiritual leader of the Anglican Communion, disclosed the appointments at a Church of England assembly here.

HE SAID at the same time that "deep doctrinal differences" between the Roman Catholic and Anglican Churches do not stand in the way of "the call that comes to all Christians to pray for the forthcoming Vatican council that it may by God's blessing serve the cause of Christianity in truth and righteousness."

Archbishop Ramsey said in his statement to the Church Assembly: "As President of the Lambeth Conference I have been invited to appoint three delegate observers to the Second Vatican Council, which means this coming autumn. The invitations are, I understand, also being sent to the Lutheran and Reformed Churches, as well as to the Orthodox and other Eastern Churches and the Old Catholic Church.

"The Vatican council will not be the continuing meeting for reunion. Arrangements are being made for the observers from the non-Roman Catholic Churches to be present at the public solemn sessions of the council and also at its closed general assemblies. In addition, the Vatican Secretariat for Promoting Christian Unity is to hold special sessions for the observers so that the deliberations of the council can be fully discussed. This will enable the observers to follow closely the working of the council and be accurately informed on all matters of interest.

"IT IS FITTING that we of the Anglican Communion should accept this invitation from our fellow Christians in the Roman Catholic Church, in so wide a fellowship as ours, embracing in addition to England 17 independent provinces all over the world, who should be these observers.

"After consultation I think it will be the wish of all that one of the observers should be from this country, and I have asked the Bishop of Ripon to go. One of them will be the Rev. Frederick C. Grant, formerly dean of the Seabury-Western Theological Seminary at Evanston in the United States. The other will be the Ven. Charles de Souza, Archbishop of Colombo in Ceylon.

"The deep doctrinal differences between the Church of Rome and that which we profess do not affect the call that comes to all Christians to pray for the forthcoming Vatican council that it may by God's blessing serve the cause of Christianity in truth and righteousness."

Marian announces grant of \$10,000

A \$10,000 grant from the W. K. Kellogg Foundation for the improvement of the teacher training program and library facilities was received this week by Marian College.

Marian was one of six private liberal arts colleges in Indiana to receive such a grant, part of a nation-wide program by the Battle Creek, Mich. foundation to give away \$2.5 million to 250 colleges over a three-year period.

Msgr. Francis J. Reine, college president, said Marian will use the \$10,000: (1) To acquire multiple copies of basic reference works and required readings, particularly in the area of teacher training; (2) to add to the curriculum laboratory a wider offering of courses of study and curriculum guides; (3) to secure advanced works in the fields of history of education, philosophy of education, evaluation and testing methods and research and guidance methods; all in preparation for establishing a graduate school of education; (4) to add materials for faculty seminars and college courses in the study of the Non-West, a field in which Marian has been particularly active for several years.

ELECTED

RENSSSLAER, Ind. — Father James M. Darby, S.M., Provincial of the Marianist Cincinnati province, was elected president of the Major Superiors of Men Religious at their annual convention at St. Joseph's College here.

homes. That's all superstition and must be removed, the communists told us."

As I left the refugee reception center the tables were being set up for the midday meal, chopsticks and bowls laid out. The refugees were gathering cheerfully to eat to repletion of rice and vegetables, some meat and fish.

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