

Pope Paul VI's first encyclical encourages 'dialogue between Church and modern world'

the BULLETIN
VOL. IV, NO. 45
INDIANAPOLIS, INDIANA, AUGUST 14, 1964

FOR ALL EIGHT GRADES Catholic schools adopt 'new math' approach

By PAUL G. FOX
The revolutionary "modern mathematics" concept, the subject of four years' experimentation in Archdiocesan schools, will be adopted in all eight elementary grades of Catholic schools throughout the Archdiocese this fall.

Pope cites relevance of Blessed Sacrament

ORVETIO, Italy—The first pope to fly by helicopter landed in the hazy valley below the walled city of Orvieto (Aug. 11) to pay his tribute to the Blessed Sacrament.

The ultramodern style of the papal pilgrimage was in contrast to the medieval city which houses the cathedral built seven centuries ago to commemorate the institution of the universal feast of Corpus Christi by Pope Urban IV in 1264.

IN A SPEECH given later in the Italian Gothic cathedral Pope Paul VI himself referred to the unusual visit and gave as his reason his desire to foster devotion to the Holy Eucharist. "We would not have come here if very special reasons had not urged us to break out of the usual and restricted confines in which the life of a pope today takes place," the Pope said.

The Pope was escorted into the Orvieto cathedral and celebrated low Mass. In a discourse to the assembled thousands the Pope said a number of reasons had persuaded him to make the pilgrimage to Orvieto. Among them were the fact that Orvieto has been a home of many popes in past centuries and also that the city has great attraction because of its artistic splendor and natural beauty.

WASHINGTON — Public and private agencies will march shoulder to shoulder in the "war on poverty" under terms of the administration's program. Private nonprofit agencies and institutions, including those with religious affiliation, are eligible to cooperate in several of the key sections of the \$947.5 million program.

The inclusion of private groups appeared assured following House passage of the antipoverty bill (Aug. 8). The Senate, which approved the legislation last month, accepted the House amendments by voice vote just three days after the House action (Aug. 11) and sent the measure on its way to the White House for the President's signature.

Final House approval of the bill came by a vote of 228-184. President Johnson hailed the action, saying, "We have by this compassionate commitment kept faith with the morality of our society. . . . We are opening the door of opportunity a little wider for all of our people and that is what has always made our country stronger and more successful."

Must teach Koran
Dacca, Pakistan—East Pakistan has adopted a law requiring all denominational schools in the state to have the Koran, the Muslim holy book, taught to all Muslim pupils attending those schools.

Dispensation
By virtue of special authority from the Holy See, a dispensation from the law of abstinence is granted to the faithful of the Archdiocese on Friday, Aug. 14. Permission to grant this dispensation was given by the Vatican in view of the "holiday (vacation) season."

The Chancery Office
By order of the Most Reverend Archbishop



His Holiness Pope Paul VI, summing up the aim of his first encyclical, said: "We propose to ourselves in this encyclical the task of showing more clearly to all men the Church's importance for the salvation of mankind and her heartfelt desire that the Church and mankind should meet each other and should come to know and love each other."

Secretariats Chancery announces realigned by Holy See

The Chancery Office this week announced the appointment of two parish administrators, a high school chaplain and new assignments for ten assistant pastors.

Named administrator of St. Jude's parish, Spencer, was Father Pierre Humbertlaude, secretary of the Secretariat for Non-Christian Religions. He was appointed assistant pastor of St. Anne's parish, Hamburg, is Father Bernard Riegel.

At the same time, it has decided to remove Modern Catholic relations from the competence of the three-month-old Secretariat for Non-Christian Religions and create a special commission to deal with Moslem questions exclusively.

THIS WAS revealed by Father Pierre Humbertlaude, secretary of the Secretariat for Non-Christian Religions. He said the Papal Secretariat of State had appointed this decision in late August or September.

Even with the creation of the Secretariat for Non-Christian Religions, the Secretariat for Promoting Christian Unity retained competence over Jewish questions insofar as they relate to the ecumenical council. This was not publicly announced but was made clear to Cardinal Augustin Bea, S.J., president of the Unity secretariat.

HOWEVER, the mere announcement of the creation of the non-Christian religions secretariat provoked a number of anxious inquiries from Jewish organizations which were reluctant to lose their highly satisfactory relations with the unity secretariat.

Principal religions remaining under the competence of the non-Christian religions secretariat are Buddhism, Hinduism, Confucianism and the native religions of Africa and Oceania.

Instruct children
LONDON—Twelve Marxist Sisters of the Anglo-Irish province have left here for West Germany to spend their summer vacations giving religious instruction to children of U.S. armed forces families. Six other nuns went to West Germany previously at the request of U.S. chaplains.

By JAMES C. O'NEILL
CASTELGANDOLFO, Italy—The unique role of the Church as God's means of saving all mankind and the importance of man's recognition of this role formed the core of the first encyclical of Pope Paul VI's reign.

The encyclical, called *Ecclesiam Suam* from the opening Latin words of the almost 15,000-word document, was released to the world on August 10 but was dated August 6, the feast of the Transfiguration of Christ.

In addition to a detailed study of the nature of the Church as God's means of saving mankind, the encyclical also contained a denunciation of atheism that called it "the most serious problem of our time." Moreover, the Pope explicitly renewed his predecessors' condemnation of "ideological systems which deny God and oppress the Church, systems which are often identified with economic, social and political regimes, among which atheistic communism is the chief."

The document hailed the ecumenical movements toward unity to be found among Christian churches today but made it clear that the primacy of the pope cannot be sacrificed. Noting that many non-Catholic Christians regard the primacy of the pope as a "stumbling-block" and maintain that if it were abandoned the reunion of churches would be easier, Pope Paul declared:

"We beg the separated brethren to consider the inconsistency of this position: not only is it without the pope, the Catholic Church would no longer be Catholic, but also because, without the supreme, efficacious and decisive pastoral office of Peter, the unity of the Church of Christ would utterly collapse."

The second part deals with the need for renewal and reform within the Church so that it can continue to carry out its mission more effectively.

The final part deals with the relation of the Church to all mankind and with "the world in which it exists and labors."

"The Church has something to say. The Church has a message to deliver," the Pope said.

Pope Paul summed up the aim of his first encyclical very early in the document when he wrote: "We propose to ourselves in this encyclical the task of showing more clearly to all men the Church's importance for the salvation of mankind and her heartfelt desire that the Church and mankind should meet each other and should come to know and love each other."

The Pope made it clear that he did not intend his encyclical to interfere with the work of the Second Vatican Council. He said that the council's work "should not be disturbed by this simple conversational letter of ours. Rather it is to be commended and encouraged."

The Pope also said his letter was not intended to be a solemn and strictly doctrinal document, "nor to propose particular moral or social teachings." Instead, he wrote, it was written "merely to communicate a fraternal and informal message" to the bishops of the world.

OUTLINING his ideas in the introduction, the Pope wrote that his "first thought is that this is the hour in which the Church should deepen its consciousness of itself." Secondly, he said, after meditation on the mystery of the Church, there arises a spontaneous desire to compare the ideal image of the Church as Christ willed it with the actual image.

Since "the actual image of the Church is never as perfect, as lovely, as holy or as brilliant as that formative divine idea which willed to be," the Pope stated, the next consequence is the "usefulness and almost imperative desire for renewal and for correction of the defects which this conscience denounces and rejects."

At the outset of the first section of the document the Pope stated: "We think that it is a duty today for the Church to deepen the awareness that she must have of herself, of the treasures of truth of which she is the heir and custodian, and of her mission in the world."

Calling for a "living, profound and conscious act of faith in Jesus Christ," the Pope declared that "the Church needs to reflect on herself. She needs to feel the throbs of her own life. She must learn to know herself better. If it is to be for her own people and to have an effect to the end of her message of brotherhood and salvation."

The Pope noted that the Church "has her roots deep in mankind" and that she suffers from historical and present changes. At present, he said, "mankind's range of thought, culture and spirit has been intimately modified either by scientific, technical and social progress or by the currents of philosophical and political thought which overwhelm or pass through it. All of this, like the waves of an ocean, envelops and agitates the Church itself."

FOR THESE reasons, the Pope said, the Church and all its members need to have a deeper awareness "of what she really is according to the mind of Christ, as preserved in Sacred Scripture and in tradition and as interpreted and developed by the authentic tradition of the Church, which is, as we know, enlightened and guided by the Holy Spirit."

To accomplish this deepening of awareness, the Pope recommended reading on the subject of the Church. He paid tribute to the many scholars who in recent years have devoted much study to this field. The ecumenical council too, he said, will have contributions to make.

At this point the Pope made it clear that he was not expressing his views on matters still to be studied by the council. He said: "It is our desire to leave full liberty of study and discussion to such a most happy reality of being an adopted son of God. . . . To be Christians, to have received Holy Baptism must not be looked upon as something indifferent or of little importance, but it must be imprinted deeply and happily in the conscience of every baptized person."

In this connection, the Pope added, it is necessary to restore Baptism to its full significance so that the baptized person should be a "highly conscious esteem of his elevation, or rather of his rebirth, to the most happy reality of being an adopted son of God. . . . To be Christians, to have received Holy Baptism must not be looked upon as something indifferent or of little importance, but it must be imprinted deeply and happily in the conscience of every baptized person."

In the second portion of the encyclical the Pope examined closely the desire for renewal and reform within the Church. Noting that the Church is not separated from the world, he said: "This imminent (Continued on page 9)

Ob, well!
RIO DE JANEIRO, Brazil — The Post Office Department will release a new stamp honoring Pope John XXIII in spite of two errors. The Pope is pictured in a green cardinal's hat and the word "memoran" is spelled with a final "n." Postal authorities decided to allow the sale of the stamp since 5 million have already been delivered to Brazil's 31 regional postal districts.

THE NEW URBAN WARS

The battle against poverty

By JAMES V. CUNNINGHAM

WE HAVE had an imaginative get-things-moving President. This sequence of leadership is having profound impact on the nation.

President Johnson's forceful leadership has brought President Kennedy's thoughtful leadership to fruition in civil rights, with the passage and signing of the Rights Act of 1964; and he is now moving to secure passage of far reaching anti-poverty legislation.

By President Johnson's signing of the Rights Act, governmental sanction is given to the historic war of protest which Negroes are waging in city streets.

The war of protest attacks a slavery maintained 100 years beyond President Lincoln's Emancipation Proclamation. It is a war fought against poor education, slums, shattered family unity, chronic illness, second rate jobs and unemployment.

By men in power, President Johnson has already declared this second war, based on strategy conceived in the imagination of his predecessor.

The war on poverty complements the war of protest. It can be said that Negroes, because of the Negro is deeper in poverty than the white man and faced with greater obstacles, including discrimination, and his own apathy and discouragement.

AMERICA'S ending of poverty could be tremendous inspiration, goal, and boost to the world's peoples. And it would greatly increase our wealth and production.

There are more than five million urban families trapped in poverty. And most of them are concentrated in the old central cities. They are the minorities, the newcomers, the uneducated, the sick, the disorganized, the retarded, the aged.

There is great diversity in ideas and philosophies in employment and profession, in social relationships and choices of every kind.

For urban man there is boundless opportunity to live in secure peace and to develop specific and particular talents of every kind. That so many fail to do so, that so many talents are wasted, that so many families and individuals live in urban isolation, cut off from resources and from each other, that so many are in despair and turmoil, this is a terrible threat to the urban future.

The war on poverty makes possible a massive response to the need for full utilization of resources. It proposes to combine the vast money and power of the Federal Government with the human money and ingenuity of the man of the city, in a creative partnership.

The first is for youth, 16 to 21, of whom almost half a million have dropped out of school, and roam city streets, out of work, and almost out of hope.

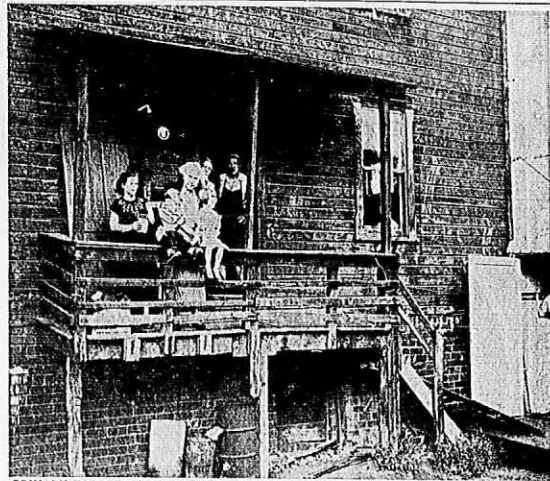
Each volunteer will be sent to a wilderness camp or urban training center, where there will be basic education in reading, writing, and arithmetic, skill training, and work experience.

THE YOUNG people in camps will work in carpentry, with bulldozers, and in the kitchens, offices, and maintenance shops.

For youth whose environment is not a great problem, but who lack the work experience to obtain permanent employment, there will be work-training programs.

Work-training jobs will include sewer cleaning, painting traffic signs, supervising playgrounds, hospital operating, office machines, and the like.

OUR URBAN centers hold prodigious concentrations of resources for human growth. Here are well established school systems, technical institutes, great universities, daily newspapers, theaters, symphony orchestras, highly organized local governments, networks of voluntary organizations, business corpora-



PRIMARY TARGET—The President's program to end poverty will put great emphasis on children and the poverty so often handed down from parents to children.

A third part of the program for youth will provide part-time jobs for college students from low income families.

The three parts of the youth program will probably help a total of a quarter-million urban young people its first year.

THE SECOND major program is being called the Community Action Program.

This is to be a comprehensive plan of action for a city, initiated and designed by the local community itself, attacking the particular problems of that city, and utilizing its special resources.

Community plans can include activities to develop new employment opportunities; stepped up counseling for students; after-school study centers; preparatory education for pre-school children from backward homes; health education for school children; rehabilitation of physically and mentally handicapped; day-care services for children of working mothers; improvement of housing and management skills; physical fitness; and endless others.

In several cities there have been imaginative demonstration programs already begun which point the way for the bigger, more comprehensive war on poverty.

A youth employment center in Boston has helped 400 young people to find jobs.

A year-long youth retraining course in St. Louis recently graduated 32 and has placed 20 in jobs.

In St. Paul high school, a coordinated effort of special attention for children from broken homes, and low ability students, changed the dropout rate from highest in the city to second lowest.

The Hazelwood Glenwood Urban Extension Council, citizens group, in a Pittsburgh neighborhood, organized a two-week hospital training course for 19 long term unemployed who lacked education and skills. Cooperation was obtained from the city's hospital council and from Duquesne University. Seventeen of the 19 graduates were placed in permanent jobs.

In South Bend, hard hit by the Studebaker shutdown, coun-

solers from the United Auto Workers Union are helping in the massive task of preparing thousands of men for retraining and, perhaps, relocation.

The other sections of the President's proposal include: a basic education program for illiterate adults; programs to add to the economic strength of rural families (there is also provision for comprehensive Community Action Programs for rural areas); loans and managerial skill development for small business men; and a domestic peace corps.

The latter would provide an opportunity for dedicated and skillful adults, from 18 years and up, to volunteer for service in the war on poverty, and to serve as specialists, teachers and staff helpers.

These volunteers might teach in a Job Corps training center, work on an Indian reservation, or in a neighborhood health center in a large city. Urban centers would receive living expenses plus \$50 termination pay for each month of service, just as do Peace Corps Volunteers.

This service will offer great opportunity for the generosity in many Americans to unfold and grow.

THE PRESIDENT'S proposal for the war on poverty is daring and full of vision. It can help bring peace to an urban nation whose cities now are caught in much turmoil and disorder.

There is a role in this war for every American who wants to join and help fight it. In next weeks article the strengths and weaknesses of President Johnson's Program will be analyzed.

Editor's Note—The author is Associate Director of Pittsburgh's Allegheny Council to Improve Our Neighborhoods. His articles have appeared in American, Communal, New City and other publications. This is the first of two articles.

The bringing into being of jobs, schooling, health and housing requires the second war, a war on poverty, waged



NEEDED: PLAYGROUNDS—Work-training crews would turn vacant lots of this kind into playgrounds under the war on poverty; and give neighborhood teenagers a chance to earn and learn.

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A 'one man' retreat house. OXFORD, Mich.—The Rev. Arthur Kreinheder, a lone Evangelical Lutheran monk who lives the rule of St. Benedict and conducts a laymen's retreat house here, said a new St. Augustine Retreat House will be built here.

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MADE TO POPE JOHN

Report Soviet Union proposed Vatican tie

KOENIGSTEIN, Germany—The Soviet Union proposed to the late Pope John XXIII the establishment of diplomatic relations, suggesting that a papal nuncio in Moscow would be welcomed.

The proposal was carried from Nikita Khrushchev to the Pope by Khrushchev's son-in-law, Alexei Adzhubey, during the latter's visit to the Vatican shortly before Pope John died.

Information about the move was given to a Soviet-Catholic exiles from communism meeting here. Msgr. Adolf Kindermann, congress director, said that the source of the news was Archbishop Jassy Slipiy, exiled head of the Ukrainian archdiocese of Lvov, who himself was released from a Soviet prison after one of the few diplomatic negotiations between the Vatican and the USSR in recent years.

THE MEETING here, called the Congress of the Church in Need, brought together delegates from 28 nations, including exiles from 15 nations now under Red rule. A group from Cuba was in attendance. German Lutherans were represented by an official delegation. German Lutherans were represented by an official delegation. Russian Orthodox exiles also had a delegation.

The general conclusion of the delegates was that the situation of the Church in the communist-dominated countries was getting worse rather than better. The exiles asserted that despite the appearance of "peaceful co-existence" the truth is that the Church has not improved its position in any Red country in the past year and has suffered losses in several.

The congress underlined the belief that communism is anathema and, therefore, incompatible with Christianity. The delegates made an appeal to all Christians who have the opportunity to visit in Eastern Europe to make known their testimony of their Faith.

persons both in the East and West. However, the priest said it is important to restore truth amid the confusion caused by the "peaceful co-existence" theme of the communists.

Two of the strongest calls for an end to minimizing the dangers to the Church under communism were made by Father Werenfried von Straelen, O. Praem., the representative of former German Chancellor Konrad Adenauer, and Father Gustav Vetter of Rome.

A different view was put forward by Dr. Karl Hahn of the Institute for International Cooperation in Rome, who called for a change of the Church's position in the Moscow-Peking conflict, some changes in the satellite nations and social and economic developments there, along with some minor ideological changes.

A WARNING that the removal of Cardinal Jozsef Mindszenty from his asylum in the U.S. Legation in Budapest would be disastrous for the Hungarian Church was given by Msgr. Josef Zagon, head of the Pontifical Hungarian Institute in Rome.

Msgr. Zagon said that the Hungarian Red underground is much better than Western authorities that the Hungarian Primate is the bulwark of the Hungarian Church. He said other Church leaders in that country have been ringed by regime-favoring "peace priests" so that their refusal to state demands is ineffectual.

The congress examined the position of the Orthodox and Ukrainian Catholic churches in Russia. Speakers reported that both were practically out of existence today, under a subtle and slow sifting of all religious life in the Soviet Union.

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THE CHURCH AND THE WORLD

Vienna pact—Leadership grants—Protest 'Apartheid'

The Vatican

◆ Pope Paul VI sent a telegram to President Antonio Segni of Italy immediately on hearing he had been stricken by a circulatory disturbance in the brain. He also sent Archbishop Carlo Geronzi, apostolic nuncio in Italy, to take his condolences personally to Segni's bedside. In his telegram the Pope said that his esteem for your person and realization of your high responsibility both spurred him to pray for the Italian president's recovery.

◆ Cardinal Amleto Cicognani, Papal Secretary of State and Austria's ambassador to the Holy See, Johannes Coreth, has formally ratified an agreement concluded July 7 in Vienna providing for the establishment of the Diocese of Innsbruck-Feldkirch in Austria. Before the boundary changes between Austria and Italy that followed World War I, the territory of the new See was part of the Austrian Diocese of Brno. The part of the old territory which remained in Austria was governed as an apostolic administration until the signing of the July 7 agreement.

At home

◆ DENVER—Cardinal Francis Spellman has criticized the U.S. Supreme Court for a "shocking decision" on morality and has pleaded for a "vigorous counter-attack" against obscenity mushrooming throughout the nation. The Archbishop of New York said the victims appearing in pornography are "the young boys and girls of our nation whose innocent hearts, minds and souls are being deliberately corrupted and disbelievably diverted from the noble purposes for which they were created by God."

◆ WASHINGTON—The Latin America Bureau, NWCW, reports a growing demand for leadership grants established under the Latin America Victory Fund. The bureau reports that authorities in several other countries have taken advantage of the grants in

the past 18 months. The cash grants, each for \$750, are obtainable by Latin American authorities or religious institutions for training of college students, labor and credit union officials, community leaders, and for leadership training of religious priests and Sisters. The Latin America Victory Fund is a privately organized assistance program under the sponsorship of Cardinal Richard Cushing, chairman of the American bishops' committee for Latin America.

◆ NEW YORK—Two Catholic educational projects in foreign countries will be among those benefiting from nearly \$2.3 million in education grants to be made over the next five years for the Ford Foundation. A grant for \$50,000 will be made to the African secretariat of the Catholic International Education Office to finance a conference on the role of Catholic mission in African education. Mater et Magistra Catholic University in the Dominican Republic will receive \$20,000 to strengthen teaching and research in agricultural marketing and distribution at its school of business administration.

Abroad

LIMA, Peru—Cardinal Richard Cushing of Boston has urged the training of lay experts to apply the teachings of the social encyclicals of the popes to Latin American life. Speaking at the start of his three-week visit to Peru, Ecuador and Bolivia to tour missions run by 125 priests of the Society of St. James the Apostle, the cardinal said that he is very optimistic about the future of the Church in Latin America. He noted, a third of the world's Catholics live in the Church, he stated, most bring their social doctrine to the people of the entire Church since they apply to everyone.

◆ MADRID—A denial that the secular institute, Opus Dei, has any political aims has been made here by Jeronimo Padilla, presi-

dent of the society's center for professional, cultural and athletic training in a Madrid workers' district. Padilla, a lawyer, said in a newspaper interview that the Opus Dei members exercise full freedom as individuals and do not act as representatives of the society.

◆ LONDON—The British government has agreed to amend the constitution approved for Malta by the House of Commons in late July to remove a clause that has been construed as discriminating against non-Catholics wishing to marry there. The amended constitution of the Church in Malta regarding marriage.

◆ JERUSALEM, Jordan—Representatives of Jordan's Christian communities joined delegates from St. Arab and Moslem countries and other dignitaries at ceremonies here marking the completion of restoration work on one of Islam's holiest shrines, the Dome of the Rock.

◆ PETERMARITZBURG, South Africa—South Africa's National Catholic Federation of Students has unanimously adopted a statement declaring that racial discrimination is un-Christian, and it has asked the Catholic bishops to clarify their position regarding the government's apartheid policy. In three following resolu-

tions, the students deplored any curtailment of debate on the race issue in South Africa's Catholic press, and warned that the polarization of South African society into isolated racial groups is a contradiction of Christian ideals.

◆ MANILA—Catholic Relief Services has launched on a nationwide school feeding program designed to benefit school children in all free, parochial and non-profit schools throughout the Philippines. To date, some 323 Catholic elementary and secondary schools with a total 150,000 students have signed up for the program. Eventually nearly all of the nation's more than 800 Catholic schools will participate.

◆ DETROIT—The Archdiocese of Detroit has announced the formation of a Family Life Clinic to assist married couples in the

understanding and practice of the rhythm method of spacing childbirth. Couples will be referred to the clinic by priests, Catholic Social Service agencies, hospitals and doctors. They may also make appointments.

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LEARNING THE ROPES—Father David Kahle, physics and math teacher at the Latin School of Indianapolis, learns about the operation and uses of high speed computers at Cornell University. The instructor is Charles Mathews, graduate assistant in science education. Father Kahle is one of 50 high school science and mathematics teachers awarded Shell Merit Fellowships to Cornell this summer to study new teaching techniques and advances in their fields. The summer program is sponsored by the Shell Oil Companies Foundation which pays the tuition and all other expenses of the teachers.

The little Sisters voice their thanks

Editor's Note — Sister Marie Mathilde, Superior of the Little Sisters of the Poor in Indianapolis, has asked The Criterion to print the following letter of appreciation to the many thousands of persons in the Archdiocese who have contributed to the fund campaign for the new St. Augustine's Home for the Aged.

Our friends and benefactors, both clergy and lay:

During the past 28 weeks literally thousands of you have responded with almost unbelievable generosity to our appeal for funds which will build a seriously needed new home for our aged residents.

If it were possible, we would like to meet each of you in person, to talk to you and to tell you of our thanks. As it is, we must be content to resort to the written word, hoping that this expression of our sentiments towards each and every one of you will be as sincere and as real as we want it to be.

How truly little we feel when, faced with such generosity, such sacrifice by so many, we try to express our gratitude both on behalf of our beloved aged and our congregation. We can only tell you of our thanks and assure you of our prayers and our continued work to make St. Augustine's Home for the Aged a safe, happy and blessed home for those who seek our aid.

Our special thanks go, of course, to His Excellency, Archbishop Schulte, who not only provided the spark necessary to ignite this conflagration of charity by granting his official benediction to our appeal, but who even blessed us further by serving as Honorary General Chairman of our campaign.

Special thanks go too, to Monsignor Sweeney, who served as overall parochial committee moderator... to all our pastors and priests who generously sacrificed their time, energy, and even their own needs... to the many key lay business men who led our drive... and to the thousands of individuals, families, business firms and foundations who gave so generously.

There are so many more, whose names and deeds we could never enumerate. From all have come words of encouragement, prayers for our success, and from all... Catholics and non-Catholics

New book includes hymn by Luther

CINCINNATI—Martin Luther's battle hymn of the Reformation, "A Mighty Fortress Is Our God," will appear for the first time in a Catholic hymnal soon to be published here.

The World Library of Sacred Music will include a new modern English version of the hymn by Luther. The original music and text were composed by Luther. Published in 1529, it was immediately taken up by his followers. The words are a paraphrase of Psalm 46, which begins, "God is our refuge and our strength, an ever-present help in distress."

The popular English version published in 1929, was immediately taken up by his followers. The words are a paraphrase of Psalm 46, which begins, "God is our refuge and our strength, an ever-present help in distress."

The new version to be published by the World Library is based on a modern translation of the psalm, using up-to-date language.

Verboten PADERBORN, Germany — Archbishop Lorenz Jaeger of Paderborn, who was to have attended a ceremony at Zeitz in the Soviet zone of Germany commemorating the 400th anniversary of the death of Bishop Pilgus von Pflug, of Mainz. Zeitz was denied an entry permit by the East German government.

Nuns' role to interpret the Church

NOTRE DAME, Ind.—Superiors of convents, schools and other Catholic institutions have an important role to play in carrying out the mind of the Church and the progress of the Church. "Too frequently," he said, "we have overlooked our own role of initiative in observing the mind of a high superior."

Rev. Robert S. Pelton, C.S.C., keynoting the eleventh Theological Institute for Local Superiors, said "an incomplete notion of obedience" on the part of superiors can be a real obstacle to the progress of the Church. "Too frequently," he said, "we have overlooked our own role of initiative in observing the mind of a high superior."

A former head of Notre Dame's theology department and recently named superior of St. George's College, Santiago, Chile, Father Pelton said conciliar theology encourages us "to exercise enlightened initiative in our apostolate. We know better the local circumstances of our apostolate but ourselves and our subjects who have responded to a particular call of Christ. The Spirit is moving in all of us."

Father Pelton cautioned against acting contrary to the desires of higher superiors. However, he said, "It is up to us to explore the local possibilities for the implementation of the spirit of the Council, and to prudently consult our own superiors before acting. Local superiors," he said, "being at the front line" of the apostolate, have marvelous opportunities to accomplish the burning desire of the Church. Too frequently in the Church what looks like obedience is in fact timidity or indolence. One day," he concluded, "our Lord shall searchingly ask us about our many acts of omission."

Lay missionaries OMAHA, Neb. — Archbishop Gerald T. Bergan Omaha gave mission crosses to three Papal Volunteers for Latin America at Holy Family Church. The trio brings 31 the number of lay volunteers, both in domestic and foreign missions, now being sponsored by the Omaha Archdiocese.

Workshop set WASHINGTON — The Sister Formation Conference of the National Catholic Educational Association will devote its seventh annual workshop to instructional programs in spirituality when it convenes at Trinity College here Aug. 17.

Marian to extend music instruction to 'outsiders'

A new program in private piano and organ lessons for elementary and high school students at Marian College was announced this week by Sister Vivian Rose, O.S.F., chairman of the college music department.

The college has acquired the full-time services of Miss Diane K. Block, B.S. of Jasper, to augment the new program.

MISS BLOCK is a Marian College graduate with a major in music. She has been doing private tutoring for the past four summers and presently is teaching more than 40 pupils in the Jasper area. She taught piano and organ here while attending Marian College.

Sister Vivian Rose said that the college receives numerous requests each year from parents desiring private tutoring in piano and organ for pre-college students.

"THE RECENT expansion of the college music department facilities and staff makes it possible for us to establish such a program of high standards under the direction of an experienced, qualified instructor," she said. Miss Block also will direct the St. Mary's Academy choral groups which have been under the direction of Sister Ruth Ann,

Discount reports on Mindszenty

VATICAN CITY — Vatican sources branded as unfounded widespread press reports that Cardinal Josef Mindszenty, Primate of Hungary, would leave his eight-year asylum in the U.S. to take up a Vatican post here.

The reports appeared in the wake of negotiations that have been under way for some time between the Vatican and the United States and the Hungarian Communist government in an effort to solve the "Mindszenty case."

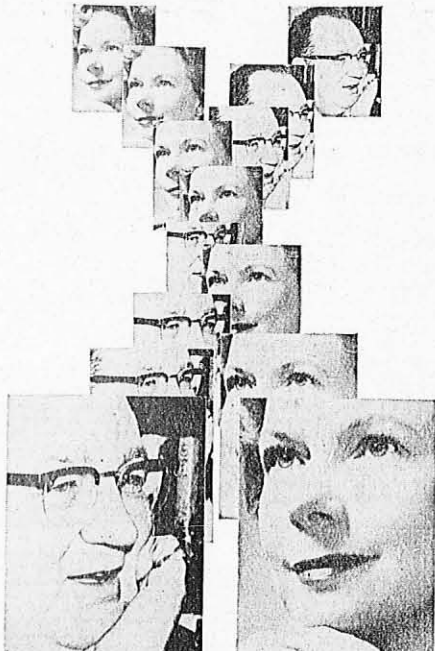
The cardinal has been living in the American location ever since he sought political asylum there following collapse of the Hungarian revolt in 1956.

The Vatican authorities said there have been "no new developments" to warrant saying that a solution of the "difficult case" of Cardinal Mindszenty was imminent.

They noted that the Hungarian press and radio has remained silent on the matter.



MISS DIANE K. BLOCK



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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.

Easy does it

One backlash from the retaliatory action of the United States against North Vietnamese attackers has been a sense of disappointment in certain circles. These critics obviously had hoped for "greater things"—that is, a full-scale war commitment in Southeast Asia.

The war hawks in this country always are careful never to talk in terms of war. Instead, they employ the euphemistic term "victory" and then hastily proceed to equate "victory" with "peace" and the democratization of the world by some sort of undefined magic.

Their jawboning makes no more sense than that of Communist propagandists.

The fact is, the sort of unconditional defeat of Communism about which they love to talk could be attained only if a war in which there would be no victors—and precious few survivors.

As it was, the United States response in the Gulf of Tonkin was a calculated risk—necessary, we believe, but nonetheless an exercise in brinkmanship.

At the moment, the United States seems to have won several advantages in undertaking this necessary reprisal:

It seems to have given the Hanoi Communists and their Red masters in China some second thoughts about provoking aggression.

In the hours of uncertainty last week it produced dramatic evidence of American unity in resisting Communist attacks, although politics-as-usual reappeared as soon as the immediate crisis had passed.

It illuminated the Russian-Red Chinese split. Moscow delivered itself of some standardized lough talk. But, up to now, it has shown an inclination to watch from the sidelines.

It gave heart to Asiatic allies and neutralists who may have been taken in by Red propaganda that the United States is a paper tiger.

Beyond that, we hope the American show of firmness in the Tonkin Gulf will prove sufficient to bolster the prevailing Washington doctrine of "no wider war."

This, naturally, does not please the war hawks, who demand total surrender of all Reds everywhere, as though this country can whip the whole world without a cost that mankind simply declines to bear.

Vietnam and all of Southeast Asia are an unpretty mess, granted. The situation is likely to remain that way for a considerable time to come. America would be happy to be rid of its risky commitments there. But it is pledged to support the integrity of a non-Communist South Vietnam. It patiently has been doing that under three Presidents with an easy-does-it approach.

This approach is filled with frustrations which enrage those who long for simplistic solutions to vastly complicated problems. But it is the only approach we know of that is consistent with the broad policy aims of the United States.

We suggest that critics of this country, domestic and foreign, sit a spell and think about how much it has accomplished in working toward a well-ordered world without triggering a nuclear holocaust.

Then, if they will, let them name another country in all recorded history which has done as well.

For the duration

No President and no Congress of these United States could choose a more challenging goal than the eradication of mass poverty.

A start now has been made with the passage of the 1964 million war-on-poverty legislation. With all its political overtones and with all of its inadequacies, it remains an enduring triumph for those who had a hand in its enactment.

History's richest nation in its richest era finally has accepted the fact that many millions of its citizens remain economic serfs and that it is the solemn duty of a free nation to erase this shameful condition.

In a time of world-wide depression such as in the early 1930s, an admission of this nature comes more easily than in a time when outward signs suggest a general comfort due to a superior way of doing things.

So, in a sense, the passage of the war-on-poverty legislation may be accepted as a confession that we as a nation have been engaging in a form of Potemkinism, hiding the misery of wretched millions behind false fronts of affluence.

This is a cleansing, if humbling, response from a nation which for many years now has admitted to no major economic flaws, the while being generous in criticizing less fortunate nations.

Out of the reluctant but open-faced admission that our nation has been concealing sod huts of social injustice behind glittering facades may come a whole new attitude toward the problem.

For much too long, America has lived with the illusion that there was no real problem of internal poverty. Indeed, an attitude of public hostility toward the poor has been a noticeable phenomenon within this country ever since World War II.

Social workers, even those employed by the Church and other private agencies, have felt this chill—so much in contrast to the warm response of the 1930s.

It has been as though Americans have thought welfare agencies have been trying to create problems rather than solve them.

Or, as one benignly laissez-faire newspaper recently put it, "if . . . needy masses want, a lot of the better things of life, they will have to break the habits and customs which have made them and keep them needy." In short, the poor have only themselves to blame for being poor.

We believe this backward type of misconception is about to be washed away by the mighty consensus of the United States Congress that economic mistreatment is a major fact of American life and that it will be attacked frontally by the American government.

We believe the present bill, being a limited program, is but a beginning in a full-scale war against economic blight—a war for the duration against conditions which cause millions to go to bed hungry in a failed land of plenty.

We believe the nation's conscience now has been aroused to the point where nothing less than total victory will be acceptable.

Reckless action

Like the little boy in the nursery rhyme, Sen. Dirksen of Illinois can be very good when he is good, then can engage in a show of irresponsibility which leaves one to wonder.

The Illinois lawmaker has been the driving force behind an extremely needless effort to keep the Supreme Court's reapportionment order from taking effect.

He and many other members of Congress don't like the court's ruling—or at least are under heavy pressure from back home to derail it.

QUESTION BOX

Are descendants of Cain inferior?

By MSGR. J. D. CONWAY

Q. Will you please explain about "all men being created equal?" I thought that ever since God cursed Cain and His good moral man, Noah, created Chanaan that there was some kind of distinction. I didn't connect it with color or race, just ancestry or descendants.

A. God's curse of Cain was a punishment for sin, teaching a moral lesson: that man should be his brother's keeper. It does not imply that Cain's descendants were inferior. They were wanderers on the face of the earth; nomads, but so were the Hebrews. Possibly, the most severe criticism of Cain, for man's murder of Abel, is in the simple words: "Cain was the founder of a city which he named after his son Henoch." The Hebrew people had little respect for those who lived in cities, considering them immoral.

In Noah's curse of Chanaan there is possibly a bit of inferiority implied. Chanaan was the ancestor of the Jews' worst enemies: the Chanaanites. To the author of the genealogies of Genesis they were indeed accursed peoples. And we must keep in mind that the people of those earlier days did not have the concept of the common brotherhood of all men, as children of the same Father in heaven—a concept taught by Jesus Christ, and frequently forgotten by His followers.

When we enunciate the great principle of our Declaration of Independence that all men are created equal we must keep in mind its true meaning: that all men are endowed with intelligence and free will. By virtue of this he has rights and duties of his own flowing directly and simultaneously from his very nature, which are therefore inalienable and unalienable. "If we look upon the dignity of the human person in the light of divinely revealed truth, we cannot help but esteem it far more highly. For man is redeemed by the blood of Jesus Christ. They are by grace the children and friends of God and heirs of eternal glory."

Pope John XXIII clearly stated the true meaning of human equality in his *Pacem in Terris*: "All men are equal in their natural dignity . . . every human being is a person . . . endowed with intelligence and free will. By virtue of this he has rights and duties of his own flowing directly and simultaneously from his very nature, which are therefore inalienable and unalienable. "If we look upon the dignity of the human person in the light of divinely revealed truth, we cannot help but esteem it far more highly. For man is redeemed by the blood of Jesus Christ. They are by grace the children and friends of God and heirs of eternal glory."

The Universal Declaration of Human Rights adopted in 1948 by the General Assembly of the UN expresses a similar concept in these words: "All human beings are born free and equal in dignity and in rights. They are endowed with reason and with conscience and should act towards one another in a spirit of brotherhood."

In the process of preparing this Declaration various members of the commission tried to incorporate into the platform the statement that all men are brothers, members of the same family. But the Russian delegate insisted that this was hypocrisy in view of all the conflicts in the world. It was then proposed that all men should act like brothers. But again the Russian delegate objected and one of his reasons was that it seemed to be taken from the Gospels.

Both *Pacem in Terris* and the Universal Declaration of Human Rights make clear that equality forbids discrimination by reason of sex, race, language, religion, nationality, color, class, citizenship, wealth, culture, etc. All persons should enjoy equal rights before the law, and should receive equal treatment in every respect from the State.

Q. Please explain these words in the Mass: "Oh God . . . grant that by the mystery of this water and wine, we may be made partakers of His divinity who was pleased to become partaker of our humanity, Jesus Christ. . ."

A. The mystery signified by the mingling of the water with the wine is that of our own personal union with Jesus Christ in the offering of this sacrifice to the Father in heaven, and our sharing the benefits of it. Jesus Christ became man (a partaker in our humanity) that He might give us a share in His divine life (partakers of His divinity). We share in the divine life by sanctifying grace, in personal loving union with Jesus as our brother, adopted by the Father as children. The Mass is the most effective means of achieving this sanctifying, personal union.

Q. We used to pray for rain years ago and always got it. Now we never hear a word in our church about rain! It is so dry we can't have a garden or flowers. We haven't had rain since April. All we hear in our church these days is money. A new collection has been added: since we have no flowers they take up a collection to buy them for the altar.

A. It would seem cheaper to pray for rain! Why don't you round up your friends and have them pass the word that everyone should make "prayers for rain" one of the intentions for which they offer their Mass each Sunday. It would be a far more valuable prayer than a few "Our Fathers" and "Hail Mary's" said after Mass.

Q. Why do nuns have to travel by two's? Why cannot they travel alone?

A. Many do travel alone these days.

So he has proposed a rider on the foreign-aid bill designed to delay the court's order from two to four years. The idea is to keep things as they are in the stateshouses until a constitutional amendment can reverse the high court.

There is no quarrel here with plans for a constitutional amendment negating the Supreme Court edict that legislatures should be apportioned on the principle of one man and one vote.

If two-thirds of both houses of Congress and three-fourths of the states want a semi-geographical reapportionment, fair enough.

But it is recklessly wrong of Sen. Dirksen and other lawmakers to try to blitz Congress into upstating a major

Supreme Court ruling.

It is, in fact, an unconstitutional attempt by elements within the legislative branch to nullify a carefully considered decision of the judicial branch. It is a panky assault upon the balance of power among the three branches of government which will become men who have staked their legislative reputations upon preservation of that system of checks and balances.

If Congress can take last-minute action to nullify a Supreme Court order on reapportionment, then no constitutional guarantee is safe from similar stampedes by wild men within the legislative branch.

We trust that this rash scheme will be defeated.

YOUR WORLD AND MINE

Zoe Brotherhood is unique body

By GARY MACEON

"The Catholic Church can be of the greatest help to Greek Orthodoxy. We have lived for centuries in under-developed countries. As compared with you Catholics reared in the modern world, we are behind both in the development of theological thought and in the creation of social and civic institutions. We need your know-how."

It was surprised when these sentiments were expressed in Athens by one of the most respected figures in the Greek Orthodox Church, Father Elias Mastrogiannopoulos, superior of the Zoe Brotherhood. It is well known that Greece has been the least enthusiastic of the Orthodox Churches in accepting the initiatives of Patriarch Athanasios for union. Antagonism to Rome is, indeed, deep-seated, and a nodding acquaintance with history—recent as well as distant—makes it understandable. But it is by no means universal. Nor has it blinded all Orthodox leaders to the fact that the extreme emphasis on old forms and formulas is a weakness as well as a strength.

The most dedicated proponents of this viewpoint have been the members of the Zoe Brotherhood. In Orthodoxy, monasticism has almost without exception had the contemplative form which alone it took in the early Church. There has been no movement to parallel that of the mixed and active orders and congregations of men and women which form an almost essential part of Catholicism as we know it.

One of the few exceptions is the Zoe Brotherhood founded by a Father Eusebios Mathopoulos. It began informally as a mission band. "The people here, indeed, have a lively sense of religion in their hearts, but because they have neither guides nor preachers, nor pastor to lead them to the saving and life-giving truth, they are sleeping the sleep of apathy and spiritual death," wrote Father Eusebios to a friend in 1929.

In passing, an interesting aspect of the Brotherhood's members now exceed a hundred; it is that the majority are laymen. They are not, however, lay brothers as they would be in a typical Catholic community, but full members on the same level as the priests. Many of them are trained theologians (as is common in Greek Orthodoxy), and they preside on terms of complete equality with the priests.

"The missionaries gradually saw new horizons. In 1911 they started a magazine called Zoe (meaning life). It has prospered and has now a weekly circulation exceeding 150,000. It has also expanded into Greece's biggest religious publishing operation, printing bibles, prayer books, devotional books, pamphlets, and a range of periodicals for the young. Incidentally, the Brotherhood, an unsubsidized non-profit organization, lives mainly from the profit on its printing and publishing activities.

Publishing is, nevertheless, only one phase of Zoe's work for young people. It has organized a broad spectrum of other programs and activities, from training for young students to technical schools, clubs for young workers and for young intellectuals, summer camps, and training centers for catechists. A group of unmarried women university graduates has been formed into a lay community, something like a secular institute, to run hostels for university coeds.

Contacts have been established with counterparts among both Protestants and Catholics in the West, and a few members of Zoe have studied Young Christian Worker methods in Western Europe.

The work is, of course, carried on with approval of the Holy Synod of Greece. Many, nevertheless, criticize it for its departures from tradition. When one of the Brothers expressed to me his concern as a falling off in the membership of the Union of Young Workers, I suggested that perhaps the almost monastic regime they counseled was too removed from the actuality of these young people's lives. "I agree," he replied, "but as of now we seem to be training for years ago and we do not agree to talk to university students of both sexes, in separate sections of the hall, of course, but still together. The outraged protests from the older people almost brought the building down around our ears."

Since World War II, Athens has felt the full impact of the modern world. The movies, the transistor, the television serials, the hip lumps and all the paraphernalia of the new way have seized the young people. Their world is light years removed from that of traditional Orthodoxy.

Those who understand the need for change are still few. They are also conscious of their own inadequate preparation for dealing with strange, foreign phenomena. That is why, as Father Elias said to me, they need to know how to cooperate. Cooperation may still be far in the future, but moral and technical cooperation can quickly become a reality.

(Question Box Continued)

Q. I gave up something I liked for God, in return for a big favor (say almost a miracle). I was wondering just what would happen if I didn't give it up anymore.

A. I am quite confident nothing would "happen," but I would suggest the advice of a confessor or spiritual counsellor regarding the continuation of your sacrifice.



OPINIONS

Cites inequality of farmers' taxes

To the Editor:

I have read with interest the letters written by Mrs. Thomas Hoff. She is right in saying that the property owner is not getting a fair deal. The term "property owner" includes not only the farmer, but any owner of real estate, land or buildings.

It is fair to ask a man to pay for the education of the children on the street simply because he is a farmer or owns land? And yet, that is exactly what happens. Man No. 1 has a family and sends the children to the public school in his community. This man lives in the country but is employed elsewhere. He pays property tax to only his home and his car. Man No. 2 owns a farm and operates it. He may, or may not, have children in this same school.

Yet, because property tax is the main revenue source of school districts and other local government units, this man is forced to contribute much more than man No. 1 to keep this school in operation. He not only pays tax on his home and his car as does the first man, but he pays also, first, on the land itself, and secondly, on every piece of equipment it takes to operate this farm.

The large equipment needed is as follows: Two tractors, and every farmer needs at least two, a truck, a roller, mowers and hay conditioners, combine, chopper and corn picker. Then there are the "smaller" things, such as elevators, cultivators, a spray equipment, wagons, and many others to numerous to mention.

Also, he must pay on every animal he owns, i.e., every cow in his dairy and beef herd, sheep, chickens, pigs, all the buildings everything he owns which helps which house these animals, and him earn a living. One tractor alone can cost up to \$8,000. Are the people employed in cities aware of the tremendous cost of the machinery which is needed to operate the modern farm? Keep in mind that this machinery is taxed on the same retail value scale as the automobile of the man who lives in the city.

Why tax one man for the tools he needs to earn a living and not tax another man for the same education or his ability to do a certain job? After all, these abilities are the tools they use to earn money or support their families!

The property taxes the average farmer has to pay are be-

coming so exorbitant that the very subject is almost explosive! He is reluctant to accept any tax increase. If the county wants to add something which is of great value and will benefit children and adults alike, if it will mean a higher property tax, he will vote it down. I am not condoning him for this as it certainly is not the admirable thing to do, yet, can you not understand the way he feels?

I can understand this system of taxing 50 years ago when the majority of people were land-owners, but how anything as outdated as property tax can still survive is beyond me! Yet, they want us to lose our representation, the only way we have of voicing our disapproval.

A paragraph in a leading encyclopedia states: "There are three main characteristics of a good tax. It should be fair, it should be constructive, and it should be moderate in order to encourage payment and discourage evasion. In the past, taxes which did not possess these

properties sparked some of the most bitter conflicts in history, including the American Revolution and the French Revolution."

Recent magazine articles written by people in authority, have stated that the only really fair tax is income tax.

Some states have already abolished property tax and are using other means of taxation. These states have seen the unfairness of this tax, why can't Indiana? Letters to Senator Harless and Congressman Wilson have been answered with a form letter stating in effect, "We are aware of the problem which prompted you to write and want you to know that we sympathize . . ." They seem unaware of the fact that the landowner does not want sympathy, he wants action!

Instead of having the property owner pay both income tax and property tax, why not abolish property tax and raise the income tax for everyone? This would enable a man to pay on what he earns, not on what he owns!

Carl Frey
Cedar Grove, Ind.



... BUT FIRST, A WORD FROM OUR SPONSOR.

THE YARDSTICK

Personal involvement in the war on poverty

By MSGR. GEORGE HIGGINS

"What does the Church ask of the concerned Christian, as it directs his attention to the basic problem of poverty in this wealthy nation?"



For any person who wanted to help his neighbor to know what was needed. Today it is possible to live in our sanitary suburbs, rush to work without really seeing our city surroundings...

In other words, give us some examples of what you mean by personal concern and involvement.

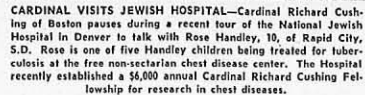
One of the more practical and more imaginative examples I can think of is tithing in investment—

Opposes nomination to snare Catholics

ATLANTA, Ga.—Political parties are "sowing the seeds of a very dangerous practice" if they nominate Catholics to get Catholic votes, Archbishop Paul J. Hallinan of Atlanta declared here.

made in a political situation which involved moral issues. "The Catholic Church, as every other moral voice of America, must speak of such issues as the discrimination," the Archbishop declared.

The purpose of the National Committee on Tithing in Investment, Inc. (NCTI) is to encourage individual investors and non-profit agencies to commit approximately 10% of their available capital for investment in housing open to all, as well as to encourage or sponsor research on the investment pattern of churches, unions and other groups.



CARDINAL VISITS JEWISH HOSPITAL—Cardinal Richard Cushing of Boston pauses during a recent tour of the Maxwell Jewish Hospital in Denver to talk with Rose Handley, 10, of Rapid City, S.D. Rose is one of five Handley children being treated for tuberculosis at the free non-sectarian chest disease center.

'Selfish' capitalism rapped by Pope Paul

CASTELGANDOLFO, Italy — Pope Paul VI told a group of Italian businessmen here that "there is no longer room in our times for a 'capitalism' which is selfish and pursued as an end in itself."

that is to say the social doctrines of the Church, can give rise to difficulties. The answer is easy. If by difficulty we mean selflessness and a spirit of sacrifice, there is certainly no lack of these, because this doctrine demands reform in which consideration of the advantage for the complete good of man prevails over economic considerations.

ERITREA: GRASSHOPPERS AND GOD

IN ZAGHER, ERITREA, CATHOLICS do not have Mass on Sunday, and children are not taught the catechism. In fact, they seldom see a priest. The reason: "Grasshoppers," the naked wilds of an unfinished church have shadow the villagers' thatched huts.

THE CATHOLIC NEAR EAST WELFARE ASSOCIATION IS THE HOLY FATHER'S MISSION AID FOR THE CHURCH IN 18 UNDERDEVELOPED COUNTRIES. WHATEVER YOU HELP IS USED UNDER THE HOLY FATHER'S DIRECTION.

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WHAT OF THE DAY

A matter of semantics

By REV. JOHN DORAN

Words are the stuff of which human speech is made but they are a slippery substance. Our human minds organize knowledge through words, and then use words again to express their knowledge to another.



Senator know that there is distortion in the picture if one views it from too far to either side. Goldwater will be told by some of his supporters that any change in our government which came in since the days of Calvin Coolidge should be eschewed and abrogated.

Neither the President nor the Senator will buy everything offered to them under the label of liberal or conservative. Nor can they be expected to condemn those who sit on their side but off toward the wall.

I know this well, even in my little niche. I have those who tell me that I am so conservative that I should be stuffed and exhibited in the nearest museum beside the Dodo bird.

I feel a little more benign toward the children, and especially when I hear the politicians talk. The children's impression is, at least, not intentional.

We are watching the beginnings of a political campaign in which words will be battered until death, where people will try to stretch words so far from their original meaning that the words will become shapeless and distorted beyond recognition.

Perhaps we might picture this by a simile. Consider an empty theatre divided by a centre aisle. On the right you can place the conservatives, on the left the liberals. The seats at the centre are considered the most desirable, so they will have many claimants.

Both the right and the left of Goldwater are going to tell him that he could see the picture better if he sat at the extreme right side of the theatre. Those to the left of President Johnson are going to give him the same advice. Both the President and the



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New organs installed in National Shrine

WASHINGTON — Technicians are making the final adjustments on the organs in the upper church of the National Shrine of the Immaculate Conception here.

The musical instruments, among the biggest and finest of their kind in this hemisphere, are the gifts of Cardinal Francis Spellman and the Catholic chaplains and personnel of the U.S. Armed forces. Cardinal Spellman is military vicar.

There are two organs in the upper church of the shrine. One is in the chancel high above the floor adjacent to the sanctuary. The other, and much larger organ, is in the south gallery, above the main entrance.

EACH INSTRUMENT is complete in itself, with console and blower, but arrangements are being made to control a large part of the south gallery organ from the chancel console. At the present time, the "Pontifical Trumpet" located in the south gallery is controlled from the floor by the console.

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WORKING TO BEAT HELL

Nobody trusts me

By JOSEPH T. McLOIN, S.J.

Some parents will tell you they get a lot of heat these days from their teens and even pre-teens about their not allowing these offspring any responsibility, not trusting them enough and so on.

Probably most often, such gripes come mostly from those kids who are under the illusion that all their wrong things show responsibility: dating too early, too much or too steadily, going to any and every available party and not being too available, associating with a bunch of characters who would make the Beatles look like the men of distinction, spending "their own money" as they see fit, and so on far into the black night of stupidity.

You'll often hear this sort of appeal "for mature treatment" from those who don't even have enough sense to go to confession unless mother or dad pushes them there, and not enough personal initiative to go to daily Mass because they'll have to walk a couple blocks or lose an hour of sleep, and so on because "the crowd" isn't going.

Rarely do you hear the mature young man or woman screaming to be treated as "mature" and given responsibility, because — again, with rare exceptions — their maturity and sense of responsibility are such that they are given just as much responsibility and treated as maturely, as is possible at the time.

Being somewhat mature, these young people realize that their maturity and sense of responsibility are still limited. It is only the very immature who considers himself completely mature far ahead of schedule, and only the irresponsible who thinks he can bear any and every responsibility who can, for instance, walk bravely into any sort of temptation whatsoever and come out unharmed. It takes a special brand of immaturity to think that the very first money one earns is exclusively "his own money," and that he can therefore blow it on any silly object (animate or inanimate) of his choice.

"You don't trust me," wails the pre-teen who wants to go to a party or even a dance. And by so wailing he or she manifests all too well a great degree of immaturity—the same sort of immaturity shown by the baby who is pretty good estimators of their own maturity and lack of same.



Not all those who clamor consistently for responsibility can take the same.

ents who don't know a butcher-knife when they see one, and so liable to show their "trust" by handing their kids the weapon.

But let's talk to teens here, rather than to parents, and to teens in this line, who are convinced that they are completely mature, not to those who know very well that they are not. The paradox is, of course, that this latter group has just the right amount of maturity for this stage of their lives, but the former group is still made up of infants who have an excellent chance of staying that way for a good long time these increasing years notwithstanding.

The trouble, of course, with attempting to talk sense to this group is that they haven't the maturity to read anything but what pleases them, and they are completely immune to any sort of received ideas. But let's try anyway—only to back up and encourage those teens who are pretty good estimators of their own maturity and lack of same.

The really immature teenager is one who has no real sense of responsibility, no matter how much he screams to be "given responsibility." His sense of values is so next to nil that he devotes his attention always and only to all the wrong objectives, all the glittering objects attractive to a child (a car, a steady girl, "fun," and so on), and has to be pushed in the direction of anything which is worthwhile. It is amazing to see that teen-aged boy or girl who claims to know everything living his or her entire life between dates or parties, and able to carry on a conversation on no other subjects.

When it comes to working, you'll find these responsible citizens getting a job perhaps because they want "their own money" but giving up on the job as soon as it gets too consistent, too "demanding," or perhaps too boring. And they'll go from job to job, as long as they're lucky enough to keep getting them, but never for long. It doesn't take too much maturity to get a job, but it does take

some to stick with one. These characters are the same way about school. They've never learned that their intellect is a faculty to be developed and used, and not something which grows just as automatically as their ears. They have no suspicion that the only way to learn is voluntarily, and so their parents and teachers have to be after them constantly to make use of this marvelous faculty. Dad has to nag them every night if their homework is done yet, and then take a look at it to make sure. Teachers have to hold sanctions over their heads all the time to make sure their work is done.

The responsible, mature teenager will recognize the value of learning, the dignity of the human intellect and the fact that, while it isn't particularly easy to develop one's intellect, still one would be stupid not to do so. But the immature teenager finds school only a meaningless chore. He regards his parents' homework precepts, and his

(Continued on page 9)

FAMILY CLINIC

Reader is seen lacking in mature sex attitude

By JOHN J. KANE, Ph.D.

This letter may seem too bizarre to print. Today you hear a lot about adolescents who know nothing of sex. I was one of those who grew up in a children's home from God and that we had nothing to do with sex. Sex was unmentionable and dirty. I still didn't know what sex was until I was 16. I have been married six years, and I am pregnant for the sixth time which seems to repudiate everything I've written. Is there anything you can say to help?

Some persons are reared in complete ignorance of sex. Others are reared with false impressions of sex. For the first type of person there is inevitably, if married, a great deal of unhappiness that it may mar their entire married lives. But, although their knowledge of sex may be limited, when it does come, some are able to take it in stride.

For those who are reared with the wrong attitudes toward sex, and who are ignorant of the value of learning, the dignity of the human intellect and the fact that, while it isn't particularly easy to develop one's intellect, still one would be stupid not to do so. But the immature teenager finds school only a meaningless chore.

After you have discussed this matter on several occasions with a priest, you might suggest that you feel that sex itself is unmentionable. I realize this is going to be most difficult for you because you feel that sex itself is unmentionable. But, perhaps aided by the priest's counsel, you can approach a psychologist or a psychiatrist with complete confidence, realizing that the only hope of changing your attitude is professional assistance.

Because of the nature of your problem, he may have to ask you a number of intimate questions. I mention this to you now so that you can be prepared for it. This will not be needless prying or needless probing. It will rather be an effort to uncover whatever experiences in your life have contributed toward your present state of mind.

I don't know whether you can work up the courage to do so or not, but I would certainly urge you to attempt to discuss this matter with your husband. Certainly, at some point, he must be brought into the meetings with the psychiatrist or psychologist. I do not claim that he has contributed toward your present attitude, but I do maintain that he can do a great deal to help you change it.

As difficult as these steps may appear to be, I urge you to take them as soon as possible. If such the mother of five children, and possibly soon the mother of six, their lives are very largely in

your hands. With the attitude you express toward sex, I feel certain there must be considerable tension within your family life.

Furthermore, these unfortunate attitudes that you have, will be transmitted to your children. You certainly do not want them to suffer the way you have already suffered. For the sake of your husband, your children, and your own future mental stability, you must ask God to give you the courage to seek this professional help from a priest and a psychiatrist or psychologist.

Finally, I do not want you to feel that your case is at all hopeless. It must have taken considerable courage for you to write me. You have expressed your hatred, your detestation of sex. You have said it is an unmentionable thing, and yet you have bravely sought a priest to mention, even to discuss it at some length. In other words, you have already put your foot on the path to a hoped-for recovery.

As you gradually understand the full theological meaning of conjugal love, the purpose of sex in human life, and as you acquire a mature attitude toward it, you will be most grateful that you finally faced this matter realistically. Instead of thinking of sex as dirty and unmentionable, you will find that it is one of God's gifts to human beings and that you are not really as young as all that. But of conjugal love of which sex is merely the expression.

THIS IS CATHOLICISM

Sacrament of Baptism

By REV. JOHN WALSH, S.J.

Q. According to Christ's will, how must all men begin their journey toward the Promised Land of heaven?

Like the Israelites of old, all men must first pass through the waters of a great sea, drowning their sins behind them. This sea is called Baptism, the first and the most necessary of the sacraments.

Q. Why is Baptism the first and most necessary of the sacraments?

It is the first, since no other sacrament can be received before Baptism. It is the most necessary, because without Baptism a man can never see God (Jn. 3:5).

Q. How is Baptism conferred?

It is administered by pouring water on the head of the person to be baptized, while saying: "I baptize you in the name of the Father, and of the Son, and of the Holy Ghost."

Q. Who can effectually confer Baptism?

Anyone including a non-believer or even an atheist, provided he possesses the use of rea-

son and seriously intends to administer this Christian religious act, can confer Baptism on another.

Q. Who may lawfully confer Baptism?

In cases of emergency—i.e., when there is danger that a person will die without having received Baptism—anyone may and should baptize him. Outside such urgent cases, only the clergy of the Catholic Church have been authorized by Christ to administer Baptism.

Q. Would a person, then, who had been once baptized by a Protestant clergyman be rebaptized if he should later enter the Catholic Church?

No, certainly not. The attempt to confer Baptism on someone known to be already correctly baptized is a sacrilege.

Q. If a doubt exists concerning the correctness of a person's previous Baptism, would he be rebaptized if he should later enter the Catholic Church?

Yes, the ceremony would be performed again, but only conditionally.

Q. Why cannot Baptism be received more than once?

According to the intention of Christ, by Baptism man is born into supernatural life. Like his mother, therefore, a man's supernatural birth through the waters of Baptism can never be repeated.

Q. Who can receive Baptism?

Every human being who has not been previously baptized is from the moment of conception capable of receiving Baptism, to the moment of death, but if an adult, only with his or her consent.

Q. Besides the desire to be baptized, what other conditions are required in an adult?

To receive Baptism properly, an adult must also sincerely believe in all the truths taught by the Catholic Church, acknowledge the spiritual authority of the pope, be truly sorry for all the sins he has committed, and have the firm resolve to sin no more.

Q. When an adult receives Baptism correctly, what changes take place within his soul?

Instantly produces the following effects:

1. It cleanses his soul of all sin, original sin as well as personal sin, and frees him of all the punishments due to sin.
2. It imprints on his soul a spiritual mark, called the baptismal character, which endures forever.
3. It pours sanctifying grace into his soul, filling him with divine life and making him an adopted child of God, an heir of heaven, and a temple of the Holy Ghost.
4. It confers on him a title to all the actual graces he will henceforth require to lead a worthy Christian life.

Q. If a person should die immediately after receiving Baptism correctly, would his soul go directly to heaven?

Yes, since Baptism rids one of all sin and of all the punishments due to sin, there would be nothing to prevent such a person's soul from entering immediately into the eternal life of heaven.

Q. What is the purpose of the baptismal character?

The character stamps the soul, so to speak, with the seal of Christ, solemnizing the fact that the baptized person has been admitted to life membership in Christ's religious society and has assumed all the duties and rights of a Christian. By the baptismal character, therefore, a person acquires the capacity to receive the other sacraments and to take an active share in the divine worship which the Catholic Church successively renders to God.

Q. Does the baptismal character remain on the soul after death?

Yes, a person carries the proof of his Baptism on his soul forever—an added glory to him if he is saved; an added shame and disgrace if he is lost.

From "This Catholicism," by John J. Kane, Ph.D. Copyright © 1959 by Doubleday and Company, Inc.

IN THE WHOLE CHRIST

MATRIMONY

By ABP. EMILE GUERRY

Husbands, love your wives, as Christ also loved the Church and delivered himself up for it, that he might present it to himself, a glorious church, not having spot or wrinkle... holy and without blemish. (Ephes. V, 25-27)

In the Old Testament, the metaphor of marriage is often used to describe the relations of God with His chosen people. Saint Paul shows that the union of Christ and His Church is the model of the Sacrament of Matrimony. This, however, is no mere symbol or metaphor, but a reality. It is a reality in that a sublime ideal is contemplated, but also one in which Christian marriages should participate as in their source. For Christian marriage takes on its full significance only if it is implanted in the relations of Christ with His Church, and is united with this mystery. This is true of it, both in its purpose and in its very essence.

The purpose

The true purpose of the Sacrament of Matrimony is the extension of the Mystical Body of Christ.

In what sense is this so? Were not the couple already called, before their marriage and by the very fact of their Baptism, to cooperate as members of Christ in extending the Mystical Body? This is certainly true; but the Sacrament of Matrimony constitutes a new and particularly efficacious form of this social mission. This is especially clear from three points of view.

a) Christian marriage has the same purpose as that of Christ's union with His Church: the formation of the Mystical Body. It gives Christ new members of His Mystical Body, and provides new children of God for His Church. It is collaboration in creation, for the purpose of the redemption.

b) Through the Sacrament they have received, the husband and wife should cooperate in the Redemption, by their union itself. As Christian spouses, that is, as two members of Christ forming now but one, a new bond attaches them to the Church; their family becomes a living cell of the Church. Through their shared life, participating in that which Christ lives in union with His Church, they should increase in holiness and thus cooperate in the Redemption. Together, they participate in the divine life, in the mystery of the union of Christ with His Church, of the love of Christ for His Church, and of His total giving of Himself to His Church. It is thus especially that their mutual sanctification is effected, and the supernatural fruitfulness of their union is assured. It is not sufficient that they should contemplate this mystery from afar, as if it were something whose transcendence lifted it to a world other than theirs. They are called to enter into this mystery, so that they may shape their lives in accordance with it. This mystery must be communicated to them in order that it may manifest itself in them.

Finally, if this mystery lives in them and if they live by it, their home itself will be made apostolic with a radiating and conquering charity. Thus constantly purified, strengthened and sanctified, their union will bear public witness, of a special kind which only Christian marriages can give, to the wonderful transformation which, through His Church, Christ effects in human love, and in that most human act which ensures the transmission of human life. For within this union is established in Christ, the whole of conjugal and family life is transformed, and the world is given the witness of the fully human and divine happiness of a home wherein husband and wife impart to each other a mutual participation in the life of Christ in the Church. Through such a home, the unbelieving world is shown the evidence of the love of Christ and of the Church for husband and wife, for the family, for mankind.

Thus, Christian married couples are witnesses to, and collaborators in, the Mystery of the Incarnation, continued in the Church of Christ.

In its very essence

It is the human love itself of the couple, one for the other, which becomes, through the Sacrament, the source of grace. The sign of the Sacrament is the gift of self made by husband and wife, and by wife to husband, which is the expression of their love. But, like the Blessed Eucharist, this Sacrament is not a transient act; it is permanent, and is exercised during the whole life of the married couple every time this mutual giving is renewed in the myriad acts of married life, thereby continuing to express the mystery of Christ.

For Christ enters into Christian marriage in a direct, active and efficacious manner. He is present as a bond which, by the sacramental grace and by His charity, preserves the union of husband and wife and makes that union participate in the fundamental mysteries of His own union with His Church. (Continued on page 9)

Says decline in bias hurts Church growth

CHICAGO — A British Catholic journalist said a decline of anti-Catholicism ironically hurt the growth of the Church in England.

Auberon Waugh, author of two novels and staff member of the London Daily Mirror, observed: "Until recently, the Catholic Church in England was a good thing, a consolation, a refuge for a minority and conscious of antagonism from Protestants and pagans alike, all of which helped enormously to keep it together." But since the days of "good Pope John XXIII," Waugh said, there is less anti-Catholicism and "one has to be more aware that the Catholic church are using the ecumenical movement to make them more acceptable in the eyes of the non-Catholic." He said the "politeness" is "undermining the church."

WAUGH, expressing his view in an article, "What's Wrong With Catholicism?" in the current issue of the Critic, bimonthly magazine published by the Thomas More Association, organized here to promote Catholic reading, said the Anglican Church has been "moribund for years."

"It is a happy church and does not die," he said. "In any case, by contrast, the Catholic Church was underprivileged, poor and thriving. Its priests were from humble stock and its doctrines contentious in the extreme," Waugh wrote.

"Yet nobody doubted that the meaningful voice of Christianity in England was to be heard from Father Murphy's pulpit as he sought the danger of hell for reading Sunday newspapers, rather than those fluting voices on the Bishops' Bench of the House of Lords, discussing on the problems of leisure or the housing situation."

BUT AS the image of the Catholic Church in England changes, Waugh said, so does its substance. "Consciousness that we were right and everybody else wrong made the Church what it was. It is not a consciousness which we can ever share with the Anglican bishops. For the Protestant in England, ecumenism is another vague aspiration like social gospel. For the English Catholic, it is an invitation to idleness and agnosticism," he said.

"I think there is far too little anti-Catholicism in England to become another counter-reformation," Waugh declared.

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

Aug. 16 THIRTEENTH SUNDAY AFTER PENTECOST. The Christian looks to another for salvation. The name of the saint for this feast is not known to himself—as the agnostic does for his secular salvation, or certain types of religious persons for a salvation-through-the-law.

This is one reason why the Christian attaches so much importance to his worship, to the Mass, and to this gathering around the altar every Sunday.

With today's First Reading, he joyfully affirms: "If our inheritance depends on observing the law, then it is not the inheritance secured to us by promise."

And with the Samaritan in the Gospel, he throws himself at Jesus' feet in faith and thanksgiving. Jesus' meditation points to the Father's love and the Father's gift of life, rather than to our observance, our potentialities or inventiveness.

Aug. 17 ST. HYACINTH, CONFESSOR. This emphasis on God's action, on the work of the Other for our salvation, is not an invention of our own laziness or carelessness. It simply indicates that our action, our "watchfulness" (Gospel), our keeping "clear of sin" (First Reading) is a response, is a part of a dialog in which the initiative belongs to the Father of us all.

Our good works do not compel him; they confess him. They do not force his hand; they are, rather, an epiphany, a manifestation of his goodness.

Aug. 18 MASS AS ON SUNDAY. "You are my God; my life is in your hands" (Offertory Hymn). Whatever our worship lacks in wholeheartedness, in the perfection of our dispositions, cause it to be a sacrifice, a sacrifice of recognition and proclamation of this truth.

It means, at least, this: "You are my God; my life is in your hands." And this is a very great debt. It accounts for a basic attitude of humility that makes a true believer life attractive even to those who do not share his faith.

Aug. 19 ST. JOHN EUDES, CONFESSOR. It also accounts for the difference between a Christian "confessor," such as the saint we honor today, and one whose life confesses, in the end, only a faith in himself.

Aug. 20 ST. BERNARD, ABBOT, DOCTOR. "He will make known to all the tradition of teaching he has received," says the First Reading of those who teach as Christians. Again, this emphasis on the Other who speaks to us in Jesus Christ, who teaches us and whose tradition of teaching we must pass on.

It is in and through our public worship and this teaching comes to us both in words and in other signs and symbols. Holy Communion for the human spirit long before the urgency of mankind's unity and solidarity became evident on the level of verbal articulation or in the evolution of social institutions.

Aug. 21 ST. JANE FRANCES DE CHANTAL, WIDOW. Woman's other-centeredness is in these lessons an example not only of the Christian's posture in relation to other people but also of his relation to the Father and the Other.

The Entrance Hymn states it simply: "You have loved me and kept me humble." The response-value of which the Gospel teaches is not awakened by insight into our inner resources, but by the confrontation with another which is life.

Aug. 22 THE IMMACULATE HEART OF MARY. We celebrate the humanity of Christ because it is the instrument of our Redemption, because in His risen and glorified humanity all humans become the beneficiaries of the promise. We celebrate the humanity (the "heart") of Mary because she first received that promise and that Redemption and shows what God has done in Christ for creatures.



Patron of Czechoslovakia and Bohemia

Good King Wenceslaus... After the murder of his grandmother, St. Ludmila, Wenceslaus succeeded to the Government of Bohemia. He patiently and firmly opposed the heathen party among his nobles and continued the Christianization of his country, which he acknowledged to be the duty of the Holy Roman Emperor. Wenceslaus was slain out of jealousy by his brother in 929 A.D. and was acclaimed a martyr by the people. His feast day is September 23.

VIEWING WITH ARNOLD

'Island of Blue Dolphins' a gem for the small fry

By JAMES W. ARNOLD

'Island of the Blue Dolphins' has the distinction of being the only non-Disney film...



The film is based on Scott O'Neil's much-praised 1960 novel...

The time problem is a crucial flaw in the movie. The girl does not age, and the way the film is cut...

The chief villains are a pack of nasty-looking wild dogs, led by a big, ugly renegade hound

named Rontu. After the beasts kill her brother (there's scarcely a mark on him)...

A second asset are the dogs, expertly, ferocious creatures expertly tutored by Frank Weatherwax...

The acting except for Ann Daniel, a hauntingly lovely child who visits the island...

When deaths occur, they are subtle and unpretentious, and director tends to rely heavily on the trite image of the survivor...

that will linger in her memory, while a fresh wind tosses her hair and the adjacent vegetation...

Film-makers now have in their clutches for immediate projects several famous works by Catholic authors...

This will be the first Waugh novel ever filmed, although M.G.M. purchased the rights to 'Brideshead Revisited'...

Less certain are planned screen adaptations of G.K. Chesterton's philosophical thriller, 'The Man Who Was Thursday'...

When deaths occur, they are subtle and unpretentious, and director tends to rely heavily on the trite image of the survivor...



BRO. ARTHUR LEBON, C.S.C.



BRO. JOSEPH LEBON, C.S.C.

Two 'brothers' to recite final vows as 'Brothers'

NOTRE DAME, Ind. — Five young men from the Archdiocese of Indianapolis are among 60 Brothers and candidates who will make advancement in the religious life...

Perpetual religious profession will be made by two brothers from Indianapolis: Brother Arthur LeBon and Brother Joseph LeBon...

On the previous day, three youths will be invested with the religious habit at St. Joseph Novitiate...

Two will receive Benedictine habit

ST. MEINRAD, Ind. — Two young men from the Archdiocese of Indianapolis will be invested as Benedictine novices at St. Meinrad Archabbey...

Frater Novice Edward Flecker is the son of Mrs. Steven Downing of St. Ambrose parish...

Frater Novice Dennis Mitchell, the son of Mr. and Mrs. Raymond Mitchell of St. Mary's parish...

VARIETY IN BOOKS

Anthology on Europe

'A New Europe?' edited by Stephen R. Graubard, Houghton Mifflin, Boston, The Riverside Press, Cambridge, 691 pp., \$8.50.

Rarely in recent years has one come across such a stimulating survey of the present European situation as this outstanding anthology of essays presented and edited by Stephen R. Graubard...

THE book appears to be well aware of such a simple consideration, and therefore it deals with the most manifold situations of Europe without pretending to provide anything definitive.

is of equal partnership, to the Swiss theologian Hans Küng, theology adviser at Vatican Council II, who discloses the importance of the work done by European theologians in view of the fascinating challenge of Pope John's aggiornamento...

There are 24 essays on Europe written by outstanding scholars of politics, history, science, sociology, arts and philosophy. Among these, seven are American, as if the men of the New World had realized that something new and extraordinary is going on again in the Old, but not dead, World.

It is impossible to give a brief idea of what this anthology deals with. The sole thing to do is to take the book and read it thoroughly.

HERE IS probably the main point. The "change" is not easy;

political unity in federal forms seems difficult, differences appear to be very strong, the historical process is not completely developed yet. But Europe is again and even more strongly a unitarian reality with the possibility, rare in history, to have a future without forgetting its past.

It is impossible to give a brief idea of what this anthology deals with. The sole thing to do is to take the book and read it thoroughly.

More vernacular

LEOPOLDVILLE, The Congo — Wider use of local languages in the Mass and in the administration of sacraments was decided by the bishops of the Congo as first implementations of the ecclesiastical council's Constitution on the Liturgy, it was announced here.

158 will participate in Wood's ceremonies

ST. MARY OF THE WOODS, Ind. — Archbishop Schulte will preside at the ceremonies of religious reception and investiture here Saturday, Aug. 15, when 158 young women will participate in the ceremonies as Sisters of Providence.

The 8 a. m. ceremonies will be held in the Church of the Immaculate Conception.

Forty-eight will receive the holy habit to begin formally their two-year training or novitiate before taking vows.

Among the participants in the ceremonies are the following young women from the Archdiocese of Indianapolis:

Postulants receiving the holy habit include: Sister Cynthia Ann Crockett, Sister Mary Ratz, Sister John Michele Monaghan, Sister Ann Theodoro Bates, Sister Thomesia Parr, all of Indianapolis; Sister Donna Mary Smith, Bloomington; Sister Kathleen Michael Mitchell, Beech Grove; Sister Mary Elaine Reis, Richmond.

NOVICES TAKING first vows will be: Sister Carol Mary Schmidt, Sister David Mary Dorley, Sister Philip Neri Miller, Sister Angela Paul Raymond, Sister Mary de Paul Gilligan, Sister Mary de Sales Dillon, Sister Sharon Rose Dickerson, all of Indianapolis; Sister Lawrence Ann Liston, Terre Haute; Sister Kevin Mary Waters, New Albany.

Sisters taking perpetual vows are: Sister Gertruda, Sister Ann Peter, Sister Maureen Francis, Sister Anita Louise, Sister James Clare, Sister Ann Mark, Sister Marie Clement, Sister Juliana, Sister Melanie, Sister Laurine Marie, Sister Jean Proulx, Sister David Therese, Sister Rita Eileen.

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Radio and Television

Table listing radio and television programs for various stations in Indianapolis, including WAVE, WIBC, WISN, and WWSW.

Falls City BEER gives you more OF WHAT BEER'S FOR! Come on, Lucky, reel him in and let's celebrate. Here we go, Falls City Beer in Speed Top cans. Just snap the top and take a long, cool taste. Great! PASTEURIZED • BITTER-FREE

RELIGIOUS PROFESSION — James G. O.P.P.S. above, son of Mr. and Mrs. Edwin J. Gaylor of St. John the Baptist parish, Dover, will make his final promise of fidelity to the Society of the Precious Blood on Saturday, Aug. 15. The ceremony will take place at St. Charles Seminary, Carhagenia, O. Mr. Gaylor entered the Society in 1957 following graduation from Bright High School, Bright, Ind. He will be ordained in 1967.

Pope Paul VI's first encyclical encourages

Picnicker

Thirty-five laymen and seven priests from three Indiana dioceses attended the first Archdiocesan Curial at Alverna Retreat House last week, reports the Alverna Bulletin.

A feast of 17 laymen from Notre Dame conducted the Curial, which is a short course in Christianity designed to bring men closer to Christ and to inspire them to bring Christ to others. Father Charles Harris, C.S.C., a professor at Notre Dame was the spiritual director in charge of all spiritual exercises. The lay rector for the short course is Fr. Anthony was Ed Sullivan, a former captain of Alverna's Notre Dame softball team. Men from the Indianapolis, Lafayette and Evansville dioceses attended.

MORE SINGING HUNS—The Singing Junior Sisters of St. Mary-of-the-Woods College will make an appearance at Schulte High School, Terre Haute, on Saturday, Aug. 22. Sponsored by the Schulte Boosters Club and Mothers Club, the event will be held outdoors on the school's football field. According to Father Joseph Beechem, Schulte principal, the project is designed to acquaint parents with faculty members. There will be no charge.

HERE AND THERE—The annual pilgrimage in honor of the Blessed Virgin Mary will be held again this year at St. Mary's parish at St. Mary-of-the-Rocks (Franklin County) on the Feast of the Assumption, August 15. Father Joseph Klee, St. Mary's pastor, reports that the pilgrimage will be preceded by Mass at 8 p.m., followed by a candlelight procession. Benediction of the Blessed Sacrament will conclude the exercises. The children, who will enter the "summer group" of St. Thomas Aquinas parish, Indianapolis, will present a circus as their first major production in the parish hall on Friday, August 14, at 8 p.m. and Saturday, Aug. 15, at 2 p.m. Admission is nominal. The parish is located at 46th and N. Illinois.

NAMES IN THE NEWS—Msgr. Joseph D. Brokage, pastor of Holy Rosary parish and rector of the Latin School of Indianapolis, will conduct a women's retreat in Salina, Kansas next week. . . . Seven Catholic high schools from Indianapolis, which will enter Ball State Teachers College, Muncie, this fall, recently participated in a two-day orientation and registration program. The group included: Sacred Memorial—Stephen H. Frisch, Teri Ann Paton, Julia Marie Grunalt, Jean Marie Evans, St. Mary Academy—Linda Ann Mullin; Cathedral—John J. Harl and William E. Schreurs. . . . Miss Rosemary Malone, a graduate of St. Mary's College, Notre Dame, received a master of arts degree in history this summer at St. Louis University. She will teach this year at St. Alphonsus High School in St. Louis. . . . The newest member of the Brebeuf Preparatory School President's Council is William J. McLane, a member of St. Thomas Aquinas parish, Indianapolis. . . . Seven Catholic high schools from Indianapolis, which will enter Ball State Teachers College, Muncie, was Father Joseph G. Riedman, assistant pastor of Our Lady of Lourdes parish and instructor at St. Cecilia Memorial High School. . . . Two Sisters of St. Francis, Oldenburg, will have front row seats for the four-day production of the National Catholic Theatre Conference Convention, August 23-28, in Detroit. The convention organizers are Sister Mary Jane, chairman of the Marian College drama department, and Sister M. Francesca, speech and drama instructor at Immaculate Conception Academy, Oldenburg. . . . Brother John Lavelle, C.S.C., an alumnus of Cathedral High School, Indianapolis, has been named vocations director in Indiana Catholic diocese by the Brothers of the Holy Spirit. He will be in charge of vocations director in Ohio and Michigan. . . . A summer graduate of St. Mary's College, Notre Dame, was Miss Mary E. Harris of Terre Haute. She received a bachelor of arts degree in English literature.

GENEROUS RESPONSE—The Criterion wishes to thank the many persons who have expressed an interest in the Guillermo Gonzalez family who were reunited last month when the 15-year-old daughter, Cecilia, was enough money to return to her home in Cuba. Mr. Gonzalez has found employment with a wholesale drug warehouse. He will work in the evenings and attend Indiana University during the day to get a license to practice pharmacy here. He holds three degrees from the University of Cuba. Mrs. Gonzalez is getting more and more alteration and dressmaking work to do because of the open hearts of our readers.

FOR SISTERS ONLY—The annual Sisters' Vocation Workshop, sponsored by the Midwest Vocations Association, will be held at McCormick Place on September 12. Sister Maureen O'Keefe, S.S.N.D., will be the guest of honor and the recipient of MVA's award in recognition of the work she has done for the promotion of vocations to the Sisterhood. Sister Maureen is chairman of the department of education at Mount Mary College, Milwaukee. She is the author of a recent book for Sisters, "The Convent in the Modern World."

Archbishop Guerry
(Continued from page 7)
In the mystery of His unity, Christ is intimately united with His Church, that He and the Church become one mystical Person—the Whole Christ. It is thus, too, with Christian couples married in Christ. The sacramental grace places in their souls a principle of unity which unifies them daily more and more, if they are faithful.

In the mystery of His indivisibility, Christ is united with His Church forever. The Whole Christ will one day be in eternity, when Jesus Christ the Conqueror, last of the ages, triumphs in His Church Triumphant. The supernatural love of husband and wife is not of time, but of eternity. It is made for eternity and has an eternal value.

In the mystery of His holiness and His purity. In Christian marriage, Christ is always active to purify the heart from the earthly egoism which divides and the egoism of the pride which opposes true marital union; and from every type of egoism which centers the individual on self, and prevents husband and wife from understanding each other, pardoning each other's shortcomings, and accepting in each other what is different and complementary. Christ is ever active in each partner so that he or she may discover the fine human qualities, and the riches and beauty of divine grace in the other; and that each may be conscious of his or her responsibility before God for the soul of the other, for its purity, its holiness, its salvation, so that each may present the other to Christ without "spot or wrinkle. . . . holy and without blemish."

In the mystery of His generosity even unto sacrifice: "As Christ also loved the Church and Himself for her, that He might sanctify her, cleanse her by the word of water, and present her to Himself as a glorious church, not having spot or wrinkle, or anything of the kind, that she might be presented to Himself as a church without stain or anything of the kind." (Eph. 5:25-27)

Finally, Christ is present to Christian married couples through their participation in the mystery of His fecundity. Christ gives to His Church His whole life and the egoism of the pride which opposes true marital union; and from every type of egoism which centers the individual on self, and prevents husband and wife from understanding each other, pardoning each other's shortcomings, and accepting in each other what is different and complementary. Christ is ever active in each partner so that he or she may discover the fine human qualities, and the riches and beauty of divine grace in the other; and that each may be conscious of his or her responsibility before God for the soul of the other, for its purity, its holiness, its salvation, so that each may present the other to Christ without "spot or wrinkle. . . . holy and without blemish."

O Jesus, grant that many homes may realize the splendor of the mission which is theirs. Your Church, O Holy Father, and wives understand that their love for one another is, in You, a participation in the infinite love with which God loves Himself, and with which He loves them in uniting You with Your Church.

contact of the Church with temporal society continually creates for her a problematic situation which today has become extremely difficult.

THE PROBLEM, he said, is that the Church is not only affected by the world, but also that the Church should have a purifying and ennobling effect on the world. He said this task "demands of the Church a perennial examination of its moral vigilance, which our times demand with particular urgency and exceptional seriousness."

The Pope said that it will be up to the council to suggest "what reforms are to be introduced in the legislation of the Church." The council is not dealing with any heresies this time, he said, but rather has the task of infusing "fresh spiritual vigor into the Mystical Body of Christ in the visible and visible society, purifying it from the defect, of many of its members and stimulating it to new virtue."

In discussing the general outlines of the council, Pope Paul warned that "the reform cannot concern either the essential conception of the Church or its sacraments. We would be putting the word reform to the wrong use if we were to employ it in that sense."

Fr. McGloin

(Continued from page 7)
teachers as the enemy. But at the same time, this growing inflexibility is constantly badgering both parents and teachers alike with the question of responsibility. You are not to blame for it.

Now it isn't really too often that parents treat anyone like a child if he is not a child. On the contrary, the mistakes seem mostly the other way, with parents treating their immature teenagers as though they were adults, and as though they were able, on their own, to handle the very serious problems of a self-respecting adulthood.

Only the immature type of teenager will walk blithely into such a situation and, with a silly illusion that he is mature enough to conquer them all by himself. There is even a type of teenager who, after a period of after mature thought and study, that "morals are outmoded," and that "a new set of values" is called for.

As for the spirit of charity, the Pope said, it should assume today the role of the spirit of charity, the Pope said, it should assume today the role of the spirit of charity, the Pope said, it should assume today the role of the spirit of charity.

The immature person will hear of "the ecumenical movement," read a few headlines, or even think through the subject matter of the book on the subject, and come up with the blunder that "one religion is as good as another." He will, perhaps, catch sight of the word "liturgy" and become enamored of the external movements of "his liturgy," speculate and perhaps even aesthetically, never attending to the internal life of the Church—mostly to be found in the sacraments of her sacraments. The accident of aesthetics, after all, does not disturb his preoccupation with himself. But to seek a real intellectual life of grace (along with the externals, of course) would be far too inconvenient.

And so the irresponsible teenager, for that matter, who blithely can't be trusted at all. He can be trusted to waste his life on baubles, yes, but he has to be put into something really important—in the moral, spiritual, and intellectual spheres, and even sometimes in the physical area, the sphere of survival.

In brief, the responsible, maturing teenager can be trusted to go the right direction, increasingly on his own, in every area—physical, intellectual, moral and spiritual. And he'll know, too, unlike the immature teen, who is characterized, most of all, by shortsightedness, that he has a responsibility towards others in each of these areas. This teen is getting there!

Calendar

- FRIDAY, AUG. 14**
St. Rita's Social begins at 6:30 p.m. in the parish hall, 19th and Arsenal.
- SATURDAY, AUG. 15**
The Saturday Social at Holy Cross starts at 6:30 p.m. in the church hall, 123 N. Oriental.
- SUNDAY, AUG. 16**
Two services at 10:00 a.m. and again at 7 p.m. in the Assumption school hall, 1165 S. Illinois Ave. Euchre and other social games. Refreshments between sessions.
- WEDNESDAY, AUG. 19**
The Card Party in St. Philip Neri hall, 556 N. Rural St., begins at 8 p.m.

The Pope said that in using the term reform, "it is not to be understood in the sense of change but of a stronger determination to preserve the characteristic features which Christ has impressed on the Church. We should rather always wish to lead her back to her perfect form, correcting on the one hand, and her original design and, on the other, fully consistent with the necessary development which, like a seed grown into a tree, has given to the Church her legitimate and concrete form in history."

The Pope warned that thinking of reform in terms of "adapting" its (the Church's) sentiments and habits to those of the world. The fascination of worldly life today is very powerful indeed. Conformity appears to many as an inescapable evil course.

Pope Paul noted that Pope John XXIII's word, "aggiornamento" (bringing up to date), signifies "renewal" as well as "our program of action. We have confirmed it as the guiding criterion of the ecumenical council."

HOWEVER, Pope Paul stated, "the Church will rediscover her renewed youthfulness not so much by changing her exterior laws by interiorly assimilating her true spirit of obedience to Christ and, accordingly, by observing those laws which the Church prescribes for herself with the intention of following Christ."

Warning against conformity with the spirit of the world, the Pope said that "Christian life, which the Church interprets and sets forth in wise regulations, will always require faithfulness, effort, mortification and sacrifice. . . . The Christian is not soft and cowardly, he is strong and fearless." "We kept in mind that to achieve the renewal of ecclesiastical life, the Pope said, the spirit of poverty and charity are essential ingredients."

The Pope said that the spirit of poverty is "much in danger because of the great store modern minds set by possessions." But, he said, it can "help us to understand so many of our weaknesses and failures in the past and to show us what our way of life should be and what is the best way to announce the religion of Christ to souls."

The Pope told the world's bishops that "we look to you as the authoritative voice which interprets the better impulses by which the spirit of Christ manifests itself in the world, and to tell us how pastors and people ought to adapt their language and conduct to poverty today."

Moreover, the Pope said, the dialogue with the world should be all embracing and civic, capable of including all, and should be carried out with a sense of the precariousness of time. "Today, that is every day, our dialogue should begin again. We, rather than those toward whom it is directed, should take the initiative."

The Pope said that this dialogue, he continued, must be carried out "simply through the legitimate means of human education, of interior persuasion and of ordinary conversation, and it will offer its gift of salvation with full freedom for personal and civic freedom."

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HAVING FUN FOR CHARITY—The Thomas Welch family, of St. Joan of Arc parish, Indianapolis, has been working for more than two weeks on their fifth annual carnival to be held Thursday, August 20, to raise money for a Catholic charity. The fund-raising fund—the year the Guardian Angel Guild was the recipient of the money raised. The girls of the family and their friends in the neighborhood have made intricate doll clothes for sale, gifts for the "fish pond," and treats for the small fry customers expected to swarm on the backyard of the Welch home. The boys, under the direction of Tom, Jr., the oldest of the five Welch boys, have all sorts of rides and games of chance waiting for the "customers." Probably one of the most popular rides will be the train, wagnon pulled by the older boys on their bikes. Other attractions will be the nutting arena, basketball hoop and barrel roll. In the upper picture, the train is being set for a trial run with Tom Welch at the helm and Terry Quigley taking tickets from some of the neighboring children. The girls in the lower picture are finishing up some of the last minute work by filling bags with popcorn. They are (from left) Theresa, Rita and Agnes Welch and Colleen Jones. (Staff photos)

its rightful position, that is as the first and highest in the scale of religious and moral values, not only in historical estimation, but also by being put into practice in Christian life."

Lastly, the Pope turned to the subject of the Church and its dialogue with the modern world. The Pope said that people must always keep the distinction between the life of the Christian and the life of the worlding. But, he added, "the distinction is not a separation. Neither is it indifference or fear or contempt. When the Church distinguishes itself from human nature, it does not oppose itself to human nature, but rather unites itself to it."

"The spirit of dialogue is friendship and, even more, it is service." The Pope pointed out, "the apostle's art is a risky one. The desire to come together as brothers must not lead to a watering down of or substitution of the truth. Our dialogue must not weaken our attachment to the Faith."

Pope Paul said that the council will indicate a number of norms for the dialogue with the men of today and that he wished merely to indicate the Church's attitude to be ever ready to carry on the dialogue with all men of good will, within and without its own sphere. "It is not our duty as a stranger to his heart, no one in whom its ministry has no interest. It has no enemies except those who wish to be such."

Describing the world as seen from the Church's viewpoint, the Pope spoke of three concentric circles. "The first of these," he said, "is immense. It is the whole of humanity. The second is that of mankind as such, the world."

As was at this point that the Pope turned his attention to the Church's dialogue with the world. "This is the most serious problem of our time. We are firmly convinced that the theory on which the Church is based is utterly erroneous. This theory is not in keeping with the basic and undeniable requirements of the world of its genuine foundation."

"This theory does not provide human life with a liberating formula but with a blind dogma which degrades and saddens it. This theory destroys the fundamental principle of the Church to base itself upon it. It does not bring freedom. It is a sham, attempting to do what is beyond the power of man. We shall therefore resist with all our strength the assaults of this denial."

AFTER REPEATING the condemnation of ideological systems which are based on atheism, such as communism, the Pope added: "It could be said that it is not so much that we condemn these systems and regimes as we express their radical opposition to us in thought and deed. Our regret is, in reality, more sorrow for a victim that the sentence of a judge."

The Pope said that dialogue under such conditions is "very difficult, not to say impossible." But, he added, "even today we have no preconceived intention of rejecting the persons who profess these systems and belong to these regimes. For the lover of truth, discussion is always possible."

However, the Pope added, discussion is not always possible because of the absence of sufficient freedom of thought and expression. "The modern world puts an end to dialogue." An example, he pointed to the Church of Silence.

While speaking clearly and firmly in defense of religious and moral values, the Pope said: "We are moved by our pastoral office to seek in the heart of the modern atheist the motives which turn him toward denial." Noting that they are many and complex, the Pope said they have to be analyzed carefully to be heard. "Some people are atheists, he said, because they dream dreams of justice and progress and 'in such dreams noble social aims are set up in place of the absolute and necessary God.'"

Others, content with human reason alone, attempt to reach a scientific explanation of the universe. But, the Pope went on, the atheistic politico-social step short-windedly at certain points so extinguishes the sovereign light of the intelligibility of the universe.

STILL OTHERS, he said, are "spurred on by nihilist sentiments and by impatience with the mediocrity and self-seeking of so many contemporary social settings." "Atheists such as these," he said, can perhaps be enlightened by Christian teachings. And, he added, "it is not desirable that they may one day be able to enter into a more positive dialogue with the Church, inasmuch as one, which we now of necessity deplore and lament."

Within a second, smaller circle, the Pope encompassed those men above all who adhere to the one supreme God whom we too adore." Among these he included the Jew, Moslems and followers of native African religions. While declaring that there is but one religion, Christianity, the Pope stated that "we do never-

theless recognize and respect the moral and spiritual values of the various non-Christian religions and we desire to join with them in promoting and defending common ideals of religious liberty, human brotherhood, good culture, social welfare and civil order."

Within the third circle the Pope embraced the religions Catholic and non-Catholic, and praised the ecumenical movement. "To promote good and fruitful dialogue of religious liberty, the Catholic Church and other Christian churches, the Pope said, "let us stress what we have in common rather than what divides us."

Saying it is his dearest wish to embrace other Christians in a perfect union of faith and charity, the Pope stated, "that we must add that it is not in our power to compromise with the requirements of charity. We foresee that this will cause missing and opposition, but now that the Catholic Church has taken the initiative in restoring the unity of Christ's fold, it will not cease to go forward with all patience and consideration."

At this point, Pope Paul made his remarks regarding the primacy of the pope descending from Christ through Peter to his successors. Defending the primacy as a principle of unity, Pope Paul also said that "we should like to observe that this primacy is not of order, but of the holy Church has as its objective a supremacy of spiritual prairie and human domination. It is a primacy of service, of ministrations and of love."

The Pope made special mention of Orthodox Patriarch Athenagoras of Constantinople and of the observers from non-Catholic Christian churches who attended the sessions of the ecumenical council. He promised to work

with them to promote the cause of Christian unity.

LASTLY THE Pope spoke "with the children of the house of God, the one, holy, Catholic and apostolic Church in which this Roman Church is 'mother and head.'"

To the children of the Church the Pope expressed the hope for a continuing dialogue within the Church, but stressed the need for the "exercise of the virtue of obedience." Obedience to the legitimate hierarchical authority of the Church is motivated by faith, the Pope said.

"By obedience, therefore, in the context of dialogue, we mean the exercise of truth and charity, and we mean the observance of canonical regulations and respect for the government of legitimate superiors in the spirit of untroubled readiness, as becomes free and loving children."

"The spirit of independence, of criticism and of rebellion ill accords with the charity which gives life to the Church's solidarity, concord and peace, and easily transforms the dialogue into argument, dispute and disagreement."

Encouraging dialogue within the Church in the liturgy, preaching and all the various other fields—such as schools, the press and the social apostolate—Pope Paul stated: "It is a cause of joy and comfort for us to see that such a dialogue is already in existence in the Church and in the areas which surround it. The Church today is more alive than ever. But it seems good to consider that everything still remains to be done. The work begins today and never comes to an end. This is the law of our temporal, earthly pilgrimage. This is the ordinary task, venerable brethren, of our ministry, which every day stimulates us to renew and to make more devoted and intense."

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Batesville Franciscan is Navajo missionary

BATESVILLE, Ind.—"A sense of security and guidance in the future are the strongest needs of the Navajo Indians. At present they are living only for today."

These words were expressed by Father Gale Grieshop, O.F.M., Superior and pastor at Blessed Sacrament Church, Ft. Defiance, Ariz. who enjoyed a short vacation recently with his mother, Mrs. Mary Grieshop, and his sister, Mrs. Bertha Hoelker, both of Batesville.

"We have approximately 150 families in our parish which comprises a 30 mile area, and nearly all the parishioners are Navajo Indians. I have a truck which I also use for my missionary work at nearby Sawmill, Ariz. and Crystal, N.M. which is just across the state line," added the Franciscan priest.

"The 48-year-old missionary finds the Navajo language very difficult to comprehend

"Only a few of the Franciscan priests in the area can speak the language fluently," he explained. "During World War II the Marine Corps would use the Navajos for their halibut and they were responsible for code messages. The Japanese could never interpret their conversations.



TO ENTER CONVENT—Miss Martha Peters, daughter of Mr. and Mrs. Edward Peters of Holy Trinity Parish, New Albany, will enter the novitiate at the Convent of the Immaculate Conception at Ferdinand, Ind., in September. Open house will be held at the home, 449 Eagle Lane, New Albany, on Sunday, Aug. 16, from 2 until 4 p.m. All friends and relatives are invited.

Father Grieshop celebrated 20 years in the Franciscan priesthood this past March and hopes to commemorate his Silver Jubilee in 1969 at the same parish.

"I'll be glad to return home to Arizona," Father Grieshop concluded. "Where else can you find the splendor and grandeur of Grand Canyon, Painted Desert, and Petrified Forest all about you?"

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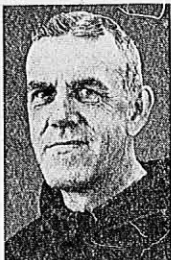
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REV. GALE GRIESHOP, O.F.M.

Funeral services held for 2 nuns
ST. MARY OF THE WOODS, Ind.—Funeral services were held here August 7 for Sisters Mary Clarita Moran, S.P., and St. Josephine Dalton, S.P., who died within hours of each other last week.

Father John Minta officiated at the Funeral Mass and conducted the obsequies at the convent cemetery.

Sister Mary Clarita, who died August 3, was born in Rondout, Ill., and entered the Providence community from Waukegan, Ill., in 1918. She taught music at St. Philip Neri and St. Joan of Arc Schools in Indianapolis as well as schools in Ft. Wayne, Illinois and Massachusetts.

She is survived by one sister, Mrs. Roy H. Meier and two brothers, Joseph and Thomas Moran, all of Waukegan.

Sister St. Josephine died on August 4. She was born in Valparaiso, Ind., in 1876 and had completed 70 years of religious life in the Providence community. She taught elementary grades at St. John, St. Joseph and St. Patrick Schools in Indianapolis in addition to other Indiana communities.

She is survived by one niece, Mrs. Alice McNamara, of Oak Park, Ill.

Annual lay alumni meeting scheduled at St. Meinrad
ST. MEINRAD, Ind.—The St. Meinrad Lay Alumni Association will hold its annual meeting here on Sunday, Aug. 16. About 150 alumni from various parts of the country are expected to attend.

Many alumni are expected to arrive on Saturday. Those bringing their wives will find lodging at the John's Guest House on the Archabbey grounds or at motels in neighboring communities. Sleeping facilities will be provided for others in the college dormitories.

Sunday's agenda will include a special Mass at 11 a.m. in the Guest House chapel. Dinner will follow in the high school dining hall. A business meeting and election of officers is scheduled for 2 p.m. The day will close with an evening buffet.

Current officers of the Association include: Henry Seeger, president; Glenn O'Connor, Jr., vice-president; John W. Stranac, secretary; and Thomas Manning, treasurer.

Two Archdiocesan men advance as Franciscans
CINCINNATI — Brother Linus Border, O.F.M., son of Mr. and Mrs. Alfred Border, members of St. Lawrence parish, Indianapolis, will make his simple profession of temporary vows, along with 13 other Franciscans, at St. Anthony Novitiate, here, on August 16.

Father Andrew Fox, O.F.M., assistant provincial for the Cincinnati Province of the Franciscan Order will officiate at the profession ceremony.

BROTHER Border graduated from Montezuma (Ind.) High School in 1934. A year later he enlisted in the U.S. Air Force. He served eight years including active duty in the United States and Alaska.

After his military discharge, Brother Border entered St. Joseph Brothers' School, Oldenburg, Ind., where he was in specialized

training for two years. He has now completed additional schooling at the Franciscans' Duns Scotus College, Detroit, and St. Anthony's Novitiate. He will be assigned to St. Leonard College, Centerville, Ohio, for the coming years.

ON THE PREVIOUS day, August 15, Friar Gerald Steinmetz, O.F.M., will be invested in the garb of the First Order of St. Francis at the novitiate in Cincinnati. Friar Steinmetz is the son of Mr. and Mrs. Glen Steinmetz, of Route 1, Guilford. They are members of St. Martin's parish, New Alsace.

He has completed the initial two years schooling for the priesthood at Duns Scotus College, Detroit, and will now begin his year of novitiate training with 22 other Franciscans.

Friar Steinmetz graduated from North Dearborn High School in Guilford in 1961 and completed one year at Ball State College, Muncie, before entering the Franciscans.



BRO. LINUS BORDER

FOUND AFTER 26 YEARS

Baptismal gown begins 2nd generation

By MARJORIE DUTTON

STARLIGHT, Ind.—A 48-year-old baptismal gown, found by chance in a cedar chest during spring housecleaning, is on its way to establish a family tradition.

The hand-made gown of batiste, lace and embroidery was found in the home of Mrs. Eleanor Krueer of this tiny Clarke County community by her daughter, Mrs. Marcellus Bierman, who lives less than a mile from the Krueer family farm.

Mrs. Krueer, a widow since 1951, was preparing to "go rid" of some of her furnishings. She still maintains the family homestead.

"JUST BY chance, my daughter came across the gown in the cedar chest as she was helping me with the house-cleaning," Mrs. Krueer said. "It had made it for our first baby, a boy, and for one other 10 children were it for baptism."

After the last baby, now 26, wore the baptismal gown, Mrs. Krueer put it away as a keepsake until it was found this spring.

Mrs. Bierman, who was expecting her 10th child at the time she was helping her mother, came across the beautiful dress. "It was almost like finding a forgotten treasure," she said. "I asked mother if I could use it for the baby's baptism."

Mrs. Krueer quickly gave her consent. "If only we had known it was there," Mrs. Bierman lamented. "Mother's 68 grandchildren and six great-grandchildren could have worn this beautiful robe."

Mrs. Krueer's grandson, James, (the son of her first child, for whom she made the baptismal dress), and his wife Betty were the god-parents of baby Marcellus Jr. when he was baptized July 26 at St. John the Baptist Church here. It is the same church where all the Krueer children and most of the Bierman children received their spiritual birth.

MRS. KRUEER'S youngest daughter is Sister Mary Georgina, O.S.B., a member of the Benedictine Convent of Our Lady of Grace, Beech Grove. Two of the Bierman girls followed their aunt to the Benedictine convent. They are Sister Joseph and Sister Monica, both junior-professed nuns.

Plans are being made to use the gown again. Mrs. Bierman said her sister, Mrs. Joe Huber, also of Starlight, is looking forward to using the gown sometime this month for the baptism of her expected baby.

"My brothers and sisters will be having more children who can use the robe, and mother's grandchildren will be needing it," Mrs. Bierman said.

The gown is in perfect condition.

New officers
SELLERSBURG, Ind.—Mrs. Herman Reem is the newly elected president of the Ladies' Club of St. Paul's parish. Other new officers include Mrs. Elmer Kitzinger, vice-president; Mrs. John Hinton, secretary-treasurer; Mrs. Paul McAlley is the outgoing president.



TRADITION RE-ESTABLISHED—Marcellus Bierman, Jr., is wearing the same baptismal gown his mother (holding him) and her 10 brothers and sisters wore. The gown was found recently when Mrs. Bierman was helping her mother "clean house."

The loving, painstaking work of art in the embroidery and lace on the little gown is indeed a treasure. It could well be another strong bond that ties the family unit closer.

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Secunia grad says Holy Cross vows

JORDAN, Minn.—Novice Eugene Montoya, C.S.C., of Indianapolis, will pronounce temporary vows as a member of the Holy Cross Fathers' Indiana Province on Sunday, Aug. 16, at Sacred Heart Novitiate here. A 1962 graduate of Secunia Memorial High School, Montoya was a member of St. Matthew's parish. His parents are Mr. and Mrs. Eugene Montoya, Jr.

Having completed the one-year novitiate, he will now enter the Morcau Seminary at the University of Notre Dame to continue studies for the priesthood.

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FATHER OF EIGHT

I.U. Professor has operatic lead

BLOOMINGTON, Ind.—Not every opera singer has his personal "hearing section" but when Richard Knoll appeared this month in the leading tenor role of the Indiana University Opera Theater's production of Puccini's "Turandot"...

role when the Puccini opera is presented by the University Aug. 17-18 at the World's Fair in New York as the State of Indiana exhibit. The 35-year-old Knoll, who joined the Indiana University faculty last fall, has had a distinguished professional career...

but when I go home, I have to listen to rock and roll."

Most of the rearing of the children is left to "mother," as the singing father's days are full with his teaching and most evenings he is rehearsing or performing.

Before coming to Indiana University, Knoll was for six years with the Chicago Lyric Opera Company, during which time the family lived in Wheeling, Ill. Prior to that they were in Denver several years while Knoll was with Columbia Broadcasting System in that city.

KNOLL ALSO has been tenor singer with the National Broadcasting Company of Chicago and the Kansas City Lyric Theatre. He also has sung with the Chicago, Denver, Festival Fine Arts and Florentine opera companies, and has appeared as soloist with many productions of the school's Opera Theater.

ALTHOUGH BOTH are natives of Iowa, the Knolls are from different cities and didn't meet until 1947. They were married in 1950 and now have a full household, including Sherry, 13; Debbie, 12; Dave, 10; Tina, 9; Eric, 8; Kirsten, 4; and Pat and Mike, 3-year-old twins.

White Knoll's life has been devoted to music, his wife is only a spectator, but a good one as are the eight little Knolls. Ten-year-old Dave has a taste of performing life when he appeared with his father in the university's production of Britten's "Peter Grimes," in which Knoll sang the title role.

"Through the School of Music," Knoll said, "I hope to expose the children to good music such as opera, chamber groups and orchestra performances."

Special guests

ST. LOUIS—More than 175 non-Catholic clergymen have accepted an invitation to attend the 25th annual Liturgical Week to be held here from August 24 to 27. Mgr. Joseph W. Baker, bishop of St. Louis, will preside. Other guests include: Joseph Sobak, Hammond; Arthur E. Loomis, Crown Point; Andrew McKim, South Bend; Maurice K. O'Leary, Evansville; Hugh Dave, Frankfort; William L. Mattingly, Washington; and Anthony R. McCann, Jr., Muncie.



"THAT'S OUR DADDY!"—The eight children of Richard Knoll, who this summer is singing the leading tenor role in "Turandot," produced by the Indiana University Opera Theater, watch attentively during a rehearsal. After four performances on the campus, the Puccini opera will be presented August 17-18 at the World's Fair in New York as the State of Indiana's exhibit. The children, accompanied by their mother, Janice, watch their daddy as he rehearses for the Puccini opera on the large outdoor stage constructed in the old memorial stadium on the university campus.

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Archbishop's Schedule

August 15—St. Mary-of-the-Woods Religious Profession, etc., 9 a.m.
 August 17—American Board of Catholic Missions Board Meeting, Chicago, 10 a.m.
 August 30—Oldenburg, Dedication of new novitiate.
 August 31—North Indianapolis Diocese Conference, 3 p.m.
 September 1—Lawrenceburg Diocese Conference (at Glenmary Novitiate), 10 a.m.; North Vernon Diocese Conference, 3 p.m.
 September 2—Richmond Diocese Conference, 10 a.m.; South Indianapolis Diocese Conference, 3 p.m.
 September 3—Terre Haute Diocese Conference, 10 a.m.
 September 4—New Albany Diocese Conference, 10 a.m.; Bedford Diocese Conference (at Seymour), 3 p.m.
 September 5—Tell City Diocese Conference, 1 p.m.
 September 6—St. Meinrad Seminary, Ordinations.
 September 12—Departure for Second Vatican Council.



STATE K. OF C. OFFICIALS CONFER—Indianapolis archdiocesan men who will serve as officers and chairmen for the Indiana Knights of Columbus are shown here with State Deputy Alvin B. Holland, Logosote. Left to right, seated, are Thomas Eyer, Indianapolis, Youth Affairs; Thomas E. McLaughlin, Indianapolis, State Fair Booth; Holland; and Fred M. Priester, Past State Deputy and Chairman for New Council Development. Standing are John W. Gerlach, Indianapolis, Warden, Chairman for Fraternal Affairs, State Lecturer and head of the Speakers Bureau; Lawrence P. McFadden, Jeffersonville, Advocate and General Program Chairman; James J. Russell, New Albany, Archdiocesan Catholic Affairs; and John L. Furgason, Sr., Indianapolis, Administrative Assistant to the State Deputy.

Bishop to appear on TV program

NEW YORK — Bishop Charles H. Helmsing of Kansas City-St. Joseph, Mo., will be questioned by a panel of newsmen on the Aug. 30 Lamp Unto My Feet program carried by the CBS-TV network from 10 to 10:30 a.m. EDT. The Bishop will be questioned on a wide range of topics concerning the Catholic Church and the approaching third session of the Second Vatican Council. The panel includes Msgr. Francis J. Lally, editor of the Pilot, Boston archdiocesan newspaper;

Gerard E. Sherry, managing editors of the Georgia Bulletin, Atlanta archdiocesan newspaper; Robert Hoyt, editor of the Catholic Reporter, newspaper of the Kansas City-St. Joseph diocese;

and Wayne Cowan, managing editors of Christianity and Crisis magazine. The program was arranged with the cooperation of the National Council of Catholic Bishops.

Integration is ordered

NATCHEZ, Miss.—Bishop Richard O. Gerow disclosed that a program for racial integration of Catholic schools in Mississippi will be inaugurated in September.

In a letter read in all churches throughout the Natchez-Jackson diocese, Bishop Gerow said "It is to be the policy of the Catholic schools in the diocese to admit qualified Catholic children to the first grade without respect to race."

The Bishop's letter said the program will be effective in September and implementation "of the decision will be handled by each pastor" in consultation with the Bishop.

There are 51 Catholic elementary schools—50 parochial and one private—in the Natchez-Jackson diocese.

Some 15 of the schools have been operated for Negro students. The enrollments include many non-Catholics. It was estimated that there are some 6,000 Negroes among the more than 71,000 Catholics in Mississippi.

Bishop Gerow called upon the Catholic people of the diocese to "give witness to a true Christian spirit by their acceptance of and cooperation in the implementation of this policy."



TO ENTER CONVENT—Miss Beth Anne Beloit, daughter of Mr. and Mrs. Adrian Knight, of Beech Grove, will enter the Order of Active Carmelites of St. Therese in Oklahoma City on August 22. A member of Holy Name parish, Miss Beloit is a 1964 graduate of Our Lady of Grace Academy, Beech Grove.



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ARCHDIOCESAN Bulletin
 OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

Ladies of the North Vernon Deanery of N.C.C.W. are Reminded: **DAY OF RECOLLECTION** Sunday, August 16—Mass 11 A.M. St. Basil's Church, Columbus, Indiana. Rev. Francis Dooley will conduct the Spiritual Exercises. Reservations: For Noon Luncheon—Mrs. Frank Champion, 1520 Union Street, Columbus, or with Parish Presidents.

2nd ANNUAL CYO YOUTH MISSION Little Flower Church and St. Michael's Church August 26-27 Spiritual Program will start at 7:30 P.M.

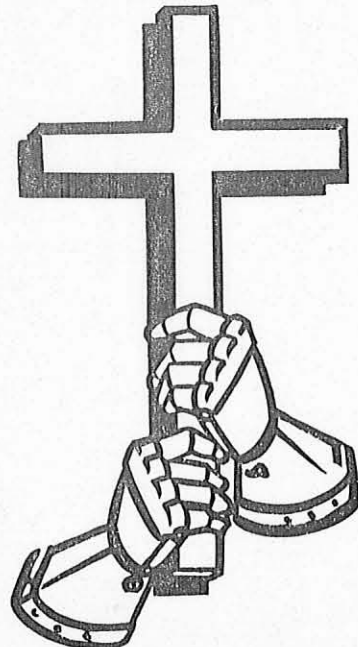
ANNUAL JUNIOR CYO BOWLING TOURNAMENT—August 28-30 Entry Deadline: Monday, August 24 Mail Entries to: St. Philip Neri CYO Bowling Tournament, 550 N. Rural Street, Indianapolis.

These announcements are available without charge. To have your event listed, phone or bring the notice to the Mortuary at least 2 weeks before the date in which listed.

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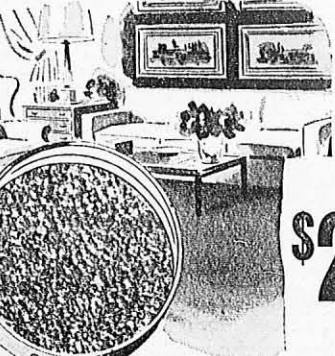
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