

# Anglicans, Catholics meet for high level unity talks

HEYTHROP, England — One of the most important conferences ever held in Britain to discuss unity between Catholics and Anglicans is being held at the Jesuit college here.

Among those present was Cardinal Augustin Bea, S.J., President of the Preparatory Secretariat for Promoting Christian Unity for the coming ecumenical council.

Also attending the talks, ending today, August 10, were five bishops and 70 priests, two from each of the country's dioceses and major religious orders.

Primary aim of the conference was to instruct priests in the nature of ecumenical work in Britain.

It is not known whether the discussion at the private meeting will be made public or if a statement will be issued. But the points discussed were expected to emerge at a press conference being arranged during the talks and later on a television interview conducted by Archbishop John Heenan of Liverpool, chairman of the British Hierarchy's committee on Christian unity and organizer of the meeting here.

## French Protestant church scene of Catholic Mass

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## IN SHELBY COUNTY

### Pioneer Worland family plan historic reunion

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Billed as the "Gathering of the Clan," the occasion marks the ten-tercentary of the Worland family, which dates back to the arrival of John Worland I into Charles County, Maryland, in 1662.

HEADQUARTERS for the mass reunion, the only one ever held by the entire family, will be the grounds of St. Vincent de Paul parish located on State Road 421, six miles southeast of Shelbyville. One of the highlights of the two-day celebration will be a special Solemn Mass of Thanksgiving offered by the priest-members of the Worland "clan" in the century-old parish church at 11 a.m. Sunday morning.

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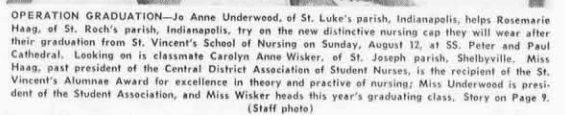
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OPERATION GRADUATION—Jo Anne Underwood, of St. Luke's parish, Indianapolis, helps Rosemarie Haag, of St. Roch's parish, Indianapolis, try on the new distinctive nursing cap they will wear after their graduation from St. Vincent's School of Nursing on Sunday, August 12, at St. Peter and Paul Cathedral. Looking on is classmate Carolyn Anne Wisker, of St. Joseph parish, Shelbyville. Miss Underwood is president of the St. Vincent's Alumnae Association for excellence in nursing; Miss Underwood is president of the Student Association, and Miss Wisker heads this year's graduating class. Story on Page 9. (Staff photo)

## IN 109 COMMUNITIES Report 983 Negro Sisters in U.S.

ST. LOUIS, Miss.—A survey has disclosed that 983 Negroes are members of 109 communities of Catholic nuns in the United States.

The total includes 810 professed Negro nuns, who have taken final vows to religious life; 91 novices, 52 postulants and candidates.

The survey was conducted by the Divine Word Messenger, monthly magazine published here by missionary priests of the Society of the Divine Word. The study was made among 743 motherhouses and provincial offices of sisterhoods in the United States.

SLIGHTLY MORE than three-fourths of all the Negro nuns are members of three communities, the survey showed. There are 338 Negro nuns who are members of the Holy Family Sisters of New Orleans, 207 of whom are professed. Sisters of the Holy Family of Providence are Oblate Sisters of Providence of Baltimore, 297 of whom are professed. There are 82 members of the all-Negro Franciscan Handmaids of the Most Pure Heart of Mary of New York City, 66 of whom are professed, the survey showed.

The Blessed Sacrament Sisters of Cornwall Heights, Pa., have 12 Negro nuns, ten of whom are professed, it was reported.

Twenty-two separate divisions of Franciscan nuns, excluding the Franciscan Handmaids, have 61 Negro Sisters, 46 of whom are professed, the survey showed.

THERE ARE 25 Negro members among 11 separate divisions

of Dominican Sisters, 19 of whom are professed, it was reported.

The Baltimore and St. Paul, Minn., provinces of the Sisters of Our Lady of Charity of the Good Shepherd reported there are 20 Negroes among its professed members. Four divisions of Bonaventure nuns reported a total of 18 Negro members, 13 of whom are professed.

Eight divisions of the Sisters of Charity have 13 Negro members, 12 of whom are professed, the survey disclosed, while four divisions of Discalced Carmelites have five Negro members, two of whom are professed.

The remaining 82 Negro nuns are members of 54 other religious communities.

## Foreign aid operation to use church agencies

WASHINGTON — The Agency for International Development (AID) has adopted an official policy of cooperation, wherever feasible, with religious organizations in carrying out U.S. foreign aid programs.

A policy statement drawn up for guidance of AID personnel declares that "religious organizations will be considered along with other available resources for meeting the needs of aid-receiving countries."

A TOP AID official said the policy statement is based on the philosophy that "the important thing is helping people, not arguing over who gets credit for it."

"Where programs involving

(Continued on page 9)

## Asks Kennedy to support Georgia integrationists

CHICAGO—A spokesman for a national Catholic interracial organization has urged President Kennedy to take steps to protect the rights of pro-integration demonstrators in Albany, Ga.

Matthew Ahmann, executive director of the National Catholic Conference for Interracial Justice, called on the administration to "exert every effort" on behalf of the demonstrators.

MEANWHILE, President Kennedy at his press conference (Aug. 1) termed the situation in Albany "completely unsatisfactory."

More than 1,100 anti-segregation demonstrators have been taken into custody by police in the Georgia community since last week.

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FINAL RESTING PLACE—Few Catholics realize the fastidious concern of the Church for the final resting place of its members. Only blessed ground may be used as a burial plot. The solemn blessing ceremony for a cemetery is unique among Catholic rituals and is reserved to the bishop. The photo, above, was taken recently at the interment of a Benedictine Sister at the communal cemetery of Our Lady of Grace Convent, Beech Grove. Archbishop Schulte had blessed the cemetery only two days before. Sister M. Cyrine, who died in 1960, was the first death in the new convent. Her vault was placed temporarily in St. Joseph's Cemetery, Indianapolis, and transferred to the convent cemetery last week. Turn to Page Three for a photo-story of the cemetery blessing ceremony.

## THE TWAIN SHALL MEET

### Marian College is out to prove Kipling wrong

By PAUL G. FOX

Marian College is out to prove Rudyard Kipling wrong when he said: "East is East, and West is West, and never the twain shall meet."

A four-year-old program, initiated by a group of faculty members who believed that undergraduate students could absorb a significant amount of knowledge and understanding about their eastern-hemisphere neighbors, has paid handsome dividends.

They discovered that it was not necessary to introduce many new courses into the curriculum to accomplish the job. Instead, with a little faculty ingenuity, existing courses were broadened to include the contributions of the eastern world to the development of modern civilization.

TO ACCOMPLISH these broad objectives a Committee on Non-Western Studies was formed on campus four years ago. Headed by Sister Mary Carol, chairman of the history department, the committee charted their plan of action along the following basic lines:

• Faculty professional growth

## Building purchased for Newman center

TERRE HAUTE, Ind.—The Newman Club of Indiana State College and Rose Polytechnic Institute here has completed transaction for a building adjacent to the campus for a student center.

Father Joseph Beechen, principal of Schulte High School and chaplain of the Newman Club, stated that the structure "fills a need of many years."

Approximately 800 Catholic students attend the two colleges. Purchase of the property was made possible by a grant from Our Sunday Visitor Press of Huntington, Ind., and the efforts of the Newman Mothers' Club.

which Cardinal Bea and others taking part in the conference will speak on how Christian unity appears to Catholic thinkers, will be the country's largest commercial network, probably before the opening of the Second Vatican Council in October.

Cardinal Bea was asked when he arrived in Britain for the conference if he foresaw unity between Catholics and Anglicans. He answered:

"One cannot say today. Good preparation is needed on both sides."

He added that the ecumenical council could help clear up several essential points of dogma on which the two churches differ.

He was also asked if he thought the council will promote Christian unity. He replied that he felt it would create an atmosphere which could lead to a greater possibility of finding a solution in regard to unity.

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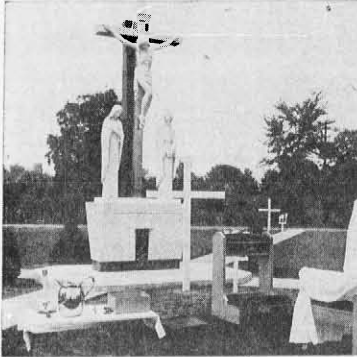
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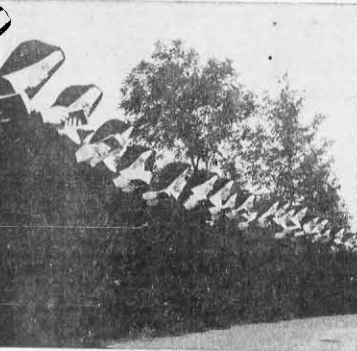
# At cemetery blessing



ALL IS READY—An empty, linen-covered chair placed before the central crucifixion group in the cemetery of Our Lady of Grace Convent, Beech Grove, awaits the arrival of Archbishop Schulte. In the left foreground is a credence table, holding a candle, holy water, charcoal, incense and matches. Immediately in front of the Archbishop's prie-dieu is a plain, wooden cross, one of five planted in the soil around the plot.



LIGHTING OF CANDLES—Following a brief discourse by the Archbishop on the sacredness of a Catholic cemetery and chanting of the Litany of the Saints, the ministers move to each of the wooden crosses about the cemetery. The Archbishop sprinkles the cemetery with holy water, recites a prayer before each cross and incenses the cross. He then places three lighted candles into the extremities of the cross, which are allowed to burn until consumed. The candles signify the everlasting brilliance of God.



BENEDICTINE CHANTERS—While the Archbishop is moving from cross to cross, the chanters sing the seven penitential psalms, including the following from the Miserere: "Cleanse me with a hyssop, and I shall be made clean, / wash me, and I shall become more white than snow; / let me hear joy and gladness, / let my bones that you have crushed now dance for joy." An episcopal blessing to the assembled gathering completes the ceremony.



FIRST INTERMENT—The concrete vault of a deceased Benedictine Sister was interred in the community cemetery two days after the ground's blessing. An indulgence can be gained for the Poor Souls by visiting a blessed cemetery and reciting prescribed prayers for the dead. (Photo-story by Paul G. Fox)

## The Vatican

◆ Cardinal Gustavo Testa, an expert on Middle East affairs and a veteran Vatican diplomat, has been named Secretary of the Sacred Congregation for the Oriental Church. He succeeds Cardinal Gabriele Cossua, who died July 29.

## Abroed

◆ ANTWERP, Belgium — Antwerp diocesan authorities have directed that no more sermons be preached in French in Holy Ghost church here. The directive was issued following riots which were recently staged outside the church by Flemish-speaking groups, who also interrupted the French-language sermons inside the church during Mass. Antwerp is in the Flemish part of the bilingual country.

◆ WARSAW—Warsaw's priests may wear a black suit outside of church instead of a cassock, the second Warsaw archdiocesan synod has decided. Earlier, priests in the Polish Archdiocese of Gniezno and Poznan and the Katowice diocese had been authorized to wear black suits.

◆ The number of men and women in religious orders in Poland increased by 9,274 in the decade from 1950 to 1960, according to a new atheistic paper published in Warsaw. The article says that the Church in Poland "has at its disposal an army of close to 40,000 people . . . bound by the vow of obedience and trained to perform zealously the recommendations of the Church hierarchy."

◆ VALENCIA, Spain—The Holy See urged young Catholic workers in Spain to continue their

efforts to promote the Church's social teachings. The Holy See's request was made in a letter sent by Cardinal Amleto Cicognani, Papal Secretary of State, to the 15th National Congress of the Young Christian Workers' organization (OCJ) here, an independent member of the British Commonwealth.

◆ KINGSTON, Jamaica — Pope John XXIII has sent his congratulations to the people of Jamaica, former British Caribbean colony which has become an independent member of the British Commonwealth.

◆ WELLINGTON, New Zealand—Catholic and other privately conducted schools should not receive state aid, according to a report compiled by the Royal Commission on Education in New Zealand. The report, tabled in the House of Representatives here, killed any hope of widespread public aid for the 278 Catholic schools in New Zealand.

◆ TOKYO — Although Catholics comprise only a very small percentage of this nation's people, their number is increasing rapidly, according to statistics published in the new edition of the Japan Catholic Directory. Total number of Catholics in Japan is now 287,943, or less than a third of one percent of the country's population of 93 million. A 27 per cent increase was noted in the five-year period from 1956 to 1961.

◆ YAOUNDE, Cameroon — The native Archbishop of Yaounde has been threatened with arrest for his refusal to use his authority to force all of his people to join the single Government Party, Union Camerounaise. As part of a campaign by the African government which has already imprisoned a number of opposition

political leaders, including the former Prime Minister, Archbishop Zoa has been urged to "cooperate" with the State Party or "accept the consequences."

◆ NEW DELHI—India's Catholic population has risen 34 per cent in the past 10 years to a total of 6,282,400, according to the new Indian Catholic Directory. Despite the rapid increase, Catholics account for only 1.4 per cent of the country's 439 million people, of whom 85 per cent are Hindus and 10 per cent are Moslems.

◆ GENEVA — The Lutheran World Federation, which has a membership of 50 million persons in 20 countries, named two theologians as delegate-observers to the forthcoming Second Vatican Council. Dr. George Lindbeck, associate professor of historical theology at Yale Divinity School, and Dr. K. E. Skyvgaard, professor of systematic theology at the University of Copenhagen, were named.

◆ KAMPALA, Uganda — The Prime Minister of this African nation, due to become fully independent on October 9, has assured his people that his government will respect their religious freedom. Premier A. Milton Obote, a survivor of the churches of the Uganda government's full support of their work in caring for the spiritual needs of the nation's people.

◆ MONTEVIDEO, Uruguay — A genuine atmosphere of Catholic social teaching is needed in Latin America, the general secretary of the Pontifical Council of Latin America, said here. Thom Kerstiens of the Netherlands stated that too much stress is put on communism in Latin America, an emphasis that could increase its danger. What is truly important, he said, is to create a genuine climate of Christian social doctrine."

## At home

◆ WASHINGTON—The new Secretary of Health, Education and

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# Cardinal Spellman hits efforts of secularists

PITTSBURGH—Cardinal Francis Spellman has warned of a "two-pronged attack on the American way of life . . . the movement to take God out of the public school and to force the child out of the private school." The Archbishop of New York focused his fire on two main targets: the U.S. Supreme Court's recent ruling on public school prayer in New York, and opposition of some to Federal aid for education in non-public schools.

CARDINAL Spellman charged that advocates of secularism seek "to remove religion entirely from the public domain and to commit our government to the side of irreligion." "This is the establishment of a new religion of secularism. This should be ruled unconstitutional," he said.

## Liturgical Week expected to draw many non-Catholics

SEATTLE, Wash.—Many Protestant and Jewish churchmen are expected to attend the 23rd North American Liturgical Week here at the World's Fair, August 20 to 23.

Father William Treacy, directing the meeting's liaison with Protestants and Jews, said that priests of the Episcopal diocese of Olympia and local Lutheran ministers have been urged by their denominational leaders to attend.

In addition, he said, invitations have been mailed by the diocese to priests, ministers and rabbis of all denominations in Seattle and Vancouver, British Columbia.

Father Treacy said there have been so many requests by non-Catholics for copies of the speeches scheduled at the Liturgical Week that tape recordings will be made and distributed later.

The week, to be held in the arena on the grounds of the World's Fair, will be devoted to discussions of the official public worship of the Catholic Church. More than 4,000 persons are expected.

## Youths in Austria aid Korea orphans

VIENNA—Some 80,000 Austrian Catholic boys and girls were so successful as money raisers that a children's village for orphans will be built in Korea as a result of their efforts.

The fund-raising campaign was launched by the Austrian Catholic youth organization on Family Fast Day during Lent, a day set aside to collect money to help the world's poor and needy.

The Cardinal spoke at the 64th annual international convention of the Fraternal Order of Eagles. Referring to the Supreme Court's June 25 school prayer ruling, he cited the court's "high responsibility" in guarding the Constitution and the "delicacy" of this task. He also expressed respect for the "integrity and dedication" of the members of the court.

BUT HE ADDED that he is "convinced that in this case, justice rendered a decision which will be harmful to America."

He said that in adopting the First Amendment to the Constitution, the Founding Fathers aimed to make Church and State independent of each other "and thereby to assure equal rights to all citizens irrespective of their religious convictions."

"Few in America disagree with that purpose," he said. "Certainly no Catholic disagrees with it, for we are well satisfied with such separation of Church and State as exists in our country."

Cardinal Spellman stressed, however, that by the First Amendment "the Founding Fathers of our country never intended to purge public life in America of all religion. They never intended to establish irreligion."

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## THE CHURCH AND THE WORLD

# Ban French sermons—Uganda pledge—Asks prayers

Welfare said here he is not ready to give an opinion on Federal aid to parochial and other private schools. Anthony J. Celebrezze, former mayor of Cleveland, told his first press conference that President Kennedy did not ask his view on Federal education aid before appointing him.

◆ ATLANTA, Ga.—Three laymen, a laywoman and eight priests have been named to form a Catholic Commission on Unity in the Atlanta archdiocese. Archbishop Paul J. Hallinan of Atlanta said the aims and purposes of the new commission will be announced after its first meeting. The laymen on the commission are a judge, two lawyers and the president of the archdiocese's Council of Catholic Women.

◆ NEW YORK—The world's 13 million Methodists will be represented at the Second Vatican Council by three official observers and six alternates. Two of the observers had been announced earlier. They are Bishop Fred Pierce, Co-sponsor of Methodism in the United States, and the Rev. Dr. Harold Roberts of the Richmond Theological Seminary, University of Louisville. The third official observer will be the Rev. Dr. Albert

C. Outler of Dallas, Tex., professor of theology at Southern Methodist University.

◆ PHILADELPHIA — The Church in the United States today has a responsibility for the Faith all over the world, Archbishop Egidio Vagnozzi, Apostolic Delegate in the United States, told a large audience here. "The episcopacy in the United States is really first class," he said. "The bishops are devoted to their work. They are very loyal to the Holy See. They are great leaders and organizers."

◆ NEW YORK — Episcopalians have been urged here by President Bishop Arthur Lichtenberger of the Protestant Episcopal Church in the U.S. to offer prayers for the Second Vatican Council. In a statement issued to the 3.5 million members of the denomination, Bishop Lichtenberger said the upcoming Council would be "of immense importance for us all."

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Comment

The opinion 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.

Religious freedom

May we ask for a brief time-out from ecumenical endeavors to make one little criticism of American Protestants?

Religious News Service reports that Voelghter, official organ of the Dutch Reformed Church in Transvaal, has demanded that the South African government give preference to Protestant immigrants because "ours is a Protestant country." The publication described as "alarming" a recent statement by an immigration official that in South Africa the feeling against non-Protestant immigrants had disappeared and the government was not concerned about the religion of immigrants.

If a Spanish or Colombian Catholic publication demanded that preference be given to Catholic immigrants because "ours is a Catholic country," there would be immediate repercussions in the American Protestant press.

The Christian Century and Christianity Today would have caustic comments about "Roman intolerance," probably a suggestion that the U.S. threaten to cut off economic aid unless the offending countries respect religious freedom, and then, only partially concealed in language, some-where between a smile and a smirk, an insinuation that American Catholics must often be frustrated by efforts to reconcile their devotion to freedom and their religious allegiance.

It would be done with courtesy and proper decorum, of course, but the implication would be there that Protestantism somehow induces governments to grant religious freedom while Catholicism inspires them to deny it.

This is a myth with more lives than the well-known cat. One after another, reputable historians have laid it low, but it pops again to influence textbook writers and sermon composers.

To be truthful, Christians of all varieties ought to admit with appropriate shame and humility that the civil right of religious freedom was established in the countries that enjoy it after long years of struggle against the strenuous efforts of both Protestants and Catholics to deny it. Unbelievers and anti-clericals had more to do with promoting it than either, for they saw in it the only practical solution to the constant bickering going on between believers.

Here in this country religious freedom was reluctantly accepted by the Protestants who realized that it was the only means of preserving harmony among hundreds of competing churches.

The extraordinary success of the experiment in separation of Church and State and religious freedom here in this country has led American Protestant thinkers to discover in their Christian principles and in the very notion of the Church itself the foundation and inspiration for the idea that religious freedom is a great and necessary good.

Until recently European theologians, Protestant as well as Catholic—Catholics have looked upon the American experiment as a compromise of Christian principles. England and the Scandinavian countries still cling to the union of Church and State as the ideal, where the temporal ruler is also the head of the established church.

But the World Council of Churches and the desire for Church unity have brought great changes in European Protestant thinking. And the threats to the freedom of the Church in mission territories and Communist lands have helped European Catholic theologians see religious freedom in a new light.

Both Catholic and Protestant leaders are finding the source of religious liberty in two fundamental Christian truths which both accept: (1) the act of faith must be free, and (2) the Church must be independent of the State.

They haven't arrived yet in Europe at a complete and satisfactory idea of what religious freedom really means. But then, neither have we here in the United States.

The bitter disputes over the meaning of the First Amendment that now divides us and the present trend toward complete secularism of the Supreme Court amply demonstrate that we have a compromise of Christian principles. England and the Scandinavian countries still cling to the union of Church and State as the ideal, where the temporal ruler is also the head of the established church.

It is time, therefore, for Protestants and Catholics to give up the luxury of criticizing one another's loyalty to the American way of life and work together to promote what each professes to believe in.

Summer surprise

This week, gentle readers, we have a special surprise for you. It is a guessing game with which you may entertain your front porch or patio friends as they sip their favorite summer beverage.

The rules are simple. You read the following paragraphs and then try to decide what sort of person or publication was responsible for them.

Take a big gulp and go to it:

"There are Catholics who would like to keep the Pope, their bishop and priests out of their lives, except for their prayer lives. The same Catholics are in the habit of sermons that avoid trying to awaken the Christian conscience. For such men religion begins and ends with church-going, frequentation of the sacraments and saying prayers at suitable intervals in the home. Theirs is a comfortable service of God."

"Letters to the editors of Catholic publications take issue with the onecylical of Pope John, Mater et Magistra." They contend the questions answered in the papal message to the world do not oblige the Catholic because, as these letters claim, they have nothing to do with faith and morals. . . . For years these men have been holding wrong views on problems of social justice and social welfare. They are secularists dominated by the false views and practices of the world around them. They consider themselves practical Catholics because they practice the faith by going to church and receiving the sacraments.

"Possibly they are convinced that their piety is sufficient to cover with a cloak of respectability their selfish class consciousness, their insistence that wealth, however great, does not have to be shared with the people of their community, their nation and the world who have too little of this world's goods. For long they have been calling social welfare by the name of socialism and are angered that the Pope's teaching makes it plain they do not know the meaning of socialism."

"We hope our (Catholic) institutions of higher learning will make a serious effort to enlighten their graduates of (Continued on page 9)

The Knights again

If anyone doubts that Catholics have climbed way up the social ladder in the United States, let him study the Knights of Columbus.

When the order was formed back in 1882 and for many years thereafter, the knights were poor laboring men, despised immigrants with "socialist" leanings who formed the backbone of the dangerous new labor movement.

Today in New Haven, Conn., home of its national headquarters, the Knights of Columbus enjoy a reputation for being anti-labor.

It is an open secret that Supreme Knight Luke E. Hart is somewhat less than kindly disposed toward organized labor. He vigorously opposed for several years every effort of the clerical employees of the order's Supreme Headquarters to organize themselves into a union; he gave in only after strikes and adverse national publicity forced him to bargain with the union.

Now there is trouble again. Since May 24 the pressmen who work in the K of C printing plant in New Haven have

been on strike in an effort to obtain wages and conditions equal to the standard for the area. Mr. Hart will not give in; he says the pressmen turned down a three-year contract granting the same wages accepted by their fellow workers in the typographical union.

There are no signs of a settlement in sight. The Connecticut State Board of Mediation and Arbitration has attempted to resolve the dispute without success.

We are not in a position to decide who is right and who is wrong in this dispute. We only know that a Catholic, fraternal organization like the K of C, thousands of whose members belong to and lead organized labor, can not afford union trouble.

The wages accepted by the typographical union and rejected by the pressmen, we understand, are well below the best union scale in New Haven. The K of C should be paying the best wages and offering the best conditions without any haggling. They can afford it. They should demonstrate what fraternalism truly means by the way they treat their own employees. They owe it to the Church to give an outstanding example of how Catholic social teachings are to be applied in the business world.

QUESTION BOX

Lady catechists slightly off base

By MSGR. J. D. CONWAY

Q. Our church does not have a Catholic school; so several mothers of the parish aid the Sisters who come on Saturday to instruct our children. Recently a refresher course was given for these women; and they returned with many ideas which we find hard to believe. We are confident that you will straighten out the whole matter.

First, they were told that a priest cannot give the last sacraments outside his diocese. This means to me that if a person were dying on a ship in the Atlantic a priest from our diocese could not give the sacraments. Is this true?

Second, if two people marry outside the diocese in which they live and do not have a dispensation, the marriage is not valid in their own diocese, even though they are married by a priest. Therefore, this marriage can be declared null and void at any time even after children are born. I find this hard to believe.

A. These good mothers need a straightening-out course. They are surely mixed up.

I can only guess at what they were actually taught, and evidently misunderstood.

I imagine that they were told that each priest must have authority (called faculties) from the bishop of the diocese in which he wishes to hear confession. This is a very reasonable rule; designed to protect the sanctity of the sacrament and the welfare of penitents. However, in danger of death, a priest has faculties everywhere in the world. Furthermore, any priest who has faculties in your diocese—or mine—can hear the confession of anyone on a ship in the Atlantic—or the Pacific, or any other of the high seas—and it matters not how healthy the penitent may be.

Likewise, the pastor has the right and duty of bringing Holy Viaticum to a person in danger of death, even if he is in a case of necessity any priest may administer this sacrament. And besides, the Atlantic Ocean is outside the limits of any parish.

Similarly, the pastor is the ordinary minister of the Sacrament of Extreme Unction to any sick person in his parish. But here again necessity rules; so that any priest can give the sacrament, if he has the Holy Oils and knows the ritual.

With regard to marriage: Possibly these good mothers were told that Catholic people are supposed to be married in their own parish—or preferably in the parish of the bride, if they are from different parishes; and that they should have permission of their own pastor if they are to be married elsewhere. However, the lack of this permission would not make their marriage invalid.

Possibly they were told that a pastor can validly assist at a marriage only in his own parish. If he were to go into another parish and assist at a marriage without delegation from the local pastor, the marriage would be invalid. But it would be just as invalid in the parish or diocese in which it took place as in the home diocese of the parties.

Possibly the "refreshers" became even more technical and explained to these maternal catechists that a dispensation is valid only if granted by the bishop of the parties—or by the bishop in whose diocese the marriage takes place. I can't see what value such complicated knowledge would be to them, or to their youthful pupils, especially when they fail to grasp it.

Q. Some good friends of ours who are Catholics and seem to be quite religious believe that it is not wrong to have a girlfriend, as long as another party, as long as the partner knows it. They tell me that they have asked in confession, and that different priests have said it was all right. I believe, on the contrary, that anything you do to lead up to such relations is wrong and sinful. . . . Three people are arguing against me, and one is my husband. I know that they read your column.

A. You are 100 per cent right, and I think that the three of them know it well. Adultery remains adultery even if everybody concerned knows and consents. And I am certain that none of your three opponents was ever told otherwise in confession.

"I declare to you, anyone who looks at a woman with a lustful intention has already committed adultery with her in his heart." (Matt. 5, 28) What then of the man who stirs up that lust in himself and in the woman—not his wife—by acts designed as preparation for marital relationships?

Q. I live by my daughter, and I will be 80 years old next month. Doctor told me I should have meat every day because I am living at an old age. . . . On Friday, my daughter says I am stupid. Please, Father, would you answer.

A. You are stupid like a fox, Grandma! But I do believe you should follow Doctor's orders; and that you are excused from the law of abstinence because of your illness. However, if your conscience would be more at ease, you might ask your pastor to give you a dispensation.



CONTROVERSY Must we put up with parish nuts?

By BERNARD F. McWILLIAMS, C.S.S.R. (Reprinted from The Lipourian)

Our topic is one that must be approached with fear and trembling. If we are not careful in saying what we intend to say, we are going to leap to all kinds of uncharitable conclusions.

Indeed, so careful will we be that we will not even dare define what we mean by a parish nut; we leave it to you to guess the type of person we are talking about.

But we want it clearly understood that we are not referring specifically to your parish or to your parish nuts. It just so happens that there are nuts in every parish and if you don't know how to be tolerant of them, you will end up on the inactive reserve list in your community.

This list is long and depressive in most parishes; it represents a tragic roadblock to progress on all sides. Therefore, despite the risks of riling the readership, we believe that this situation is serious enough to deserve our fearless attention.

ALL KINDS of people are in control of parish activities—sweet, dedicated, intelligent, socially acceptable people and cantankerous, domineering, uncouth, impossible people. What do you do if the people in control are not to your liking? Several avenues are open to you.

(1) You can do what some people do—wait back and criticize.

This is a dandy way to soothe a conscience troubled by the sin of sloth. It's a good way, too, to make sure that the Legion of Mary and other worthy organizations get no new recruits to rely on their important work. In fact, if you have a genuine talent for criticism, you can give the kiss of death to any parish project you choose.

(2) You can aspire to have the nuts voted out of office.

This will require much vicious criticism of the incumbents. Don't think that you are going to get very far in your outer attempt if you merely suggest to your co-workers that the leaders are not doing too well. No, you've got to play really dirty ploys—suggest things like embezzlement of funds, Communist leanings, mental illness, marital infidelity.

The only drawback to this procedure is that by the time the elections for new officers can be held, you will have talked most of the members right out of the organization. Even here, though, there is a bright side to the picture—your pastor may become so fed up with parish activities that he simply cuts them out altogether.

This will give you much more time for important things like bridge clubs and golf.

(3) You can do what most people do—nothing.

Wait around until the St. Vincent de Paul society is composed entirely of members who read Mairland's book on any Christian Mother's committee until the membership is such that you can have your luncheon meetings at the country club. That way you won't get bracketed socially with the creeps who are always pitching in and doing the dirty work.

Let me know that you have taste, discrimination. Let it be understood that you are not lazy, uncooperative, unapologetic. A thousand times no! Actually, you are on fire to spread the kingdom of Christ, you would work yourself to exhaustion for the good of the Christian doctrine, you would be the first to canvass for the church building fund if only—if only the stupid pastor would keep out of the wrong people. Your conscience will bother you somewhat because you are doing nothing for your parish. But just keep telling yourself that it's not your fault that the wrong people are in charge.

(4) You can go over to one of the Protestant churches. They have a lot of sweet, dedicated, intelligent, socially acceptable people. (Really, they do!) But a word of warning—they also have their quota of nuts. So save yourself the tragic irony of throwing away the priceless gift of faith only to run into the same problem all over again.

(5) You can try to do what some few brave souls are able to do—you can become an active participant in one or more parish activities. However, this will require that you make several heroic assumptions.

(a) I may be wrong in thinking that Mister or Madame President is a nut.

(b) Maybe I'm a nut.

(c) My co-workers are probably doing the best they can.

(d) Even cantankerous, domineering, uncouth, impossible people accomplish more through their hounding efforts than sweet, dedicated, intelligent, socially acceptable people who sit back and do nothing.

(e) Things may get a lot better if I keep my critical mouth shut.

BEING TOLERANT of others is a virtue hard to come by. You don't learn tolerance of others by shunning them.

You can't put up with people until you put in with them. To adapt somewhat a current phrase—if you can't run with the pack, join them. It only hurts for a little while.

Indianapolis Frank W. Hogan

OPINIONS

Doctor says Medicare is not answer

To the Editor:

Confession is good for the soul. Your "Reading Lesson" editorial showed an admirable state of mind, unusual perspicacity, and characterized the good quality of most of your editorials. I again tip my hat to the priest as scholar.

As a layman I bow to your knowledge of the teachings of the Church, and I am most grateful and gratified to see that your attitude is one of truth seeking and fact-finding concerning the circumstances and events to which you seek to apply these teachings.

I am thankful, too, that you will have time to ponder the "nuts" in the end" concern the question of medical care for the aged. And please, no congratulations. Most doctors are in a prayerful mood. Either we are right in our opposition to the recent medical legislation or we are the cleverest doctors of the American people (as you suggest) that history has seen.

It seems to me rather peculiar that the Catholic Press I read (America, The Communal, etc.) has a homogeneity of thought concerning this issue (the notable exception being one of your columnists, Fr. John Doran) which precludes other sensible approaches to the common end, namely, the health of the aged.

Doctors more than anyone else want to solve the problems that exist in all aspects of American medicine today. We are not administrators, lobbyists, politicians, sociologists, and we don't want to have to play the part, BUT, we are health advisors to the nation and to the American patient we say the medicine is bad. Let's try something better.

The economists ought to be able to tell the American people, doctors, and clerics, whether it makes more sense say, to give a luxury-living-loving Americans a \$7 billion dollar tax cut or to save a small part of this amount and give it to the poor aged citizens who need more money with which to purchase the health care they desire.

H. J. Ebsner, M.D. Columbus, Ind.

Medicare

To the Editor:

To allow a person an opinion is one thing, but to force yours

on others is quite another thing. I refer to the editorial which appeared in the July 20 issue—on Medicare.

There is no name signed to this article—however I cannot believe it was written by a Catholic—and certainly has no place in a Catholic paper. The article does not have a Christian view—nor is it written in a Christian manner—much less a Catholic.

It allows for no differences of opinion—nor respect for same. Were a non-Catholic to read this article—we as a religious group—would be ranked narrow-minded, big-headed bigots—and the terrible part is—that we would deserve it.

While the author of this article is obviously a blinded Party Democrat—the point I am trying to make is not political.

Please—if we each do our job to the best of our ability, we can offer no more to God or Humanity. Let the people run the country (to the best of the masses' ability—and with the strength and guidance of Almighty God)—Let the Doctors take care of our bodies—and let the Priest and Religious take care of our Souls.

As one Catholic to another—I ask that you please be a little more careful in selecting material which appears in our Catholic paper.

C. M. McCoy Indianapolis

Authority

The editorial in the July 20 issue of The Criterion entitled "Authority" presents a substantial amount of reading by demonstrating that government bureaucracies can serve to extend our liberties, as well as curtail them.

Much in the nebulous concept "public interest" has arisen from government scrutiny and regulation, but the contrary is also true. You will also admit that government bureaucracies can and have strangled liberties, will you not? You will also admit that government, while effects of farm problems are legislated.

But your conclusion in "Authority" does aptly state that many of us all too often underestimate bureaucracy, both civil and

MYRIAD REFERENCES

Most accurate council forecast seen in Pope John's own words

By MSGR. JAMES I. TUCKER

VATICAN CITY—The best forecast of the Second Vatican Ecumenical Council can be found in the words of His Holiness Pope John XXIII.

This is true because it was he who first conceived the idea for the council, he alone who had the power to convocate it, and he alone who by his approval can give it an ecumenical character.

Almost four years have passed since Pope John first announced his intention to convocate an ecumenical council. Not a week has gone by since that time in which he has not written or spoken on the subject.

An accurate picture of what the council will be—not in its details but in its pervading spirit, motivation and hopes—can well be drawn from the monumental record of the Supreme Pontiff's spoken and written word.

POPE JOHN conceived the idea of a council, he said, shortly after he was raised to the papacy. It happened during one of his regularly scheduled conferences with the late Cardinal Domenico Tardini, former Papal Secretary of State, sometime late in 1958.

The Pope recalled that he was worrying over the seemingly futile idea of a council, he said, shortly after he was raised to the papacy. It happened during one of his regularly scheduled conferences with the late Cardinal Domenico Tardini, former Papal Secretary of State, sometime late in 1958.

Grant will support microfilm project

ST. LOUIS—St. Louis University has received a National Science Foundation grant that will support a study of its microfilm collection of Vatican Library manuscripts.

The one-year grant provides \$12,000 for two graduate assistants to analyze mathematical writings within some 11 million manuscripts that are preserved in the Vatican microfilm collection at the university's Pius XII Library.

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This is the sixth of a dozen special articles by the head of the Vatican Service giving a preview of the ecclesial council which opens next October 11. The author served as a member of the council's Preparatory Secretariat for the Communications Media.

The attempts going on in the world to attain peace, and he was puzzled over what the Church could do. He was thinking that the Church should set an example and was trying to decide in concrete terms what this example should be. Then, as he recalled:

"Our soul was suddenly enlightened by a great idea that occurred to us at that moment. Our sacred and binding word came to our lips. Our voice formulated it for the first time—a council!"

His first reaction after announcing his intention publicly was to plan a council in God. After revealing his intention to the cardinals assembled at the Basilica of St. Peter in Rome on January 25, 1959, the Pope then went out to tell the community of Benedictine monks who staff the hospital about the council. He told them:

"The Lord must help us because we are trying to do our best for the good of the Christian people. . . the new Pope hopes to draw the attention of the whole world to the ancient truths reflected in new forms."

THIS SAME conviction was expressed repeatedly in the years that followed. One of the first things Pope John did when he made his numerous appeals for prayers and penance for the success of the council.

At the beginning, neither the Pope nor anyone else had a clear idea of what the council would involve. The general motivation was that the council would be a sign of the new beginning.

On February 5, 1959, he told a group of American Bishops that there is a reason to hope that Christian unity can be achieved, and he achieved with perfection.

In a letter to the priests of St. Peter's Basilica on Pentecost Sunday, June 10, 1962, was especially rich in detail on the content of the council's work. He said:

"In a spontaneous manner and with vast applications, the Second Vatican Council seeks to succeed in expressing that which is still represented, that which he represents today more than ever before. . . It will be a continuation of Catholic teachings, but special attention will be given to those points which refer to the present world, which are contested or which are in conflict with the contradictions of modern thought, the results of old errors which are now expressed differently."

The spirit of the council, he said, will be "in the tradition of all the councils that marked the triumph of truth." It will be furthermore characterized, he added, by the attributes of the Good Shepherd.

THE POPE'S vision of the council has taken form clearly since January, 1959. Its various elements may be drawn bit by bit from his many discourses.

It will be founded, he has said, on truth and charity. St. Paul's letter to the Ephesians (4, 15-16) setting forth these elements should be engraved above the doors of the council hall, he said.

In his words, the council will be "a great coming together of people promptly coming with a leader, invitation" upon which "the eyes of the whole world will be fixed." It will "reach out and embrace under the widespread wings of the Catholic Church the entire inheritance of Our Lord Jesus Christ." It will be "a new Pentecost that will radiate before the whole world the interior beauty of the one, holy, catholic and apostolic Church."

Its thorough preparation will be conducive to "peaceful discussions" and "satisfactory conclusions." It will be conducted with free discussions among the Council Fathers and provisions will be made that public opinion will be adequately informed on their decisions.

The best picture of the council according to the Pope's mind, however, was given in the bull of convocation, issued December 25, 1961. In that historic document he said:

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The time had now come when the preparatory commissions were working at their task. The Pope maintained an active and almost consuming interest in their work, visiting them during their working sessions and reading their reports on their studies in their various stages.

During his visits he would suggest certain matters that he considered important for their consideration. For example, he urged the Preparatory Commission on Studies and Seminars to give special attention to religious vocations, and the Preparatory Commission on Liturgy and Sacraments to give special attention to religious vocations, and the Preparatory Commission for the Coordination of efforts among religious orders.

Pope John's discourse in St. Peter's Basilica on Pentecost Sunday, June 10, 1962, was especially rich in detail on the content of the council's work. He said:

"In a spontaneous manner and with vast applications, the Second Vatican Council seeks to succeed in expressing that which is still represented, that which he represents today more than ever before. . . It will be a continuation of Catholic teachings, but special attention will be given to those points which refer to the present world, which are contested or which are in conflict with the contradictions of modern thought, the results of old errors which are now expressed differently."

The spirit of the council, he said, will be "in the tradition of all the councils that marked the triumph of truth." It will be furthermore characterized, he added, by the attributes of the Good Shepherd.

THE POPE'S vision of the council has taken form clearly since January, 1959. Its various elements may be drawn bit by bit from his many discourses.

It will be founded, he has said, on truth and charity. St. Paul's letter to the Ephesians (4, 15-16) setting forth these elements should be engraved above the doors of the council hall, he said.

In his words, the council will be "a great coming together of people promptly coming with a leader, invitation" upon which "the eyes of the whole world will be fixed." It will "reach out and embrace under the widespread wings of the Catholic Church the entire inheritance of Our Lord Jesus Christ." It will be "a new Pentecost that will radiate before the whole world the interior beauty of the one, holy, catholic and apostolic Church."

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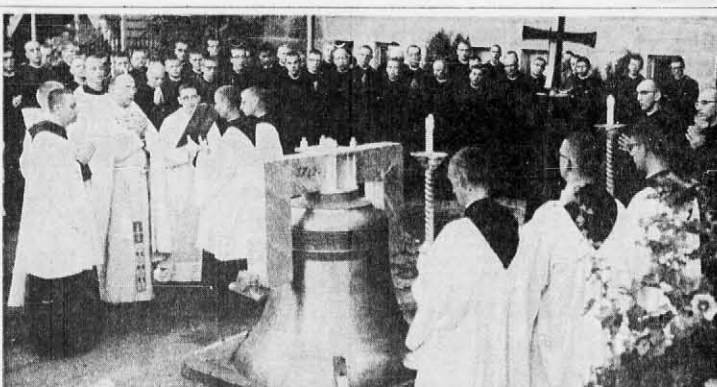
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NEW ST. MEINRAD BELL CONSECRATED—A rare ceremony, the consecration of a church bell, took place recently at St. Meinrad Archabbey with Archbishop Bonaventura Knebel, O.S.B., officiating. The new bell, shown above, weighs 7,750 pounds and was cast by Pettifrisen in Holland. The family has been making bells for over 300 years. The bell has been installed in the north tower of the Archabbey Church. It was necessary to replace the original bell because it had developed a nine-inch crack through the striking point. The damaged bell had been cast in 1889 from the bells that had been ruined in the great fire of 1887, which destroyed the monastery.

WHAT OF THE DAY

Modern art draws his ire

By REV. JOHN DORAN

C. S. Lewis in his theological science-fiction works, has the inhabitants of Mars and Venus refer to our planet as "The Drunk Planet." The reason: "This is the planet that killed God."

What would those two places be? First our extraplanetary visitors would take to the Metropolitan Museum in New York, and then down the street to the

point and sculpture trying to portray the underlying beauty of God's creation in man and in the world about him.

Then our visitors from Mars and Venus could be led I cannot see they should be led to the Guggenheim Museum. The building itself might be interesting enough, for since it does blend form into usefulness in a rather satisfactory manner. It is the contents which—I think—are tragic.

Where is the spirit of man in all those daubings on the wall? Where the pursuit of the ideal? Color is there at times, I grant, but color, Darwin tells us, can be appreciated by the bird and insect family. If one were to take the logical position that the artist of the day portrays the thought of the day, one can hardly help but cry out: "Then man is dead. The Spirit has come out of him."

I have tried to study Modern Art—since I putter at painting myself—but I have failed to grasp the meaning so long, that I begin to wonder if it has one.

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I look at so many paintings and an reminder of Our Lord's remark at the barren fig tree "Why encumberest thou the ground?"

It is time that those of us who value human things stop pretending that our artists are in touch with reality; time to tell them that if they persist in painting sub-human, spiritless (in the ex-

act sense of that word) things, they should paint for the pigs, and expect no appreciation from us who are human.

I would have been ashamed to lead our extra-planetary visitors to that display of modern art. It is a death-rattle for our civilization which I am not yet ready to admit.

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ERITREA: GOD AND THE ABCs. ADENGOFO: ERITREA, NOT ONE CATHOLIC IN 30 KNOWS HOW TO READ OR WRITE. THE reason? ADENGOFO has no school. . . . In ERITREA generally ERITREA is part of ERITREA. Children do not go to school—because there are not enough schools available. The result, sad to say, is ignorance, superstition, ill-health, and death. One priest in ADENGOFO struggles with the problem. "With a little help," he writes, "we can bring these people into the 20th century. We can teach the youngsters how to read and write. We can teach the grownups basic needs—child-care, hygiene, nutrition, sanitation. . . . The town of ADENGOFO rests with the lady. An educated lady makes that future secure. . . . Can we help build the school in ADENGOFO? Without help from us, the school will never be built. . . . A laborer in ADENGOFO earns only seven cents a day—less than one, a week! The 'home' he lives in, with his wife and children, is a one-room hut made of mud, with dirt floor, thatched roof, no windows. He hasn't sufficient clothing, scarcely enough to eat. . . . To build a school for the village will cost only \$2,800—less than it costs for one classroom in the U.S.A. The villagers will do all the work under our daily prices (more than \$1.00 an hour). We'll give them \$100 to help get this school started! . . . Perhaps you'd like to make this school your lifetime gift to the missions—to erect it all by yourself in memory of your parents or a loved one. If so, write to us now. . . . Our return: 100 lbs. of rice (valued at \$200), a classroom (500), or some of the equipment (\$250) . . . There is no excuse today for ignorance or illth. Without our help, however, these youngsters are doomed for life to ignorance and hopelessness. Please help us to reach them, the ABCs!"

A RECTORY MADE OF MUD. OUR PRIEST IN ADENGOFO is a loquacious, zealous man. His rectory rectory has no windows, no electricity, not even sanitary facilities. He carries water from a nearby stream, cooks his food outdoors over an open fire. He stays in ADENGOFO, unpleasant as it is, because ADENGOFO needs a priest. . . . The house he needs to live in will cost \$2,800—a simple permanent structure with kitchen, bedroom, and office. We'll do a well for him, if possible—provide, too, some type of artificial lighting. . . . Won't you help? The \$1 in your pocket is two weeks' pay in ADENGOFO. This priest is living in the mud. We don't want to leave him there.

YOUR CHANCE TO JOIN THE CATHOLIC NEAR EAST WELFARE ASSOCIATION is Pope John's mission to the Near and Middle East. Thanks to you who read this column, we build chapels, schools, clinics, and dispensaries, in countries like Jordan, Syria, Egypt, Gaza, and Lebanon. We train priests and Sisters for mission work in Iran, Iraq, Eritrea, northern Ethiopia, and southern India. . . . Want to join? Simply fill in this form and return it to us. The spiritual benefits you will receive are incalculable.

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Francis Cardinal Spellman, President. Msgr. Joseph T. Ryan, Mar's Sec'y. Lead all communications to: CATHOLIC NEAR EAST WELFARE ASSOCIATION 480 Lexington Ave. at 46th St. New York 17, N.Y.

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Edited by the Cleric Seminarians of West Baden College

Lighthouse

By JAMES H. BOWMAN, S.J.

There's a park in this city. It has a swimming pool. Nice one, too, brand new. The people of its neighborhood, being white and sharing a common antagonism toward non-whites, were disturbed recently by some Negroes who were planning to use the pool.



They organized themselves to avoid this. Since no more than 75 people can use the pool at one time, they reasoned, it would be a comparatively simple thing to round up 75 white people to show up early on the evening when the Negroes were coming.

There must not have been much enthusiasm for the project, however. The whites could get only about 35 people. Oddly, something came out of it all: a pool was an interested one that night, about 50 white and colored. And no fights or disturbances of any kind.

The peacefulness of the operations isn't too hard to understand. The Negroes come from a nearby school called "The Light-house for the Blind." They're all blind Negroes, who know what color is only from hearing people talk about it.

And the less talk the better, for their money. For mine, too, when I come to public swimming pools.

Boredom

Ever get bored? It can be a terrible thing. You find yourself caught in a pattern and you want to break out of it. You find yourself looking for something different.

I talked to a 17-year-old narcotics user the other night who defended his habit by saying that everybody needed some enjoyment, some relaxation out of life, and he got his from hooked paragonic and barbiturates.

I asked him about his school work, his family life, activities, the things that I remember giving me enjoyment and relaxation when I was his age.

I remember also a high school sophomore I taught, an extremely personable and ever-smiling young guy of about fifteen, who wrote one in a composition about how weekdays and summer nights dragged for him and his friends in the well-to-do suburb that they lived in.

I don't know how that thing got by my dope user friend. Maybe he gets more bored than the sophomore, who never hit "pig" (paragonic) or "zooz balls" but quite likely did hit the bottle a little later in his career.

It's not very likely at all that my sophomore friend ever even dreamed of taking dope. He had that advantage over the 17-year-old. But he did get bored. And I mean this whole disjointed discussion to be about boredom.

Suburban high-schoolers drink, and inner-city kids take dope (or vice versa), and its minority, we are talking about, of course) for excitement, for relaxation, for enjoyment. They do it to break the boredom of all that at one time or another.

SWITCH THE PITCH somewhat. A priest-teacher I had in high school told me recently how amazed he was by the number of students who naturally and spontaneously attracted to the priesthood.

"I asked a kid once," he told me, "if he thought his father was as much kick out of his work as I get out of teaching. And you know what he said?"

Fr. Regan's round, lively eyes kept asking after his words had died down. "Oh, no," he said. "He wasn't a kid to say just what I was looking for, either."

"As much kick" were Father's words. "Kick" is what the bored look for, an antidote.

For the dope user the answer is a "high" from "pig" or a "blue heaven" barbiturate pill. For others it's a pint or a six-pack.

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You tell me.

Cy Cipher

TALENT SHOW AUDITIONS... Auditions for the annual Junior CYO Talent Show will be held in the Holy Name parish auditorium beginning at 7:30 p.m. Wednesday, Aug. 15.

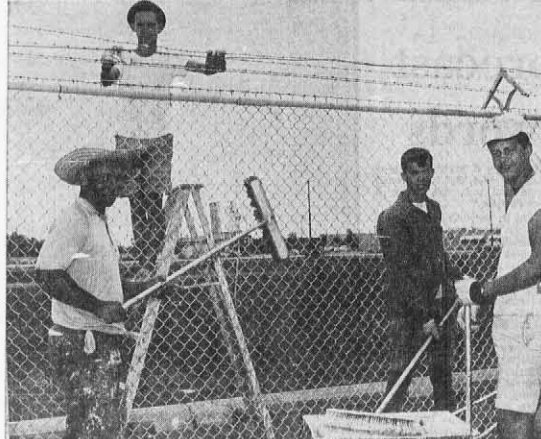
RECOLLECTION... The Indianapolis Deamery Junior CYO will sponsor an Evening of Reflection at St. Philip Neri parish, Indianapolis, on Wednesday, Aug. 29.

CITY-WIDE DANCE... A city-wide Junior CYO dance is scheduled for Friday evening, Aug. 31. It will be co-sponsored by Holy Name and St. Catherine parishes, and will be held at St. Catherine's. Proceeds will benefit the new Monsignor Downey CYO Athletic Field.

KICKBALL DEADLINES... Deadlines for entering both the Cadet and Senior CYO Fall Kickball Leagues is Wednesday, Aug. 15.

COACHES' MEETING... Coaches for the Indianapolis Deamery CYO football leagues will meet on Tuesday, Aug. 28, at the CYO Office. They will be given additional details by letter.

QUILT DISPLAY... Quilt Display at New Alsace, Sunday Afternoon, August 5. For Dinner Reservations Write: St. Paul's Church, Rte. 1, Guildford, Ind.



SUMMER SCENE—Outside and inside fences surrounding the 12-acre CYO Stadium at 1502 W. 16th Street have commanded the attention of these four lads this summer. Before the two-month task is completed, they will have used 100 gallons of paint. From left to right, the boys are: Harry McCullough, a senior at Cathedral High School; Jerry Ungerman, a June graduate of Broad Ripple High School; William G. Schneiders, graduate of Cathedral; and Bob Thoy, Secacia Memorial High School graduate. In addition to the fences, they will be painting the bleachers and locker rooms at the stadium. (Staff photo)

Bulging field paled in tennis tournament

A grand total of 865 teenagers opened competition last week-end in the largest Archdiocese Junior CYO Tennis Tournament in history and undoubtedly one of the largest closed tournaments in the country.

Despite the size of the entry list, matches were played in rapid-fire order and the field has been drastically whittled down for the resumption of play Saturday afternoon, Aug. 11.

SATURDAY'S matches are scheduled for the Riverside Park courts beginning at 12 noon. The novice division, which drew an incredible 275 entries in the singles alone, has been pared to a field of eight girls and 16 boys, who will compete for honors in singles, doubles and mixed doubles. CYO officials are hopeful that Saturday's play will bring the tournament into the final round in all five divisions.

Finals of the novice events will be held at Riverside at 3 p.m. Tuesday, Aug. 14.

Only two championships remain to be decided in the Open Division of the tournament: boys' singles, doubles, Werner Braun, of Holy Name, will meet the winner of the Chris Bohl (St. Catherine), a Terry Schmitt (St. James) match for the singles crown. In boys' doubles the finalists are Chris Bohl and Tom Thrall, of Catherine, and Jerry Ungerman and Mickey Lebo, of Immaculate Heart.

St. Catherine's has already clinched the open team title and has a comfortable lead in the overall standings. Immaculate Heart is in the runner-up position.

KATHY LAWRIE, of St. Catherine parish, has been the individual star of the tournament so far with three open championships to her credit. She defeated Sandy Albright, of Immaculate Heart, for the singles d'adom, 6-6, 6-1; then teamed with Peg Hamon to knock off fellow parishioners Pat Snyder and Thelma Wilson, 4-6, 6-4, 6-3, to annex the doubles crown. Her third championship came in the mixed doubles when she and Chris Bohl took the measure of Sandy Albright and Jerry Ungerman, of Immaculate Heart, 6-4, 4-6, 6-2.

Students to probe university's role

CHICAGO—The National Federation of Catholic College Students will explore "The Social Responsibility of the University" at its 10th congress here August 27 to September 1.

Several committee conferences and meetings will precede the national congress. An international relations conference, beginning August 24, will discuss "The Responsible Generation" with the aid of Father Gustave Weigel, S.J., professor of theology at Woodstock (Md.) Seminary, and Father Frederick McGuire, C.M., executive director of the Mission Secretariat in Washington.

Student delegates will participate in seminars on international affairs, the social encyclicals, the Ecumenical Council and Federal aid to education.

Mr. William E. McManus, superintendent of schools in the Archdiocese of Chicago, will speak at the Federal and seminar on August 31.

Lack of planning for marriage hit

BUFFALO, N.Y.—A priest confronted here the preparation many persons make for a profession with the lack of preparation he said is common for marriages today.

NEWMAN CONVENTION PITTSBURGH—The National Newman Club Federation will hold its annual convention at the Penn Sheraton Hotel here from August 27 to September 1. The convention theme is "The University City." Among the speakers will be Bishop John J. Wright of Pittsburgh and author-columnist Russell Kirk.



TO PRONOUNCE VOWS—Two young men from the Archdiocese are among a large group who will pronounce vows as Brothers of the Holy Cross in ceremonies scheduled for August 16.

Brother William Wickham, C.S.C., left, of St. Thomas Aquinas parish, Indianapolis, will make his final profession at Notre Dame, and Brother Roy Smith, C.S.C., of Holy Angels parish, Indianapolis, will make his first profession at the St. Joseph Novitiate, Rolling Prairie, Ind.

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Pope praises apostolate of servers, choir boys

VATICAN CITY—His Holiness Pope John XXIII told an international pilgrimage of choir and altar boys that they perform a "real apostolate because you take part in the most sublime action of the priesthood," the Sacrifice of the Mass.

Pope John made a special point of addressing the boys' pilgrimage at the general audience in St. Peter's Basilica. He noted that from its earliest days the Church has encouraged young boys to take part in a special way in the liturgical functions of the Church.

THE POPE expressed the hope: "May the special habit that you wear during sacred functions be for you a constant admonishment to live in the grace of God and to serve Him worthily and generously."

The Pope asked the boys: "What does the Church expect of you?"

"Beloved sons," he answered, "the Church trusts above all that you will know how to make the liturgical service an apostolate of prayer and example. By taking part in a devout and decorous manner in the ceremonies, by alternating in chant of the faithful, and by leading the prayers of the congregation you perform in fact a real apostolate because you take part in the most sublime action of the priesthood."

THE PONTIFF also said that in serving at the altar the boys should work for personal sanctification. Besides studying the liturgy, ceremonies, chant and

Men's Softball

Results of August 8: St. Andrew No. 1 vs. St. Andrew No. 2 1-0; St. Lawrence No. 1 vs. St. Francis de Sales 6-0; St. Simon No. 2 vs. St. Ignace No. 2 5-0.

SCHEDULE FOR August 12: St. Francis de Sales at St. Andrew No. 2 12:00; St. Lawrence No. 1 at St. Andrew No. 2 2:00; St. Ignace vs. St. Lawrence No. 2 7:00. St. Ignace has forfeited its remaining 10 field games. St. Simon vs. St. Ignace 7:00; St. Francis de Sales on Sunday, August 26.

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THE FAITH EXPLAINED

The Sacrament of Holy Orders

BY REV. LEO J. TRESE

There are two notable ways in which the sacrament of Holy Orders differs from the other sacraments.

One is the fact that Holy Orders can be administered only by a bishop. Only a bishop has the power to ordain priests. An ordinary priest cannot pass his power on to another.

The second way in which Holy Orders differs from other sacraments is that Holy Orders is not received all at once. When we are baptized, we are completely baptized by the single pouring of water.

When we are confirmed, we are completely confirmed in a single ceremony. Holy Orders, however, is given by degrees, by successive steps.

The Catechism defines Holy Orders as "the sacrament through

which men receive the power and grace to perform the sacred duties of bishops, priests, and other ministers of the Church.

It is that phrase, "other ministers," which sometimes puzzles children as they study their Catechism. Here in America the phrase "other ministers" is little usually given to clergymen of the Protestant churches. Many are surprised to learn that there are "other ministers" in the Catholic Church also.

Actually the word "minister" (originally a Latin word) simply means "one who serves." In the sense of the Catechism, Holy Orders priests are servants of their respective flocks, all of them might be called ministers. However, the phrase "other ministers" in the Catechism definition refers to the ranks of the clergy below the level of priest. Perhaps this will be clearer if we follow a young man through the various steps that lead him to the priesthood.

AFTER HE HAS graduated from high school and finished his four-year college course, the

young man headed for the priesthood will enter a theological seminary. During or after the first year of his theology course he will receive the tonsure.

At the end of the first year of his theology course he will receive the tonsure, the bishop clips a bit of hair, in the form of a cross, from the crown of the young man's head, while the young man himself states his purpose of giving himself to the service of the Lord. The young man is now a cleric—one who is engaged and devoted to the service of God in the Church.

During the course of his next two years of study, the seminarian will receive the four minor orders: porter, lector, exorcist, and acolyte. Like the tonsure, these four minor orders probably are not a part of the sacrament of Holy Orders; they are a preparation for Holy Orders. These four orders go back to at least the third century of Christian history.

In the ancient times it was the custom of bishops to delegate men for certain church duties which did not require the fullness of the power of the priesthood.

Certain men, called acolytes, were designated to serve the priest at the altar for the celebration of Holy Mass. Others, called lectors, were empowered to cast out evil spirits. Still others, called lectors (which is Latin for "readers"), were assigned to read the epistles and Scripture lessons at Mass. Porters, finally, were charged with guarding the church doors against intruders and unauthorized persons—an important duty in the days of persecution.

Nowadays, of course, the seminarians (except for acolytes and lectors) do not exercise these duties; but the minor orders themselves still remain as steps to the priesthood.

When well advanced in his theological studies (usually at the end of his third year of theology), our young man will be ordained a subdeacon.

Subdeaconship is the first of the three major orders; the other two are deaconship and priesthood. It is the first step toward the deacon that the young man makes his solemn vow of chastity. From that time on he is obliged to recite the Divine Office every day.

Next to the Mass itself, the Divine Office is the most important of the liturgical prayers of the Church. It is made up of psalms, Epistles, and Gospels from the Bible, and other sacred readings and prayers compiled by the Church.

Every priest, from subdeaconship on, and every religious who has made solemn vows, is obliged to recite the Divine Office. The praying of it takes about an hour each day, and this is what a priest is doing when he is "praying his breviary."

The breviary is the book in which the prayers of the Divine Office are contained. When he is reciting the Divine Office, the priest or religious is a mouthpiece of the Church. He is praying, not in his own name, but as the representative of the entire Mystical Body of Christ. It is in your name and mine that the priest is offering this act of adoration and praise to God.

When he becomes a subdeacon, our young man has completed his preparatory steps to the priesthood.

Although it is one of the three major orders, subdeaconship probably is not a part of the sacrament of Holy Orders.

Right-to-work legislation is not the first of the steps for minor orders, subdeaconship also was instituted by the Church early in her history. It had its origin, apparently, in the fact that early on men who would dedicate themselves completely, and for life, to responsible duties below that of administering the sacraments.

TODAY, a subdeacon's principal active office is to assist, with a deacon, at the celebration of a Solemn High Mass. The subdeacon, in vestments which are those of the officiating priest, chants the Epistle of the Mass and exercises ministers to the celebrant at the altar.

And now, as his fourth and last year of theology begins, the seminarian is nearing the top of the steps. He is ready for the sacrament of Holy Orders.

Like a flower developing from bud to full bloom, so does the sacrament of Holy Orders unfold itself through three stages as it confers necessary gifts and powers of deacon, priest, and bishop.

By the time a seminarian here has completed his last year of theological studies, he has com-

pleted the preparatory steps. He has received the four minor orders: acolyte, exorcist, lector or reader, and porter or door-tender) and the first major order of subdeaconship.

With subdeaconship he has made his solemn vow of perpetual chastity and has assumed the duty of praying the Divine Office daily. And now, in his final year of study, the seminarian is ready to begin to receive the sacrament of Holy Orders.

At each stage, as in every sacrament, there is an increase in sanctifying grace. At each stage there is the imprinting of a character upon the soul; each successive character, like a progressively brighter sun, enveloping and containing the one that has gone before. In that character are rooted the right and the power that belong to the order which is being received.

For the deacon it is the right to baptize, to preach, and to administer Holy Communion. For the priest it is the right to consecrate bread and wine into the Body and Blood of Christ and to forgive sins. For the bishop, who alone has the complete fullness of the priesthood, it is the power to confirm and to ordain—to pass the power of the priesthood on to others in the sacrament of Holy Orders.

Then, besides the increase in sanctifying grace and the priestly character with its accompanying power, there is the special sacramental grace which gives to the priest the power to change bread for whatever actual grace he may need in the faithful discharge of his office.

NOWADAYS we do not find any deacons actively at work outside the church. In fact, in only a few short months that a man remains a deacon. These months are spent in the seminary preparing for the next and most advanced grade of Holy Orders—the priesthood.

FAMILY CLINIC

By JOHN L. THOMAS, S.J.

What can you do with a wife who won't face the facts of life in raising our children? We have four, but the present major bone of contention is our daughter of fifteen. My wife started protesting her social life here in grade school. Now she goes out about as often as she pleases, and my wife thinks it's none of my business. I object to the late hours or the type of company she keeps, they both gang up on me and claim I'm over-suspicious or dirty-minded, so I get no place. How does a man handle a situation like this?

One thing is clear, Jack, you've got your work cut out for you! The mother-daughter combination is not easy to deal with. Besides, you're starting rather late, though perhaps not too late—at least, not too late to do something to protect your younger children. I use the term protect advisedly here, because I'm talking about shallow-minded mothers like your wife.

Donald J. Thorman, director of development for the SLIA and author of "The Emerging Layman," to be published next month, tells us that for every one layman in 10,000 has a really deep grasp of what prayer and contemplation are all about.

HE URGED laymen to cooperate with their priests and bishops in developing "a lay spirituality suited to the needs of a pagan and materialistic age which has lost its awareness of Christ."

On the subject of lay-ecology tensions, Thorman noted that tensions "diminish in direct proportion to the cooperation of laymen and clergy are able to develop working side-by-side on apostolic projects. As priests and laymen learn to work together, the ecumenical cause of Christ, they are drawn closer together by their mutual love of Christ."

The deacon of today has no opportunity to administer Baptism and very little opportunity to preach. In the seminary he may be called upon occasionally to assist the priest in the offering of Solemn High Mass; that will be the extent of his deaconry duties.

In the Church at present the power of the deacon remains to a great extent latent and unused power—this power which comes to the candidate for Holy Orders when the bishop places his hands upon the candidate's head and says the words by which the power of the deaconship is conferred.

But the day of his ordination to the priesthood comes quickly for the young deacon.

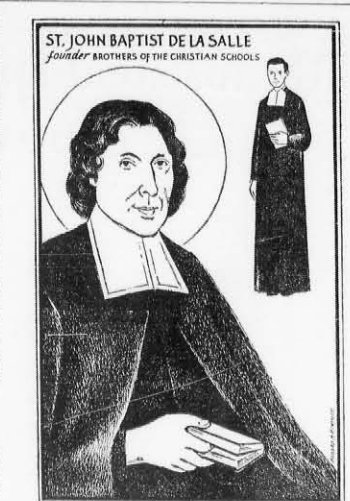
On the appointed day the bishop again places his hands upon this same head, a moment later praying, "We beseech Thee, Almighty Father, invest this servant with the dignity of the priesthood." This time the Holy Spirit imparts that tremendous and almost unbearable grace which is the sacrament of Holy Orders. Jesus Christ Himself down upon the altar—and to forgive, in Christ's name, the sins of men.

For most, this second step in the sacrament of Holy Orders will be their last. No priest would or could wish for more.

As he bends each morning over the altar and the chalice, holding his lips to Christ as he speaks Christ's words, "This is My Body," "This is My Blood," the priest prays, invest this servant with the grace of the sacrament of Holy Orders, which God infinitely gives to those who humbly ask.

IT IS, OF COURSE, this power to offer sacrifice, this power to offer the Perfect Gift to God in the name of God's people, that distinguishes a priest from a Protestant minister.

It would not be incorrect to call



THE BROTHERS OF THE CHRISTIAN SCHOOLS... was founded by Saint John Baptist de La Salle whose whole life was devoted to education, especially of the poor. He was not simply an administrator and organizer, but a thinker and initiator of importance in the history of the education of the world. He set out his revolutionary system in the "Manual for Christian Schools." Among his innovations were class instead of individual teaching, and learning of reading in the vernacular instead of Latin. He is the principal patron of school teachers. The Brothers conduct many kinds of schools, parochial and private, including high schools, trade schools, and colleges. Besides religion, the Brothers teach their pupils the various branches of practical curriculum to help them make their living and to lay the foundation of a good Christian life.

a priest a minister; he is a minister, a servant of Christ and of Christ's flock. He is a preacher, too, and might rightly be called a preacher, as he delivers God's message of salvation Sunday after Sunday. However, while it would be correct enough to call a priest a minister or a preacher, it would not be correct to call a Protestant minister a priest. The minister does not have the power to offer sacrifice, which is precisely what makes a priest a priest. Indeed, Protestant ministers—except the clergy of the High Episcopal Church—do not even believe in such a power. The High Church—or Anglican—clergy do consider themselves priests, but unfortunately Pope Leo XIII had to declare their orders invalid, ruling that the Apostolic line of succession had been broken in the 16th century when Protestantism had the ascendancy in the Church of England.

THE YARDSTICK

Union action criticized

By MSGR. GEORGE HIGGINS

The International Association of Machinists—one of the nation's largest and most responsible unions—expelled two of its members in 1960 for publicly taking a position contrary to that of the union on the subject of right-to-work legislation.

The two members, Cecil C. Mitchell and John Mulgrew, came to a public hearing in 1958 for a proposed right-to-work law in California. The IAM opposed the law, which

would have outlawed the union shop.

Mitchell and Mulgrew appealed to the courts for reinstatement and damages. Their original suit was rejected in the Superior Court in Los Angeles, but the judgment of this court was reversed by the State Court of Appeals, and the Supreme Court of California declined to review the case.

Shortly thereafter the IAM belatedly decided to call it quits. Through the association had previously announced that it would carry the case all the way to the U.S. Supreme Court, lawyers for the union announced a few weeks ago that the organization had decided to waive its opportunity of doing so.

The union was well advised to let well enough alone, for there is little doubt that it would have suffered another defeat—and would have received a lot of unfavorable publicity—if it had been taken to the Supreme Court.

I am opposed to right-to-work legislation, but I am delighted that the IAM has been reversed in the Mitchell-Mulgrew case. The IAM has been dead wrong about right-to-work legislation, but, whatever their motives for differing with the union on this issue, they were clearly within their rights in doing so.

If the union's disciplinary action against them had been supported by the courts, the door would have been wide open to all sorts of abuses, and even the best of unions (and the IAM is one of the best) might have been tempted to conduct a strict party line on all its members in the field of political action.

Right-to-work legislation is not the first of the steps for minor orders, subdeaconship also was instituted by the Church early in her history. It had its origin, apparently, in the fact that early on men who would dedicate themselves completely, and for life, to responsible duties below that of administering the sacraments.

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THE SEMINAR was the first sponsored by the newly formed Spiritual Life Institute of America, of which Father McNamara is executive director. The SLIA was founded to help the lay organization dedicated exclusively to the development of spirituality in America.

The Liturgical Week

By REV. ROBERT W. HOVDA

AUG. 12 NINTH SUNDAY AFTER PENTECOST. Love asks and requires a response. Love demands a response of holiness. So the first reading stresses that moral life, that overcoming of temptation, which for the Christian is no source of pride but a response to the mercy of God already offered to him, already real for him. And one of the reasons the Church and her worship exists, the world of the Temple, exists in this life, is to hold up before us that love and holiness in order to elicit our response.

AUG. 13 MASS AS ON SUNDAY. So when Jesus casts out of the Temple the buyers and sellers he is ridding the chief image we have on earth of God's love and holiness of anything that might obscure this message. The Gospel is hard on the men of commerce on these pages, especially because they were destroying (unwittingly) the sphere of the sacred. They were forgetting that man is such that his life cannot be all of one piece, so to speak. He needs a time for worship and a time for commerce, a time for the altar and a time for nature.

AUG. 14 VIGIL OF THE ASSUMPTION. At an incalculable distance after his Head (the distance between creator and creature), Mary has first place in the Church, in the Christian community. She is, in fact, a symbol and figure and type of the Church. So we prepare with a special vigil to celebrate her "total immersion" in the Mystery of Christ, her participation in His Resurrection and in glory.

AUG. 15 THE ASSUMPTION OF THE BLESSED VIRGIN MARY. She, whom He gave us as our mother, stands for all our hopes, especially for the Church. You are the glory of Jerusalem, the joy of Israel, the honor of our people" (first reading). So our prayers today (see collect and post-communion) are that we may share Christ's victory and his glory as she does. And our Lady's hymn in the Gospel (Magnificat) tells us that for her as for all of such a victory and such a glory is God's mercy, God's mercy. The "great sign" of which the entrance hymn sings is Mary, sign of what God has in store for those who love him.

AUG. 16 ST. JOACHIM, FATHER OF THE BLESSED VIRGIN MARY, CONFESSOR. We are part of a worshipping community of men which goes back to Abraham, father of the faithful, and looks to a future universality of which we do not know the extent. The Church desires and wills to be co-extensive with the human race. So today's Mass in honor of the father of Our Lady, with its mundane genealogy in the Gospel, is no accident. The good news is for everyone men and families and nations, not for disembodied spirits. And the Christian community and worship prays for the whole human family.

AUG. 17 ST. HYACINTH, CONFESSOR. The problem is not how you can get a name like Hyacinth. The problem is how we can resist putting our trust in possessions—and in things (first reading) and cleave, in the first place, to God—how we can keep the watch and be ready when he comes (Gospel). For this is the way we "confess" him, this is the way we bear witness. This is the message that "gets across," not only when we worship but also when we work and play.

AUG. 18 MASS OF ST. MARY ON SATURDAY. "And I took root in an honorable people," says the first reading, applying this Old Testament passage to Our Lady. So the Christian's roots are in the Church and especially in the community at worship. Here are the springs of our consciousness of God and of our consecration through Baptism in Jesus Christ. Here we should find the inspiration and vitality which continually give new sparkle to the world and which continually refresh the meaning of our life in the world. We need our common worship for so many reasons.

Says U.S. Catholics do not contemplate

MILWAUKEE: "The most basic spiritual crisis facing the Church in America today is that American Catholics have not developed a contemplative life," Father William McNamara, O.C.D., said here at the close of a two-day seminar on "The Spiritual Crisis Facing America." Father McNamara, former editor of Spiritual Life magazine and a widely known retreat master, was speaking to a group of men in line in the field of political action. He is not opposed to the union shop as such. If the majority of the workers in a given bargaining unit are in favor of the union shop and can persuade management to sign a shop agreement, well and good. But unions, he says, are "reluctant to launch greater efforts to satisfy not only the majority of the work force, but the peculiar interests of dissident minorities." A spirit of effort will have to be made, he contends, "if not to institutionalize, at least to legitimize, dissent." This is something for union officials to think about very seriously. "I don't blame them at all for opposing right-to-work legislation, but they will be deluging themselves if they persist in thinking that they can, with impunity, use the union shop as a means of dividing dissident members into line in the field of political action."

Follow Christ

Another too easy with teen-ager

daughter combination is a patently unhealthy family situation. Parents, by the very nature of their relationship with their children, must plan and work together. If any combination exists, it should be between father and mother, thus making parental authority a stable, unified power. Although it may be reasonable to believe that the father and mother, when they are together, are better able to handle the situation. Both you and the other members of your family must realize that you have parental rights and obligations. In practice this means that you actively share in making and enforcing decisions concerning the raising of your children. More random protest does not meet this requirement. Second, in regard to the special dating problem that now concerns you, remember that it is useless to argue with people whom you first have to educate. Whether through willful ignorance or convenient blindness, your wife and daughter refuse to take any other obvious facts of life. Your job as a man is to spell these facts out to them in no uncertain terms. Don't be put off by their remarks about "over-suspiciousness" or "dirty-mindedness." Start with the assumption that your daughter is normal for her age and consequently quite capable of emotional and sexual involvement. Point out that in the past (and in many parts of the world today) a good percentage of girls were married and bearing children at her age. Since she is not ready for marriage in our society, her dating activities must be carefully supervised and restricted. This is a matter of conscience. Because you're starting so late, they'll not give in easily. Remind them that you mean business, for your stake in the outcome is high—the salvation of your soul as a parent. (Father Thomas will be unable to give personal replies.)

Radio & TV Apostolate

ROSARY RADIO PROGRAM WIRE-1430 on Your Dial Mon.-Fri.-7:45 P.M. FRIDAY, Aug. 10-(Tape) Rev. Edward Ripberger and members of St. Philip Major League of Mary. MONDAY, Aug. 13-(Tape) Rev. Francis Van Bente and members of the NCCW. TUESDAY, Aug. 14-(Tape) Rev. Gerald Burkert and the St. Patrick's Junior League of Mary. WEDNESDAY, Aug. 15-(Tape) Rev. James Moriarty and the St. Florian Club of Catholic firemen. THURSDAY, Aug. 16-(Tape) Rev. Thomas Carey and the Ancient Order of Hibernians. Daniel F. O'Riley Presented As A Service To The Criterion Readers. ABDON O'RILEY HURT SACRED SINCERE SERVICE The Above Schedule Presented As A Service To The Criterion Readers. 1509 Prospect St. - ME 8-1474 2226 Shelby St. - ST 4-2570

BOOKS OF THE HOUR

The role of the layman

By D. B. THEALL, O.S.B.

The recent publicity given to Mr. John Tracy Ellis' encouraging address emphasizing the importance of clergy-lay relations in America, ought to provide a good public for Donald J. Thorman's "The Emerging Layman" (Doubleday, \$3.95).

Mr. Thorman begins by suggesting that the "problem of the layman's role" has to do with the evolution of social problems: first comes widespread awareness of the existence of a problem and its dimensions; then comes discussion of the problem; first unorganized, then organized at an "unofficial" level, and finally at the governmental level.

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Rhinos steal spotlight in jungle extravaganza

By JAMES W. ARNOLD

A couple of hefty rhinoceroses steal most of the thunder in "Hataru," despite a human cast selected to appeal to the natives of almost every country but Africa.

seven-year-old son amply testified of the footage separating rhinos and giraffe, buffalo and wildebeest.

The hunt sequences increase one's appreciation of the specimens in the local zoo. Several associates portray the rosinthe game hunters who bring the beasts back alive for our edification. They need to do this with a horse and lasso, cowboy-style, an admirably romantic system which produced high casualties. Hawks' technical adviser, Willie de la Torre, one of two government-authorized game catchers in Tanganyika, devised the method shown.

Director Hawks sends his crew off on seven of these 60 m.p.h. "Hataru" is a family picture in the sense that it will jar the sensibilities only of compositionist rhinos. The ads say the title means "dancer" in Swahili, which proves that even movie ads can be educational. Veteran producer director Howard Hawks has made virtually all of Paramount's top adventure films of the last 20 years.

But except for the action scenes, which are fresh and set nicely filmed by cameraman Russell Harlan, "Hataru" offers little to satisfy patrons seeking emotional or intellectual involvement.

John Wayne and company spend too few of the film's 136 minutes chasing rhinos. The chase is the only and too many jobs around the plantation with baby elephants, some Italian actress Elsa Martinelli and comedian Red Buttons. The kids will agree: the spinning and stretching of my

the talents of Tarzan's chimpanzee and Lassie in her best "zing-zong" form.

Also in the east, a trained circus which interested Miss Martinelli's bath (the sea) is half-Tarzan, half-DeMille; that old Paramount crossdite, still mainly trying to life somebody on the payroll: about 500 small monkeys, laughing hyena, several awesome elephants, an unfriendly leopard, and three hilarious ostriches who tip-toe about the coral pursued by inefficient actors.

The human plot, devised by Leigh Brackett from a story by comedy writer Harry Kurnitz, is mainly concerned with getting hunter John Wayne involved with Miss Martinelli, a lean, bony, fashion model-type who slinks around in tender pants designed by Edith Head. The match-making could be done in half the time.

Funnyman Buttons plays an ex-Brooklyn caricature who is afraid of animals and his designs, among other things, a two-stage rocket to hunt a net over a tree full of monkeys. The material is unpromising, and Buttons, whose talent is only slender, is on-camera much more than the rhinos.

Far more interesting is the array of foreign performers in supporting roles, all handsome young people. From France, pretty Michele Girardon and Gerard Blain, a cocky Montgomery Clift-type from Germany, tough, like a coner, from Mexico, sleek Valentin de Vargas, Chappally, they spend too much time sitting around waiting for the director to send them off again into the bush.

Amid all this, Hawks and film editor Stuart Gheenan manage to give both authenticity (never is the audience aware that the actors are really doing what the pros seem to be doing) and left bits to drama and humor inside the trucks. Samples: in one sequence, actress Martinelli, who plays a tenderfoot photographer, rolls about the back of a truck like a loose billiard ball; in another, an angry buffalo has charged into a truck's front end, buttons vibrate. "Our insurance rate just went up."

To visualize the success of these robust caribons on the old Western Roundup, recall the scenes are shot in vivid color on a 6000-foot plateau on the side of Mount Marat near the town of Kilmunjar, or (for the giraffe hunt) on a huge dry lake bed surrounded by hazy, bluish-gray peaks. Pulsing away on the sound track is a new, tense, fun-ridious jazz score by Henry Mancini ("Experiment in Terror"), full of thumping drums and atonal, twanging chords.

The script is loaded with animals. Miss Martinelli earns most of her salary, when not tamping heavy-eyed here Wayne by mothering the baby elephants. The three pachyderms, gradually cute in their flopped way, are milked for every ounce of the audience's parental instinct, end up doing a stunt that combines



PROMOTE RETREAT MOVEMENT CONGRESS—The four ladies above are recruiting delegates for the Silver Jubilee National Congress of the National Laywomen's Retreat Movement to be held August 17-19 in Chicago. A chartered bus will take representatives of the Fatima Retreat House in Indianapolis to the Congress. Reservations will be taken by, left to right: Miss Marie Dahlen, chairman of the bus committee; Mrs. Marie Melloy, president of the Fatima Retreat League; Miss Pat Cronin, vice president of the NLRM; and Miss Je Comado, Fatima business girls' retreat promoter. (Staff photo)

Cubans preparing leaders for post-Castro efforts

MIAMI, Fla.—An Institute of Social Action, to prepare Cuban leaders for the restoration of the economy in Cuba in the event of the collapse of the Fidel Castro regime, has been inaugurated here.

Training programs in communications, social and economic planning, labor legislation, land reform, tax reform and the theory and practice of democratic government will be offered.

The institute will be conducted by a team of 10 experts headed by Father Salvador de Cisterna, O.F.M. Cap., a native of Spain who was formerly professor of Catholic social doctrine in the school of economics at the now defunct Villanueva University operated in Havana by Augustinian Fathers of Villanueva, Fla.

ORGANIZERS of the program are not connected with any political faction or any underground or military group. They initiated the movement here because approximately 200,000 Latin Americans, most of whom are Cuban refugees, are residing in Dade County.

"We are interested in orientating in a Christian manner large groups who some day will carry out the reforms imposed by social justice," Father Cisterna said.

"In this way the future tasks of the state will be exercised with a sense of service to God and for the common welfare of society."

One of the principal purposes of the reeducation program, he added, is to "expose the truth about communism; its faults in the economic, political and social orders so that all sectors of the population will become aware that communism does not offer an advantageous solution to their problems. In this aspect, the Cubans' experience is doubly very valuable if skillfully presented to the Latin Americans."

With the permission of Bishop Coleman F. Carroll of Miami, classes will begin in September in the Centro Hispano Catolico, the Miami diocesan Spanish center.

INTENSIVE courses will include instruction in social doctrine, diabolic materialism, economic development, methods and technique of the social institute, contemporary social movements, and origin and development of syndicalism in the world.

Approximately 100 young professional persons and students are expected to participate in the initial phase of the program. The institute will also gather.

New Spanish ritual to be publicized

BOGOTA, Colombia — Wide public notice will be directed on the new Latin-Spanish ritual of the Church's ritual for administering the sacraments and blessing children if it is published next month.

The Holy See's recent approval of the use of Spanish in much of the sacramental ritual is considered a step of great importance throughout Latin America, and the Church is taking measures to see that proper attention is called to it.

The 520-page book, printed in two colors, will be air-shipped from the Medellin, Colombia, publishing house to distribution centers in all parts of the continent.

Its arrival in each country is expected to be the signal for public ceremonies in which priests will gather at cathedrals to receive their copies. Press, radio and TV coverage, with explanations of the purpose of the new ritual, will be encouraged.

CATHOLICS GET LOW COST HOSPITAL PLAN

Catholic men and women can save on hospital insurance with our \$1-year-old non-profit society—the Catholic Knights of St. George. Here's an example:

With our \$627 Plan, a Catholic man under 61 pays only \$3.85 a month. If he's hospitalized for any accident or sickness covered by the plan, he receives \$94 a week for as long as he's hospitalized, up to 104 weeks. Payments of \$100 or \$200 a week are also available at slight extra cost.

Our \$627 Plan pays in addition to any other insurance. You can spend the money as you wish. The money is paid directly to you for medical confinement from accidents originating after the moment your policy goes into effect. For any sickness originating 30 days after it becomes effective. You use your own doctor and choose any lawfully operated hospital.

Rates are kept low by excluding unusual conditions such as mental ailments, acts of war, injury or sickness in military service, dental treatment, or hospital confinement of less than 48 hours. For the more severe diseases covered, there is a brief 3-month waiting period. The plan is renewable at the option of the insured and the society.

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TV network plans program on council

NEW YORK—The CBS television network will present a discussion on the forthcoming Second Vatican Council on its "Lamp Unto My Feet" program from 9:30-10:30 (EST), Aug. 20.

Discussing the subject "Christians and the Council," will be Father Thomas Strassky, C.S.P., a member of the permanent staff of the Vatican Secretariat for Promoting Christian Unity; John Manning, executive secretary of the National Catholic Liturgical Conference; and Dr. George Crothers, the program's host.

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# Tic Tacker

On Page One of this issue of The Criterion is a news story on the number of Negro Sisters in American convents. A big investigation shows that two of the three archdiocesan communities have Negro Sisters.

The three Negro members of the Sisters of St. Francis, Oldenburg, have several things in common: all three are (1) natives of Indianapolis; (2) graduates of St. Mary's Academy and Marian College; (3) adult converts; and (4) high school teachers.

The Sisters of Providence of St. Mary-of-the-Woods have two Negro members, both from Indianapolis. One is a postulant; the other is a junior-septimist Sister.

There are as yet no Negro members of the Benedictine community at Our Lady of Grace Convent, Beech Grove. The convent was established only four years ago from Ferdinand, Ind. The Ferdinand community has one Negro Sister who is completing work on her doctorate degree in English at the University of Notre Dame.

**TRYING TO BEAT THE CLOCK**—Men of the Schulte High School Booster Club of Terre Haute are feverishly working, on their own time, to finish construction of new locker room facilities and lavatories at the school's athletic field in time for the opening football game against Bloomington High School on Labor Day. A big assist has been given the project by the volunteer work of local labor unions—bricklayers, hod carriers, plumbers and steamfitters. The athletic field, equipped with lights and steel-supported bleachers, has been the continuing project of the Booster Club the past five years. Good luck, gentlemen.

**NAMES IN THE NEWS**—Sister Vincentina, O.S.F., administrator of St. Francis Hospital, Beech Grove, reports that the Joint Commission on the Accreditation of Hospitals has renewed the hospital's accreditation for the next three years. . . . Two Marian College students—Terrence Cady, freshman, and Thomas Widner, junior—have received journalism grants from the Indianapolis Press Club for the coming academic year. . . . Two special education instructors from the Archdiocese of Indianapolis are on the program of the Fourth Provincial Congress of the Confraternity of Christian Doctrine (CCD) August 26-28 at Fort Wayne. Sister Gerald, O.S.F., of St. Mary's Child Center, Indianapolis, and Sister Agnes Cecile, O.S.F., who conducts a special education class in St. Louis, will offer insights on the coming academic year. . . . Two special education instructors from the Archdiocese of Indianapolis are on the program of the Fourth Provincial Congress of the Confraternity of Christian Doctrine (CCD) August 26-28 at Fort Wayne. Sister Gerald, O.S.F., of St. Mary's Child Center, Indianapolis, and Sister Agnes Cecile, O.S.F., who conducts a special education class in St. Louis, will offer insights on the coming academic year. . . . J. Herman Schaefer, native of Indianapolis and professor of history at the College of St. Thomas in St. Paul, Minn., is authoring his fourth book. Tentatively titled "Laymen in the American Church," it will be published by Bruce Publishing Co., Milwaukee. His earlier historical studies include: "Catholics in the Wilderness" (1952) and "Stephen T. Badin: Priest in the Wilderness" (1956). . . . Ted Knapp, political writer for The Indianapolis Times and member of St. Michael's parish, recently attended his parents' Golden Jubilee celebration in Milwaukee.

**INCIDENTAL INTELLIGENCE**—Here's a new angle in raffle tickets which came our way this week: a book of ten "certificates of co-operation." (Such incunabula, eh, eh.) . . . Miss Marie Lawhorn, president of the Ladies of Charity, has issued an appeal for First Communion veils. Her group is providing outfits for 20 boys and 20 girls who are making their First Communion in a few days in a nearby migrant worker camp. Call Miss Lawhorn (ME 2-6867) or Sister Remigius (WA 6-3201).

**NEW VENTURE**—Father Leo J. Haigerty, assistant pastor of the St. Thomas Aquinas Center at the Purdue University campus, West Lafayette, has authored the first book authorized by the St. Thomas Aquinas Foundation there. "Pius XII and Technology," published by Bruce Publishing Co., Milwaukee, contains the many addresses of the late pontiff on technology. The book is an example of the growing dialogue on the secular campuses between those engaged in the Newman Apostolate and their respective university communities. Father Haigerty was a chemical engineering student at Purdue prior to entering the seminary. He is a native of Logansport.

**LAY MISSION OPENINGS**—Graville, the North American headquarters of the Grass Movement at Loveland, O., has two opportunities for young Catholic lay women in Latin American projects. Volunteers are needed for the Papal Volunteer Program (PAVAL) in Brazil and a Spanish-speaking country in Latin America. Training programs will begin September 21 at the Grass Institute for Overseas Service, 303 Clinton Ave., Brooklyn 5, N.Y., and the Grass West Coast Training Center, 2201 E. San Antonio St., San Jose 27, Calif., Menlo Park. The Graville center in Loveland will begin its Educational Program for Women on October 19. For information, contact: Grass National Secretariat, Graville, Loveland, Ohio.

# Marian

(Continued from page 1)  
mer at Sophia University in Tokyo.

Sister Marie Pierre, of the modern language department, studied Chinese literature and culture at Iowa State University, while Father Charles A. Frazer, of the history department, has a two-year leave of absence to complete his doctoral studies in connection with the Russian and East European Institute at Indiana University.

Other faculty members have made extensive travels in non-Western countries. Summer education plans were tentatively made by three instructors through 1965, and two of them are considering full-year work in 1963 and 1964, respectively, all in non-Western studies.

**SPECIAL PROGRAMS**, arranged by the committee to reach the students and faculty members whose class schedule prevents them from becoming more directly involved, have included guest lecturers and cultural exhibits on Asian civilizations.

Pleased with the program's efforts to date, the committee is making plans for the future. In its recommendations to the college administration for continuing the program, the committee offers two alternate proposals. Both are aimed at providing a broad area study of a selected non-Western region for two or more semesters under the direction of a visiting professor.

One plan is to have a visiting professor reside at the college during a semester. He would conduct a weekly seminar, teach one class in his discipline and direct the work of those seminar members who elect to do more intensive study.

The second arrangement would provide for a specialist to come on campus every other week for seminar sessions.

Meanwhile, no new curricular developments are being planned. Some thought is being given, however, to revising the college's Honors Program to include non-Western reading materials.

The Committee on Non-Western Studies is an imposing title for a group of college teachers who are trying to create a global perspective among their students. But they have made imposing gains.

# Benefit card party scheduled Aug. 15

**INDIANAPOLIS**—The Pillow Case Card Party, sponsored annually for the benefit of the Indian mission under the direction of Father Julius Armbruster, O.S.B., of Blue Cloud Abbey, Marvin, S. Dakota, will be held Wednesday, Aug. 15. Playing begins at 1:30 p.m. in the H. Block Company Auditorium. In addition to the door prizes to be awarded, there will be embroidered pillow cases for each table.

# St. Vincent graduation scheduled at Cathedral

**INDIANAPOLIS**—Thirty seniors will be graduated from St. Vincent's School of Nursing at commencement exercises on Sunday, August 12, at 4 p.m. in St. Peter and Paul Cathedral. Archbishop Schulte will preside. Father Kenny Sweeney will be the commencement speaker. The Student Nurses' Chorus, directed by Renato Paolini, will sing. The Caritas Christi Award will be presented to the senior who attained the highest scholastic average as a student nurse.

# 6 from Archdiocese are nurse graduates

**SOUTH BEND, Ind.**—Six young ladies from the Archdiocese of Indianapolis were graduated from Holy Cross Central School of Nursing here Sunday, Aug. 5. Indianapolis graduates include: Miss Maureen Finn, Miss Kathleen Dwyer, Miss Barbara Green, Miss Mary Leonard, and Miss Monica Meyer. Also, Miss Geraldine McKenzie of Terre Haute, Holy Cross Central, conducted by the Sisters of the Holy Cross in association with the Sisters of St. Joseph, has campuses at Anderson, Kokomo and South Bend.

# Calendar

**FRIDAY, AUG. 10**  
St. Simon's Fish Fry 8 to 8 p.m. on the church grounds, at Roy Road and Devon. Sponsored by the Sea Scouts Ship 428. Ed Dingham, general chairman.

**A Fish Fry in St. Bernadette's** (Caterine, 4800 Fletcher Ave., from 5 to 8 p.m. Sponsored by the Men's Club.

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

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

**SUNDAY, AUG. 12**  
The Assumption Social from 2 to 6 p.m. in the school hall, 1105 South Blaine. Refreshments.

**WEDNESDAY, AUG. 15**  
The Card Party at St. Philip Neri begins at 8 p.m. in the parish hall, 545 Eastern Ave.

**THURSDAY, AUG. 16**  
Holy Angels Social at 6:30 p.m. in the school auditorium, 28th and Northwestern.

# Festivals

**AUGUST 17, 18**  
St. Michael's Parish Fiesta, Friday and Saturday, Aug. 17 and 18 on the grounds at 20th and Tibids.

# Prayer

(Continued from page 1)  
Supreme Being."

**CLARK SAID** the decision was on narrow grounds. It does not mean that the country now is barred from "publicly acknowledging that we are a religious nation," he stated.

He said the ruling had drawn the largest amount of mail in his 13 years as a member of the court.

One reason for misunderstanding about the decision, he said, was the haste of news agencies in reporting it.

Later, however, people began to grasp the true significance of the ruling, he stated. The public reaction then began to change, he said, adding that from that point "most of my mail was favorable."

# Foreign aid

(Continued from page 1) their use have been agreed upon by aid and host governments in accordance with normal AID programming criteria;

• Where it appears that or-ganized religious activity is the most effective instrument for accomplishing the job to be done; and

• Where appropriate safeguards have been provided to assure that the voluntary agency is selected on a non-discriminatory basis and that the voluntary agency will not proselytize or discriminate or otherwise take advantage of the relationship with AID.

# Pope urges more aid for emigrants

**VATICAN CITY**—His Holiness Pope John XXIII has asked the Holy See to "deepen religious formation and an adequate technical and cultural training" for emigrants so that they may be able to find their way in the new society in which they live.

The Pope's appeal for a fuller refuge and emigrant program was made in a special address he granted to 5,000 former refugees and emigrants who came to Rome to commemorate the 10th anniversary of the Apostolic Constitution Exsul Familia, a special document of Pope Pius XII given in 1952 for the spiritual care of emigrant families.

Pope John journeyed from his summer residence at Castelgandolfo to be with the pilgrims, who were attending a special Mass in St. Peter's basilica, offered by Cardinal Paolo Marella, archbishop of the Vaticanian diocese.

**SPREAD BEFORE** the Pope's many were hundreds of gifts, many of them Eastern. Rich vestments donated by the pilgrims. Among them was a large canopy in barbed wire, a symbol of the persecution being the Iron Curtain from which the pilgrims had fled.

Pope John recalled the flight of the Holy Family into Egypt and said the memory of the journey should be a comfort to thousands who even today are being forced to leave their homes to live in alien lands.

Noting that the Church has always been concerned with the problem of emigration, the Pope added: "The phenomenon of nomadism is increasing today and creates constantly greater demands, hence the concern of the Church which follows constantly the social transformation of the times."

**THE POPE** then called attention to the encyclical Ad Petri Cathedram of June, 1958, in which he asserted: "We feel no less anxiety for the plight of those who because of the urgent necessity of seeking a living or because of the sad conditions in their homeland, or even because of persecution on religious grounds are forced to emigrate from their fatherland."

Although emigrants sometimes pose delicate problems for the host countries, the Pope said, they also contribute by their technical skill to the productive and social advantage of their new homelands.

Pope John said "efforts must be unified to give emigrants a more profound religious formation and an adequate technical and cultural training which can help them to become members of the new society."

**THE POP** ALSO showed awareness of the problems of emigration within the limits of one country.

"Another problem that increases constantly is that of internal migration of workers, that is from one area to another, from one city to another. There is a need for a link between the parishes from which they come and the parishes of their new destinations, and for accurate information regarding the different problems inherent in emigration, in brotherly hospitality and in the collaboration of the Catholic laity."

Pope John called for many more priests to dedicate themselves to problems of emigrants and for concerted action to include emigrants within the religious and social framework of their new background.

He also promised that the Second Vatican Council will make its views known on problems of emigration.

# Summer surprise

(Continued from page 4)  
other years concerning the duty of a government to promote the public welfare and the sinfulness of charging a government with socialism when it takes this duty seriously."

All right, you make your choice.

No, they are not from The Criterion, nor from Commonweal, nor from America. They are culled from columns written by Bishop Henry J. Grimselsman of Evansville in his diocesan paper.

The Bishop has been disturbed by the same thing that worries us: the fact that the products of Catholic higher education rarely reflect any of the influence of the social teachings of the Church. They think and speak and write exactly like the rest of the business community or social set to which they belong.

These are the folks frequently overheard expressing alarm that the Social Action Department of the National Catholic Welfare Conference and the leading Catholic magazines of opinion, like America, Commonweal, The Sign, Ave Maria and the Voice of St. Jude, all seem to be controlled by what they call "liberals" who believe in the "welfare state" and favor "socialism." They can't figure out who or what "corrupted" all the Catholic intellectuals.

It never seems to occur to them that what shapes the thinking of all these Catholic opinion-makers is the social teaching of the Church, a thorough knowledge of which is a primary requisite for their jobs and any corrupting or distorting of which would bring a quick dismissal.

Our unsolicited advice to all who are perturbed by what they call the "liberal" tendencies of the Catholic press is that they call the social encyclicals of the Popes. Thus prepared they can point out and refute the errors of the "liberal" Catholics.

A fair warning, however: the more they study the social doctrine of the Church, the less evil they may find in the "liberals."

This applies, they might discover, even to The Criterion.

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AROUND THE ARCHDIOCESE

Picnics, dinners slated in variety of locations

NEW ALBANY — "The biggest old fashioned fun fest of them all" is the way Holy Family parishioners describe their Old Fashioned Picnic scheduled Sunday, Aug. 12, on the church and school grounds, Daisy Lane and State Road U.S. 150.

Dozens of booths will be erected on the picnic site for the entertainment of the picnic crowds. There will be lots of kiddie rides for the youngsters. Chicken or ham dinners will be served in the comfortable school cafeteria from 11 a.m. to 3 p.m. Following the dinner a snack bar will open serving chicken sandwiches and old fashioned German potato salad until 9 p.m.

The car contains \$2000 in cash will be awarded the grand prize winner at the close of the picnic on Sunday, Aug. 12.

**NORTH MADISON**  
Five hundred cash dollars will be given away at the chicken dinner sponsored by the Madison Council No. 934, Knights of Columbus, on Sunday, Aug. 12. The affair will be held at the Knights of Columbus Home, on State Road 7 and 107.

Delicious fried chicken dinners will be served from 11 a.m. to 7:30 p.m. Adults \$1.25; children 75c.

Booths, games and rides will provide entertainment for young and old. The proceeds will be used for the charitable projects of the Madison Council.

**RIPLEY COUNTY**  
The country chicken dinner, sponsored annually by St. Pius Church, will be held Sunday, Aug. 19, on the church grounds. Serving will be from 11 a.m. to 2 p.m. Adults dinners are only \$1.50 and 75c for children under 12. Delicious mock turtle soup is also on the menu.

There will be a variety of attractions and games for the entertainment of the picnic guests. A number of handmade quilts will be given away.

**TERRE HAUTE**  
St. Margaret Mary's annual parish festival opens a two-day stand today, August 10, on the church-school grounds at 17th and Voorhes.

A family style spaghetti dinner will be served Friday night with a slick-to-ribs ham and bean supper to highlight the menu on Saturday. Serving both nights begins promptly at 5 p.m. There will be carry-out service also. Games and entertainment are planned for young and old.

**NEW ALSACE**  
St. Paul's annual picnic and chicken dinner will be held Sunday, Aug. 12. Tasty chicken dinners will be served from 11 a.m. to 2 p.m. (last time) in the dining room. Adult dinners are \$1.50; children under 10, 75c. There will be games and amusements during the afternoon and evening.

**SEYMOUR**  
Ron Ault is the newly elected grand knight of the Seymour Council, Knights of Columbus. Other officers include Jim Bramante, deputy; Cyril Fox, chairman; Ron Gerth, recorder; Lou Schrenk, treasurer; Dr. E. J. Banta, advocate; Ambrose Schrenk, warden. Also elected were Robert (Ted) Shuttles and Joe Bartoli, guards; and Larry Schmidt, Lou Bauer and Ray Hauerperger, trustees.

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ND RETREAT MASTER—U.S. (Colonel) William J. Clabby, U.S. Air Force chaplain, will conduct the annual "Big Retreat" at Notre Dame University August 16-18. For the first time in the long history of the retreat, men are invited to bring along their wives and teen-age children to make the retreat with them. The sermons will be preached in the outdoor grove of Our Lady of Lourdes. O. C. Litzelman is the general chairman in the Indianapolis area.

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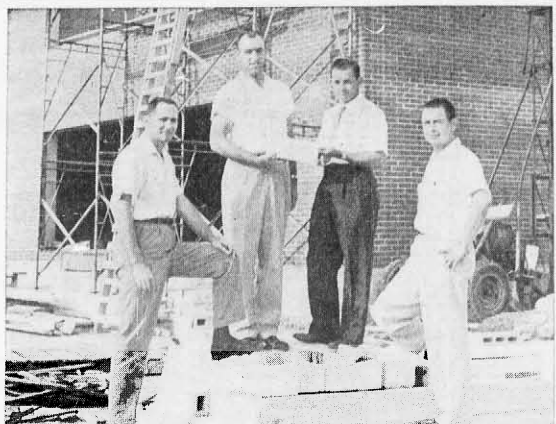
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PICNIC TO HELP FINANCE SCHOOL ADDITION—Four members of the committee are shown above discussing plans for the annual Old Fashioned Picnic at Holy Family parish, New Albany, on Sunday, August 12. In the background is the school addition now under construction. It will include classrooms, meeting rooms and a library. The picnic will feature a chicken dinner and a variety of games, rides and booths. Several handmade applique quilts will be given away. The men shown above, are, left to right: Frank Dolan, Bill Schmidt, Larry Day and Paul Lipps.

**Books**  
(Continued from page 8)  
problems in fields where they are experts.

**Cincinnati girl to enter convent**  
CINCINNATI, O.—Miss Diana O'Mara, daughter of Mr. and Mrs. Robert D. O'Mara, of this city, will enter the Convent of Our Lady of Grace, Beech Grove, Ind., on September 7.

**Hintons to mark Golden Jubilee**  
INDIANAPOLIS—Mr. and Mrs. Edward J. Hinton, 3026 English Avenue, will celebrate their 50th wedding anniversary on Sunday, August 12, with a family dinner at their summer home on Lake Freeman at Monticello, Ind.

A chapter on "Tools for the Layman" deals with the necessity for knowing the Church's social teachings, especially as they are expressed in papal encyclicals and in the annual messages of the American bishops. Critics who complain that the Church's teaching lacks a social dimension or an awareness of the physical needs of man here and now, are usually unaware of the riches here.

An open house is planned at her home, 1107 Seton Avenue, on Sunday, August 26, from 2 until 4 p.m. No formal invitations have been issued. She is a graduate of Our Lady of Grace Academy.

They have three daughters, Mrs. Harold Young, Mrs. Robert J. Hilt and Miss Lois Hinton, all of Indianapolis, and 13 grandchildren. They were married on August 16, 1912, at St. Patrick's Church here.

Then comes "Using the Tools," i.e., putting these teachings into practice at the personal, the family, and the social levels; the all-but-impossibility of separating the idea of personal salvation from that of transformation of the social group is discussed in this connection.

**Physician leaves Church \$340,000**  
JERSEY CITY, N.J.—Catholic institutions have been bequeathed \$340,000 in the will of the late Dr. William J. Meyer, who died June 16 at the age of 87.

He left \$200,000 to Holy Name Hospital, Teaneck, N.J.; \$100,000 to the grammar and high schools at St. Michael's parish here; and \$40,000 to Gethsemani Abbey, Ky.

A chapter on "Catholics and Controversy" makes some telling points, with specific examples, such as Federal aid to education and birth control. Perhaps the most important here is the necessity for a knowledge of the reasons behind or the mentality that prompts the non-Catholic to reason as he does.

Dr. Meyer left the rest of his estate in trust for a sister, upon whose death it is to go to Manhattanville College of the Sacred Heart, Purchase, N.Y., and Rosemont College, Rosemont, Pa., for scholarships.

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**FARMER'S VIEW**  
**Farmer's right**  
By DANA C. JENNINGS  
In discussing possible solution to farm difficulties and proposed farm programs, every voice in a while a farmer pipes up with, "I think a farmer has the right to raise whatever he wants."  
I agree absolutely. I would rather raise horses than anything else. I know a man who says he would like to raise hop toads. But I don't raise horses and he doesn't raise toads because there's not much of a market for them. There is no law to keep us from raising all the horses and hop toads we want but we are smart enough to realize that there is no law compelling anyone to buy the horses and hop toads he doesn't want.  
If hop toads and horses filled some charitable need, I'm sure that my friend and I would be happy to raise a few of each, just for the fun of it, to be donated to a worthy cause. However, among the many appeals that come to my attention there has been no request for either commodity.  
Let us get together, farmers, and figure out what a fair price will be for each of our commodities. Then let us supply the market with all it requires at that price. If we want to raise more just for the fun of it, let us be prepared to give it to the musicians or to others who need and cannot pay.

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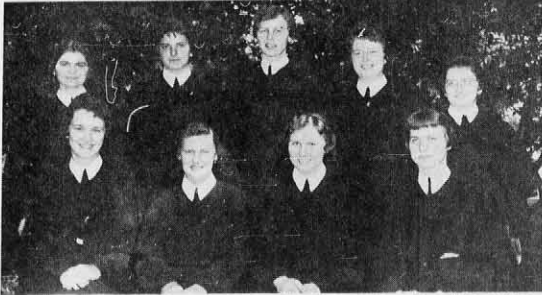
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# Rites set at Oldenburg



FRANCISCAN POSTULANTS TO RECEIVE VEIL—The nine young ladies above, all from Indianapolis, will receive the white veil of novices on Sunday, August 12, at the motherhouse of the Sisters of St. Francis, Oldenburg. Seated, from left, are: Miss Nancy McCracken, of Holy Trinity parish; Miss Ellen Miller, St. Patrick's; Miss Carol Ann Munchel, Holy Spirit; and Susan Hammel, St. Catherine. Standing, from left, are: Miss Ellen Michl, St. Philip Neri; Miss Cassandra Mizev, Holy Trinity; Miss Christine Priller, Little Flower; Miss Rita Hermann, St. Christopher; and Miss Barbara James, Christ the King.



MORE ARCHDIOCESAN POSTULANTS—The investiture class at the Sisters of St. Francis convent, Oldenburg, has one of the largest delegations from the Archdiocese of Indianapolis in recent years. Eighteen of the congregation's 31 postulants are from the Archdiocese, including (seated, from left) above: Miss Jean Mayer, of St. Ann's parish, Hamburg; Miss Darlene Graf, St. Joseph, St. Joseph Hill; Miss Mary Ann Schoettner, Immaculate Conception, Millhouses; and Miss Shirley Gerth, St. Mary, North Vernon. Standing, from left, are: Miss Geraldine Harneyer, St. Louis, Batesville; Miss Mary Jean Spaeth, St. Michael, Brookville; Miss Donna Gehring, Holy Family, Oldenburg; Miss Judith Werner, Holy Family, Oldenburg; and Miss Chris Ann Ernests, St. Mary, Greensburg. (Staff photos)

## SPANISH ARCHBISHOP:

# Church would oppose harmful State actions

VALENCIA, Spain — The Church in Spain will oppose at all times any state activity deemed morally harmful to Catholics, the Archbishop of Valencia has asserted.

But the clergy has no desire "to command in Spain" and neither does the Church seek "political opportunity" for the application of its social doctrines, Archbishop Marcelino Olaechea Luizaiga of Valencia said in a pastoral letter.

The letter, which drew a distinction between the activities of the Church on the one hand and the State on the other, came in the wake of continued Catholic efforts to promote social justice principles based on papal encyclicals. And it followed by only a few weeks the strike in northern Spain in which 100,000 workers were involved.

The encyclical itself, considered a blueprint for social progress, was widely publicized during the workers' strike that began last April. The YCW and the Workers' Fraternity of Catholics in Action had published a joint declaration of solidarity with the strikers, and the Spanish Bishops had supported the strike's objectives.

The Holy See, in a letter sent at the end of July to the National

Congress of Young Christian Workers (YCW) here, had called for increased promotion of the Church's social teachings.

On July 14 the Bishops of Spain urged in a letter issued on the first anniversary of the publication of the encyclical Mater et Magistra that labor, management and the government draw on Christian principles in working for a more dignified life for all people.

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It is in the light of these events that the Archbishop of Valencia's letter is regarded as clearing the air of erroneous assumptions about the specific role of the Church in relation to the State.

Archbishop Olaechea said that "priests do not now command in Spain, or anywhere, in the field of their divine mission and in no other."

He pointed out that "the Church of Spain speaks by means of pastoral letters of the bishops . . . and has not failed to let its voice reach the other sovereign and independent power."

"The Church does not believe, he continued, that 'political opportunity for the concrete application of its social doctrine' is in its sphere, but is something that pertains to citizens and 'to the one that looks after the common welfare of the people, in other words, the state.'"

"The Church speaks and writes with the delicacy and love of a mother for her children . . . without an ardent voice, without airing matters that can be solved in the 'family,'" but at the same time she sees in it "that the people at large will not accuse her of alleged silence or cowardice."

Archbishop Olaechea asserted that "the Church not only does not prevent the faithful from fulfilling their duties as citizens, but urges them to do so, because she does not regard her citizens as being good children of the Church."

The Archbishop said the Church "will share the sufferings of her children in their efforts as citizens . . . but she will never take part in matters that do not pertain to her."

## Experts study effects of birth control drug

WASHINGTON—The U.S. Food and Drug Administration is investigating whether there is a causal relationship between a tablet commonly known as an oral contraceptive and blood-clot formation in women.

The FDA made its disclosure following a warning in the British Medical Journal that four women in England who had been taking the drug, known as "Conovid,"

# Experts study effects of birth control drug

there and as "Enovid" in the United States, had developed blood clot and one died.

The FDA, which gave permission to market the drug in 1960, said that studies of two U.S. fatalities after the taking of the tablet in 1961 have failed to conclude if the deaths were caused by Enovid.

Since those two deaths, the FDA said, it has learned of 26 additional cases of thrombophlebitis, including four deaths, in women who have taken the drug.

The FDA noted that under Federal law, action to suspend or revoke the government's permission to sell drugs requires proof that the drug is unsafe. Enovid is available upon prescription.

ENOVID uses a synthetic hormone which interferes with the secretion of other sex hormones, presumably by blocking release factors in a gland in the brain. The group includes Sister M. Claudia Bates of Nativity, Indianapolis.

The Catholic teaching on the use of such drugs is that it is immoral to employ them as a means of preventing conception, according to Father Henry V. Sattler, C.S.S.R., assistant director of the Family Life Bureau of the National Catholic Welfare Conference.

However, Father Sattler noted, there are circumstances where their use is legitimate, such as for treatment of certain female disorders and regularization of cycle.

Father James R. Deneen, Superintendent of Schools for the diocese of Evansville, gave the Commencement address. Sister Marie Perpetua, president of the College, presented the diplomas, assisted by Sister Mary Josephine, dean.

On campuses elsewhere, eight Sisters of Providence were awarded their master's degrees this summer. Another is scheduled to complete her work for the doctorate by the end of the summer at Notre Dame University.

Other Sisters of Providence received their doctor of philosophy degrees at the June Commencement of the Catholic University of America.

Many ministers to attend retreat

FAULKNER, Md. — Sixty-two Protestant clergymen from 12 states will attend a "Retreat for Christian Clergymen" at the Loyola Retreat House here August 13 to 15.

Father Gustave Weigel, S.J., theology professor at Woodstock (Md.) College, will conduct the retreat.

This will be Father Weigel's third retreat for Protestant clergy. He conducted a similar retreat here June 29 to July 1.

Retirees attending the upcoming retreat will represent the following denominations: Episcopal, 2; Lutheran, 12; Methodist, 11; Presbyterian, three; United Church of Christ, three; Baptist, one; unknown, five.

They will come from Nebraska, Illinois, Ohio, Alabama, and east coast states from New Hampshire to North Carolina.

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## Waives wave

CHICAGO—A parish vocations kit has been issued here by Serra International, an organization of business and professional men that fosters vocations to the religious life. It consists of illustrated booklet which suggests means through which every member of the parish can encourage vocations.

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**NEW MAGAZINE**  
THE HAGUE, The Netherlands — A new monthly magazine aimed at bringing non-practicing Dutch Catholics back to the practice of their Faith has been started here by the Redemptorist Fathers. The Front Line, which already has a circulation of 20,000, is sent free to non-practicing Catholics.

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**ARCHDIOCESAN Bulletin**  
OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

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