

Lay persons are named for high papal decorations

By FRED W. FRIES

Nine lay persons of the Archdiocese have been officially honored by Pope John XXIII, the Chancery Office announced this week. Six men have been named Knights of St. Gregory and three women have been designated to receive the Benevolent Medal. The decorations will be conferred by Archbishop Schulte in a special ceremony at 3 p.m., Sunday, July 9, in St. Peter and Paul Cathedral.

The six men honored by His Holiness are William B. Ansted, Jr., William P. Flynn, Karl F. Johnson and Frank McHale, all of Indianapolis; Leonard Hirt, Terre Haute; and Thomas B. Jenkins, of Richmond. The three women nominees, all active leaders in the Archdiocesan Council of Catholic Women, are: Mrs. William J. Morgan and Mrs. John A. Murphy, both of Indianapolis; and Mrs. Russell Wilson, of Clinton.

The six men named for the St. Gregory award were specifically cited for their "good works in every day business dealings and generosity to Catholic causes."

Mr. Flynn, a member of St. Luke's parish, has afforded outstanding leadership in fund raising campaigns on the parish, city and Archdiocesan levels. In 1959 he served as general chairman for the Marian County Catholic High School campaign.

Mr. Johnson has held positions of leadership in fund raising drives over the years and served as associate chairman for the 1960 High School campaign. He is a member of St. Thomas Aquinas parish.

Mr. Ansted, also a member of St. Thomas Aquinas parish, was cited for his personal efforts in fund-raising campaigns for the Church. Mr. McHale, a member of St. Peter and Paul Cathedral parish, has rendered meritorious service to the Archdiocese with legal advice and counsel.

A member of St. Benedict's parish, Terre Haute, Mr. Hirt was one of the leaders in the drive to raise funds for Schulte High School and has been generous in his support of needy students for the priesthood.

Mr. Jenkins, a parishioner at St. Mary's Church, Richmond, has made notable contributions to various worthy causes and was a leader in the drive to raise funds for the construction of the parish school in 1958.

The three women named for the Benevolent Medal are all former presidents of the Archdiocesan Council of Catholic Women.

Mrs. Wilson, from Sacred Heart parish, Clinton, is the immediate past president and is now a member of the ACCV Board of Directors. Mrs. Morgan, a member of Cathedral parish, and Mrs. Murphy, a member of St. Philip Neri parish, have also served as Indianapolis Deaneys presidents. The former is currently serving as national vice-president of that organization and the latter heads the Organization and Development Committee.

Mrs. Morgan has also been active for many years in the work of the Ladies of Charity and is currently serving as national vice-president of that organization.

The ORDER of St. Gregory, in which there are three classes of knights, was established by Pope Gregory XVI in 1831 to reward the civil and military virtues of subjects of the Papal States. The order is also conferred on persons outside the papal domain who are distinguished for personal character and reputation and for notable accomplishments.

The Benevolent Medal (translated to a well-meaning person) bears the likeness of the reigning Pontiff. It is conferred by the Holy Father "for exceptional accomplishment and service."

House unit passes school loan plan

WASHINGTON, D.C. — The House Education Committee has formally approved federal loans for parochial schools. However, veteran political observers predicted a bitter fight over President Kennedy's over-all aid-to-education proposals in the Rules Committee and on the House floor.

By adding church school loans to the House Committee for further action on any of the President's three education proposals.

The proposal for construction loans for parochial schools passed by the House Education Committee calls for an outlay of \$125 million a year for three years in 40-year loans for the building of non-religious facilities.



MRS. RUSSELL WILSON



WILLIAM P. FLYNN



FRANK McHALE



KARL F. JOHNSON



THOMAS B. JENKINS



MRS. WILLIAM J. MORGAN



WILLIAM B. ANSTED, JR.



MRS. JOHN A. MURPHY

PRUDENCE URGED

Rome issues a warning to Scriptural scholars

By JAMES C. O'NEILL

ROME — The Holy See in springing Biblical scholars to their activities was seen here as reflecting concern that certain tendencies in current research might be conducing to the harm to the beliefs of the Church.

The warning was issued by the Sacred Congregation of the Holy Office. Addressed to Scriptural scholars throughout the world, the Latin decree, called a "monition," said that care must be taken that Biblical studies do not result in harm to the beliefs of the people.

The warning specifies that in the praiseworthy fervor of Biblical studies in various regions, opinions and judgments have been circulating which "place in danger the true, historic and objective truth of the Sacred Scriptures, not only of the Old Testament, but also of the New, even in regard to the words and deeds of Our Lord."

The warning goes on to say that because of the concern such views have caused to pastors and the Christian faithful, the cardinal members of the Congregation of the Holy Office

have deemed it necessary to stress the need to return to the original texts of the Bible and cited the problems posed by the differences between the literary forms used by ancient writers and those forms normally used now.

The Holy Office, which is charged with protecting faith and morals, referred in passing to Humani Generis, 1950 encyclical in which Pope Pius XII warned against undue freedom in interpreting the Bible.

The NEW WARNING does not specify exactly what views it refers to. It tells Biblical scholars they should always have "due prudence and reverence" when engaging in such serious matters and keep before their eyes "the teachings of the Fathers and the mind and teaching authority of the Church so that the contents of the faithful may not be perturbed and the truths of the Faith may not be harmed."

The Holy Office statement notes that the warning was also agreed to by the cardinals of the Pontifical Commission for Biblical Studies.

The warning was provoked by a number of studies by bishops and others as to the nature and effect of various lines of investigation which have been undertaken in the field of Scriptural studies in recent years.

At the heart of the warning is current research and evaluation of the historical content of the Gospels. Are the Gospels as written simply recounts of actual facts, or rather are they in some parts literary forms giving flesh-and-blood details to what are essentially spiritual events?

Most recently, in various countries, the accounts of the birth and early years of Our Lord have been a subject of special interest to some scholars. According to one Biblical scholar here who asked not to be identified, "certainly some have gone too fast and some have gone too far."

IN 1943, Pope Pius XII issued Divino Afflante Spiritu, an encyclical on Biblical studies. He

stressed the need to return to the original texts of the Bible and cited the problems posed by the differences between the literary forms used by ancient writers and those forms normally used now.

The encyclical noted that what those ancient writers wished to indicate through their words "is not to be determined by the rules of grammar and philosophy alone, nor solely by the context. The interpreter must, as it were, go back wholly in spirit to those remote centuries of the East and with the aid of history, archeology, ethnology and other sciences, accurately determine what modes of writing, so to speak, the authors of that ancient period would



LEONARD HIRT

be likely to use, and in fact did use. "The investigation carried out on this point... has more clearly shown what forms of expression were used in those far off times. "No one who has a correct idea of Biblical inspiration will be surprised to find, even in the Sacred (Continued on page 12)

Archbishop's Letter

TO THE CLERGY, RELIGIOUS AND LAITY OF THE ARCHDIOCESE OF INDIANAPOLIS

Greetings:

On Sunday, July 2nd, the annual collection for the Holy Father will be taken up in all of the churches of the Archdiocese of Indianapolis. This is the one opportunity we have each year to show in a generous way our appreciation of what the Holy Father means to us.

As you know, for many centuries the Holy Father enjoyed a patrimony from what was known as the Papal States, comprising most of central Italy. From this he received the greater part of the funds necessary, not only for the administration of his temporal possessions, but also for the government of the Church. The capture of Rome by Garibaldi in 1870 put an end to this source of income for the Holy Father. Since then, he has had to rely on the generosity of the Catholic Faithful throughout the world. Although the action of Garibaldi was extremely unjust, in our opinion God has found a way to bring good from it. Without a doubt, the situation, as we have it today, is the better one, since the Pope, with his sovereignty over the Vatican City assured, is free from all international entanglements which were the bane of many Popes during the Middle Ages.

It does mean, however, that we, his spiritual children, must come to his aid in a most generous way in order to provide the funds not only for the government of the Church, but also to help him answer the calls coming from suffering and persecuted Catholics throughout the world.

We ask, therefore, that you be generous in your contributions to the Peter's Pence Collection. We feel sure that Almighty God will recompense you a hundred fold for whatever you do for His Vicar on earth.

Restoring upon you our own humble benediction and begging God to bless you most abundantly, we remain, in the service of Jesus and His Immaculate Mother,

Faithfully yours,

Paul C. Scherer
Archbishop of Indianapolis



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WHAT IS IMMORAL?

Hit 'theological lag' in business ethics

OTTAWA—A business executive and a theologian suggested here that there is a "theological lag" in the area where ethics and business practices meet.

Arthur Hull Hayes, president of CBS Radio, and Father Daniel Lowery, C.S.S.R., of Holy Redeemer College in Washington, D.C., agreed that theologians must step up their efforts to cope with moral issues raised by modern business practices.

They were participants in a panel discussion on business ethics during the annual convention of the Catholic Theological Society of America. The session was closed to the public, but they discussed their views in interviews.

Mr. Hayes said he believes the average businessman "wants to be honest, decent, ethical. But his big problem is: How are you moral; how do you make the decision?"

"EVERYBODY knows that stealing is wrong, that adultery is wrong. You don't need any great theologian to tell you that. But today's business has become so intricate, so complicated, that you get into a lot of questions where you wonder what is right," Mr. Hayes said.

"When you get into the matter of expense accounts, of business entertaining, income tax, segregation, you get into many points that are very doubtful," he added.

Mr. Hayes said there is need for "some real research" by theologians on questions of business ethics.

"Every time a businessman has a problem, he can't run down to the seminary and say, 'I'd like to talk to a theologian,'" he commented.

"I think a lot of things that are immoral, people never thought were immoral," he said. "I think a lot of people think price fixing isn't immoral. Can't I charge anything I want? They say."

"The businessman must make decisions every day. He doesn't know where to go for the answers... or if he does get answers, there is such a diversity among them."

"If we could find more literature, more research on the part of theologians in this field, which is so big today, I think it would be a great boon to business and to the morals of America, the morals of the world," he said.

FATHER LOWERY cited expense account juggling as an area

in which moral problems arise for many businessmen.

Even the excuse that "the boss knows and doesn't complain" might not put an employee in the clear, he said. It might simply mean that the employee was a party with his boss with collusion to cheat on income tax or to deprive stockholders of some of the returns which are theirs, he explained.

Father Lowery said seminars should be given more instruction in business ethics. He also said there should be theologians who specialize in business problems, just as there are some who have specialized in medicine, marriage and other fields.

The Redemptorist said the Catholic press seems to treat business ethics only when there is some public scandal. But the subject should be one of abiding concern, he declared.

He urged that businessmen take the initiative in working out codes of ethics and inviting moralists and philosophers to cooperate with them.

FATHER LOWERY also said the public at large is to blame for some abuses in business and politics. "Our general lack of consideration for moral values has contributed to wrongdoing in these fields, he said.

He added that he would not "condemn American business out of hand." Business morals share the general ethics of society, he said, and the prevailing morality today is "a vague, mythical, changing type of morality."

Priest hails barring of belief test

MILWAUKEE—A priest has welcomed the U.S. Supreme Court's recent ruling that states may not require a declaration of belief in God as a condition for public office.

Father Thomas O. Hanley, S.J., a history professor at Marquette University here, noted that the court's action came at a time when "the American people had overthrown a declaration of belief in a presidential election."

Father Hanley is author of "Their Rights and Liberties," a study of religious liberty and Catholicism in America which was cited by the Supreme Court in its ruling.

THE COURT held on June 19 that a section of the Maryland Constitution was unconstitutional in requiring a declaration of belief in God as a condition for holding public office. The case arose when Roy A. Torcaso of Wheaton, Md., was denied a commission as notary public because he would not make such a declaration.

Associate Justice Hugo Black, who wrote the court's unanimous decision, referred to the historical precedent set in such matters by George Calvert, Lord Baltimore and other 17th century Catholic settlers of Maryland.

FATHER HANLEY had pointed out in his book that Lord Baltimore was kept out of Virginia because of religious tests and that Maryland was founded by colonists who sought to free themselves of such requirements.

Commenting on the court's decision, Father Hanley said the American tradition is to remove any semblance of a religious test for public office.

Speakers announced for Carmel novenas



FATHER REYNOLDS

Speakers for the annual outdoor novenas at the Carmelite monasteries in Indianapolis and Terre Haute were announced this week. Conducting the novena in Indianapolis will be Father John C. Reynolds, C.S.P., director of missions for the Paulist Fathers' eastern province and a well-



FATHER CODY

known radio and television speaker. In Terre Haute the speaker will be Father Michael Cody, C.M.F., rector of St. Jude's Minor Seminary in Muncie, Ill. The novena, which traditionally draws thousands of worshippers, will begin on Saturday evening, July 8, and will close on Sunday, July 16, the feast of Our Lady of Mount Carmel.

THE SERVICES, which will begin each evening at 8 p.m., will consist of Rosary, sermon and Benediction, at which the area pastors will be the celebrants. The respective parish choirs will lead the singing.

In Indianapolis, special street railway buses will again be provided for the convenience of those attending the novena. Buses will leave Wasson's on the Circle each evening at 6:40 p.m. and 7:30 p.m.

In his series of sermons, Father Reynolds will treat of the pressures and problems of modern living and the spiritual aids toward a life of virtue. Father Cody's general topic will be the "Christ-Life."

FATHER REYNOLDS was the Indianapolis novena speaker twice previously — in 1951 and again in 1954, when he shared the assignment in a dialogue presentation with Father Vincent Holdrege, C.S.P.

Special course set for seminarians

A special training program for Archdiocesan seminarians on the role of the communicator or leader at Mass will be held at the Bruns Latin School on three successive Wednesdays—July 5, 12 and 19. The lecture each evening will begin at 8 p.m.

The program is being sponsored by the Archdiocesan Commission for the Liturgical Apostolate in conjunction with the Archdiocesan Music Commission, with the expressed hope that the seminarians who take the course can help in the training of lay communicators to relieve parish priests of this duty.

The three three-hour lectures and their respective topics are: July 5: Rev. Robert Minion, "The Pastor's Approach to Lay Participation"; July 12: Rev. Charles Frazee, "The Role of the Communicator"; and July 19: Rev. Richard Mueller, "The Communicator's Script: Its Preparation and Delivery." All three priests have been active in directing the Lay Participation program.

Religious climate in our state universities

By PAUL G. FOX

BLOOMINGTON, Ind.—What's the religious atmosphere for 1,500 Catholic students who attend Indiana University here each year? Will they lose their faith while attending a big state university? Do they take advantage of the spiritual opportunities? Will their religious convictions be undermined in the classroom?

We put these and other questions squarely before two men who ought to know—Father Victor F. Wright, Director of the I.U. Students' Catholic Center, and Dr. William Madden, professor of English and Newman Club advisor.

Catholic numbers nearly 12 per cent of the I.U. campus enrollment of over 13,000—and the percentage is growing. Enrollment projection for the next few years indicates that upwards of 20,000 students will be attending classes here, while 20 per cent—or 4,000 will be Catholic.

ACCORDING to Father Wright, the university administration has made a conscious effort to secure Catholic faculty members in proportion to the percentage of Catholic enrollment. At the present time, however, there are only 40 Catholics—or 4.1 per cent—on an instructional staff of 1,087 members. There are five Catholics among 101 members of the administration staff.

"The general spirit on campus is one of religious pluralism," commented Dr. Madden, a member of the instructional staff since 1955. "The university is primarily concerned with intellectual integrity—both in the instructor and the student," he added.

"The Catholic position intellectually has become much more meaningful," Dr. Madden said. "In the whole the professors have a more wholesome attitude, more tolerant attitude toward religious convictions of their students.

There is no open bias to Catholics or to the Catholic religion."

In answer to the question of possible danger to Catholic students descending increasingly upon the secular campuses, Dr. Madden indicated the fields of philosophy and psychology as potential pitfalls for students with no strong background in these areas.

The philosophic theory of mechanism, the view that nature consists merely of material in motion which operates automatically, was singled out by Dr. Madden as particularly difficult for undergraduates to combat.

"There is also the danger of messianic or blind worship of a professor regardless of his views as a result of modern-day post-graduate research," he stated. "But good students are guided only by demonstrated professional ability in the classroom."

ARE CATHOLIC college students more susceptible to the secularism of a big state university than their public-school-educated classmates?

"There exists a complacency among Catholic students who have only been exposed to the homogeneous religious environment found in Catholic schools," observed Dr. Madden. "As Catholic youngsters tend to take their religion for granted in their own schools, they come to college ill-equipped to support their beliefs when challenged by their fellow-students or instructors."

"On the positive side," Dr. Madden added, "Catholic students are usually better versed in grammar and have a good sense of historical perspective."

Dr. Madden cited the growing need for Catholic professors on the campuses of large state universities. "We have long since passed the day when a college instructor hedges his faith under a bushel while seeking a position in a state school," he said. Professionally qualified Catholics are now accepted—and actually

sought after—by administrators of most big universities.

"When asked what advice he suggests for Catholic students entering a state college or university, Mr. Madden recommended they contact with their Catholic chaplain and/or Newman Club chapter.

IN ADDITION to mere affiliation with the Newman Club, he urged full participation in the organization's activities, especially the religious program. "Catholics who lead the class with distinction are invariably active members of the Newman Club," Dr. Madden observed.

Dutch priest on faculty of IU School of Religion

Can a large state university successfully provide a comprehensive undergraduate curriculum in the field of religion without the usual obstacles of warring opposition?

The Indiana School of Religion, a private organization supported only by contributions, is attempting to satisfy the need at Indiana University, Bloomington.

One of the three full-time professors who form the initial faculty of the School of Religion is a Dutch priest, Father William J. H. Price, Ph.D., D. Hist. Scs. Dr. Price joined the faculty last September as associate professor of Christian Thought.

A NATIVE of The Netherlands, Dr. Price has been in the United States since 1946. Prior to his association with the Indiana School of Religion, he taught state and undergraduate courses in Church History and Christian Culture at the University of Notre Dame.

He holds the degrees of Doctor of Historical Science from the University of Louvain, Doctor of Philosophy and Diplome Supérieur d'Etudes Allemandes from the University of Paris and has attended the University of Strasbourg.

As the total program of religion courses in Indiana University is expanded to include modern Protestant, Catholic and Jewish thought, Dr. Price will teach the course in Catholic Thought. At present he has one section in The History of Christian Thought and one section of Introduction to World Religions.

ACCORDING to Daniel J. Bowen, administrative director of the institution, the need for the Indiana School of Religion is determined by the fact that 36 per cent of Indiana college and university students attend the four state schools which do not have adequate courses in religion.

He cited the fact that there are 200 teachers of religion included in the faculties of the 41 colleges and universities in Indiana, while less than ten are in the four state schools.

"It is our mission to supply teaching staff to Indiana University in order that the university may properly meet its obligation," he said, adding that the primary purpose of the School of Religion is to supplement the course offerings of Indiana Universities.

Although Indiana School of Religion is not a part of Indiana University, a cooperative program has been established whereby the former contributes the bulk of its staff members to the offering of courses which are approved by the latter.

The June graduates have shown their loyalty to their parish by pledging \$60,000 to the building fund. They were asked to pledge \$100 each, payable over a four-year period after they start work. Eighty per cent of the graduates made the pledge.

The student parish, which has no elementary school (there are only 20 school-age dependents), is staffed by three priests in addition to the pastor there is Father Robert Melvin, assistant pastor and Newman Club Chaplain, and Father Leo Hargerty, assistant pastor and educational director.

AT ST. THOMAS the student has the opportunity and fees the technical college or university as extensive as Purdue; second, about 50 per cent of the Catholic students are from outside the state, many from the Chicago area and large eastern cities with a large Catholic percentage; and third, a large number of Latin American students, who are predominantly Catholic, are enrolled in the University.

the Newman Club," Dr. Madden observed.

"There is also the matter of example," he added. "When fellow-students or instructors know a certain individual is a Catholic he is watched closely. It is important that midcentury knowledge of the Faith be supported with good example—both in regular religious practice and in implications of Catholic social principles."

"A policy statement by the American Bishops on a social problem means nothing to an

Center and Director—Father Victor F. Wright has been the director of the I.U. Students' Catholic Center since its establishment in May of 1958.

Center, available to the 1,500 Catholic students on the Bloomington campus, occupies the old parish plant of St. Charles Borromeo parish which was relocated on the opposite end of campus. Four Masses are offered daily at the Catholic Center during the school year for the students. The most popular is the late afternoon Mass, said each day at 4:30 p.m. (Staff photo)

in addition to the normal functions of the parish—daily Mass, elementary school, instructions and other activities—Catholic students have access to, and are encouraged to use, the facilities of the I.U. Students' Catholic Center.

Located in the old St. Charles church-school building at 429 E. Third Street, the Center contains a chapel, library, offices for the director and Newman Club, conference rooms, recreation lounge and kitchen.

Four Masses are offered daily during the school year in the chapel—including a late afternoon Mass at 4:30 p.m. Assisting Father Wright with the Mass schedule are two student priests who live with him while pursuing graduate studies and Father William J. H. Price, an instructor in the I.U. School of Religion.

Father Wright, director of the Center since its founding in May, 1958, also serves as pastor of St. Agnes parish in Nashville, some 20 miles from Bloomington in neighboring Brown County.

THE DUTIES of the Student Center's director include extensive counseling and convert instructions. "A considerable number of non-Catholic students come to the Center seeking the Catholic viewpoint on various academic questions," Father Wright said.

"This is very time consuming but in the end most rewarding as they secure a better understanding of Catholicism and Catholic social teachings. Besides, they are potential converts," he added.

Only about ten per cent of the 1,500 Catholic university students use the Center's facilities, according to the director. "The Protestant ministers in Bloomington have expressed their amazement, however, at the number of students who voluntarily attend daily Mass after classes," he said.

"DURING LENT our 30-seat chapel is filled to overflowing at daily Mass. They have asked for full lay-participation in the liturgy—conducting a brief homily by the celebrant," Father Wright stated. "Mass attendance is most heartening when you realize that the Center is located on the opposite end of the campus from

the residence halls and fraternity houses."

This past semester, also during Lent, Father Wright conducted a marriage instruction course for 12 engaged couples. Another popular attraction was a 12-week course in Dogmatic Theology, conducted by Father Charles Koster, secretary of the Archdiocesan Marriage Tribunal.

"Attendance at the theology course started with 100 students," Father Wright related. "Of course, the number dropped considerably and we finished with 25. We were very happy that so many students responded to a class of this nature," he said.

Is there any chance in the immediate future for university-credited classes in theology? "Yes," according to Father Wright. "The I.U. School of Religion offers credit courses now in the College of Arts and Sciences. While the courses are of a non-proselytizing nature, they fulfill a need to inform the student in an objective spirit to enlarge his vision and insight."

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outside unless it is implemented by Catholic laymen—especially the more articulate university student who should be in the front ranks," he stated.

In answer to the query regarding the reported loss of faith among a large number of Catholic college students, Dr. Madden commented: "If a Catholic student ceases to practice his religion because of attendance at a secular university, then he never had any faith to begin with. There is ample opportunity to maintain close contact with a Catholic chaplain and the sacraments are an easy reach of any and all students."

WHAT ARE the religious opportunities available to Catholic students at Indiana University? And to what extent are they used?

All Catholic students on campus—as well as the permanent residents in Bloomington—are members of St. Charles Borromeo parish, the only Catholic parish in Monroe County, located on Bloomington's east side near the campus.

In addition to the normal functions of the parish—daily Mass, elementary school, instructions and other activities—Catholic students have access to, and are encouraged to use, the facilities of the I.U. Students' Catholic Center.

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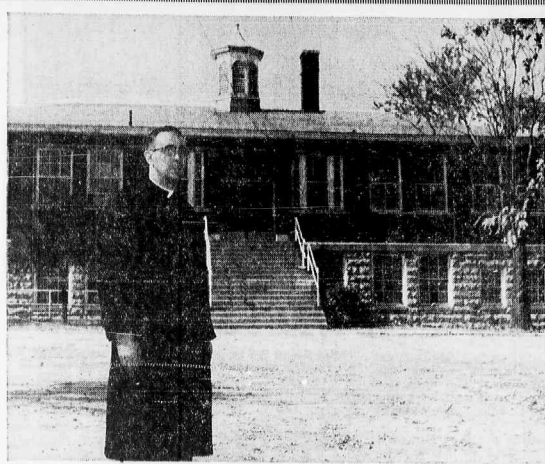
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NEWMAN CLUB ADVISOR—Dr. William A. Madden, associate professor of English at Indiana University, is the faculty advisor to the Newman Club there. He and two colleagues are the authors of "1859—Entering an Age of Crisis," a collection of 16 essays on English and American scholars whose works were published in that year. Dr. Madden will begin research soon on a projected work on Matthew Arnold, noted English poet and writer. (Staff photo)

ONLY ONE IN STATE

Purdue's all-student parish is unique

Picture on Page 3

WEST LAFAYETTE, Ind.—St. Thomas Aquinas parish here is "home" to about 500 young people from the Archdiocese of Indianapolis who are attending Purdue University. The only all-student parish in the state, St. Thomas Aquinas is also the largest parish in the Lafayette Diocese—numbering 2,100 students and 750 wives and children. And there is not a wage-earner in the lot.

Although the campus population of Indiana University at Bloomington and Purdue University here is similar, the Catholic enrollment at Purdue is twice that of IU. Catholic faculty members, however, are only one per cent of the total at Purdue. According to the pastor, Father Leo Purcell, the large Catholic enrollment is due to several factors.

First, there are no Catholic technical college or universities as extensive as Purdue; second, about 50 per cent of the Catholic students are from outside the state, many from the Chicago area and large eastern cities with a large Catholic percentage; and third, a large number of Latin American students, who are predominantly Catholic, are enrolled in the University.

ance staff and officers in parish organizations are all students.

During the past school year more than 1,200 students participated in some capacity in the Educational Program of the parish. The students in the series, which included Father Andrew Greeley and Professor Jerome Kervin of Chicago, Father Martin D'Arcy, S.J., and Father Norman O'Connor, C.S.P., many short courses and discussion groups flourished.

Father Purcell's Basic Catholic Theology course was the most popular because it met the great need. The students themselves exercise a great deal of initiative in the educational program, including many graduate students who serve as discussion leaders.

EVEN DURING the summer months there are more than 1,000 Catholic students on campus, including many Sisters here on National Science Foundation grants.

The priests and parish councilors are now busily preparing for the fall semester onslaught, which normally 1,100 Catholic freshmen appear on the scene for orientation. How many other pastors face the problem of welcoming so many new parishioners each year?

List Catholics on staff at IU

The five Catholic members of the Administrative Staff of Indiana University, Bloomington, are: Leo R. Dowling, associate Dean of Students; J. W. Hicks, Controller; Earl M. Hoff, Editor of the News Bureau; Edward W. Najam, Assistant Dean of the College of Arts and Sciences; and Thomas C. Schreck, Director of Student Activities.

A partial list of the 45 Catholic members of the IU instructional staff includes: Robert F. Byrnes, chairman of the history department and president of the Catholic Historical Association; John R. Eielson, education; Nicholas A. Fafitz, education; Clarence A. Fafitz, audiovisual; Norbert Pauer, German; Catherine B. Glennon, nursing education; Paul J. Gordon, management.

Also, Thomas Langan, philosophy; Terence Martin, English; Walter J. Moore, chemistry; Bela B. Nagy, music; Thomas Gregory Perry, geology; Rudolph Pozzatti, fine arts; Charles L. Schultz, economics; Lawrence Leslie Waters, transportation; Elmer Boggs Wicker, economics; and John E. Wiltz, history.

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THE CHURCH AND THE WORLD

Papal audiences — Asks bias probe — Violence in Laos



JUST CHECKING IN—Sister Michaela, O.S.F., right, science instructor at Secena Memorial High School, Indianapolis, and Sister M. Annaria, C.P.S., of Central Catholic High School, Lafayette, both graduate students at Purdue University in West Lafayette, are shown checking into the Newman Club, left to right, Bill Fuller, Tom Feeney, both of Indianapolis, and George Naderman of Greensburg. The three boys are undergraduates also attending the summer session. (Staff photo)

AT NEWMAN INSTITUTE

Chaplains discuss theory of evolution

DUBUQUE, Iowa — Newman Club chaplains gathered at a Dominican Fathers' priory here to evaluate scientific evidence supporting the theory of the world's evolution.

Father Raymond J. Nozar, O.P., co-author of "Science in Synthesis," told the session that "the case for the prehistoric fact of organic evolution is a very good one."

"Biologists no longer question it, that is to say, they have no reasonable doubts about the connected series of natural events distributing organic species in space and time," he said.

"They do debate the relative advantages of the mechanism of evolution proposed . . . but even if one or all of these explanations prove inadequate, no one would seriously doubt that the evolutionary series of organic events occurred," he added.

FATHER NOGAR pointed out that although the fact of organic evolution is so highly probable that the unbiased observer must be convinced, one must guard against the philosophy of evolutionism.

"This philosophy, he said, is developed from the probability of evolution and is perhaps best shown by the statement of Julian Huxley in his convocation address at the recent Darwin Centennial celebration:

"In the evolutionary pattern of thought, there is no longer either need or room for the supernatural. The earth was not created; it, including our human selves, mind and soul as well as brain and body, is old religion."

"It is often wrongly thought," Father Nozar commented, "that the theological document 'Humani Generis' is an unmitigated veto of the biological 'fact' of evolution. A closer reading, however, will show that Pope Pius XII was repudiating, rather, the philosophies of evolutionism without denying a single piece of scientific evidence or a simple legitimate inference, and even encouraging the useful research work of all reasoner entities including man's body . . ."

FATHER BENEDICT Endres, O.P., of St. Rose Priory warned that "students may have the idea that we are opposed to evolution because we are priests."

"When we are not opposed to genuine evolution, they are sometimes shocked," he said. "They often think we are compromising our position, twisting the scriptures to get out of a difficulty forced on us by scientists."

Father Endres said that the evolution of the human body was not contrary to the Sacred Scriptures and the important distinction to be made is between scientific evolution and philosophical evolutionism.

"Under the influence of philosophical evolutionism," he said, "many want to revise the traditional theology of the Church along lines that will make it more appealing to the modern mind."

THE VATICAN

◆ Pope John XXIII will hold no special or private audiences from July 21 to August 17, although his Wednesday and Saturday general audiences will be continued. These audiences will be held either in Rome or Castelgandolfo depending upon where the Pope is, but no announcement of when the Pope plans to go to Castelgandolfo has been made. L'Osservatore Romano, Vatican City daily, commented on this news by saying Pope John will use the time to prepare himself for the events to occur in October and November, presumably the next sessions of the Central Preparatory Commission for the ecumenical council scheduled for late October, and for his 80th birthday celebrations in November.

◆ A 64-page centennial edition recording the history of L'Osservatore Romano was issued here in seven languages. The special edition carried a full-page color portrait of Pope John on page 10. The text of the special edition is in Italian, English, French, Spanish, German and Portuguese.

◆ Vatican Radio has reported that Pope John took time off from work (June 23) to visit the Vatican picture gallery for two hours. Some days earlier he visited the small chapel of St. Martin which is assigned to the Swiss Guards. The tiny chapel, not much bigger than a baptistry of a fairly large church, stands below the battlements of the ancient passageway between the Vatican and Castel Sant' Angelo, former papal fortress.

◆ L'Osservatore Romano has answered charges by the Polish communists that "The Church has always sacrificed the interests of the Church for its own special objectives." Referring to a series of articles published in the Polish communist party papers, the Vatican City daily denied that the Church sacrificed Polish interests to Hitler's Nazis and that the Church was pro-German in refusing to assist Polish slavery to the new western frontiers after World War II. The paper pointed out that "it is well known to every Pole that the aggression against Poland was two-fold, simultaneously agreed on by Nazi Germany and the Soviet Union."

As the charge that the Church slighted Poland by not naming Polish bishops as residential ordinaries to western frontier dioceses after the war, the paper noted: "It is not the custom of the Holy See to make definite changes involving residential frontiers until possible questions of international law concerning these territories have been settled by treaties which have been fully recognized. Polish communist newspapers and their writers must be reminded that during the war the Nazis requested in vain an ecclesiastical reorganization of the invaded regions of Poland."

AT HOME

◆ NEW YORK—Catholic social action to infuse the spirit of Christ in social betterment programs, a priest said here. Father Gerard Sweeney, C.P., president of the National Catholic Social Action Conference, commented that "modern humanitarianism does have a tendency to become 'the opinion of the people.' It is to rescue social action from the tragic ending that we seek to make it Christian-infused with the spirit of Christ. . . . This is Catholic social action."

◆ Mayor Robert F. Wagner has asked Dr. James E. Allen, Jr., State Commissioner of Education, to investigate complaints of anti-Catholic bias at Queens College which would "settle the issue once and for all time." The issue was raised three years ago, when charges were aired that there was discrimination against Catholics in assignments and promotion at the municipal college.

◆ WASHINGTON — A national Jewish group commended a bill about public school graduation exercises with a religious slant. It said such ceremonies, called halleluistic services, violate separation of Church and State. The complaint was made in a resolution adopted by the National Community Relations Advisory Council, a coordinating group of Jewish community councils and national organizations.

La Crosse priest bound for Bolivia

LA CROSSE, Wis.—The third La Crosse diocesan priest to receive a mission cross in five years has been presented this symbol of missionary work by Bishop John P. Tracy of La Crosse.

He is Father Emmet N. Faber, instructor at Aquinas High School here, and an assistant at Holy Trinity parish. He will join the two other diocesan priests serving in Santa Cruz, Bolivia.

Bishop Tracy told the congregation at the ceremony in Holy Trinity church that "we cannot afford to be merely parish-minded or diocesan-minded in this age of opportunity to win the world for Christ's Kingdom."

ABROAD

◆ SYDNEY — The New South Wales state convention of the Australian Labor party here called for government scholarships for students in Catholic as well as public secondary schools. The state convention also backed the stand of the party's national convention in urging that state aid to education be given directly to parents and not to schools.

◆ VIENTIANE — Since April at least five Catholic priests in Laos have been killed or believed taken prisoner by Communist rebels. The latest victim was Father Noel Tenaud, M.E.P., who was reported wounded at his mission in East Central Laos. The priest also was reported to have been wounded along with him during an attack by Pathet Lao troops.

◆ CUTTACK, India—The rout of the Communists in the elections to the Orissa State Legislative Assembly was attributed here in part to the hard-hitting campaign of religious leaders and organizations. Vigorous campaigning by Protestant, Catholic, Hindu and Muslim leaders deplored Communist candidates and pointed out the danger of their rule to all of India's religions.

◆ PRETOWN, Sierra Leone—The Bishops of neighboring Guinea, ruled by the pro-Marxist regime of President Sekou Toure, have protested against government seizure of 44 of the country's 89 elementary mission schools. A former French colony the size of Africa became an independent nation in 1958. Catholics number about 30,000 in a total population of more than 2.5 million.

◆ LA PAZ, Bolivia—The destruction of the Church in this South American country was called for by Bolivian Communist party leaders who tried unsuccessfully to overthrow the government early in June. The call, included in instructions for the Red uprising secretly issued by party leaders on May 15, has now been published in Geneva, Catholic daily here.

◆ DUBLIN — Dublin's Patriotic Congress brought together a galaxy of scholars and orators from five continents to focus on the missionary heritage Ireland received from St. Patrick. During a visit to Cork, Cardinal Gregory

Peter XV Agaplanin, legate of Pope John, suggested that Irish emigration has been a providential method of spreading the Catholic Faith throughout the English-speaking world.

◆ GENEVA — Forthright statements by two leading Catholic delegates demanding full respect for man's dignity by both governments and employers highlighted the 45th annual assembly here of the International Labor Organization. Permanent Geneva representative of the International Federation of Christian Trade Unionists, a predominantly Catholic organization, stated that "We wish it to be clearly understood that our federation places all its energy and force at the service of man. For us man is something other than a producer, a complex of bone and muscle." Father J. G. Stek, O.F.M., representing the Netherlands government, stressed that respect for the human dignity of the worker is "really the essential element" in all relations between employers and workers.

◆ PARIS — Jacques Maritain, noted French Catholic philosopher, has been awarded the French Academy's Grand Prix for Literature. Members of the academy voted unanimously to grant the award to the 79-year-old teacher, diplomat and author. Mr. Maritain served as French ambassador to the Holy See from 1935 to 1938. He has taught at the Catholic University of Paris and at Princeton University (1948-53).

◆ DIDAM, The Netherlands—Planes were flying from all houses in this small village as Cardinal Bernard Alfrink, Archbishop of Utrecht, arrived to consecrate, or perhaps re-consecrate, a medieval Catholic church that had been in Protestant hands for over 350 years. The 13th century late Gothic church was voluntarily returned to the Catholics by the Protestants, and every one is now quite happy. In 1954 the

parish of St. Martin bought the old church for approximately \$60,000. With this money the Protestants, in turn, built a small new church and a youth center.

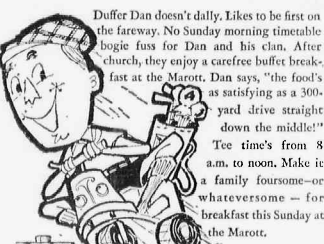
◆ ROME — The Italian Senate approved a bill setting up a sick benefit and pension fund for non-Roman Catholic clergymen. A similar bill benefiting Catholic priests was approved, but with two minor amendments. This means it must be returned to the Chamber of Deputies for final approval. Both bills are expected to become effective within two months.

◆ ROME — Father James Cunningham, C.S.P., Procurator General, has been named conventional chaplain of the American church in Rome for Catholics, was invested with the insignia of the order by delegates of the Roman branch of the order, the Knights of Malta, originally known as the Hospitallars of St. John of Jerusalem, were founded

in 1113 to care for the poor and strangers in the Holy Land. The Order now has 9,000 members throughout the world and supports hospitals with relief units in Europe, Africa, the Middle East and South America.

◆ BRISBANE, Australia—A syndicate of the Anglican Archdiocese of Brisbane has voted overwhelmingly to ask the state government to grant additional aid to all denominational schools in Queensland. The syndicate voted to press for increases in direct indirect assistance rather than to seek direct subsidies. A 14-page committee report on the question of state aid to church schools called for loans up to \$2.24 million in 1961, repayable over 30 years, made for an experimental period of five years. It said that private schools would need that much aid to cope with their intake of students, which had increased by 6,916 a year in the past 10 years. The report pointed out that 21.6 per cent of school children here are in independent schools, including 21 per cent in Catholic schools.

Golfer's Getaway



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Advertisement for Pepsi Quarts. It features three 16 oz. cans of Pepsi and the text "NEW Half Pepsi Quarts".

Advertisement for SAFECO Auto Insurance. It shows a car on a road and the text "Regardless of price you can't buy better than SAFECO Auto Insurance".

Advertisement for A. J. "Andy" Auda. It promotes "Preferred Risk Insurance Service" and lists "FIRE — HOMEOWNERS — AUTO — LIFE — BOATS".

Large advertisement for Union Federal Bank. It features a large eagle logo and the headline "UNION FEDERAL DECLARES MILLION DOLLAR DIVIDEND!".

Advertisement for Complete Floral Arrangements. It says "FOR A TRULY BEAUTIFUL WEDDING" and includes a phone number for appointments.

Advertisement for John Grand & Sons. It is for "Lucky Celtic Saver" and lists "2401 W. Wash. ME 7-3525".

Advertisement for Robert A. Gallagher Station. It features a portrait of Robert A. Gallagher and the text "Announcing the renaming of our New Albany Station".

Advertisement for Celtic Savings. It promotes "Her Future Is SECURE With Celtic Savings" and lists "2401 W. Wash. ME 7-3525".

Large advertisement for Public Service Company of Indiana, Inc. It features a large illustration of a power plant and the text "Announcing the renaming of our New Albany Station".

Comment

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

Abuse of the press

Come out of your bomb shelter, folks. The Pulliam press wasn't quite able to get us into war or a bloody revolution last week.

It looked pretty bleak Friday morning when the banner headline on the front page of The Indianapolis Star shrieked: "U.S. Seen on Brink of War." As readers of The Star have come to expect, however, the headline did not report a news event, but merely an opinion of the editor—in this case of Michael Padev, advertised as foreign editor.

This was a breach of a fundamental rule of journalism that editorials are to be reserved for the editorial page and not palmed off as news stories.

Then on Sunday morning the front page banner headline of The Star proclaimed: "Kennedy Plot to Rule Told." This did actually report a news event—though scarcely the most important of the day—for it was an account of a speech given in Texas. But since the speaker happened to be the publisher of the paper, Mr. Eugene Pulliam Sr., this must again be condemned as a breach of journalistic ethics.

Moreover, Mr. Pulliam, as reported in The Star, said President Kennedy had a "dictator" and that he did not accuse him of plotting to overthrow the Republic, as the headline implied.

To compound this abuse of freedom of the press, the same front page of The Star featured a vicious cartoon ridiculing the recent ailment of the President by suggesting that he lacked a backbone.

All this added up to such incredibly bad journalism that The Indianapolis Times broke a sacred gentlemen's agreement between editors that newspapers do not criticize other newspapers. On its editorial page (where respectable and ethical editors confine the expression of their own opinions) The Indianapolis Times accused The Star of "meddled charges that sounded like Hitler" and berated the fact that "we in this community have been subjected to an unreasonable amount of hate by the Pulliam press."

We should all be grateful that at last a voice is being raised against the abuse of the press that has long disgraced Indianapolis.

Peace Corps

Where convenient and useful, it is intended to use existing religious organizations in underdeveloped countries to help establish the work of the Peace Corps. The principle of Separation of Church and State is to be observed in any contractual arrangement by providing, restraining a religious organization from using funds, thereby received, directly for the spread of a religious belief.

Mr. R. Sargent Shriver, Jr., director of the Peace Corps, has been criticized for this decision by Dr. Earl S. Erb, executive secretary of the United Lutheran Church's Board of Foreign Missions. He said it would inhibit the church's primary mission which is to proclaim the Gospel.

The controversy is void for lack of meaning. Every expenditure by a missionary organization in the field, however applied, must forward the main objective. Whether the missionary uses the money to repair a motor-bike, or to recuperate his health and fitness for his work by taking a holiday, or to buy medical supplies for his parishioners, or to repair the church belfry, or whatever, the end result is the same. If therefore, the state is satisfied with a provision of the kind mentioned, religious missionary organization may safely accept it without a worry that its primary purpose will be inhibited.

Of other statements on the scope and nature of Peace Corps work recently issued by church organizations in this country—and there are indeed many—the most interesting is perhaps one from the United Presbyterian Church. A spokesman said, "We have been struggling to separate the Christian mission from immediate implications in the minds of people overseas. Taking government aid would betray our position. We offer our resources to train and orientate those who choose to go with the Peace Corps. But the operation of the Peace Corps and mission should be separate."

This is a good and valid argument. The entire history of missionary work shows the damaging effect of associating the universal work of propagating the Faith with secular and national agencies. This was especially noticeable in the Far East and in Africa, where the work has been hampered by identification, rightly or wrongly, with the commercial and colonial interests which supported it for their own purposes. And though the aims are strictly humanitarian, the Peace Corps must undoubtedly appear as just another agency of the U.S. Government.

It would seem best therefore that the Peace Corps should go its own separate way. But is this entirely possible, practically? It is indeed possible in many forms of activity, in road building, farm improvement, public sanitation, all the forms commonly listed as "Public Works," all the forms commonly listed as "Public Works," all the forms commonly listed as "Public Works." But when the activities involve individual professional services—as in general education, nursing and medical care, welfare work—the trouble begins. Such work has for long been carried on by missionary societies all over the world, both for its own sake and as an auxiliary to the main objective of preaching the Gospel. When the Peace Corps goes into almost any part of Africa, for example, how is duplication, if not actual conflict, of effort to be avoided if some form of association is not carefully worked out?

Another complication. The wisdom of recruiting personnel solely on their technical and related attainments, without reference to individual religious affiliation, is admitted by everyone. At the same time, if Peace Corps members are allotted to areas without any reference to their religious affiliation, it can produce strains and stresses. By blind chance, it could happen that a team of Catholics would be sent to teach school in a long-established (Continued on page 5)

Will history repeat?

In his recent book, *Russia and the West*, Ambassador George Kennan recalls a circumstance forgotten by many people: that the Russian Revolution was not brought about by the Communists. The collapse of the then existing regime was entirely the work of men grievously detested and its moral inability to correct them.

After this collapse, and for almost the whole of 1917, political groups, maimed and stunted by the old regime, tried to compose their differences and fill the vacuum. They failed. It was not until the second collapse that there was the necessary breach, the point of entry, for the forces of evil and for that diabolically close parody of social order

presented by international communism.

Latin American countries are not, at the present time, exposed to the strains of a world war as was Russia in 1917, but otherwise many are in almost the same situation as pre-revolutionary Russia. As Senor Eduardo Fred Monreal, president of the Chilean Christian Democratic party, said recently, "The present order is essentially unjust. . . . The restlessness and instability are not the result of preaching by some agitators nor of communist action. They are the result of hunger, unemployment, poverty without a future."

Of course, the effort must fundamentally be made by the Latin Americans themselves but the outcome concerns us all. The Marshall Plan, for the allocation of American funds to European countries through the European Eco-

nomic Organization, was a considerable success, although it came after irreparable damage had already been done. A repetition of the plan is likely to be more successful in Latin America if it can be applied before irrevocable damage is done.

Variations may be necessary but they could be worked out after a beginning is made. If there is too much delay—and any delay is too much—while waiting to develop ideal solutions, too many poor people, harried for too long by hunger, illiteracy, crime, such as that which causes underemployment, inadequate public health measures, and so on, will lose all trust or hope in their own leaders and in the leadership of the U.S.

If that happens, it will not matter what anyone does. The Communists will have got it made.

QUESTION BOX

Is heaven a place of happiness only?

By MSGR. J. D. CONWAY

Q. I have been taught that in Heaven there is no suffering or sorrow, nothing but utter happiness. When our Lady appeared at Fatima to the three children, she stated to them what their lives would be: their lives: that our Lord was already too much offended.

Could it be that even in heaven our Lord and our Lady, or even the Saints, experience displeasure when they look down upon this sinful little planet called Earth?

A. Certainly there can be no displeasure or unhappiness in Heaven. Our Lord and all his human sufferings here on Earth, and our sins added greatly to them. His Blessed Mother joined Him in His sorrow and felt His sufferings in her own heart. Probably many of the saints and martyrs have joined with them in exulting suffering for your sins and mine. But now that they are in Heaven that is all over; they suffer no more. They have each according to individual capacity the full enjoyment of unlimited goodness.

Your question reminds me that we seldom read anything on the subject of Heaven. Maybe we seldom think about it except in a casual, half-interested way.

With Hell we are quite familiar. We get a bit of it here on Earth, we hear of it frequently in vulgar speech, the fear of it may nag us, and from time to time we may be invited to go there.

We know about Purgatory, because there is always controversy about it. Why do you Catholics believe in it? Real moderns don't, you know? They believe only in a Hell which is temporary.

We know about Purgatory too because we pray regularly for the poor souls who are detained there. And in similar way we know about Heaven too, because we pray to our Lord, and our Lady, and the saints who are up there. And we fondly hope that our loved ones are with them. But do we ever enjoy the vivid imagination of being there ourselves? Does Heaven thrill us?

Our trouble with Heaven is the Beatific Vision. We can't understand or appreciate it until we actually see and feel it. No one figures it must be something like a reward and a hope that we get it eventually, because the alternative is Hell.

We generally speak of Heaven as a reward—a prize we win if we are good. It is rather a fiction: the "natural" result of a supernatural process of Redemption, sanctification, grace and love. It is the flowering of virtues God plants and nurtures in us here on Earth. It is the continuity of love: by loving God here on Earth we continue loving Him for eternity. If we hate Him here, and express that hate in sin, it becomes too late to learn to love Him; so we are deprived of love forever. If we love ourselves to the exclusion of Him; we will get just what we love for eternity; and be deprived of the one we excluded.

Heaven is life in its fullness—the life which God means for man to share in. It is the life which He gives us now in grace. Only sin can kill it; otherwise we live it forever.

The New Testament offers a frequent promise of Heaven. Read the sermon on the Mount: Blessed are the humble, the pure of heart, and the victims of persecution; for theirs is the kingdom of heaven; and "blessed are you when you are reviled, or persecuted, or made a target for nothing but malicious lies—for My sake. Be joyful—leap for joy; a rich award awaits you in heaven (Matt. 5, 3-12).

"Once people are risen from the dead, they . . . are like angels in Heaven" (Mark 12, 25), and "their angels look continually upon the face of My Father in Heaven" (Matt. 8, 10).

The Son of Man returns in glory, escorted by all the angels, and seated on his throne, will range all the sheep on His right and say to them: "Welcome, favored of My Father! Take possession of the kingdom prepared for you from the beginning of the world" (Matt. 25, 34).

The Father will enter into everlasting life" (Matt. 25, 46). "Then the saints will shine like the sun in the kingdom of their Father" (Matt. 13, 43).

"The Son of Man is to come hereafter wrapped in His Father's glory and escorted by angels; and then He will repay everyone according to his conduct" (Matt. 16, 27).

"In My Father's house are many rooms. . . . I am now about to go for the very purpose of preparing a place for you. And when I am gone and have prepared a place for you, I will come back and take you home with me. I want you to be where I shall be" (John 14, 1-4).

St. John describes two chapters of the Apocalypse trying to describe his vision of Heaven, but it remains very figurative. At 14, 1-3, he says, "St. Paul gives the reason, quoting from Isaiah: 'What no eye has ever seen, what no ear has ever heard, what no human heart has ever thought of, namely the great blessings God holds ready for those who love Him.'" (1 Cor. 2, 9).

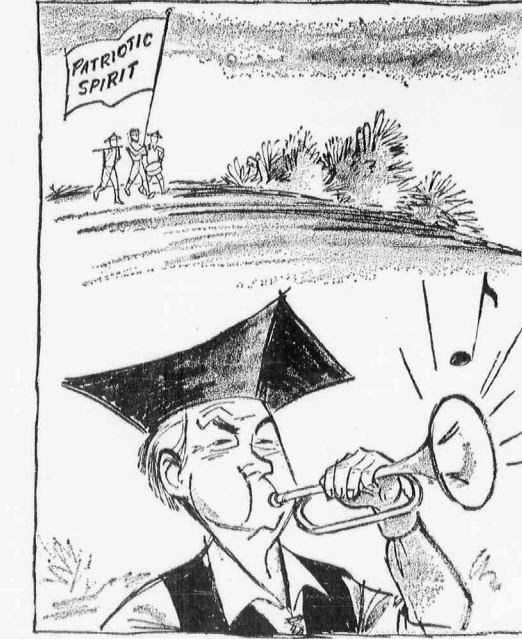
"We see now by means of a mirror in a vague way, but then we shall see face to face." (1 Cor. 13, 12).

shall see God in all His greatness, glory, goodness, love and beauty, and seeing we will appreciate, love, and savor it all with lasting contentment.

Incidentally we will enjoy also the angels and the Apostles; our own parents, and our friends; and our happiness with them will be complete.

Since the Beatific Vision is too abstract and (Continued in outside column)

Recruits needed



OPINIONS

Advises editors to go back to school

To the Editor:

I believe it is time that the whole editorial force of The Criterion be sent to one of those schools where they teach you how to influence people and still make friends.

As I look down the "left side" I use the term advisedly—of the June 16 issue, I note, that with few exceptions, you can read the identical approach in the "Daily Worker" or "Prairie" or "The Revolution," or "There Is No Choice" and "Freedom Riders."

While all of these direct attempts to evils to which man is heir because of original sin, your recommended procedure is equivalent to burning down the barn to eliminate the rats. It is an extremist philosophy and does more harm than good because some stupid people will be inflamed and misinformed.

On "June Routine" I do not know enough to form a solid opinion. However, if you would get some informed lay people to screen your editorials before you rush them into print, believe you would be more effective.

There must be a better way to influence people. The appeal to rational people on the facts is more effective if it is not done by inflammatory editorials—in the Star or in The Criterion.

Anyway, you are never dull. I hope that everyone sees Father Moran as a mild antidote but you should really get Pegler to balance one extreme with the other.

Edward J. Dowd Indianapolis

'Freedom Riders'

To the Editor:

Let me congratulate The Criterion for its clear editorials on the "Freedom Riders" the last several weeks.

One can quarrel or disagree about the tactics or the timing of the "Freedom Riders," but there is certainly nothing immoral about their method. Only out of state riders can get arrested, laws and regulations, something many of us tend to forget.

We should also bear in mind that racial discrimination in facilities connected with interstate transportation has been declared unconstitutional, and also violates the Interstate Commerce Act. Perhaps the "Freedom Riders" might not have been necessary had the Interstate Commerce Commission dealt with abuses foreseen long ago, as it is now asked to do by Attorney General Robert Kennedy.

I think that the absolutely non-violent method of the "Freedom Riders" expresses the best of Christianity. Certainly they

cannot be criticized for using this method. Most of the participants happen to believe in non-violence, something I would hesitate to criticize.

Mathew Ahmann Executive Director National Catholic Conference for Interracial Justice Chicago, Ill.

TV control

Your editorial "Needed: TV Control" was most opportune. If the industry doesn't do something to clean house soon, the public is going to demand it from some other source. Switching channels doesn't do any good—they're all terrible.

L. V. P. Indianapolis

SERMONETTE

Heaven

By REV. JAMES D. MORIARTY

Today many people dream up a heaven to fit personal specifications. And in most of this wishful thinking there is a lot of "Green Pastures" or "A happy harper on a free wheeling cloud" type of heaven.

St. Paul was no slouch at putting one word after another admitted his inability to give us an adequate idea of what heaven would be like. He surrendered with the humble statement, "Eye hath not seen, nor hath ear heard, nor hath it entered into the mind of man the wonderful things that God has prepared for those who love Him." For Paul, that was it. And we know that he was not the type to give up easily.

Make up your own ideas and think what you will about heaven if it will make you any happier but don't forget that there is one all important factor necessary to enjoy heaven. We must, first, get there before we will ever enjoy it.

Are you one who thinks of heaven in terms of a reward for this life? If you do you are all wrong. Heaven is not so much a reward as it is a result of this life here on earth. And there is a big difference between a reward and a result.

A young man who graduates as top man in science in his high school class may be given recognition in several ways. He may receive a gold wrist watch or a trophy. These are merely prizes. The same reward might be given to the top tennis player, or golfer or athlete of the year. These have nothing to do directly with his particular achievement.

But if he is given a scholarship to follow a science course in college then this is a result of his achievement. If he arrived at college without this previous training he would not be admitted. That's why we insist that it is important for you to understand that heaven is not so much a reward but a result of this life.

Even if we wanted to reward a friend of ours by giving him a college education he must be prepared to meet the requirements. Otherwise he will not be accepted in college.

It's important, then, that we prepare ourselves for heaven now. No one, not even God can give it as a prize if we do not prepare ourselves now to live the life of heaven.

STRAY LEAVES

Homer nods. . . . in our direction

By MICHAEL BOWLES

As the last couple of columns were given to a contemplation of Bread, the intention this week was to devote this week to a meditation on that other form of human nourishment, Booze.

I had collected a few remarks by wise men on this important subject—such as that of G. K. Chesterton one about not caring where the water went so long as it did not get into the wine. I had also intended to comment on the absolute barbaric American custom of anesthetizing dinner guests with shots of hard liquor in various forms beforehand and then giving them only ice water to drink with the meal. There was to be a speculation whether this is a hangover from Prohibition days, when people drank in secret and then emerged in public wearing an almost visible halo of alcoholic inebriation.



But I have been interrupted in my meditations. A Senator of the United States of America has sent me a communication. It is headed "From the office of United States Senator Homer E. Capehart — week ending June 16 — release at 4:00." It appears to be the transcript of one of a series of radio or TV interviews. I give here under the text of the first section in the hope that the highly intelligent readers of this column may find it interesting and instructive.

Announcer: From the Nation's Capitol United States Senator Homer E. Capehart reports to the people of Indiana.

GUEST INTERVIEW WITH DORIS WIERSE

Senator Capehart: Before we begin our questions today I want to introduce a special guest who is visiting our office—a most distinguished young lady from Hammond, Indiana, Miss Doris Wiersbe. Doris, what are the people thinking about up in Lake County, your home county? And particularly what are the ladies thinking about?

Doris Wiersbe: Well, Senator, I think our main concern right now is foreign policy, primarily Cuba and Castro.

Senator Capehart: Are the people for or against the so-called Cuban tractor deal, the blackmalling of the United States American giving Castro tractors?

Doris Wiersbe: I think we are against it.

Senator Capehart: You think we are against it up there. Well, I am glad of that. I think the great majority of the American people are against it. Are there any other problems the people are discussing in Northern Indiana?

Doris Wiersbe: Well, Senator, I think truly an industrial area one of our main concerns is jobs and continued employment.

Senator Capehart: Well, of course, that's always the problem in Lake County, isn't it? Let's see, I believe you work for the Rockwell Manufacturing Company.

Doris Wiersbe: That is right.

Senator Capehart: What's your responsibility there?

Doris Wiersbe: I am an accountant for Rockwell.

Senator Capehart: Oh yes. And I presume your employment has increased in the last year?

Doris Wiersbe: It has decreased but right now it is improving a little.

Senator Capehart: Is it back up to normal?

Doris Wiersbe: I would say about 85%.

Senator Capehart: Well, thank you, Doris. We are delighted to have you with us. Come again.

Doris Wiersbe: Thank you, Senator Capehart, it's been a pleasure.

It is gratifying to think that the Senator is wide awake to the needs of ordinary folk like you and me. It is a pleasure to modify the famous line from Horace and say, "Heu! Dignor quondamo bonus non dormitit Homerus."

(Question Box continued)

transcend to appeal to our imagination, we might do well to recall:

- 1. That all the good things on earth get their beauty, attractiveness, and pleasure-giving qualities from Almighty God.
- 2. Every good thing on earth is but a tinsel reflecting the complete goodness of God.
- 3. When we have Him we will have the total of all good things on earth rolled up together, purified of their dross, and multiplied by infinity.
- 4. We might sit down and make a list: all the things which give us pleasure, all the things we cherish or desire; and when we are completely surfeited and can think of nothing more we want, just remember that our capacity for happiness will be much greater in Heaven. And there will be no sadness or pain, no regrets or displeasure—and no end to it all.

Q. Why is Holy Communion not distributed at funeral Masses, at least to the chief mourners. Surely there is no greater consolation at so sorrowful a time. I have never been able to figure out the reason for a law against it, if there is such a law.

A. There is no such law, only an unreasonable custom. But even now, many of our custom has been ditched. We have Communion at our funeral Masses, and increasing numbers are receiving.

Q. Is it wrong for me to wipe the ashes off my Holy Thursday if I am working in a public place?

A. It is about time! I am surprised you have been able to keep them on so long.

THE CRITERION

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FAMILY CLINIC

Teen-age son's antics worrisome to parents

By JOHN L. THOMAS, S.J.

Our 17-year-old son has gone crazy over a girl of fifteen—the looks older, as they all do these days. The other night he was taken to a dance and returned early. He got back at 2:00 a.m., admitted he'd been drinking, and had wrecked the car chasing a boy who had dated his girl. My wife and I were up all night. My husband says he can't go out until he graduates. Won't that make him bitter?

You're worried about the wrong problems, Mary. In the many modern parents, you seem to show concern only when the damage is external. Why not stop and ask yourself: What kind of boy you are raising? This problem of adolescent offers a good occasion to take a serious look at what you are doing. Raising teenagers these days appears to be left pretty much to chance. Sensible parents try to develop a plan, and by looking ahead you can forestall some of the most serious problems.

What are some of the areas they should think about? Well, Mary, your letter mentioned several. Let's take this problem of dating. Have you developed any general norms or rules that your children are well acquainted with and which they take for granted that they must follow? It seems very strange that you should have neglected your son's association with this fifteen-year-old girl.

Your letter indicates that this girl has been dating for some time, yet at her age she should be home in bed. Does the fact that her parents should allow her so much freedom say to you some indication of her maturity? Besides, there is something unhealthy about an older boy becoming infatuated with such a child. Is he afraid to date girls in his own class at school?

Moreover, the facts leading up to the wrecked car incident point

to a trait of character that needs correction. Obviously the girl stood him up on this date, yet he did not seem to have sufficient self-esteem or insight to grasp what has happened, and rather than admit that he has been made a bit of a fool of, he would try to take it out on the other boy. Why not point out to him that he has been "taken," and that unless he develops a little sincere self-esteem, he'll probably have it happen again and again. Some young men never do seem to catch on that they are being used as seconds or stand-ins. It's a poor way to start dating.

Then there is the matter of drinking. Have you discussed this with him, so that he knows your firm convictions? I doubt whether he would have given the shal-low excuse that all the juniors in school drink if you had let him know your position clearly. Why wait until the matter comes

WHAT OF THE DAY

Visitor from Brazil

By REV. JOHN DORAN

It is fun for a columnist to play reporter once in a while and interview someone. I did this last week, questioning Father Antonio de Oliveira Godinho of Sao Paulo, Brazil. Father is in this country as a guest of the State Department in their Committee on Leaders and Specialists. I would imagine that two of the reasons he is here are that he is invited to this country as his guest as his position as Deputy from the State of Sao Paulo and his past position as the Delegate to the Seminar of Rural Welfare promoted by the United Nations. Father Godinho's visit to the

United States comes at the end of a long tour through Africa and Europe. He is, in fact, interested, as a representative of a democracy in Brazil and an educator, in the relationship between democracy and religion. He is interested in our educational institutions and systems. As a priest he is naturally very interested in the Catholic Church. He is also interested in university, in the family life of the American Catholic, in the social works of the American Church.

Father Godinho pointed out to me that the Church in America is a very vital Church, but one which needs to lift its vision to see the vastly important work which it has to do in the whole world. He mentioned that there are many things which the American Church can do for the whole world which the government has no political resources to carry out. "The order of charity," he said, "is always higher than the political order."

He went on to point out that the Church in Brazil has the highest regard for the Church in America and seeks ever closer contact with it. He mentioned that American missionaries in Brazil, the Franciscans, Redemptorists and Oblates, are very highly thought of by the Brazilian people. I mentioned a thesis of mine that the American Church is singularly blessed in being a new growth, not a transplanted one from the past. He mentioned, "It is like the original growth, but again, facing each problem as it comes up, with no weight of the past to carry."

On the subject of foreign aid, which is so current in America right now, Father Godinho had this to say. He pointed out that the aid we give "does help, is important, is necessary" in carrying throughout the world the two great gifts of God, love and reverence. But he went on to say that this was not enough, giving simply material aid and not the more important one to him who receives. There is, he said, for a knowledge of the peoples to whom the aid is given, an understanding of them, a love for them. Our desire should be to help them to help themselves. He said that we should not do more to do more would not be a successful endeavor against Communism. He remarked, "To give aid to a man who is a Communist to the soul would simply make more healthy Communists."

(I had been reading last week

Peace Corps

(Continued from page 4) missionary area organized by, say, the Methodist Church? Would this be different from the Peace Corps, if it were, say, by blind chance, a team of medical workers holding certain views on birth-control and related matters could be assigned to work among the Catholic patients of a hospital run by Catholic religious in, say, the Philippines.

As we know from events of some years ago, there are parts of Latin America—now for many reasons a particularly sensitive part of the world—where the term "Yankee Protestant" is not exactly one of endearment. However much the circumstance may be deplored, its existence is undeniably real. Would it be wise to send wholly Protestant teams of technical and other instructors into some of these areas?

Indeed, we do not envy the Peace Corps administration its difficult problem. If it does, if it faces these problems squarely and stays with them until right solutions are found, it may have many moments of discomfort but, as we think, no real trouble. It is only in ignoring problems that naivety appears and permanent damage is done.

The Liturgical Week

By REV. ROBERT W. HOVDA

July 2—Sixth Sunday after Pentecost. Public worship or liturgy is not only an expression of the Christian life but also its normal source. It is in and through the sacramental liturgy that Jesus Christ is made present to us, forms us, communicates His life to us. So today's Epistle teaches about our initiation into Christ through Baptism, as a vicarious and sacramental experience of His Death and Resurrection.

The sacraments and the liturgy which is their form are personal acts of Jesus. This is the way He wills to operate in time. So now we enter into any act of public worship, whether it is the celebration of Mass or any other of the sacraments, as if we were personally present to Him who acts through and with us, in the way which He Himself has instituted.

Monday, July 3—St. Ireneus of Lyons. That this initiation so elevates man that the very hairs of his head are numbered in God's sight is no cause for pride or complacency. It is, after all, His gift and no accomplishment of ours. But it is

cause for thanksgiving and joy and for courage. The Christian, formed by this liturgy, is also its normal source. It is in and through the sacramental liturgy that Jesus Christ is made present to us, forms us, communicates His life to us. So today's Epistle teaches about our initiation into Christ through Baptism, as a vicarious and sacramental experience of His Death and Resurrection.

Tuesday, July 4—Mass on Sunday. As the Epistle instructs on Baptism, so the Gospel proclaims the Eucharist, that meal which by Jesus' compassion feeds the multitude and unites them in a common covenant. So on America's national holiday her Catholic people are reminded that, whatever the virtues of patriotism, the broader loyalty to humanity can never be forgotten. This must always be the consciousness of a group whose unity is to be a universal communion.

Wednesday, July 5—St. Anthony of Padua. That the Council of our Lord in the Gospel of the Mass is appropriate as a follow-up to Independence Day. To him who had kept the Ten Commandments, Jesus addresses a word of exhortation: since whatever you have with the poor, it should be shared with an American Catholic to assist at the celebration of the mysteries of the Christian covenant today without a great sense of guilt, corporate and individual. For he lives in a world of revolution and rising expectations and of greater sense of mankind's oneness. And he is rich, corporately if not individually. "One thing is lacking."

Thursday, July 6—Mass on Sunday. In the Eucharist Jesus is present in His body and blood. He gives us His Body and His Blood—not primarily to look at or adore, but to eat and drink. He calls us to "eat His flesh and drink His blood." Holy Communion is an integral part of Mass. Whenever we approach the altar, we are celebrating a whole and complete receiving Communion. Baptism and the Eucharist—sacred and sacramental—bring forth and natural growth are not enough for the sons of God. We need their sacred, their sacramental counterparts.

Friday, July 7—Saints Cyril and Methodius, Bishops, Confessors. These missionaries to the Slavs preached the Gospel. And the chief way in which they preached it was in the tradition of the Church, through the services of public worship and the Holy Scriptures. Those who were begun by translating the Latin liturgy and the Bible into the language of the peoples to whom they preached. Natural growth, remarking that the same God who had enabled mankind to fashion the languages of Hebrew, Greek and Latin, also might be supposed to approve the other languages by which human communication and communion is insured.

Saturday, July 8—St. Elizabeth, Queen, Widow. Here is another saint in the calendar who can be a patron for those who do not regard war simply as a physical calamity but who see more deeply into its fratricidal character. This queen of Portugal stopped or averted several wars (Collier). Not because of any sentimental rejection of brutality, but because of her baptismal and Eucharistic consciousness of mankind's oneness. Peace is so great a good that lesser goods may be sacrificed for its attainment and its preservation (Gospel).

THE YARDSTICK

Massive foreign aid

By MSGR. GEORGE HIGGINS

Miss Ann Rand, a philosopher of sorts who is being honored these days on the ultra-conservative lecture circuit, contents in her latest book that America is intellectually bankrupt. We have come to the end of our resources, she says, in philosophy, psychology, literature, and politics. In the latter field of politics, she complains, "we are told that our wealth should be given away to the savages of Asia and Africa, with apologies for the fact that we have produced it and they haven't!" (For The New Intellectual—The Philosophy of Ann Rand, Hanover House, New York.)

assistance, both public and private. Everyone knows, he told the National Press Club in Washington, that Africa is in need of monetary aid and technical assistance. "However," he cautioned, "this help must be offered in a spirit of brotherly love and understanding, in a spirit of cooperation and not of domination. Recognition of his basic dignity and of the values in his own culture and tradition is what the African expects most from the Western powers." In other words, the African doesn't want to be regarded as a "savage."

I have no way of knowing how many of our intellectual leaders agree with Miss Rand and how many agree with Cardinal Ruzganovic. There is little doubt, however, that unless the majority of the American people are willing to support a massive program of foreign aid, not only to Africa, but to Asia and Latin America as well, and are also willing to recognize the basic dignity of the people of these continents, we are in a very bad way indeed.

Several times since his return from Vienna the President of the United States has, solemnly warned us that if we really want the cause of freedom to prevail in the world-wide struggle against communist tyranny and if we really want to establish a just

Cardinal in his many sermons and lectures throughout the United States, scrupulously pointed from getting involved in politics. He was frank to say, "I should be more of a man of prayer, our sympathy, our understanding—and our financial

Clergy work as priests, not pals, laity reminded

MINNEAPOLIS—Archbishop of St. Paul stressed here that the clergy are to work among men, not as pals, but as priests.

brushing over of evil or disgrace. It is a true remission of sin by a power that belongs to God alone. A priest's words work miracles with common elements and afford the food of the soul. A priest's place is among men, for he is a man with a mission.

He told members of Serra International: "Your friendship is precious to us. Your way of life counts. You are men, but you are priests among men, but your priesthood is of God."

He might be reminded by the followers of Miss Rand and by the members of the John Birch Society and similar organizations. Its might even be criticized by a handful of communists and commentators in the secular as well as the religious press. But I think that the American people, by and large, will rally to his support. Heaven help us if they don't.

Archbishop Brady spoke at the opening of the annual convention of Serra International, an organization of laymen who work to promote vocations to the priesthood.

STRESSING the necessity for priests to remain apart from the everyday life of the laity, the Archbishop recalled a seminary teacher's explanation to the seminarians of the high wall surrounding the institution: "That wall is there not to hold you gentlemen in the seminary. The door opens outwards and you may go back among men when you wish. Those walls are there to keep people out, and should you live to be ordained, when you walk as priests among men, they will remind you of the barrier that the lay people may not climb."

HE CONTINUED: "All men are born for worship. . . . All men are called to share the Christ-life through baptism which is an anointing for life in the world."

"You will live in the world. You cannot be of the world. You will walk among men. But you can never be an ordinary man again. You are different from those you will serve."

Archbishop Brady emphasized that by ordination a priest's actions are given new authority. "A priest's counsel is not casual advice. Those it may come from lips without experience," he said. "It is the direction of God even if spoken by a tongue that stutters."

Advertisement for Ford dealers in Indianapolis, listing C. T. Foxworthy Co., Inc., Ed Martin, Harry A. Sharp Co., Jerry Alderman Ford, Hatfield Motors, Inc., Ray McKay Ford, Inc.

HOUSING PROJECT NOTE DAME, Ind.—Contracts totaling \$802,720 have been awarded for the construction of housing for married students at the University of Notre Dame.

Advertisement for a delightful interlude in Mexico, featuring ARROZ CON CARNE, a delicious meal of rice and meat.

Advertisement for Providence Home For Retired Men, offering a place of peace and comfort for retired men, including a large park, recreation field, and hospital.

Advertisement for Usher Funeral Service, offering the finest possible funeral service at the lowest possible cost, located at 2313 W. Washington St.

Advertisement for Usher Mortuary, featuring a visit by long distance tonight, with a phone number and address in Indiana Bell.

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You'd be surprised at the number of letters in the mail each morning from Priests, Brothers and Sisters in the missions. They need almost everything you can think of—frequently, stoves, refrigerators, etc. . . . The furnishings for a church. Whenever a new church is built, of course, it must have a stove, a refrigerator, a sink, and a hot water heater. And as churches get old, these sacred articles must be replaced. We can tell you about the articles we receive, where to buy them, and how to get them to you that the sacred article is sent. You may want the article designated in honor of your father, mother, or loved one. You may want to send one of our CHIEF CARDS, in your name, to the person whom you desire to honor. We have many missionaries need: VESTMENTS (\$5.00), MONSTRANCE (\$25.00), CHALICE (\$40.00), TABERNACLE (\$25.00), CRUCIFIX (\$25.00), STATIONS OF THE CROSS (\$25.00), SACRILEGIOUS LAMP (\$15.00), ALFAR LINCENS (\$10.00), SANCY BELL (\$5.00) some priestly will welcome your gift, and thank God for a mission-minded Catholic like you.

Dear Missionary: Mother road to me about the Sisters in Lebanon who need new stoves. I want them to have my money. I am 7. Helen Davis

IS DANNY THOMAS A CATHOLIC? We were asked this question not long ago. "Yes," we answered. "The television comedian is a Catholic, a Catholic who is very close to the Eastern Rites. Did you know there are about 8-million Eastern Rite Catholics in the world? That in the United States Mass is offered 600 times each day in languages other than Latin? If you'd like to know more about our fellow Catholics of the Eastern Rites, tell me where you send in your donation for this work. We'll send you, at our expense, an interesting, informative booklet."

Advertisement for Near East Missions, offering financial help for missionaries, with contact information for Francis Cardinal Spellman, President.



Edited by the Cleric Seminarians of West Baden College

New location

FTO has gone to town. It's not living in the country, where the tall trees grow. It's living in the city, where the tall buildings rise high.

Assignments

So far, we're just learning. The pros are showing us the ropes; the work looks intensely interesting; we feel inadequate and incapable but are willing to plunge in and do our best.

Assignment No. 1: The public and parochial schools of this big, dirty, in some ways wonderful city have a number of students who can't read as well as they should.

Assignment No. 2: Deals with a more critical problem — delinquency. The juvenile mind. Most of you live in communities where people get along with one another pretty well.

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HAVIN' A BALL—These two happy teen-agers are part of a crew of Sacred Heart Central High School students who are having a delightful time this summer giving their school a face lifting.

VACATION PROJECT

Teen-agers pitch in to refurbish school

By PAUL G. FOX

The rhythmic beat of the top tunes drifted "mellow as a cello" through the hallowed halls of Sacred Heart Central High School one day last week as dingy, old-fashioned teen-agers scurried about with paint buckets, brushes, tarpaulin and newspaper.

I know that God made these dark-eyed, long-haired, olive-skinned teen-aged boys in His own glorious image. I know God has better plans for them than boys' reformatories in this life.

YOUNG APOSTLES

CONVENT STATION, N.J. — Five girls from the College of St. Elizabeth here are giving up six weeks of their summer vacation to help the Church in the Oklahoma City-Tulsa diocese.

MONEY for the project was earned by the students during the school year by selling magazine subscriptions. In previous years the magazine drive funds have purchased needed furniture and other equipment for the Archdiocese high school.

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THE OBJECTIVES of "Operation Rainbow School" will be greatly aided by the Archdiocese, which has contracted for other

Speaker criticizes radio disc shows

MINNEAPOLIS, Minn.—Radio disc shows may be more harmful to the morals of the nation's youth than bloody television programs, in the opinion of a member of the Federal Communications Commission.

PRESSES STILL ROLL

VIENNA—Religious books continue to be published in Communist-dominated Hungary, despite unfavorable conditions, according to a report submitted to the annual convention in Budapest of the St. Stephen Literary Society.

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Cy Cipher

A record 277 golfers participated in the annual Junior CYO Golf Outing last Saturday on the Willowbrook Short Course in Indianapolis.

Thomas Kuntz, of Holy Name parish, Beech Grove, won the boys' championship in a dramatic sudden-death playoff with Eddie Mahern, of St. John of Arc parish.

Cheryl Bodine, of St. Michael's, was best among the distaffers with 73. Two other top St. Michael girls took second and third place honors: Mary Lenberg with 71 and Mary Russell with 70.

With the help of the boys' team in Holy Spirit with St. Christopher's taking runner-up honors, St. Mark's won the "mixed" trophy with St. Michael's in the second spot.

OUTDOOR DANCE — Bernie Herman, popular WFPM disc jockey, will spin the records for the annual City-Wide Junior CYO Dance on the St. Joan of Arc school yard, the CYO Office announced this week.

CYO SWIMMING MEET — CYO officials announced this week that the Broad Ripple Pool has been definitely secured for the 8th annual Junior CYO Swimming Meet on July 17 and 18.

NOVICE SWIM MEET — The Bloomington CYO will again play host to the annual Novice Invitational Swimming Meet at the Rancho Fransosa pool on Saturday, July 8.

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ANNE CULKIN

The matter of posture

Dear Miss Culkin: How would you sit in a desk comfortably? Madge

Dear Madge: Don't sit "in" the desk, my dear, it is bound to cramp you. Seriously, sitting at a desk is merely a matter of attractive and comfortable posture.

Dear Miss Culkin: The other evening a friend of mine entertained our club at her home. Her mother came in the living room for part of the evening



Dear Miss Culkin: I am a senior at a public school and we have had much controversy about this question: Is it appropriate to bow your head while a Protestant minister is giving benediction?

Dear B.A.: Of course it's appropriate to bow your head out of respect. Others say you are taking part in their religious service. One person puts it like this: "Look straight ahead, if everyone is doing what he's supposed to be doing, no one will notice what you are doing."

Dr. Joseph E. Kernel OPTOMETRIST

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how your head—and, if you wish, to do so every time you hear a prayer or hear the name of God in prayer. God is the Supreme Being in Whom we believe and we show reverence to Him at every opportunity.

Hot Specials For the 4th of July and Your Summer Vacation

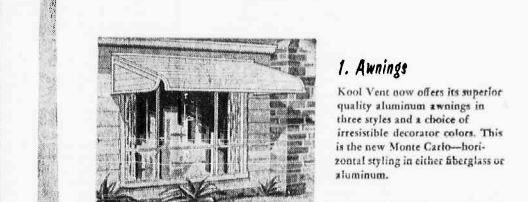
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Saints of East and West



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SEARCHING THE SCRIPTURES

The remarkable Saint Paul

By IGNATIUS HUNT, O.S.B.

Hundreds of books have been written on the life, epistles, travels, and especially the theology of St. Paul. Long years of study went into such works as Pratt's famous Theology of St. Paul or Bover's 956 page Spanish work with the same title (not translated into English) or the dense and imaginative biography written in Hebrew by the Jewish Sholem Asch and translated into a number of languages, including English.

There will never be an end to such studies—whatever be their reliability or lack of it—for the simple reason that St. Paul was so profound a theological genius, so great a literary master, and so accomplished an organizer, thinker, and mystic (and many more things besides), that no one will ever succeed in fully explaining his thought or in completely tapping his Christ-centered personality.

When we say that St. Paul was a literary master, let us recall that he was trilingual, knowing and using Hebrew, Aramaic, and Greek; that the inspired writings he has left us were nearly all written in Greek; that he wrote at times very rapidly; that he had to coin many words and attribute fresh and powerful meanings to them in order to get vehicles to convey his rich theological concepts; that there are even grammatical faults in some of his MEMBERS—AND he had received special revelations to supplement whatever might be wanting in his scientific format.

As Paul advanced in years, so also he penetrated ever more deeply the meaning of Christianity. Though Paul was certainly original and though he fell under the suspicion of other apostles at certain times, his doctrine was thoroughly in harmony with theirs and all efforts to build up a Pauline-Petrine opposition have failed.

OUR KNOWLEDGE of Paul comes from a variety of sources: the Acts of the Apostles and from his own writings. Yet these writings, even allowing for the loss of some epistles, are incomparably more than when compared to the oral output of "the Apostle." Confined his efforts primarily to the Gentiles, Paul tackled one of the widest variety of practical and theoretical Christian problems, ranging himself into them in a detached manner. He became what many moderns dread so much—involved and thoroughly involved in everything and anything Christian—and yet he solved every problem was ultimately Christ. Here was a man who had "overtaken" (Phil. 3, 12), and whose whole life "was Christ" (Phil. 1, 21), to be appreciated when we recall that they were written to meet crises in the various Christian communities. Paul tackled what HE HAD FOUND, or to fellow-apostles; that in many cases, these epistles are letters were first of all read by the communities to which they were directed, and that hence they can be best appreciated when read even today as a group, then discussed, re-read, and pondered—these they undoubtedly were when first received.

any cause that he embraced, whether it was Pharisaism, persecution of Christians, or finally the Christian apostasy.

His biographers love to describe his complicated and many-sided character. Though chronically ill (the nature of his illness has long been debated), he had an energy and drive that would put most men to shame; though weak, he spoke and acted mightily and took interest in athletes and soldiers. Though nervous and restless, he never ceased thinking on a large scale, combining loyalty to tradition with an amazing originality of outlook.

He has been described as extremely bold, yet having big bushy eyebrows, from under which peered out sharp, beady eyes; his stature was small, and his legs were bowed—not exactly comely picture.

Yet this energetic little man left no one around him listless. Like Christ, you had to either side with him or against him. He set every group on fire, pro or con, and as a HERALD OF THE GOOD NEWS he regarded himself through his own merits, but through the grace of God that drove him on and gave him no rest.

More than half of Paul's life was spent preaching Christ, and we should think of his first and foremost as a preacher.

Paul even spoke of "his Gospel," for his doctrine was in agreement with that of the other Apostles (and a fortiori with that of Christ); AND he had been introduced to Christ in a special manner—AND WITH HIS MEMBERS—AND he had received special revelations to supplement whatever might be wanting in his scientific format.

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By REV. LEO J. TRESE

"None genuine without this trademark." That is a slogan which manufacturers often feature in their advertising. We may not swallow all the hooks about "quality product" and "discriminating buyers," but most of us, when we go shopping, do insist on getting the genuine brand of article for which we ask, and very few of us ever pick up a piece of silverware without turning it over and seeing if it is stamped "Sterling"; very few of us ever examine a ring without looking inside for the carat mark.

Since His wisdom is the wisdom of God, it is not surprising that Jesus Christ in establishing His Church would be no less intelligent than modern merchandisers. We would expect Jesus to mark His Church in such a way that all men of good will could easily recognize it. Especially would we expect this in view of the fact that Jesus founded His Church at the cost of His own life.

He did not make it a matter of free choice for him to belong to His Church or not to belong, as they might prefer. His Church is the Gate of Heaven through which everyone (at least by implicit desire) must enter.

HAVING MADE His Church a prerequisite of our everlasting happiness, our Lord has not failed to stamp it plainly with His "trademark," with the mark of its divine origin. He has marked it so plainly that we can recognize it even on the modern "no-tions counter" of a thousand differing churches and sects and groups. That is why the trademark of Christ's Church is a square. He Himself has told us what to look for on each side of that square.

First there is unity. "And other sheep I have that are not of this fold. Then also I must bring, Jesus says, "and they shall hear My voice, and there shall be one fold and one Shepherd" (John 10:16). Or again: "Holy Father, keep in Thy name those whom Thou has given Me, that they may be one even as We are" (John 17:11).

"Then there is holiness. "Sanctify them in the truth. . . And for those who have been sanctified they also may be sanctified in truth" (John 17:17, 19). That was our Lord's own prayer for His Church, and St. Paul reminds us that Jesus Christ "gave Himself for us that He might redeem us from all iniquity and cleanse for Himself an acceptable people, pursuing good works" (Titus 2:14).

On the third side of the square there is the Holy Spirit, the "universal." The word "catholic" comes from the Greek; "all" comes from the Latin. Both mean the same thing, all. All of Christ's teaching, to all men at all times in all places.

Then our Lord speaks: "And this Gospel of the kingdom shall be preached in the whole world, for a witness to all nations" (Matt. 24:14). "Go into the whole world and preach the Gospel to every creature" (Mark 16:15). "You shall be witnesses for Me in Jerusalem and in all Judea and in Samaria and even to the very ends of the earth" (Acts 1:8).

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This epistle, which is well-ordered, and marked by a great sense of rightness, is an EXPOSITION on anything else. It may have had the secondary purposes of refuting Judaizers and pacifying the discordant Jew-

EXPLAINING THE SCRIPTURES

The Marks of Christ's Church

By REV. LEO J. TRESE

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THE LIFE OF OUR LORD

God and Father are One

By F. J. SHEED

At a Pharisee's table, Our Lord had charged the Pharisees of His time to be true and to be just. He had told them to be true to the law, to be true to their neighbors, to be true to God. He had told them to be true to their own hearts. He had told them to be true to their own souls. He had told them to be true to their own consciences. He had told them to be true to their own minds. He had told them to be true to their own spirits. He had told them to be true to their own bodies. He had told them to be true to their own souls. He had told them to be true to their own consciences. He had told them to be true to their own minds. He had told them to be true to their own spirits. He had told them to be true to their own bodies.

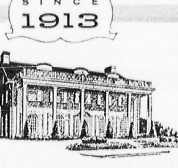
This was the position between Our Lord and the spiritual leaders of the Chosen People who had come to Jerusalem for the Feast of the Dedication, late in December. The Feast had been established by Judas Maccabeus two hundred years before, when the altar of the true God, profaned by Antiochus Epiphanes had been reconsecrated again. There was a week of pomp and splendour, with magnificent illuminations, so that Jerusalem was called the Feast of Lights. St. John (X:22-30) takes all that as known. He is concerned with one thing only, Our Lord's assertion of His divinity as He walked in the vast colonnade of the Temple named for Solomon, which faced across the valley of the brook Cedron to the garden of Gethsemane.

They asked Him: "How long do you hold our souls in suspense? If you are the Christ, tell us plainly." It was the same demand for a categorical statement that the Baptist's disciples had made (Luke VII:19). This time, as then, no categorical answer was given: Our Lord referred His

questioners both times to the miracles He worked in the name of His Father. He pointed to an one of the marks which would identify His Church forever. It is a unity which we find only in the Catholic Church.

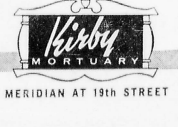
Anyone who wishes to follow Our Lord's teaching upon the relation of Himself and His Father should read what He said at the Feast of Pentecost (John V) and the Feast of Tabernacles (John VII). Now He adds a further revelation of His unity with His Father. "I and the Father are one"—the word "one" in Greek is neuter, one thing. He and His Father are distinct persons—for father and son are not simply two aspects of one person, but between them there is a profounder oneness than is known between created fathers and their sons.

The Jews grasped what He was saying: they were as stones, they saw instant death as the only thinkable penalty for a man who made Himself God. His words could mean only that. Yet He did not actually say "I am God."



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All funerals are under the personal supervision of our vice president, Donald R. Collins. Mr. Collins is a graduate of St. James Catholic High School for Boys at Chester, Pennsylvania and the Indiana College of Mortuary Science. He is a member of Our Lady of Mt. Carmel Church. Families choosing Kirby service are assured of the sympathetic understanding of Catholic rites and procedures. Prices within the means of everyone. Budget terms.



BOOKS OF THE HOUR

A novel about Spain

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

Joseph Maria Espinas' 'By Nature Equal' (Pantheon, \$2.75) is a short novel set in contemporary Spain...



...the little gray men, who suffer and obey, and are occasionally happy enough so, in fact, to sometimes provoke the envy of those much better off.

Though there are several minor characters in the story, the central ones are Senor Joaquin CIVIL, owner of a large and prosperous business...

On the way they have a bad accident; the car slides off the road and into a ditch, and both men are injured. Senor CIVIL more seriously, Jordana is able to carry his employer to a nearby farmhouse...

Even spiritual reading is likely to be more desultory in summer—and long, serious books are not easily absorbed or profited from.

Jordana constantly find themselves, so that they can have meat for dinner only once a month...

But Senor Joaquin has his troubles, too, and so do the hated and feared office manager, Alsina, and the messer folk in the office...

The Spanish people as a whole are, as someone has said of the 16th century Italians in the great novel 'The Betrothed'...

The religious element seems largely lacking; when it does appear, it is by implication rather than directly.

I am not competent to judge the merits of the translation from the original Catalan by Anthony Bonner, but the book surely reads much more smoothly and idiomatically than many other recent translations from the Spanish...

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everything is delightful but the price.

After an introductory essay on the Desert Fathers and their peculiar contributions to religious thought, Fr. Mortimer gives us 130 numbered paragraphs, of this sort: 'A brother asked one of the elders: How does fear of the Lord get into a man?'

Or this: 'Abbot Pastor said: Get away from any man who always argues everyone he talks.'

Radio and TV Programs

INDIANAPOLIS AREA Sunday television 8:00 am-9:00 am... 9:00 am-Sacred Heart... 10:00 am-10:30 am...

CONOVERVILLE AREA Radio-Sunday 12:00 pm-Sacred Heart... 1:00 pm-1:30 pm...

EVANSVILLE AREA Radio-Sunday 11:00 am-12:00 pm... 1:00 pm-1:30 pm...

SALES AREA Radio-Sunday 9:00 am-Hour of St. Francis... 10:00 am-Sacred Heart...

SHREVEPORT AREA Radio-Sunday 12:15 pm-Hour of St. Francis... 1:00 pm-Sacred Heart...

FALL CITY AREA Radio-Daily 4:00 pm-The Holy Family... 7:00 am-Sacred Heart...

YERRE HAUTE AREA Radio-Television 8:00 am-Sacred Heart... 9:00 am-Sunday School...

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Movies and Television

NEW YORK—The Catholic Hour radio program in July will feature four talks given at the 1961 convention of the National Council of Catholic Men...

Subjects and speakers follow: July 2, 'Christian Unity in a Changing Community'; Father Thurston N. Davis, S.J., editor-in-chief of America magazine...

On July 30 the Catholic Hour will begin a nine-part series entitled 'World Report on the Church'.

First Friday Members of the Neoturnal Adoration Society are reminded that Friday, July 7, is the First Friday of the month.

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FRIDAY, June 30—(Tape) Rev. Richard Kavanaugh and members of St. Michael's parish.

MONDAY, July 3—(Live) Rev. Robert Borchermeier and members of the Knights of Columbus, Fatima Council 3228.

TUESDAY, July 4—(Tape) Rev. Francis Dooley and members of the Catholic Daughters of America.

THURSDAY, July 6—(Tape) Rev. Patrick Smith.

THURSDAY, July 6—(Tape) Rev. Kenny C. Sweeney. This program was requested for a Special Intention.

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2 from Archdiocese receive the habit

Miss Valerie Miller and Miss Martha Bourne of the Archdiocese of Indianapolis were among 42 young women who received the habit of the Maryknoll Sisters of St. Dominic in the missionary community's Novitiate chapel, Valley Park, Mo., on June 24.

Miss Bourne is the daughter of Mr. and Mrs. Ralph W. Bourne, Sr., of St. Michael's parish, Charlesfown, Ind. She was graduated from Charlestown Township High and from Nazareth College, Nazareth, Ky.

Miss Miller is the daughter of Mr. and Mrs. Frank A. Miller, of St. Joan of Arc parish, Indianapolis. She graduated from St. Agnes Academy. She will be known in religion as Sister Andrew Kim.

Ecumenical study center announced TORONTO—A center to foster theological studies in Christian unity will be launched next fall at St. Michael's College here.

Named director of the center was the Rev. Gregory Baum, a Basilian priest who is the youngest member and only Canadian on the Vatican's Secretariat for Promoting Christian Unity.

The soft sell MIAOLI, Fortinos — To acquaint non-Christians here with his Catholic mission, Father Edwin J. McCabe, M.M., of Providence, R.I., is employing a little Madison Avenue technique.

PLAN BUS TRIP The St. John Academy Alumnae have scheduled their annual bus trip to St. Mary of the Woods College for Sunday, July 9.

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The Radio and Television Apostolate presents FATHER EDWARD SMITH'S 'CATECHISM CLASS' This Week: Father Gavin Barnes, O.S.B. WISH-TV (8), 7:30 A.M. Monday, July 3 through Friday July 7

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Tic Tacker

NAMES IN THE NEWS—Father John Fish, principal of **Chateau High School**, has filled two lay positions on the faculty—both physical education instructors. **Miss Sondra Jordan**, a recent graduate of Indiana State College, Terre Haute, will take the girls' physical education classes. She was Newman Club president in 1959 last year. **Michael Gurchick**, likewise a graduate of Indiana State, will serve in a similar capacity for the boys in addition to coaching and athletic director's duties. Gurchick taught last year at **Schulte High School**, Terre Haute. Latest enrollment check indicates nearly 240 freshmen when Chateau opens in September. (What nickname will the athletic teams have?) . . . New basketball coach at Schulte will be **Mark LaGrange**, a native of Perry County who has coached the past several years at Ferdinand High School. His two most successful seasons at Ferdinand were 1956 (17-8) and 1957 (18-4). **O.F.M.**, son of Mr. and Mrs. Ed Shannon of Sacred Heart parish, Indianapolis, pronounced simple vows at the completion of his novitiate year at the Franciscan Seminary, Teutopolis, Ill., last week. He will begin three years of philosophy study in the fall at Our Lady of the Angels Seminary, Cleveland.

WRITERS' CONFERENCE—James A. Eldridge, editor of The Carpenter Magazine and a member of **St. Peter and Paul Cathedral parish**, will serve as one of four lecturers in Georgetown University's Writers Conference, scheduled during August in Washington. Now in its second year, the conference is for the free-lance writer and for the elementary, secondary and college teacher. The various workshops cover the novel, verse writing, the religious market, juvenile writing, drama, TV, radio publications and biography. Eldridge will discuss the editor-writer relationship. The other lecturers are Allen Drury, author of the best-selling political novel **Advice and Consent**; Margaret Landon, author of **Anna and the King of Siam**; and Katherine Anne Porter, distinguished short-story writer. Director of the conference is Riley Hughes of the Georgetown faculty. (Eldridge is having a new publicity photo taken this week because his friends accuse him of using his First Communion picture.)

UNEXPECTED REUNION—When Sister Mary Carol, O.S.F., Ph.D., head of Marian College's history department journeyed to Tokyo next week to attend the Far Eastern Cultural Institute at the Jesuits' Sophia University, she will have occasion to visit two former students. **Mary Elizabeth Koike**, now Mrs. Thomas Hideo Matsuo, resides in Tokyo, while **Mary Agnes Kodama** is a School Sister of Notre Dame in Kyoto. Miss Kodama appropriately chose her religious name as Sister Marian. All three individuals are very excited about the reunion.

CONGRATULATIONS—Best wishes to Mr. and Mrs. R. H. Kruger of **Immaculate Heart of Mary parish**, Indianapolis, who will observe their 50th Wedding Anniversary this weekend.

CATHOLIC HOUR SPEAKER—Father John A. Hardon, S.J., professor of theology at West Baden College, is one of four speakers to be heard on the Catholic Hour during July. He is scheduled for Sunday, July 16, at 2:30 to 3 p.m. (network time EDT). His topic—"The Spiritual Basis for Christian Unity." The talk was originally delivered at the biennial convention of the National Council of Catholic Men last month.

DEPARTMENT OF STATISTICS—We ran across some interesting statistics about St. Francis Hospital, Beech Grove, as published in its house organ "Intercom." An average of 36 patients are admitted each day, while 57 out-patients are treated. The hospital employs 600 persons, not counting doctors and volunteers. Of the 600, 110 are registered nurses, 27 are LPN's, 168 are nurse aides, 283 in non-nursing departments and 12 Sisters of St. Francis. All but the Sisters get paid—at the rate of \$5,000 a day. Payroll taxes and pension funds paid by the hospital on behalf of the employees amounts to \$500 a day.

ECONOMIC WORKSHOP—A unique opportunity for Archdiocesan clergy to attend a comprehensive course in industrial economics is being offered by Purdue University from August 20 to 25. The five-day Economic Workshop Advisory Council, composed of Indiana business, farm and labor groups. Lecturers include professors from Purdue, Fordham and Michigan Universities, as well as representatives of business, farm and labor organizations. Reservations may be placed with Olin W. Davis, Director of Economic Education Projects, Division of Adult Education, Purdue University, West Lafayette, Ind.

ANOTHER WORKSHOP—Xavier University, Cincinnati, will sponsor its ninth conference on Business Problems of Catholic Institutions on July 22, 23 and 24 on its campus. Prominent lay and religious business administrators on business procedures for motherhouses, provincialities, colleges, high schools, hospitals, seminaries and houses of study will be on hand. One of the lecturers will be **Father James J. O'Connor, S.J.**, of West Baden College. For information: Rev. Thomas M. Shields, S.J., Conference Director, Xavier University, Cincinnati 7, Ohio.

The remarkable St. Paul

(Continued from page 7)
Many scholars believe that the four epistles, Colossians, Ephesians, Philippians, and Philemon, were written between 61-65. Colossians is a warning against the peculiar doctrinal errors prevalent in western Asia Minor—always a seed-bed of weird religious beliefs. Paul asserts that Christ is above all created things, even angels—and must therefore be set before Him.

Ephesians, which has great affinities to Colossians, deals with the Church as the Body of Christ. Philippians is something like "a conversation of a father with his very dear children," and is for the most part filled with joy. This community was Paul's greatest consolation, though there seems to have been some minor quarrels among its members. Phil. 2: 5-11 is one of the most valuable Christological texts in all of Paul's writings.

Philemon has the unusual purpose of begging that a rich master receive back his runaway slave, Onesimus, one of Paul's converts after running away.

Teen-age

(Continued from page 5)
do for Christ? What vocation are they planning to follow? What qualities and training does it require? Are they developing a sense of loyalty and responsibility? Have you taught them to do for? In an answer, to be helpful and cooperative around the home and with their sisters and brothers?

Needless to say, such training requires the united cooperation of both parents. You can't do it alone. Mary, and particularly in dealing with teenage boys, your husband must be willing to offer guidance and counsel, rather than just stepping into the picture when the situation is critical.

What punishment should your son receive? A great deal depends on his present attitude. If he is arrogant or surly, you will have to be severe, setting down a strict and absolute regime regarding his social life and studies until he is ready to acknowledge your authority.

If he admits that he has acted irresponsibly, he has learned a good deal, and you, or particularly his father, should use this opportunity to discuss his present conduct and future hopes with him on a mature level, for he appears quite adolescent at this point. If he works during the summer, he should of course help pay for the car, but he will want to do that if he has learned anything from this experience.

One final question, won't he become bitter if you are too strict? There is little real danger of such a reaction if you explain the reason for your rules and let him know that his freedom will increase to the extent that he develops a sense of responsibility. The really embittered youth are the delinquents who have been neglected by their parents. Discipline shows love, though it is not always recognized.

Father Thomas will be unable to give personal replies.



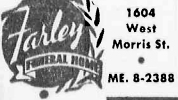
EDMUND J. BRADLEY... new Grand Knight.

K. C. Council sets tenth anniversary party for July 1st

Nine past grand knights of the St. Pius X Council No. 3433, Knights of Columbus, will be honored at their 10th anniversary party Saturday, July 1 at 8 p.m. in the council clubrooms, 71st St. and Keystone Ave. To be honored are James E. Hoop, John W. Gerlach, Francis P. McGrath, Anthony J. Canella, Frank E. Schroeder, Anthony J. Lyons, Dr. Raymond P. Parker, Thomas J. McLaughlin and Leonard L. Johnson. State K of C officers will be special guests.

The newly-elected Grand Knight, Edmund J. Bradley will be installed on July 10 at 8 p.m. at the council.

Other new officers are James W. Cain, deputy grand knight; Lawrence J. Felman, chancellor; Walter S. Holt, financial secretary; Charles O. Harper, secretary; Herbert Kenney Jr., treasurer; Leland R. Johnson, lecturer; Charles A. Doudes, advocate; George S. Malty Sr., wardens; John J. Roach, inside guard, and Robert T. Allison Jr. and William E. Gerrens, outside guards. The Rev. Harold L. Kuneven, assistant pastor of St. Pius X Church, is chaplain.



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St. James festival to lift lid today

Planned with the small fry, teens, and adults in mind, the giant festival at St. James the Greater Church opens today on the grounds at 1156 E. Cameron St. The event continues Saturday and Sunday, July 1 and 2.

Beginning with a fish fry at 5:30 p.m. June 30, the event will include typical all family festival entertainment—booths, games, and rides. On Saturday, July 1, ham dinners will be featured from 5 to 8 p.m. An elegant smorgasbord will be the menu offering on Sunday with serving from 4 to 7 p.m.

One thousand dollars in cash will be given away at the close of the affair on Sunday night.

CALENDAR
JUNE 30
A Fish Fry and Social at 7 at Holy Name in Beech Grove.
St. Rita's Social begins at 6:30 p.m. in the church hall, 10th and Arsenal.
JULY 1
The Saturday Social at Holy Cross begins at 6:30 p.m. in the parish hall, 125 N. Oriental St. This is the last social until fall.
Wells Fargo Nite, sponsored by the Holy Name Society of Holy Name Church, from 8 to 12 p.m., Holy Name Cafeteria, Beech Grove.

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AROUND THE ARCHDIOCESE

Two parish dinners, picnic scheduled

LANESVILLE, Ind.—St. Mary's parishioners have completed plans for their annual fried chicken dinner to be held Sunday, July 2, at the church.

and Locust St. on Friday, July 14, beginning at 5 p.m. Mrs. Paul Koperski is general chairman; and Mrs. John Geiger is chairman in charge of cake and ice cream.

RICHMOND

John Gaydosch was re-elected grand knight of the local Knights of Columbus Council recently.

A complete program of entertainment for the entire family has been arranged.

The annual picnic sponsored by St. Mary-of-the-Rock parish is scheduled July 4, from 11 a.m. to 2 p.m. at the church.

ST. MARY-OF-THE-ROCK

The annual picnic sponsored by St. Mary-of-the-Rock parish is scheduled July 4, from 11 a.m. to 2 p.m. at the church.

The Mother's Club of St. Ann's Parish, will hold an Ice Cream Festival at the parish school 14th

Study of farm bill urged as an aid to cooperatives

DES MOINES, Ia.—The U.S. Catholic Church's rural life organization has urged farmers to study the Kennedy administration's farm legislation for its help to agricultural cooperatives.

The executive committee of the National Catholic Rural Life Conference, long a backer of self-help movements among farmers,

of each commodity have common interests and must work together in marketing associations."

THE COMMITTEE said it sees in the bill a "welcome trend" toward policy formation "by the people who must live with these policies and make them work."

"The duty of government is not to replace action by individuals and private organizations, but to assist and supplement them," it said.

"Particularly, the government should perform those functions which are beyond the capabilities of smaller groups.

"We entertain the hope that these simultaneous efforts on the part of farmers and their organizations on one hand and of farmers and their government on the other may supplement one another and lead eventually to a solution to many of the problems now seriously plaguing agriculture."

Bishop Joseph M. Marling, C.M. of Jefferson City, Mo., president of the NCRLC, presided at the session of the 30-member committee.

It was announced that the biennial national convention of the conference will be held in Amarillo, Texas, in the fall of 1962 under the patronage of Bishop John L. Morkovsky of Amarillo.

THE EXECUTIVE committee also issued policy statements on other matters.

It urged formation of committees in rural areas to seek funds for loans to "worthy young people desirous of remaining on the land in their native communities."

It noted that credit unions have been "very successful" in some areas and suggested that "perhaps other financial units could be set up."

It pledged cooperation and support of the work undertaken by the Latin America Bureau of the National Catholic Welfare Conference, the U.S. Bishops' agency to coordinate American Catholic efforts on behalf of the Church in Latin America.

It also proposed to "join in the national and international effort proposed by the Food for Peace Program of the United States government and the Freedom from Hunger Campaign of the Food and Agriculture Organization of the United Nations Organization."

CONTRIBUTORS

THE CRITERION will carry a list of parish and organizational correspondents and others who have reported news for this column. The following persons submitted items for this week:

MRS. CHARLES BAILEY, Terre Haute; KATHARINE MOHRAN, Rushville; NELSON J. RUSH, Spencer; FRANK W. EBERLE, Sellersburg; PETER J. SCHICKEL, Lanesville.

FARMER'S VIEW

FARMER'S VIEW

This tag could save your life

By DANA JENNINGS

Hank was cleaning out the stable where he kept his cutting horse when the horse, apparently startled, let fly and caught Hank right in the solar plexus.



shot—but that I was violently allergic to the usual (horse serum) form. He told me to go to his office and ask his nurse for a cow serum booster.

poked his head around the door and asked, "Is that horse serum?" She said yes, it was. He persuaded her to discard that shot and prepare a non-fatal one.

Sister Genevieve dies at age of 92

ST. MARY-OF-THE-WOODS, Ind.—Funeral services were held Monday, June 26, for Sister Genevieve (Kieley) age 92, who died at the motherhouse on June 23, following a fall. Burial was in the convent cemetery.

Former instructor at Marian dies

DAYTON, O.—A Funeral Mass was offered in St. Leonard's College Chapel here Wednesday morning for Father Ralph Orlmann, O.F.M., former instructor at Marian College, Indianapolis. He died of a heart attack Sunday morning at St. Mary of the Angels parish, New Orleans, La., where he was on temporary assignment.

was allergic to tetanus antitoxin serum. She nearly died. Her medical father realized that if she should ever be injured, a routine precautionary shot would kill her.

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Maryknoll missionaries note 50th anniversary

MARYKNOLL, N.Y. — Fifty years ago it was a dream alighting of two American diocesan priests. Today it is a thriving mission society, some 2,000 member strong, working in the remote mission fields of 12 countries on four continents.

That's Maryknoll—more formally, the Catholic Foreign Mission Society of America—today celebrating the golden jubilee of its founding.

A product of 20th century America, it is this nation's first foreign mission society. It was established to meet special problems of the present-day world. And while 30 years is comparable to only a moment in the long history of the Catholic Church, Maryknoll in its half-century has attained a remarkable record of growth and achievement.

IT WAS T.H.E. dream of Fathers James A. Walsh of Boston and Thomas F. Price of North Carolina, two American diocesan priests, which grew into the reality of a worldwide society of priests, Brothers and seminarians.

On June 29, 1911 at the request of the American Hierarchy, Pope St. Pius X gave the two priests permission to establish a seminary for the training of young American men for mission work in foreign lands. On that day in Rome Maryknoll was born.

The first Maryknoll departure group of priests steamed out of San Francisco for the China mainland in September, 1918. Each succeeding year, more Maryknollers carried the Gospel to the Orient until the villages and cities

throughout South China promised a rich missionary harvest.

This era in Church history covered 12 years when Chinese communists rattled down the Bamboo Curtain. American missionaries working in China—210 Maryknollers among them—were either jailed or expelled. Only one American missionary remains in China—Bishop James E. Walsh, M.M., of Cumberland, Md., serving a 20-year term in a Red prison cell in Shanghai.

SINCE that first departure to China 43 years ago, Maryknollers have taken the Gospel to various parts of the world. In the 1920s they went into Korea, Manchuria and the Hawaiian Islands; in the 1930s to Japan. In the 1940s, when World War II temporarily interrupted mission activity in the Orient, Maryknollers turned to Latin America to begin work in Guatemala, Mexico, Bolivia, Peru and Chile. The latter half of that decade saw them return to their missions in Asia, even as a vast new area was assigned to them in Tanganyika, East Africa.

In the 1950s after the communists halted mission work in China, Maryknollers expanded their activities in Hong Kong and assumed new responsibilities in Formosa and the Philippines.

Editor's Note—Father Daniel McShane, M.M., a native son of St. Bartholomew's parish, Columbus, Ind., was one of the first Maryknoll priests to die on foreign soil. He died in 1927 after contracting smallpox from an abandoned baby which he had baptized. He went to the China mission fields in 1918. His brother, the late Father John F. McShane, paid honor to him with a biography entitled: "My Brother, The Maryknoller." Among present Archdiocesan Maryknoll priests are: Very Rev. Clarence White, M.M., of Richmond, a member of the Council at Maryknoll headquarters; Rev. John M. Sullivan, M.M., of Holy Cross parish, Indianapolis; and Rev. J. David Sullivan, M.M., of Little Flower parish, Indianapolis. Very Rev. Paul Fordner, M.M., of Loyola, Ind., who studied for the priesthood at St. Meinrad, is head of the Mission House at Nairobi, Kenya, British East Africa. Rev. Robert Greene, M.M., of Jasper, Ind., another St. Meinrad alumnus, was a prisoner of the Chinese for 18 months in London after World War II. Another Jasper native, Rev. Bertrand Gramelspacher, M.M., also studied at St. Meinrad.



3 schools will drop first grade

CINCINNATI — Three large parochial schools in the Cincinnati archdiocese will drop the first grade this fall.

The parishes are St. Helen's, Dayton; St. Vivian's, Finneytown; and Our Lady of the Rosary, Green Hills. The latter two are in Cincinnati suburbs.

A shortage of teachers, coupled with rising costs and enrollment, was given as the principal reason for the move.

Recently the Archdiocesan School Board issued a regulation placing at the maximum number of children in a parochial school classroom. At the same time the board announced as a general policy that where any curtailment of parochial school operations is deemed necessary, lower grades are to be dropped rather than upper grades.

SURGE OF CONVERTS
SAIGON—The 1,334 baptisms in the Qui Nhon diocese here in April and May brought the total number of baptisms in this area to 63,890 in the past four years. There are presently 70,853 people receiving instructions in Catholicism.

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Likens Communism to Goliath

VATICAN CITY—Pope John XXIII, in an obvious reference to communism, likened it to Goliath, whom the youthful David slew with a sling-shot.

"We are before Goliath," the pontiff told members of the Missionary Union of the Clergy at a special audience, "and perhaps we are using too many words that might better be used in prayer or in formulating advice to sanctify our lives."

The Pope added that "we face one who seems enormous, but he is not strong." At times we feel fear, are afraid of the thought of tomorrow, "And yet this giant must give way before the will, the grace, the pity of God."

Vatican sources said that although the Pope did not mention communism by name, the intent of his words was very clear.

Urges Catholic schools to use educational TV

MINNEAPOLIS, Minn. — Catholics should use educational television to show non-Catholics "our respect and concern for all learning," a representative of the Catholic hierarchy for communications said here.

Bishop James A. McNulty of Paterson, N.J., said that critics of Catholic schools in the recent debate over private education had "implied" that "the religious orientation of our schools caused us to disregard the importance of so-called secular subjects."

THE BISHOP, chairman of the episcopal committee on communications for the National Catholic Welfare Conference, the organization of the American Catholic hierarchy, spoke to the Catholic Broadcasters Association at its annual congress here.

In his address, Bishop McNulty called on Catholic educators to "share in both the responsibilities and benefits of educational television."

While cautioning against some "extravagant and wide-sweeping claims" being made for educational TV, the bishop said there were four "modest" postulates that could be accepted as a basis for administrative action: Television can help the crisis in education, students can learn through television, television has a place in education, and education will be different because of television.

Noting that by 1970, three out of every four Catholic college students will be attending non-Catholic colleges, the bishop urged that greater use be made of closed-circuit TV in teaching courses in theology and philosophy to these students at Newman centers.

Courses could be prepared on videotape and on film, he suggested.

Sees bright future for African Church

Quebec—The Superior General of the White Fathers envisions great hopes for the Church in Africa.

"The Church is very much alive there and continues to grow," said Father Leon Valter, W.F., "I think the troubles which she has undergone in the Congo and elsewhere in Africa are as so many purifications which will help to make the young Christianity of that continent truly African, and with its roots well planted in Africa."

This tag

(Continued from page 10) In antabuse, digitalis, dilantin, anticoagulants or cortisone—if you use dangerous chemicals in your work—if you are a deep sea diver who might be taken by the bends—or if you only want your blood type readily available to save the 20 minutes it takes to type it, simply send \$5 and the information to Medic Alert, Turlock, Cal., (a non-profit service) and specify if you want a necklace, bracelet or charm bracelet. You will receive the Medic Alert emblem with that information engraved on the back with a registry number; the information will be recorded at Medic Alert headquarters; any physician anywhere can call Turlock collect, give the registry number and get the necessary information.

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Msgr. Galvin is speaker in St. Louis

ST LOUIS—High school counselors are concerned about the divided loyalty of Catholic youth between their parishes and their high schools, Msgr. James P. Galvin, superintendent of schools for the Archdiocese of Indianapolis, said here.

He addressed some 200 priests, Religious and laymen at a week-long institute for guidance counselors sponsored by St. Louis University.

"In many parishes, the youngster is more or less forgotten once he leaves the elementary school and attends a Catholic high school," Msgr. Galvin said.

"Like many parents, the pastor feels that if he's in a Catholic school, all's well."

"Thus you have the situation where the 'apple-of-the-eye' altar boy graduates from eighth grade, and is more or less ignored until the time he comes to the rectory and wants to get married."

But Catholic youth organizations are helping to bridge the gap between parish and high school in some localities, he said. When this does happen, he said, it is usually "through the efforts of a young, energetic assistant pastor—often the same one who teaches part-time in the diocesan high school."

Where school life and parish life are "noticeably divorced," as it is in most cases, a situation arises which is "not all conducive to the student's spiritual welfare," he said.

He recommended closer cooperation between school administrators and youth directors.

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Rome issues warning Newly-weds take mission posts

(Continued from page 1) Writers, as in other ancient authors, certain fixed ways of expounding and narrating, certain definite idioms, especially of a kind peculiar to the Semitic tongues, so-called approximations, and certain hyperbolic modes of expression, nay, at times, even paradoxical, which help to impress the ideas more deeply on the mind." The 1943 encyclical said.

FOR EXAMPLE, many Biblical scholars—but by no means all—today regard the New Testament detail that "the curtain of the temple was torn in two" at the time of Christ's death as not necessarily stating an actual fact. Instead, some Scriptural scholars find that by comparing the phrase with similar expressions in a number of contemporary languages, that it is a metaphor for meaning that with Christ's death there ended the Old Law and there began the New.

The warning by the Holy Office serves to remind scholars that their studies are not only a matter of scholarly interest and that they must avoid premature popularization of unproven conjectures.

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