



# RESPONSIBLE PARENTHOOD

## The hardest job a man or woman will ever have to face



ON Catholic Family Day, 1862, one aged couple, let us call them the O'Neills, nervously knelt before Cardinal Spellman to receive his Golden Anniversary Award.

Somewhere under the aisles of St. Patrick's Cathedral, proudly kneeling and praying with the old folk, were their eight children and most of their thirty grandchildren. As the old man walked back to his seat after the ceremony, I asked him: "What do you remember most about the fifty years?" He did not hesitate. "The hard work. We never had enough money. But, you know, I wouldn't change a bit of it. What poor man can go to his grave richer for knowing that he left behind him a priest, a doctor and other wonderful kids. My children will be my epitaph."

I happened to know Susan, one of his daughters. After the birth of a son in 1911, she was warned by her obstetrician, at the peril of her life, never again to conceive a child.

When a second and a third doctor confirmed this diagnosis, she took her problem to Harry and to God. While no other children have since been born to this devoted couple, they have been foster parents more than once. Both are active in the Christian Family Movement, and we are very close to their many nieces and nephews.

IN ANY discussion of this kind it is good to keep the O'Neills in

mind, because they represent the best of what "responsible parenthood" can mean. Here is a popular expression, frequently used but rarely defined. Whatever else we can say about it, we know that Susan was no less responsible before God than her mother, even though she bore only one son.

What, then, is this "responsible parenthood" about which we hear so much?

Fr. William J. Gibbons, S.J., a noted Catholic sociologist, gives an acceptable explanation of its meaning. According to him, it means "we will not rush into marriage prematurely and without insight and foresight as to the meaning of it all, that we will think about the overall welfare of these children and of society."

Within marriage itself, it's obvious that God did not give man sex as a plaything, that it has a purpose, which is related to continuing the race. Man, therefore, must use this with a sense of responsibility so as not to harm himself, his family and the race.

It is not the mind of the Church, therefore, that the marriage act be performed blindly, on the spur of the moment, without any thought of the consequences, in defiance of the responsibility it might engender. Childbearing should mean the overall welfare of blind passion or the fruit of nature's unknown will.

The modern married Christian, by virtue of his knowledge, can and may regulate the relationship between marriage and fertility. But note: This is primarily a regulation of himself, more than a prevention of births.

DOWN THROUGH the centuries the Church has always stood for the highest standards of parenthood, even when individuals sometimes did not. The Christian parent is answerable to God for fulfilling all the duties of the married state (these include educating children, as much as hearing them), while at the same time seeking to promote in the home "the greatest measure of earthly happiness that may be allotted to man in his vale of tears."

The dutiful married couple may or may not procreate often. This is their thoughtful and personal decision, as all major decisions of life must be. But for what they

EDITOR TO READERS: This article is reprinted from "America," the National Catholic Weekly Review, 920 Broadway, New York 10, New York. The author is director of the Family Life Bureau of the Archdiocese of New York. He has written several books including "The Catholic Marriage Manual" (Random House).

do, why they do it and why it is done, they answer to Almighty God, to whom all men must ultimately respond.

True responsibility, then, begins with the acknowledgment that marriage was created by God for children, as much as for mutual happiness.

Good Catholics understand that God has plans of his own for every family. He leaves them with a wide area of free choice. He expects them to be motivated by generosity, hope, morality, even asceticism. He will be satisfied as long as His children do not frustrate His positive will by sinful acts, in the face of God's providence, there is no such creature as the unwanted child.

I AM REMINDED, here, of Patrick and Sophia Strong (they were his last), the parents of 12 children. Pat was a drunkard and a loafer. Sophia had the dirtiest house in the parish. The oldest child, a girl, was a feeble-minded, one became a drug addict, and most of the rest were troublemakers for everyone in the neighborhood.

The family survived only because of the charity of the pastor and relief checks from the city. Clearly do I recall meeting them in this case, especially when they came along with a fattered carriage carrying their youngest. When I suggested that it was about time they lived with a little more prudence and moderation, Pat snarled out a sharp retort: "I'm only doing what the Church wants me to do." As if anyone, especially Holy Mother the Church, lover of children, approved of anything he did.

It is people like the Stronges who are used by Planned Parenthood to give another definition to the term "responsible parenthood."

In this case, the plan, as he comes a cover-up for contraception, and parents are held to be responsible only when they have a few children. I have never met a Sangerite who, with a real sense of duty, love of family life and children, planned and got a family of eight.

The truth of the matter is that the Planned Parenthood Federation of America is the sworn enemy of the large family. Its evangelists look down their noses at the O'Neills, who truly and admirably live far standards were eminently responsible.

Behind the thinking of this group—and this has nothing to do with the immorality of contraception itself or its corrosive effect on American family life—lies a secularist philosophy. Responsibility in marriage means to them

a stingy approach to childbearing. One or two, perhaps even three, children are optimum, each child to be endowed with all the advantages available in American life.

THIS VALUE system makes no acknowledgment of Divine Providence, the sacramental vocation of marriage. Rather is it a concession to the basic weakness of men—particularly to their selfish attitudes—and to the social views of atheists, agnostics and materialists.

The contraception mind is filled with perfect excuses for those who would avoid their true responsibilities. All too often, in our culture, conscientious fathers and mothers are being led to feel that they are not doing their every comfort, when another brother or sister might be the best thing for them. Parents of those who would avoid their true responsibilities, all too often, in our culture, conscientious fathers and mothers are being led to feel that they are not doing their every comfort, when another brother or sister might be the best thing for them. Parents of those who would avoid their true responsibilities, all too often, in our culture, conscientious fathers and mothers are being led to feel that they are not doing their every comfort, when another brother or sister might be the best thing for them.

Take a good look sometime at some of these advocates of contraception.

One socially ambitious couple who lived in World War II. They quickly made it known that they were going to "plan" their family. Two children were all they wanted. Very shortly God blessed their marriage, first with a son, then with a daughter. They have lived in contraceptive marriage ever since.

For many years the husband and wife felt a tug at their consciences. Inwardly, they sensed that they were not truly fulfilling the requirements of their married state. They were faintly troubled.

One day the wife discovered the term "responsible parenthood" in a newspaper story describing the activities of a birth-control organization. She called her husband's attention to the phrase, and they grasped it hungrily. Now they had a high-sounding reason for limiting the size of their family, they may it plan that a family of four or more children was somehow directed to the destruction of civilization.

Their son became crusaders for a cause. They began to talk of the dangers of a "population explosion" in the United States, and of the lack of storage space for surplus grains and where billions of dollars are paid to farmers not to raise crops. In their eyes they have become heroes, selflessly depriving themselves of the satisfactions of parenthood for the welfare of the community at large.

THE WIDESPREAD "responsible parenthood" had illustrated

how easily a couple can find excuses for not having children since they set their minds to it. My own memories of such excuses extend over thirty years. In the 1930's, you may recall, many things were justified in the name of "mother's life."

In the 1930's, it was the depression. World War II provided more excuses. In the 1950's, we began to hear of the "population explosion." And we can be sure that "eugenic considerations" will loom large in the birth control propaganda of the future.

I know one newlywed couple who decided to defer having children until they could afford to have a home of their own. By the time they bought the kind of home they wanted, they had developed other expensive tastes. Fifteen years after their marriage, they were no more able (according to their own reasoning) to afford a child than on their wedding day.

When you reduce the matter to fundamentals, you will find two characteristics in such people.

First, they are pessimists. Like the hypochondriac who enjoys his ailments, they derive satisfaction from contemplating the hardships of parenthood. That is why they have few, if any, grandchildren to console them during their old age.

Secondly, they are materialists. Believe in or not, many Catholic engaged couples at Pre-Cana Conferences, after they have been clearly how they can pay for a child's college education, even before he is conceived. When they add up these costs, they become convinced that they cannot afford a baby. Others glorify the sums needed for feeding and clothing a child, mainly because they would feel guilty if they provided anything less than the best—meaning, of course, the most expensive.

Hardly do some think of group medical plans. And they forget that a baby can be as comfortable in a clean old carriage as in a glittering new one. The toddlers of old gained more pleasure from playing with a few old spoons and the teapot than they did with toys.

PLANNED parenthood propagandists maintain that the only difference between the "birth controllers" and the Catholic Church derives from the means of birth prevention. This is not true. Our basic philosophy of life and marriage are different.

In our lexicon, unlike theirs, you will find such words as "Dignity of the Providence," "duties of the married state," "blessings of the large family," "conjugal chastity," "supernatural life," and the like. Effective users of the "rhythm cycle" (who never employ contraceptives) can be just as alien to Catholic family values as the must dyed-in-the-wool member of Planned Parenthood.

We must contracept, therefore, not only for using arti-

ficial means of birth prevention, but also for their narrow materialistic philosophy of life.

On the other hand, the Catholic Church does not promote unreasoned, unlimited, unrestrained, uncontrolled biological fertility for its own sake. After all, in our system of Catholic morals, the virtues of prudence and temperance rank high.

Nor does the Church favor upon the small family, which at times is the result of God's providence, at times results from the prudent decision of high-minded virtuous married couples. Who of its does not know human situations in which the decision not to have another child or any children at all might be quite proper? Was it not Pope Pius XII who said:

The Church considers with sympathy and understanding the real difficulties of the married state in our day. Thus it was that, in our last allocation on conjugal morality, we affirmed both the legitimacy of, and the considerable latitude allowed in, the regulation of offspring, which, unless so-called "birth control," is compatible with the law of God. One may even hope, though in this matter the Church naturally leaves the judgment to medical science, that science will succeed in providing this kind of method with a sufficiently secure basis.

Nor would an American priest presume to make application of Christian principles for Catholic married couples of a country like India, where the circumstances are different from those in this country.

ANY SERIOUS-MINDED and religious husband and wife who face the difficult decision of family limitation must be guided by three considerations: motivation, method, chastity.

They must have a good reason for what they plan to do—and conscientious couples seriously weigh the meaning of that word "good."

They must not corrupt the naturalness of their married love by contraception in either its mechanical or chemical forms.

They must live together as man and wife with full respect for the presence of Christ in their marriage. Supernatural chastity is love at its highest level; conjugal love from this no man has, that he give up his life—or his rights—for his beloved. Periodic continence, in some rare instances total abstinence, may well be required of Christian spouses. Contraception, on the other hand, is real irresponsibility. Decisions are

made by Sangerites out of the narrow mind ("personal convenience first"), always against the child, and with no limits to indulgence in passion save satiety. The contraceptionist is an uncontrolled man. His first cousin is the abortionist.

I am not going to usurp their right, as no priest should, to determine family size for them. Nor will I question the motives of any, nor belabor their means of avoidance. God will judge all of us.

But I do want to leave them with a reminder of a truth every Christian should know: The love that is put into a child's heart is more important than the shoes that are put on his feet.

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## BACK CATHOLIC STAND Germany's Protestants issue social humanism

By MANFRED WENZEL

BONN, Germany—German Protestants have urged a wider distribution of property in a social manifesto strikingly like the diagnosis of Germany's social ills offered by German Catholics. Catholic authorities have welcomed the statement of the Council of Evangelical (Lutheran) Churches as an indication that the Christians of Germany can join

held from August 22 to 26 at Hanover.

A fundamental difference between traditional Catholic and Protestant concepts of property is believed to have deterred Protestants from making strong common cause with the Catholic position until now. Protestant theologians have tended to regard private property as a special gift from God, Creator (and by that fact, owner) of all things. Catholic theologians have regarded private property as a national right of man.

But what the Protestant statement now outlines about justice in property can also be found in large part in the papal social encyclicals. Among the statement's fundamental points are:

- An order which favors the accumulation of property in the hands of a few only, excluding other members of society, is against justice.
- An owner's right to use his property is limited by the common good.
- Those with more property or higher income should contribute at a higher rate to the common welfare than those with less property or lower income.

BOTH PROTESTANTS and Catholics have pointed out that the government gave Germany's postwar industries special tax privileges to enable them to rebuild themselves. But they have pointed out that the German people have spent freely on consumer goods for two reasons: because they lacked the ordinary necessities of life in the immediate

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THE CHURCH AND THE WORLD

Pope to students—Bus plan rejected—'Sabotage' law

The Vatican

Pope John XXIII has warned a group of German secondary school students that brilliant...

Archbishop Maffeo A. Bricci, Apostolic Delegate to Indonesia...

The Pope has urged members of Rome's Holy See...

At Home

WILTON, Conn.—Voters here rejected a plan that would have...

authorized public funds to transport children by bus to a new Catholic elementary school...

Abroad

PITTSBURGH—A unified Lay Volunteer Apostolate has been established in the Diocese of Pittsburgh...

PARIS—Pope John has expressed his "satisfaction" with the French Catholic daily, La Croix...

have been praised by Poland's communist chief, according to reports here...

ROME—Italy's Constitutional Court, this country's highest tribunal, decided to rule on the constitutionality of an article in the Vatican-Italy concordat...

SIEN, Switzerland—Seventy Catholic labor leaders from five continents have noted in convention here that the pastoral efforts of the Church among the workers...

policy of self-determination for Algeria.

EDINBURGH—The General Assembly of the Protestant Free Church of Scotland has overwhelmingly approved history-making meetings between Free Church and Catholic leaders...

VALLETTA, Malta—Malta's legislative assembly is studying a new proposal to increase the legal penalty for public attacks on the clergy...

JOHANNESBURG, South Africa—The harshly repressive "Sabotage" law pushed through the South African Parliament by Prime Minister Verwoerd's segregationist Government...

Apostolic Action Among Adult Workers cited job insecurity and "a general de-Christianization" as common ills of the working classes in their respective countries.

BOMBAY—The Prime Minister of the once Communist Indian State of Kerala has announced that his Government will "reconsider" the question of state aid to private primary schools...

ST. PIUS X FESTIVAL AWARD—Father Charles Ross, pastor of St. Pius X parish, receives the key to a 1962 Cadillac from B. F. Donovan, president of Hoosier Cadillac...



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churches in a public statement noting their "profound concern" over the principle implied in the new legislation that "evil must be cast out by further evil"...

MANILA—A pastoral letter urging Catholics to take an active part in "the new burdens of self-government" soon to be faced by the soon-to-be-independent countries of the Malayan Federation...

SAO PAULO—The Archbishop of Sao Paulo has invited Brazilian President Jao Goulart and a number of this country's leading specialists to attend a congress to discuss the need for agrarian reform...



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'SEVERAL' APPROACHES

Ribicoff cites methods to aid private schools

WASHINGTON—The Kennedy administration's top education official, professing concern that every American child get a good education...

called for study of tax credits and tax deductions for parents who pay tuition for their children at private schools.

RIBICOFF suggested that one or more of these methods might be combined with the so-called "shared time" proposal...

The Secretary is expected to leave the Kennedy Cabinet this summer. Although he has not formally announced it, the news agency of Connecticut has been seeking study of delegates who will choose a Democratic senatorial nominee from that state at a convention July 13 and 14.

Ribicoff's statements on the interview program reflect the opinion he expressed on April 12 before the Senate Education Subcommittee when he backed a bill to provide Federal loans to parochial and other private schools...

His department's legal staff, in a legal memorandum made public in June, 1961, also has supported the constitutionality of such loans. The memorandum was requested by Sen. Wayne Morse of Oregon, chairman of the Senate education subcommittee.

THE SECRETARY said on the radio-TV program that the support President Kennedy's stand that "across-the-board" assistance has been taken to mean supporting parochial and other private schools with Federal funds on the same unlimited basis as proposed for public schools.

"If we don't eliminate this bitterness," he continued "we will never have an educational program in America and I do believe that education is vital for the future of our nation. Education is power."

In calling for study of tax credit or tax deductions for tuition-paying parents of children in nonpublic schools, the Secretary said such study should be made "because what we must be interested in is America's good education of every child, whether that child goes to a public school or that child goes to a private school."

40-pupil limit ordered for parochial classrooms

PROVIDENCE, R.I.—The Providence diocesan school board has ordered that classrooms in Rhode Island Catholic schools in the future must have no more than 40 pupils and has called for other major changes in Church schooling.

Another provision is that no new lay teachers may be hired by schools without having first been interviewed and approved by the diocesan school superintendent.

THE BOARD urged parishes to invite members of the parish, plus a large public, to inspect school classes in an effort to widen community understanding of the parochial school. It mentions particularly classes in a new science program and a new language program and, in those parish schools taking part, a pilot program in new methods of teaching mathematics.

The board asked that public school administrators and teachers be invited to Catholic schools and that Catholic parents and teachers reciprocate by attending public school PTA meetings or visiting classes.

The Providence diocesan board has 11 members, seven of whom are laymen. It is the only Catholic school board in the nation so constituted.

Kennedy comments on overpopulation

WASHINGTON—President Kennedy said here that solutions to problems of overpopulation should be solved by individual countries "and not be determined by the actions of another country."

The President gave this response at his press conference to a question asking his attitude in regard to proposed recommendations that the U.S. provide expanded research and technical aid to poor nations seeking to solve overpopulation problems.

In his reply, the President noted he has "always said from the beginning" that solutions to problems of overpopulation "were matters which every country must decide for itself."

CHURCH IN MIDWEST

SALINA, Kan.—The Church in the midwestern U.S. is "distinctly American," a midwestern bishop said here. Gaudiot Bishop Leo C. Byrne of Wichita, Kan., said at the consecration of Sacred Heart Cathedral here that the Church in this region "was never identified with any particular nationalities. No European nation left a predominating mark on the midwestern Church."

Asked how tax credits would benefit nonpublic schools since the credits would be given parents and not schools, Ribicoff said that transfer of the credit to the school "would be entirely up to the parents and their relations with the school." He also said that if the private school wanted to raise tuition by 20, that would be an arrangement between the private schools and the parents.

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Catholics voice anxiety over new Laotian regime

VIENTIANE, Laos—The Catholics of Laos, as loyal citizens, will respect the proposed new "national unity" government, Catholic sources told the NCWC News Service here.

They will cooperate with the authorities and hope that the government will succeed in safeguarding religious freedom.

Christians feel they have grave reasons for anxiety, however. The communist Pathet Lao hold two of 12 ministries, two of seven state secretariats and a veto power over the most important decisions.

NEUTRALIST Prince Souvanna Phouma is Premier and Minister of Defense, and two of his group are Minister of Interior and Minister of Foreign Affairs. But all decisions of these three ministries are subject to a Pathet Lao veto as in Khruochev's Troika. Decisions must have "the unanimous agreement of the three party leaders."

The Pathet Lao was responsible for the killing of one priest in May, 1961, and the capturing of five others who are still missing after more than a year. Other Lao propagandists have attacked the Church bitterly. Now the secretary general of the Neo Lao Hak Sat in Paris and the Pathet Lao's political party, has been named Minister of Information.

Prince Souphanouvong, chairman of the Neo Lao Hak Sat, is Vice Premier and Minister of

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DROP 'TRIVIALITIES'

Fight poverty, hunger, ND head urges science

CAMBRIDGE, Mass. — The president of Notre Dame University has urged scientists and engineers to apply their knowledge to critical problems of poverty and hunger rather than "pampering indulgent wants."

Father Theodore M. Hesburgh, C.S.C., addressing graduates of Massachusetts Institute of Technology here June 21 said that he was not thinking of more luxuries living conditions for Americans of every and any quantity, but of the broader extent of the world in which never before have so many millions of people been so poor, so poorly housed, or fed, or clothed.

"I am slightly nauseated," he said, "when I see science and technology dedicated to trivial necessities like better deodorants and better detergents, better cosmetics and more aesthetic televisions, better carol spinners and better remote control devices."

SCIENTIFIC knowledge and power can never be over-applied, Father Hesburgh said, "it is directed against man's and his suffer and die for." Every man, he said, must make up his own list of goals and live his life for those goals.



FATHER HESBURGH

for creating fear of utter destruction and conquest of the world to slavery, science and technology can well become a curse."

He reminded the graduates that man's fundamental values are of a spiritual character, representing "what you really intend to do in your life, to suffer and die for." Every man, he said, must make up his own list of goals and live his life for those goals.

He observed that "the trivial use of science and technology may mean a great personal profit to the scientist and the engineer, but that 'the noble is rarely profitable.'"

"This is only to say," he added, "that there is, indeed, a higher order of values that makes science and technology meaningful, and that these values reside not in science and technology, but in the person of the scientist or engineer."

"With highly motivated and dedicated scientists and engineers," Father Hesburgh continued, "the science and technology we need is a blessing to mankind. . . . But in the hands of those to whom knowledge is a means of personal enrichment and power, a raw edge of competition, for instance, race-making, can work, or can be."

Speaking at a session on "How to Combat Communism" at the annual forum of the National Council on Social Welfare, Father Nevin warned against "suspicions passed off as fact."

Scores conservatives for 'negative slogans'

NEW YORK—Father Albert J. Nevin, M.M., immediate past president of the Catholic Press Association, branded modern conservatism as a "philosophy without any basic ideology" consisting of "mostly negative slogans."

Speaking at a session on "How to Combat Communism" at the annual forum of the National Council on Social Welfare, Father Nevin warned against "suspicions passed off as fact."

The editor of Marcyknoll magazine said that hatred and the division of the American people are not the answers to today's problems.

HE CHARGED extreme conservatism with making anything of a social nature suspect as communist and a challenged Catholic conservatism to justify the "negative" slogans in the field of Catholic theology and papal social teachings.

Father Nevin told the session, sponsored by the Anti-Defamation League of B'nai B'rith, a Jewish civil rights group, that increasing numbers of young Americans are adopting conservative positions.

He said young people who adopt extremely conservative positions are retreating from reality, withdrawing from any personal commitment to the problems of our times, and attempting to turn their backs to the basic principles "too long valid in a nuclear world."

IN OUR DEFENSE against communism, Father Nevin warned, the inclination must be made between external and internal subversion. He said the regular investigative agencies can handle the problem of internal subversion without the "witch hunting committees that have appeared in the past few years."

External subversion, he continued, should be met by educating Americans to understand communist ideology, by maintaining national military strength and by continuing our policy of foreign aid.

Hits over-optimism about church unity

MINNEAPOLIS — Despite trends toward religious unity in some quarters, there are trends away from unity on moral issues and civic questions, a Catholic editor said here.

Robert Post, editor of the Catholic Reporter, newspaper of the Kansas City-St. Joseph, Mo., diocese, warned of "groundless optimism" about religious unity.

"Only is growing in many areas, notably appreciation of liturgy," he said. "But divergence is steadily increasing in moral areas—birth control, euthanasia, divorce—and we're also starting farther on civic issues like government aid to religious schools."

ND students in mission work

SOUTH BEND, Ind.—Twenty-two students from the University of Notre Dame are working this summer as lay apostles in Latin America.

The students, members of the campus Council for the International Lay Apostolate, are working on housing and other church relief projects in Mexico and Peru.

Fourteen students, accompanied by a Chaplain, Father Ernest Bartel, C.S.C., are working in Mexico. At Aguascalientes, 350 miles north of Mexico City, one student team is helping to erect a diocesan hospital, the other student team is building and repairing low-cost houses in Tacambaro, 250 miles west of Mexico City.

Eight students are spending the summer at Ciudad de Dios, a village near Lima, Peru. They are assisting in the construction and maintenance of low-cost homes.

Catholic scholars take a new look at Luther

BERKELEY, Calif.—Catholic scholars are taking a fresh look at Martin Luther and no longer identify him with the medieval, thought him, a priest-historian said here.

Father Edward D. McShane, S.J., a professor of ecclesiastical history at Alma College, Jesuit Seminary in Los Gatos, Calif., said Luther has a "new look in Catholic circles."

"He appears less as a villain bent upon the violent dismemberment of the church and more as a seeker for religious conviction who became in turn a catalyst agent for real reform within the Church," Father McShane said.

THE JESUIT historian, addressing a meeting of the American Society of Church History held at the Pacific School of Religion, listed three earlier phases through which Catholic opinion on Luther has passed:

• "The Great Vilification." This became the standard Catholic attitude soon after Luther's death and centered on "name-calling and sharp polemics."

• "The Great Disinterest." During this phase, beginning after the Council of Trent and continuing until late in the 19th century, the Catholic attitude toward Luther died and Luther amounted to "a shrug at the shoulders."

• "The Great Over-Simplification." This attitude, beginning late in the last century, "will simplify religious revolt is traced to Luther and all successful religious reform is found in Luther, the Roman Inquisition, and the appearance of new orders."

None, however, Father McShane said, Catholic study of Luther is

WHAT OF THE DAY

Hits depersonalization of Church in America

By REV. JOHN DORAN

Monignor Tracy Ellis is a rather well publicized recent talk (May 27 at Helena, Montana) about seeing signs of anti-clericalism in the present day American Church. He said that "a strain in lay-clerical relations has appeared as an editorial in the Holy See has placed on the need for the laity to take a more active share in the Church's life and work, find themselves frequently rebuffed in their attempts to contribute to the apostolate of their time."

The parish priest, caught in many places in an impersonal relationship to his Bishop and Chancellor, and involved in an impersonal arrangement of his own parish, will be hard pressed to recognize the willingness and ability of some persons of his parish to take a more active share in the Church's life and work. He fails to see the value of these persons in the make of organization.

The apostolate of the laity must of its very nature be a personal apostolate. Thus it sets head-on the organizational set-up, and may well cause sparks to fly. It should be well understood that dealing with large numbers in a personal way is a very difficult job. It takes much more time and patience; it takes a firm

I think that Monignor Tracy's remarks will follow the course of his previous remarks on Catholic education and cause considerable comment. I wouldn't mind having my say.

Protestant to speak at theology parley

PITTSBURGH — A Protestant theologian will address the 15th annual convention of the Catholic Theological Society on "The Protestant Concept of the Church."

Dr. Jaroslav Pelikan, of the University of Chicago theology faculty, will speak to Catholic theologians of the U.S. and Canada at a general session of the convention June 27.

The convention will be held June 25 to 28 at the Hotel Penn-Sheraton here.

Other sessions during the meeting will deal with such subjects as whether laymen have a role in the prophetic mission of the Church, and psychiatry and the religious life.

GAZA: VALLEY OF THE BLIND

THIS IS THE STORY OF A YOUNGSTER IN GAZA WHO HAS NEVER SEEN AN ARABIAN. A FLOWER, OR A TOY, HIS NAME IS GAMAL, AND HE IS BLIND. . . . Daylight, to him, is just a word. He must be told it's time to go to bed, because every day is darkness. . . . Gamal was blind before he was old enough to see. He will be blind as long as he lives. . . . To give him sight is beyond the power of medical science. As an adult he will live by touch, and taste, and sound. . . . What will become of him? . . . There are hundreds of youngsters like Gamal in Gaza, blinded in infancy by conjunctivitis or trachoma. Four out of five of them are Palestine refugees—the children of Arabs who lost their homes and farms as a result of the Arab-Israeli War. There is little they can do to help themselves. . . . By the time he is 20, Gamal will want to marry, raise a family, earn a living on his own. To do so, he'll need a trade—basket weaving, for instance, rick-making, cane work, or carpentry. He'll need to know how to read with his fingers, how to write, how to do simple problems in addition and subtraction. . . . He needs things that he will only get if you help him make that possible. . . . Just weeks ago THE PONTIFICAL MISSION FOR PALESTINE, Pope John's relief-agency for Palestine refugees, broke ground for a new school for blind children in Gaza. Gamal and others like him, will be picked up at home each morning and brought to school by bus. They'll be taught the usual subjects—reading, writing, arithmetic, and Religion. He will be able to read, to write, to count, those blind children will learn a trade. . . . Years from now there won't be need, please God, for Gamal to be a beggar. . . . What you help us build this school? To erect the plain, simple buildings (two classrooms, two offices, two restrooms, two bathrooms, offices, staff) will cost altogether only \$12,000. Perhaps, as your own mission gift, you'd like to build this school like to yourself—a permanent memorial to your family or someone you love. If so, write to us now. . . . Or perhaps you'd like to give a classroom (\$1,900), a workshop (\$2,350), the bus (\$2,400), equipment for a classroom (\$367), or equipment for a workshop (\$1,962). If so, write to us now. . . . To give a blind youngster his monthly needs will cost \$11 a year less than \$1 a month if he's under 12; or \$14.50 a year (about \$1.25 a month) if he's over 12. Perhaps you'd like to feed a child. . . . Blindness touches the heart of Christ. He worked miracles to enable the blind to see. We Christians can't work miracles—but, in a sense, we can help the blind to see. . . . Your gift of \$1, \$5, \$10, \$25, \$50, or \$100, will work wonders in Gaza. Mark your gift "GAMAL."

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Edited by the Cleric Seminarians of West Baden College

**The Mass**

By JAMES H. BOWMAN, S.J.

My first memory of the Mass and of "going to Church on Sunday" is the time I got feeling sick in the middle of it and was sent home along by the Sister-in-charge. Finding home was a big order for me then, and the memory of that day that remains most clear is being picked up by my father in his gray Plymouth after he had spent an hour or so looking for me. The whole experience is an argument for family Mass at foundation and against children's Masses. My mother would never have sent me home from church alone.

In later grade and early high school, the Mass became more and more a very solemn time. It was a relief to sit down at the offertory, but I always did my best at the Sanctus, warming and exultation helps to feel the greatest reverence I was capable of, and to mean it.

At the raising of the host and of the chalice, I would look up and say inwardly "My Lord and my God" and "My Jesus mercy."

I was well instructed, too. I knew Christ was present, body and blood, soul and divinity, in



the bread alone and in the wine alone, and that the Mass was the sacrifice of Calvary over again in an unbloody manner. But not till late high school did I think I really reached in at Mass till Communion time.

It was my senior religion teacher, a Dominican priest of uncommon perception and ability to communicate enthusiasm, who said something once about a saint who said he could spend all his time hearing Mass and be perfectly satisfied. I took both of them seriously (my teacher and the saint) and began to alert myself at consecration time for a deeper realizing of what was going on.

It was a hood-strap operation that drew on naked faith and very little specialized instruction, but I swear the effort did make me more appreciative. There was something in that host and chalice-raising and what went before and after it that made the saint willing to spend all day in church.

if he had the chance. And I aimed to find out what it was.  
Fr. Regan, the religion teacher, quizzed us every day and always repeated any question that too many missed. One that must have stumped almost everyone was: what is it that you have within easy reach every day that is worth infinitely more than the effort it takes to get it? To a high-school senior this could have been a lot of things, and it must have been to my classmates, because we got asked that question every day for what seems now to have been a month or so. The answer was daily Mass, and I got the point. If no one else did, I took up daily Mass in much the way a smart investor buys a self-edged stock.  
This going every day gave me more chances to try to find out what that saint said in the Mass itself—independent of Communion, as it were. Not that Communion isn't part of the Mass, but there can be Mass without a people's Communion.  
I met nothing for me from the change-over in my thinking—at most always received at my daily Mass, but consecration-time went up several Down-Jones points on my spiritual stock exchange.

I know I caught a close friend out in a point of mistaken theology one night as we stood at the corner between our two houses about 12:30 under a street lamp. It had been an evening full of parish-hall jollies, dancing and a frantic drive to a local hash house for something to tide us over the long hours till breakfast. My friend had chosen a hamburger after 12 o'clock, which according to the old rules disqualified him for Communion the next day, Saturday.  
"So," he said, "not much point in going to Mass tomorrow." That was his mistake, which he admitted when I caught him on it. We both saw more in Mass than a chance to receive Communion, as dim as our notions were of what else there was to it.  
It should be said, of course, that receiving good Communion is like salt and tomatoes; but that's not quite what we're talking about right now.

In college I had a Jesuit preach to me about getting into the spirit of the Mass; he said that this was the important thing, whether you used a Rosary, Massal (we all grew up in the Missal Age, didn't we?) or a favorite novena. As closely as I could tell from his talk, which was delivered as part of an open retreat for 500 college students, this spirit involved forcing yourself up to church, a sentiment hard to improve upon. I don't recall it striking me as a brand new idea; so it must have been there. But if there was the Missal was what stuck in my mind. I didn't think there was much you could say about Mass attendance that went beyond having a Missal out and open and reading it.

Let's pick this up next week. We'll see what this much Chapter One (of an as yet undetermined number of chapters) in the story of one man's Education in the Mass. Which by all that's right and logical means that next week you get Chapter Two—if you're around.

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**CLIMAX OF A GREAT YEAR.** Naturally, these girls are from St. Catherine. And since it's spring, naturally they're shown here after winning a kickball championship (the Junior C.Y.O. version). But the significance of this particular championship lies in the fact that it was the final achievement of the greatest year ever turned in by a group of C.Y.O. girl athletes. During the school year the parish turned in triumphs in Cadet Kickball (Spring and Fall), Junior Kickball (Spring and Fall), Cadet Volleyball (both League and Tournament championships), then they added the over-all title in the Cadet Girls' Track Meet just for good measure. Co-captains Eileen Brady (left) and Paula Field are kneeling in the front row with the championship trophy. In the back row are Coach Louis Benedict (left) and Priest Moderator Father Thomas Breidenbach (right).



**TRIPLE CROWN WINNERS.**—First, the Cadet Football title. Then, Division, Deaneery, and Archdiocesan Championships in Cadet Basketball. And now, Immaculate Heart's boys have completed the first three-sport title sweep in Cadet athletics since the C.Y.O. began operations in 1939 by winning the Cadet Spring Baseball championship. The new champions added the third jewel to their crown by edging St. Bernadette, 5-4, in a thrilling contest before a large crowd at Riverside Park on June 8, with the winning run coming in on a single to left field by Mike Keen (fifth from the right, back row) after two were out in the bottom half of the last inning. The pleased adults in the back row are (left to right): Assistant Coach George Repas, Priest Moderator Father John Ryan, and Coach Bill Sullivan, whose boy Steve handled the mound chores in the final game.

**Expect 350 to compete in annual golf event**

An estimated 350 golfers are expected to compete in the Fifth Annual Junior C.Y.O. Golf Outing at the Willowbrook Course in Indianapolis on Saturday, June 23.  
Following the completion of play, an old-fashioned hamburger cook-out will be held during which an impressive collection of prizes will be awarded. The cook-out will be held at Willowbrook, beginning at about 4 p.m.  
This year the tournament will be divided into two divisions—Freshman-Sophomore and Junior-Senior, with Boys' Individual, Girls' Individual, Boys' Team and Mixed Team events in each division. Separate awards will be given for the top finishers in each division. Adults are again invited to compete for separate prizes for the top men and women golfers.  
Blind Tag awards will be given and a special trophy for the person who puts his or her drive closest to the pin on No. 18.  
Golfers are asked to arrive at the course according to the limits of the following time periods, which were set up so that those traveling the farthest distance would have the later tee-off times:  
9:30 a.m. to 11:30 a.m.—Catholic, Holy Cross, Immaculate Heart, Christ the King, St. Andrew, St. Joan of Arc, St. Luke.

**TAX SAVINGS**

**HARRISBURG, Pa.**—The Pennsylvania Catholic Welfare Committee said here that Catholic elementary and high schools in the state save taxpayers \$25 million a year because the state does not foot their educational expenses.

**BLOOMINGTON INVITATION**

The fourth annual Junior Novice C.Y.O. Swim Meet sponsored by St. Charles of Bloomington C.Y.O. will be held on Saturday, July 7, at the Llancho Fransua pool in Brown County. The meet will begin at 3 p.m. and will include 18 events. Entries should be mailed to the meet secretary, Carol Carter, 310 N. Bryan, Bloomington, no later than Thursday, July 5.

**NEW OFFICERS**—Bill Hoeh was recently re-elected president of the Junior C.Y.O. of St. Andrew's parish, Richmond. Other officers include: Mary Belle Pardo, vice-president; Mary DeLane Spore, treasurer; and Jane Stenhold, secretary.

**ELECTED**—The newly elected officers of St. Charles C.Y.O. were installed in a church ceremony here recently. The officers are: Phil Hilger, president; Russ Miller, vice president; Carl Carter, secretary; and Sally Benckart, treasurer.

**Pontiff has praise for international sports competition**

**VATICAN CITY**—International sport competitions have received praise from His Holiness Pope John XXIII as a means of fostering international brotherhood.  
In a message addressed to Cardinal Raul Silva Henriquez, S.D.B., Archbishop of Santiago in Chile, the Pope greeted athletes and fans gathered there for play-offs in the world soccer championship.  
"The Pope said: 'The event gives us an opportunity to underline how sound athletics contain in themselves the aspirations which have deep roots in the very hearts of men and peoples.'"  
He said sports not only give "due homage to physical values" but also "contribute to the higher ideals of interior beauty and perfection, of self-control and discipline, in the spirit of mutual competition which contributes in a peaceful and joyful way to universal brotherhood and concord among nations."  
Pope John expressed the wish that the competitions in Santiago might be a testimony and confirmation of those brotherhood and he imparted his blessing to the athletes, organizers and fans.

**Cy Cipher**

**Named principal of Cathedral High**

A new principal for Cathedral High School, Indianapolis, has been named by provincial officials of the Brothers of Holy Cross at Notre Dame.  
Brother James Sullivan, C.S.C., an instructor at Archbishop Hoban High School, Akron, O., will replace Brother Giles Martin, C.S.C., Cathedral principal the last three years. Brother Giles will teach mathematics next year at Gilman Academy, Gates Mills (suburban Cleveland), O.  
Other faculty assignments at Cathedral include: Brother Ronald Lalonde, English, from Central Catholic High School, Monroe, Mich.; Brother Anthony Terowitz, English, from St. Edward's High School, Lakeland, O.; Brother John Andrew, mathematics, from Hoban; Brother Charles Drebn, history, from Holy Trinity High School, Chicago; and Brother Carl Sternberg, French and English, from St. Edward's University, Austin, Texas.

Leaving Cathedral will be: Brother John Ptazek, English, from Central Catholic, Monroe, Mich.; Brother Dominic Prutzel, French and English, to Bishop Hendrick High School, Warwick, R.I.; Brother William Vendrick, mathematics, to Hoban; and Brother Joseph Ballard, history, to St. Edward's High School.

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THE FAITH EXPLAINED

Important rules for confession

By REV. LEO J. TRESE

Our Lord Jesus Christ intended the sacrament of Penance to be also an act of penance, an act of humility...

It would be even more foolish for anyone to let himself be beset by the members of the Church...

There is only one thing that will not be forgiven and make it a "bad" or sacrilegious confession...

THE TRAGEDY of a bad confession is that it sets off a whole chain-reaction of sin...

THE SAME principle applies when a person, in making his confession, forgets to mention one or more of his mortal sins...

The Liturgical Week

By REV. ROBERT W. HOWDA

BIRTHDAY OF ST. JOHN THE BAPTIST. We gather about the Lord's Table today led by a prophet...

ST. WILLIAM, ABBOT. The Gospel of this Mass of an abbot, a leader of monks, teaches us that a special blessing awaits those whose renunciation...

SS. JOHN & PAUL, MARYS. The most ultimate renunciation is that of life itself, and it is this high renunciation...

MASS OF 2ND SUNDAY AFTER PENTECOST. "Do not be surprised if the world hates you" (first reading). Do not be surprised, then, if in doing the work of a prophet...

MASS OF 2ND SUNDAY AFTER PENTECOST. When we share in Holy Communion, then, it is not only a pledge of our love for one another...

FEAST OF THE SACRED HEART OF JESUS. Our Saviour is God made visible in human flesh. Since God is love...

SS. PETER & PAUL, APOSTLES. Transferred to today because of yesterday's feast, the Mass of these two great apostles...

The priest is not sitting selfishly on the other side of the screen, ready to cluck his tongue at our misdeeds...

The bigger our sin, the happier is the priest in the knowledge of our repentance. If the priest should happen to know who the penitent is...

Besides these considerations there is the knowledge (conforming to all of us) that the sins which we tell in confession are covered by the strictest bond of secrecy which exists upon earth...

This bond of secrecy—the seal of confession—prohibits the priest from revealing any confession to anyone else...

Not even to the penitent himself, unless he confesses to the priest speak of things which the penitent has told in confession...

Such, then, would a priest refer to, or even hint at, confessional matters to a penitent's employer, or parents, or other parties...

RATHER THAN violate the seal of confession, a priest should be prepared to suffer death, or what is worse, false accusations and disgrace...

If a priest were ever guilty of having deliberately broken the seal of confession, he would be penalized with the strictest of excommunication that the Church can inflict...

FAMILY CLINIC

An alcoholic spouse

By JOHN L. THOMAS, S.J.

This is a letter from a very bitter person. I think wives of alcoholics are forgotten people...

I don't know under what classification the experts would place your husband, Patricia. He is a person who has drunk...

Considering the questionable advice you have been receiving and the long years of abuse you have suffered...

Although it is estimated that roughly one out of every 20 families in the United States is afflicted by the problem of alcoholism...

should not, without confession, discuss with others what he has told in confession.

IT MAY BE assumed that bad confessions are a fairly rare occurrence. In fact, the sadistic confession is due to concealment or mortal sin or to lack of adequate sorrow...

It also may be assumed that most persons who receive the sacrament of Penance regularly and frequently have no mortal sins to tell.

It would be a great mistake for us to neglect frequent confession on the plea that we have no mortal sins to tell.

Moreover, there is the increase in sinning since the sacrament of Penance imparts to the soul already free from mortal sin—a deepening of spiritual life which must not be despised.

One requirement for a sin that we do the wrong act knowingly and willingly. Neither is it a sin to miss Mass on Sunday because of illness, or for any other serious reason.

IF WE HAVE NO mortal sin to confess, then the telling of one or more of our venial sins (for which we truly are sorry) will enable us to receive the sacrament of Penance with its graces.

IF IT MIGHT BE helpful to list briefly here a few other reminders for the penitent...

help you much if you speak so loudly as to share your sins with all who are in church.

That, in fact, is the proper formula to follow in any confession: to begin by asking the priest's blessing, then to mention the sins of our last confession...

Do not tell anyone else's sins (your husband's or wife's, for example) and especially do not mention names in confession.

Listen attentively while the priest tells you your penance and also to any advice he may have to offer.

Put your heart into your act of contrition but do not say it silently. The priest will hear you just as you are saying it.

Finally, spend a little time after confession in thanking God for the graces that have just come to you in performing the penance which the priest has assigned.

THE YARDSTICK

Henry Ford comments about business ethics

By MSGR. GEORGE HIGGINS

Henry Ford, Jr., was asked at a recent press conference in Washington, what, if anything, American industrialists are doing to raise the standard of business ethics...

When making your confession, speak to the priest clearly and distinctly but in a whisper. The seal of confession cannot be broken.

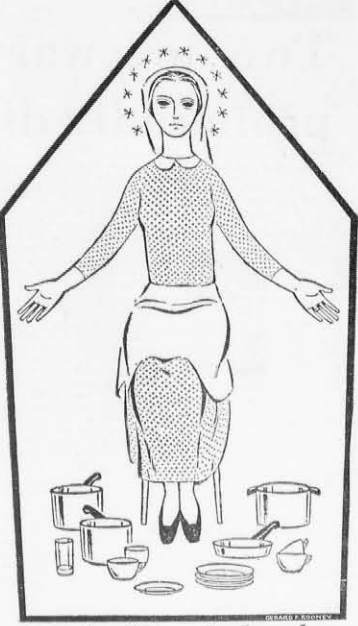
What mosses do you feel before one of the reporters, "to correct" (industry's) mental outlook?

Commerce Secretary Hodges has been working on this," Mr. Ford said, "and which I have read the report in toto, I have read some of the things they have come up with, and I think they are doing a very good job."

Mr. Ford's colloquy with one of Washington's most knowledgeable labor reporters was much too short to do justice to the complex problem under discussion.

The staffs of our size, but all are familiar with every form of treatment now in use and have received the best of all available resources for helping a compulsive drinker.

Finally, as you rightly ask, if you have children, are you children? Since you were given no help or guidance in dealing with the problem, it was necessary to insist that you live with it for 21 years, to say nothing of the personality damage suffered by your helpless children.



OUR LADY OF THE KITCHEN

MODERN MADONNA—This striking portrayal of the Blessed Mother is one of a series of drawings of the members of the Holy Family in modern dress.

business community to hasten the attainment of the highest possible ethical standards.

At least one major effort in this direction has already been initiated. On June 14 a group of Catholic, Protestant and Jewish clergymen met in New York, at the invitation of the Chairman of the Advisory Council, to discuss with a number of influential business leaders effective ways and means of implementing the Council's preliminary recommendations.

Our final comment is that industry might well take a leaf from the book of the AFL-CIO, which has long since adopted a very detailed code of ethics binding on all its affiliated organizations.

But it ought to be possible, as President Kennedy has suggested to the Advisory Council, for "whole industries" as well as for individual companies or corporations to develop a meaningful code of ethics.

The need for an industry-wide approach to the problem of business ethics is recognized by the

Radio & TV Apostolate

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

FRIDAY, June 11—(Tape) Rev. Dennis Spalding and members of the Holy Cross choir.

MONDAY, June 25—(Tape) Msgr. Edward Bockhold and members of Holy Trinity parish.

TUESDAY, June 26—(Tape) Rev. Paul Landwerlen.

WEDNESDAY, June 27—(Tape) Rev. James Higgins.

THURSDAY, June 28—(Tape) Rev. Randolph Marshall and members of the Eadsdale senior CYO.

Advertisement for Daniel O'Riley Funeral Homes, featuring a portrait of Daniel O'Riley and contact information.

WHAT IS MAN?

Two new war movies profoundly different

By JAMES W. ARNOLD

In war movies, when the troops are peeped and expecting a leave in Paris or Bombay, they can count on it that a General somewhere will decide they must take some absurdly impossible objective...

such movies: to provide muscular action for the audience and emotion for young actors (mostly unknown) clattering up studio payrolls. Each picture has on only one female character (on screen a grand total of five minutes) and scores of extras who are bumped off in glorious profusion. Both strive to portray heroism in all its ferocity.

Yet they differ profoundly in their view of man. In "Heroes," the men are numbed, brutalized victims of a senseless situation. Nearly everybody dies, with graphic grimness, and the movie ends ironically when a survivor is ordered to burn out a pillbox containing the body of an heroic comrade.

"Heroes" shot in shadowy black and white in northern California, is largely the baby of Robert Pirsh ("Battleground," "Go For Broke").

"Merrill's Marauders" recounts the true heroes of Brig. General Merril and American volunteers behind enemy lines in Burma in 1944.

The difference is fascinating. Both serve the main purposes of war movies: to provide muscular action for the audience and emotion for young actors.

that are skillfully edited. None of the soldiers, however, are real enough to care deeply about, and what should be tragically moving is only repellent.

Actor McQueen is efficient as the cynical, hustled non-com who proves a handy operator in a crisis, but he is too frigidly surly to be more than a curiosity.

Singer Darin, cast as a wise-cracking materialist (on God: "Why should I respect somebody I can't see?"), ends up making the sign of the cross just before he lets fly with the flame-thrower.

"Marauders," the last picture made by the late Jeff Chandler made and intelligent Merril, has almost no other name in the cast. The finances were put into locale (Philippines), production (color and cinematograph), and top-cast staff, including director Samuel Fuller and cameraman William Claxton.

The real Merril story defies belief. For a hundred years, his 3000 men foremanched 750 miles through enemy, jungles, swamps and mountains on one day.

U.S. STEEL GRANT SOUTH BEND, Ind.—The University of Notre Dame has been awarded a \$100,000 grant by the U.S. Steel Foundation.



PLAN MARIAN ALUMNI DANCE—A group of committee chairman look over some of the posters and other decorations for the "World-Arama Whirl."...

A NUN'S RECRUIT

1962 Marian graduate will teach in Japan

Miss Sharon Sweeney, who will fly to Japan this fall to begin two years of teaching in an academy conducted by the School Sisters of Notre Dame, said, sympathetically:

"My sister, Carol, will miss me. I'm taking a lot of my clothes," she said. Sharon, daughter of Mr. and Mrs. Owen Sweeney, of 3200 N. College, is a 1962 graduate of Marian College.

Sharon, a graduate of Marian College with a bachelor of arts degree in history, but her teaching subject will be conversational English, at the high school level.

"That's what is needed, so that's what I'll teach," she said. The academy is in Kyoto, and Sharon is happy to be going there, rather than to Tokyo or to one of the heavily industrialized cities.

The opportunity for the teaching post came about because a 1955 graduate of Marian College was a novice at the School Sisters of Notre Dame convent in Kyoto.

Mary Agnes Kodama, whose name in the order is Sister Maria (after her alma mater), was visited at Kyoto last summer by Sister Mary Carol, O.S.F., Ph.D., head of the history department at Marian, who toured and studied with her.

While there, the School Sisters told Sister Carol of the need for teachers, particularly for teachers of basic English and conversational English.

Sister Maria plans to study guest for a month Miss Makiko Kakimoto, a Marian sophomore whose home is in Hokkaido, on the island of Hokkaido.

Marian staffers touring Europe Three Marian College faculty members are touring Europe this summer, and three others have received National Science Foundation grants to pursue their special studies in various fields.

Father Joseph Dooly, S.T.D., and James J. Diver, M.A., both of whom teach history, are leading a party of four young men on a six-week tour of western Europe.

Sister Marie Bernard, O.S.F., Ph.D., head of the biology department, will study radiocarbon biology at the University of Illinois under a National Science Foundation grant.

Sister Mary Olivia, O.S.F., Ph.D., academic dean will attend the Summer Institute in Psychology at Iowa State University on an NSF grant.

A similar grant will enable Sister Mary Rose, O.S.F., Ph. D., head of the chemistry department, to continue research in high vacuum gas kinetics at the Catholic University of America, in Washington, D.C.

BOOKS OF THE HOUR

A book about addiction

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

Although it is part of a series titled "Pastoral Psychology," there is much more than clerical interest in "Problems in Addiction," edited by Father William B. I. R., S.J. (Fordham University Press, \$5).

The two forms of addiction discussed here—panels of priests, psychologists, and medical experts, are alcoholism and narcotic addiction. It is the former, of course, that will interest the wider public, since it is estimated that there are well over five million people in America today that technically fit the definition of "alcoholic."

An opening essay on "The Problem of Alcoholism and Excessive Drinking" by the Deputy Director of the National Council on Alcoholism underlines the importance of this series of studies, and sketches very briefly the history of American attempts to deal with alcoholism on a national scale.

These efforts date from 1933, when the Yale University Center for Alcohol Studies was established.

for Alcohol studies was established with a quarterly journal to report on its research, and when, also, there came into existence the organization known as Alcoholics Anonymous (A.A.), to which virtually every contributor in the collection of essays pays high tribute.

Father Raymond Kennedy, S.J., in a paper on "The Forms of Drinking," begins by quoting several professional definitions of "alcoholism" and "alcoholic"; a typical example of the first is by Father John Ford, S.J., a moral theologian and long-time worker with alcoholics.

And all authorities quoted here agree that alcoholism poses several sets of problems: physiological, sociological, economic, and spiritual, all of which must be treated simultaneously.

Three of the most practical papers are Dr. Althoff's "Children in the Alcoholic Family," which includes a section on the wife of the alcoholic and one on the alcoholic mother, and which recommends the companion society of A.A., called Al-Anon, for families of problem drinkers; Professor Christopher S. Sower's

the spree drinker; the neurotic and psychotic drinker; and the plateau drinker.

This last classification Fr. Kennedy admits is new, and is intended to cover those, such as the usual inhabitants of Skid Row, who ingest alcohol in such quantities and so regularly that they are never really completely drunk nor yet completely sober.

And all authorities quoted here agree that alcoholism poses several sets of problems: physiological, sociological, economic, and spiritual, all of which must be treated simultaneously.

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Msgr. Downey K.C. sets concert-dance

INDIANAPOLIS—Our Lady of Fatima Council Choral group, directed by Eugene H. Doerry, will be the guest chorus at the fourth annual concert-dance sponsored by the Msgr. Downey Choral group on Saturday, June 23, at 8:30 p.m., in the K of C auditorium, U.S. 21 and Thompson Road.

Each group will present selected numbers before combining their talents for "The Donkey Serenade" and "Rose of the World."

Radio and TV Programs

Table listing radio and TV programs for Indianapolis area, including stations like WIBC, WWSB, and WWSM.

FLOWERS advertisement featuring cut flowers, potted plants, and corsages. Includes phone number 2401 W. Wash. ME 7-3225.

BLUE & WHITE SERVICE, INC. advertisement with 8 locations to serve you always open. Phone number WA 4-3381.

WEDDING CAKES advertisement by CARLOS BAKERY-DRIVE-IN. Phone number 2701 S. Brill Rd. ST 6-2378.

MOBILHEAT advertisement for fuel oil service. Includes phone number ME 7-1318 and address 45 N. HOLMES AVE.

Radio and TV Programs continuation table for Madison area, including stations like WWSB, WWSM, and WWSH.

While faithful to this real-life miracle-working, the film does not prettify war, the script by Fuller and producer William Wyler glitters with moving insights.

"The shots of men against sly and terrain, surprises and sunsets, are first astonishingly and then battle scenes (an attack on a rail junction, a climactic banzai charge) are staged with the intricate timing and imagination of ballet.

Merrill managed to survive until 1955, is now buried among other heroes at West Point. His film biography is a decent one, and allows actor Chandler a final achievement of substance.

Legion of Decency: "Hell is Here" (A-1); "Merrill's Marauders" (A-1).

Governor deplors Ohio sterilizations

COLUMBUS—Ohio Gov. Michael V. DiSalle has condemned court-ordered sterilizations of two young women in nearby Zanesville.

St. Andrew advertisement for real estate services. Contact call Joseph R. Angus.

PRICED UNDER APPRAISAL advertisement for real estate services. Contact call 4130 Brown Road (West) LI 7-5843.

Open Sunday 2 to 8 P.M. advertisement for SHADELAND HEIGHTS Addition. Contact call 5818-20 College Ave.

"THE BUENA VISTA" advertisement for real estate services. Contact call ST 7-0870.

Immaculate Heart advertisement for real estate services. Contact call 5818-20 College Ave.

ST. JOAN OF ARC PARISH advertisement for real estate services. Contact call 3950 Guilford Avenue.

21 YEARS OF HOME BUILDING advertisement for real estate services. Contact call 7611 S. Washington Ave.

St. Jude advertisement for real estate services. Contact call Thomas A. Welch Co.

St. Philip Neri advertisement for real estate services. Contact call THOS. A. WELCH.

Call Rex Bolton advertisement for real estate services. Contact call LI 7-5491.

Call Michael Grist advertisement for real estate services. Contact call ST. MICHAEL'S—5250 Down.

Call R. V. Welch Assoc. advertisement for real estate services. Contact call 8939 E. 38th St.

OME BUILDING CORPORATION advertisement for real estate services. Contact call 1941-1962.

Holy Name advertisement for real estate services. Contact call 7611 S. Washington Ave.

HOME BUILDING CORPORATION advertisement for real estate services. Contact call 1941-1962.

21 YEARS OF HOME BUILDING advertisement for real estate services. Contact call 7611 S. Washington Ave.

HOMES OF REAL VALUE advertisement for real estate services. Contact call 7611 S. Washington Ave.

Beachcrest advertisement for real estate services. Contact call Southern Avenue at Sherman Drive.



# Tic Tacker

**FACULTY CHANGES**—Four Sisters of St. Joseph who taught at Sacred Heart Central High School, Indianapolis, this past year, have been given new assignments. They are: Sister St. Kevin, English department, St. Joseph Academy, St. Louis; Sister Ricarda, chemistry and mathematics, Little Flower High School, Chicago; Sister Thomas Marie, history, principal of the Academy of Our Lady, Peoria, Ill.; and Sister Helen Patrice, librarian and social studies, Valle Holy School, St. Genevieve, Mo. Replacements include: Sister Agnes Genovese, science and mathematics, from Little Flower High School, Chicago; Sister Ursula Marie, librarian and social studies, from Valle Holy School; Sister Mary Rita, English, from Holy Name School, St. Louis; and Sister William Francis, social studies, from St. Roch School, St. Louis.

**NAMES IN THE NEWS**—Brother Pedro Haering, C.S.C., one-time principal of Cathedral High School, Indianapolis, and principal of Archbishop Hoban High School, Akron, O., since 1959, has been appointed to the Cleveland Diocesan School Board as a supervisor. He will reside at St. Edward's High School, Cleveland. . . . Brother John Lavelle, C.S.C., a native of Indianapolis, has been named Holy Cross vocations director for the Ohio-where he lives with residence at Archbishop Hoban High School, Akron, O. He last served as superior of Boysville, Clinton, Mich. . . . Sister Mary Rose, O.S.F., Ph.D., chemistry department head at Marian College, is one of three teachers doing research this summer at the Catholic University of America under a National Science Foundation program. The research projects include studies on kinetics of reactions in the gas phase, chromatography and the infra-red spectra of amino acids. . . . Mrs. Marie Ferris, Cathedral High School secretary the past 25 years, has asked Tacker to express her appreciation to the Cathedral students and alumni who helped to make her recent anniversary party a success. (She was given a new automobile). . . . William J. Betz, a former member of St. Thomas Aquinas parish, Indianapolis, was recently elected president of the Los Angeles Serra Club. He is the brother of Father John Betz, pastor of St. James the Greater parish, Indianapolis.

**SUMMER SCIENCE STUDY**—Four Catholic high school students from Indianapolis will be among 36 participating in a science training program this summer at Butler University. Supported by a National Science Foundation grant, the program of lectures, laboratory work and college-type research is designed to acquaint the students with career opportunities in science. Taking part in the seven-week session are: Earl Guertin, Jr., and Kenneth Hintz, of Cathedral; Michael Brownfield of Sacred Heart Central; and David P. Goetes of Secunia Memorial. . . . Mary Ann Weither, a St. Agnes Academy sophomore from St. Joan of Arc parish, received a NSF grant for lecture and laboratory work in zoology and physiology at Southern Illinois University, Carbondale.

**CONTRATULATIONS**—Best wishes to Mr. and Mrs. Michael J. Hynds of St. Mark's parish, Indianapolis, who will have their 50th Wedding Anniversary on June 25. . . . Also to Mr. and Mrs. Marco (Mike) Delucio of St. Mary's parish, Richmond, who will mark their 50th Wedding Anniversary on June 24.

**LATIN SCHOLARS**—Norbert Seiff, sophomore at Sacred Heart Central, Indianapolis, has received summa cum laude rating on the recent A.P.L. National Latin Examination given to all Latin classes at the school. He scored 115 out of a possible 120 points. Maxima cum laude for 30 points, were awarded to: Jane Pierre, Jeanna Huerle and Jill Werner. Forty-four other Latin students received certificates.

**RECEIVES SCHOLARSHIP**—John Patrick Dolan, a member of Holy Rosary parish, Schuylkill, and a graduate of Schulte High School, Terre Haute, has received a scholarship to Brown University, Providence, R.I. At graduation he was awarded the Notre Dame Club Outstanding Scholastic Senior Award and a math medal for the highest four-year mathematics average. A three-sport athlete as well, Dolan was named All Wahash Valley end in football during his senior year.

**FEAT OF THE SEASON**—Our hearty recommendation for "Man of the Month" goes to Father Joseph Brokhage, rector of the Latin School of Indianapolis, who is single-handedly championing 21 Latin School graduates on a three-week motor tour of Washington, New York and Canada.

**CANCELLED STAMPS**—An appeal was carried in the last issue of The Criterion for cancelled stamps on behalf of the Trappist monks in Kentucky. Several readers have inquired where to send the stamps. The address: Our Lady of Gethsemani Abbey, Trappist, Ky.

**Providence school principals listed**

ST. MARY OF THE WOODS, Ind.—Six elementary schools staffed by Sisters of Providence in the Archdiocese of Indianapolis will have new principals in September. The new principals include: Sister Mary Judith, St. Catherine of

Siena, Indianapolis; Sister Marcia Ann, St. Joseph's, Indianapolis; Sister Mary Jude, St. Thomas Aquinas, Indianapolis; Sister Grace Marie, Our Lady of Greater Wood, Greenwood; Sister David Ellen, Sacred Heart, Terre Haute; and Sister Mary Julia, St. Margaret Mary, Terre Haute.

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# Changes are authorized

(Continued from page 1) Cross making of the Sign of the Cross in religion. "One may not omit any of the steps or mix them up or change the established order." But the decree specifies that when there is a pastoral reason to do so, one step may be omitted with another.

The congressmen spelled out norms by which the bishops' conference of a country or region may alter certain rites of a candidate for ordination could be attached to them because of the peculiar circumstances in a place, if in a certain area the action of the priest making the Sign of the Cross physically on the candidate is taken as a sign of a juridical action or in a sense alien to its Christian significance, it said, then, especially if the candidate is a child, in the first phases, the bishop may establish the manner in which the candidate may be marked with the Sign of the Cross, or the parents make the Sign of the Cross on the candidate or that the candidate himself do so while the priest makes the Sign of the Cross over all.

In the matter of the imposition of the salt, too, the bishops may decide that the salt is to be collected in a container larger than that from which the candidate himself takes the salt.

**THE DECREE** recommends that the rite of the careful instruction concerning the anointing with the Oil of Catechumens. But it states that in cases in which, because of inveterate custom, the candidate cannot be made to understand the significance, the bishops may dispense the priest from the rite of anointing.

The decree recommends that the rites and ceremonies be carried out with the greatest solemnity possible. Candidates are only one or a few candidates for baptism, however, the rites may take place outside of the church. But they must be carried out in a holy place and in a simple form, according to the decree.

All of the formulas of Baptism may be pronounced in the vernacular, with the exception of the Sign of the Cross, accompanying the anointing, and of the blessing and the formula for Baptism itself. The vernacular versions may be approved by the episcopal conferences of the nation or region, or by the local bishop in special cases.

# Germany's

(Continued from page 1) In accordance with justice, the churches assert. Catholics and Protestants declare that the imbalance in property distribution must be corrected now. Those rights who have been left virtually without property should be given an opportunity to gain it, the churches say.

**AMONG** THE concrete proposals approved by Catholic and Protestant churches to achieve a wider distribution of property are:

- That citizens of low income be enabled and encouraged to invest part of their incomes in savings banks, stocks or other profitable securities.
- The Savings Premium Law be amended to give further privileges to families. This law is designed to encourage savings.
- State-owned firms be denationalized and that the present custom of offering poorer people first option for stock purchases into the denationalized firms be continued. Terms of stock purchase should be lowered for heads of large families.
- Low-cost housing loans be extended to families in lower income brackets.
- Remuneration to the workers include shares of voting stock in the employing firm.
- Family allowances be made more generous, and that they be financed both by industry and by the state.
- Such family allowances be complemented by tax reforms which remove any tax inequities imposed on large families.

# Aims in life

(Continued from page 1) To the domestic workers that the Church is particularly concerned with their material and spiritual life, since they are women "who have been transplanted from the quieter and more ordered atmosphere of your own families and your villages and towns to that of other cities and countries."

He expressed pleasure that their association now designates them as domestic workers rather than as servants since this change in title "corresponds to a heartfelt and widespread need for respect for the human being."

"It stresses the dignity of your work and the fundamental dignity it makes to society," he added. He recalled that popes are called the servants of the servants of God, and added that no matter what one does, "we are all the servants of the Lord and form part of His family."

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For information, write Brother W. R. Haas, S.J., West Baden College, West Baden Springs, Ind.

# Outdoor novenas

The annual Outdoor Novenas will open on the Carmelite Monastery grounds in Indianapolis and Terre Haute on Sunday, July 8. The observances will continue through July 16, the Feast of Our Lady of Mount Carmel. At each of the novenas, services will include a sermon, Rosary and novena prayers, closing with Benediction of the Blessed Sacrament.

# Brother Bruno, dies at age of 73

**NOTRE DAME, Ind.**—Funeral services for Brother Bruno Kluswitz, 73, were held Monday, June 18, in Sacred Heart Church here with burial in the Community Cemetery. Brother Bruno retired June 7 after teaching Physics and Mathematics at Cathedral High School, Indianapolis, for 23 years.

Born in Reading, Pa., he entered the Brothers of Holy Cross in 1912. Prior to his Cathedral assignment, he taught Science and Math at Trinity High School, Chicago, from 1916 to 1924, except for one year when he taught at St. Edward's University, Austin, Texas.

Brother Bruno was a member of the American Association of Physics Teachers and the American Association for the Advancement of Science.

# Calendar

- FRIDAY, JUNE 22**  
A Fish Fry at 4 and Social at 7 at Holy Name in Bereh Grove.
- St. Rita's Social** at 6:30 p.m. in the parish hall, 19th and Arsenal.
- SATURDAY, JUNE 23**  
A Summertime Fun Fric at 8 to 12 midnight at Little Flower Church, 470 E. 13th St. Outside square dancing and also round dancing.
- The Saturday Social** at Holy Cross begins at 6:30 p.m. in the parish hall, 125 N. Oriental St.
- SUNDAY, JUNE 24**  
The Assumption Social (formally on Thursday) from 2 to 6 p.m. in the school hall, 1105 S. Blaine Ave. Refreshments. Public invited.
- TUESDAY, JUNE 26**  
A Luncheon Card Party sponsored by St. Francis Hospital Guild in the hospital auditorium, Bereh Grove at 11:30 a.m.
- WEDNESDAY, JUNE 27**  
The Ladies Club of Knights of Columbus Chapter 3660 will meet at 8:30 p.m. in the Council Chambers.

# Vatican implements decree

(Continued from page 1) advice, and seeing to the application of the whole matter.

# REGARDING PROFESSORS OF LATIN

Since non-eclesiastical universities are concerned almost exclusively with imparting philological sciences and give little attention to the use of Latin, the Ordinaries must send their young professors, even though they may have graduated with honors, and also their professors of the higher sciences, to one of the institutes already approved by this Sacred Congregation or to one which it will institute, particularly to the Academic Institute on Latin, which, according to the Apostolic constitution, Veterum Sapientia, must be instituted in Rome.

This will enable young professors to learn not only the common use of Latin and of the art of speaking and writing it, but they will also acquire a greater knowledge of Christian and medieval Latin. . . .

When, in certain localities, there are too few expert professors of Latin, Ordinaries must ask for them from other dioceses or from among religious orders, until the number of their own is adequate. . . .

Special care and a sense of duty must be applied to teaching Latin to those people who have received their calling to the priesthood at a mature age and who have not studied it at all, or at least very little.

It is difficult to realize how much these studies can contribute toward formation for the mind and intellect of the mature man, when they are followed hurriedly or superficially, the sacrosanctness of these men can be full of gaps and how they can be sources of great concern for their superiors.

The constitution Veterum Sapientia states clearly: "In fact, no one may be admitted to study of philosophical or theological disciplines if he has not first been fully instructed in this language and if he can not use it."

# Canon Law and the different Latin collections of documents. . . .

No one can register with a university or faculty for the purpose of obtaining academic degrees unless he has followed properly the normal curriculum of classical studies. This must be proved through authentic documents, and when the documents presented are not considered sufficient, the university or faculty has the right to insist on examination. False indulgence of this respect and other human reasons can seriously harm the studies themselves and the due instruction of students.

Every difficulty must be overcome to bring into force the use of Latin in universities and faculties. No one is authorized to decide arbitrarily in this matter. . . .

Concerning examinations it is ordered that, whether written or oral, involving subjects taught in Latin, must be held in Latin. . . .

When a thesis is written in vernacular as allowed by statutes of any university or faculty, it must be accompanied by an adequate summary written in Latin. . . .

The same applies to use of Latin at ecclesiastical conventions which deal with questions of sacred discipline, doctrine or of pastoral offices and in which persons of different races and languages participate.

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AROUND THE ARCHDIOCESE

Annual dinner, bazaar scheduled at Napoleon

NAPOLEON, Ind.—The annual chicken dinner and bazaar of St. Maurice Church will be held Sunday, June 24. Chicken dinners will be served from 11 a.m. to 2 p.m. Luncheon will be served in the evening. There will be games and refreshments.

RICHMOND—Richard Parker was recently elected president of The Men of Holy Family organization. Other officers include Richard Weaver, vice president; Anthony DeMatthews, secretary; Ed Valdais, treasurer.

A discussion program followed by a dance for single young people.

Benedictines list ten changes among school principals

BEECH GROVE, Ind.—New principals have been named for ten of the 16 Archdiocesan elementary schools staffed by the Sisters of St. Benedict at Our Lady of Grace convent here. The changes were announced by Reverend Mother Mary Robert, O.S.B.

Sister Mary Raymond becomes principal of Christ the King School, Indianapolis, while Sister Gabriel, an instructor at Chatham High School, was named superior of the convent which houses both facilities.

Other changes include: St. Joseph Hill (Clark County), Sister Mary Lucien; St. Mark (Perry County), Sister Loyola; Seymour, Sister Mary Gerald; Columbus, Sister Caroline; Tell City, Sister Mary Gertrudis (convent superior); Clarksville, Sister Maurice; Cannelton, Sister Mary Jane; and Starlight, Sister Rosina.

New additions to the Chatham High School faculty will include: Sister Mary Eather, Sister Mary Lambert, Sister Mary Emily and Sister Mary Benedict. Leaving Chatham are Sister Juana and Sister Mary Eather. Sister Eather was recalled by the Benedictine community at Ferdinand, where she has been assigned as principal of Immaculate Conception Academy there.

Sister Marguerite will join the faculty at Our Lady of Grace Academy, Beech Grove, after one year of graduate study at the Catholic University of America. She will teach Spanish and French.

CONTRIBUTORS—The CRITERION will carry a list of articles and organizational correspondents and others who have reported news in the current issues. The following persons submitted items for this week.

- MRS. JOHN McKEARNE, Scottsburg
MRS. LULA E. BRIDGEMAN, Indianapolis
MRS. BETTY WOODRICK, Gosport
MRS. FREDRICK ALLEN, Terre Haute
MRS. JOSEPHINE E. STONOWSKI, Connersville

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ple past high school age, will be held Sunday, June 24 in Holy Family parish hall. The program begins at 7 p.m. and is sponsored by the Young Catholic Workers of the Richmond area. The YCW meets every Thursday at 8 p.m. in the YMI building on South 5th St.

NEW ALBANY—The Third Order of St. Francis will meet Sunday, June 24 at 2:30 p.m. in St. Mary's Church. Profession will be made at this time. A business meeting will follow in the school. Novice instructions begin at 1:45 p.m. in the school.

SCOTTSBURG—A breakfast will be served on Sunday, June 24, after the 8 a.m. Mass in the American Martyrs Parish Hall. The Altar Society is in charge. The public is invited.

CHARLESTOWN—The annual picnic at St. Michael's parish will be held Saturday and Sunday, June 23 and 24.

Parish chiefs have planned a la carte menu for Saturday night. Chicken and ham dinners will be served on Sunday, beginning at 11 a.m.

TERRE HAUTE—St. Benedict's Third Order of St. Francis will meet in the Church at 2 p.m. on Sunday, June 24. There will be no business meeting this month. The Third Order will not meet in July and August. Notices will be sent of the September meeting.

Communism study slated for adults

PITTSBURGH—The Holy Name Society of this diocese will sponsor a program of adult education in contemporary communism during 1962 and 1963. Bishop John J. Wright of Pittsburgh has announced.

Bishop Wright said that the diocesan-wide program will be presented in the spirit of the papal encyclicals, particularly His Holiness Pope John XXIII's encyclical Mater et Magistra. He said that he envisions the program "as a positive response on the part of Holy Name members to the challenge of the times." The Bishop spoke at ceremonies marking the Holy Name Society's first 50 years in the Pittsburgh diocese.

"If America is to keep its original idealism and respond to the new opportunities opening before it," Bishop Wright declared, "Catholics . . . must play a full part in energizing the moral vitality and shaping the intellectual vision of America."

The Bishop spoke at the close of their annual meeting here in a joint letter addressed to "the people and principally to all those who hold public office," they declared.

"IN VIEW of the real threat that seeks to subvert the whole religious, moral, social, economic and political order," the Bishops cannot keep silent.

"For this reason," they concluded.

Group to promote school bus rides
ST. LOUIS—A citizens' committee has been formed here, with a full-time executive secretary, to work for tax-paid school bus rides for all of Missouri's school children.

Called the "Missouri Committee for Equal School Transportation," the group will try to secure changes in Missouri legislation which courts have interpreted as denying bus rides to children who attend parochial and other private schools.



CYTO'S AID BLOOMINGTON HOSPITAL—The 33 high school seniors who belong to the Junior CYO of St. Charles Borromeo parish, Bloomington, recently donated funds to provide three sick call sets for the use of priests administering to patients at Bloomington Hospital. Robert Easton, Jr., and Michael Easton are shown above explaining the use of the sick call set to John Shepherd, hospital administrator. (Photo courtesy of the Daily Herald-Tribune)

Warns of Commie threat to Dominican Republic

SANTO DOMINGO, Dominican Republic—The Dominican Bishops have warned the people and government of this strife-ridden Caribbean island nation that it is in "very serious danger" of falling under communist rule.

Meanwhile, the Catholic weekly, Fides, has reported here that "a campaign of persecution against the Church is being readied." Material for the campaign, it said, has been received from the regime of Cuba's Marxist dictator, Premier Fidel Castro.

THESE WARNINGS were issued against a background of political maneuvering by more than a dozen parties prior to elections scheduled for August and December. Those political factions range from the outlawed Communist party to followers of the late dictator, Rafael Trujillo, and include a number of moderate leftist groups such as the Catholic-oriented Social Christian Revolutionary party.

Despite the fact that it is outlawed, the Communist party is working vigorously under the name of the Popular Dominican Movement. Its leader, Maximo Lopez Molina, is directing it from secret headquarters.

The Bishops spoke at the close of their annual meeting here in a joint letter addressed to "the people and principally to all those who hold public office," they declared.

"IN VIEW of the real threat that seeks to subvert the whole religious, moral, social, economic and political order," the Bishops cannot keep silent.

"For this reason," they concluded.

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FARMER'S VIEW
Butter and eggs?
By DANA C. JENNINGS
The atomic Energy Commission has placed on sale at \$216,795 per pound a smidgen of neptunium, a man-made radioactive element, for use in atomic science. It also offers a dab of americium at three times this price. Commented one metropolitan editor, "This is a far cry from butter and eggs."

Richmond couple to mark jubilee
RICHMOND, Ind. — Mr. and Mrs. Marco (Mike) DeLacio will celebrate their golden wedding anniversary Sunday, June 24. A High Mass will be offered honoring the couple for this occasion. Mr. and Mrs. DeLacio were married June 29 in St. Mary's Church here.

Widow's Mite
NORWALK, Conn.—A widowed mother of 13 children saw her fourth son ordained to the priesthood here at St. Mary's Seminary.
Father James K. Healy, C.S.S., was one of three seminarians ordained to the priesthood for the Holy Ghost Fathers by Bishop Walter W. Curtis of Bridgeport.

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SCOTCH PRESS REPORTS

Five Spanish bishops deny backing strikers

NEW YORK — Five Spanish bishops have denied reports appearing in the foreign press that they supported the mass strikes which crippled their country this spring, according to information disclosed here by Spain's Permanent Mission to the United Nations.

Following release of this information originally in Madrid, Spanish overseas offices to offset a growing impression that the Church partially some members of the hierarchy — and the Franco regime are split on viewing the strike situation.

Spanish officials here claimed were sent by the bishops in reply to queries from Fernando Maria Castella, Spanish Minister of Foreign Affairs, were dispatched from New York to news media by Jose Ignacio Jimenez, a press secretary at the Spanish U.N. Mission.

Council commissions make final proposals

VATICAN CITY — Cardinals heading the Second Vatican Council's preparatory commissions have wound up the work of their commissions by presenting proposals to be handled by the council itself.

The proposals, submitted to the seventh and final session of the Central Preparatory Commission, touched a wide range of subjects. Among them were the ordination of converts who had been ministers of their previous religion and the preparations necessary for worthy reception of Matrimony and Holy Orders.

By the end of the first week of its final session (June 12-20), the central commission had received proposals for the council agenda from six preparatory commissions.

The first and second days were given to the study of proposals from the Commission for Seminaries and of Universities. These concerned general rules of study and religious formation, disciplinary and pastoral instruction in seminaries. A second set of proposals dealt with Catholic schools and the teachings of the Church in relation to instruction in the sacred sciences.

On the third day the Commission on Bishops and the Government of Dioceses combined to make a joint presentation on the relation between bishops and the

Religions present in their dioceses.

On the same day Cardinal Pietro Ciriaci offered proposals from the Commission on Discipline of the Clergy and Christian People concerning associations organized for the faithful, collections taken up during Mass, and legacies in favor of pious societies. Another subject touched upon was the admission to sacred orders of former non-Catholic ministers converted to Catholicism.

The fourth day was devoted exclusively to material submitted from the Commission on Religions. This was a proposed constitution (authoritative declaration of belief) dealing with the Church's teaching on the three states of perfection: religious orders and congregations, societies engaged in vows, and secular institutes.

Two commissions submitted material on Saturday, June 16. Cardinal Augusti Maggiali, of the Commission on Sacraments, presented two projects concerning the preparation necessary for receiving worthily the Sacraments of Holy Orders and of Matrimony.

During the second part of this meeting, the central commission heard a report from Cardinal Amleto Cicchini, president of the Commission on Oriental Churches, on a project dealing with the unity of the Church in relation to the Oriental churches.

Cardinal Eugene Tisserant presided at the meetings of all five days, in the absence of His Holiness Pope John XXIII, who is president of the Central Preparatory Commission.

THEN ON June 19 Cardinal Alfredo Ottaviani, president of the Preparatory Theological Commission, submitted the second part of a proposed constitution dealing with the Church itself. The first part of the draft had been discussed by the Central Preparatory Commission at its sixth session, a month earlier.

The second part is a continuation of a doctrinal exposition concerning the authority and teaching role of the Church, relations between Church and State, the duty and necessity of the Church to announce the Gospel to all peoples, and ecumenism in the Church.

Cardinal Ottaviani was followed by Augustin Cardinal Bea, S.J., president of the Secretariat for Promoting Christian Unity. Cardinal Bea illustrated a project on religious freedom prepared by his secretariat.

The individual letters, in which all the prelates disclaim they had sympathized with the strikers or had directed their clergy to deliver sermons on the strikes, were signed by Archbishop Gregorio Modrego y Casaus, Bishop of Barcelona; Bishop Aurelio del Pino Gomez de Llerda; Bishop Remundo Sanabria y Marce of Cartagena; Bishop Francisco Peralta y Ballabriga of Victoria; and Bishop Jaime Font y Andueza of San Sebastian.

Of particular interest was the denial by Bishop Font y Andueza who was reported within recent weeks as instructing priests to preach sermons upholding the workers' claims.

Bishop Font y Andueza termed reports to this effect in newspapers outside Spain as "rude and coarse calumnies."

"The Bishop of San Sebastian never ordered his priests to deliver sermons on the strikes, nor is it true that sermons in this sense were given in this city," he declared.

"I informed the priests residing in the city, and those living in the industrial areas of the province, not to make the least reference to the social conflicts, namely the strikes," he told the Minister.

In letters to the bishops, Senior Castella had asked if they had supported the strike according to the quotations attributed to them in overseas publications.

The strikes, at their height, idled 170,000 workers in northern mining and industrial regions. Most of the laborers are now back on the job after their wage demands were met by government and industry.

The replies from the other four prelates to Senior Castella were in a similar vein to that of Bishop Font y Andueza.

According to Antonio Cacho-Zabalza, diplomatic information counselor at the Spanish U.N. Mission here, their letters were being made public because "many stories in the foreign press misquoted the Roman Catholic bishops of Spain to indicate they supported the strikes in Spain." Under the Franco regime, strikes are illegal.

MR. JIMINIZ said only the five bishops had been sent letters by the Minister and that none had been sent to Enrique Cardinal Pla y Deniel, Archbishop of Toledo and Primate of Spain, who is regarded as a staunch supporter of the workers.

At the height of the walkouts, Ecclesia, weekly organ of Spanish Catholic Action, came out with a statement giving moral support to the strikers. That publication is said to reflect close views of Cardinal Pla y Deniel.

The Barcelona, Lerida, Victoria and San Sebastian dioceses are in the northern regions of Spain, while the Cartagena See is in the southeastern part of the country. There are a total of 65 Sees in Spain.

CHARITY WEEK OPORTO, Portugal.—Portugal's National Charity Week was launched here at the Catholic welfare center of Our Lady of Perpetual Help. During the week, young people attached to the center visited prisons, collected money for scholarships for needy students, and did other works of charity.

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JUBILIANS—Mr. and Mrs. Michael J. Hynes will celebrate their Golden Wedding Anniversary on June 26, at a Solemn Mass of Thanksgiving at 11 a.m. in St. Mark's Church, Indianapolis. They were married in St. John's Church, Indianapolis. Daughters of the couple are Mrs. James Turner, Wilmington, Delaware, and Mrs. John J. van Bentem, Indianapolis. They have eleven grandchildren. A reception will be held for the couple at the home of Mr. and Mrs. van Bentem, 42 West 43rd Street from 4 until 7 p.m. on Tuesday, June 26.

First officials of Council may be named in July

By MSGR. JAMES TUCKER VATICAN CITY — A number of officials who will govern the coming ecumenical council while it is in session will probably be named by His Holiness Pope John XXIII in July.

This final step in preparing for the Second Vatican Council which opens October 11, was revealed by a high official of one of the council's administrative offices. It was not immediately made clear how many or of what nature these officials would be. It is certain, however, that one of them will be the secretary of the council.

PRIOR TO the opening of the First Vatican Council, a secretary and four commissions were named. The four commissions had the task of formulating decrees. They were presided over by the heads of the preparatory commissions, but their membership was elected by the council itself.

It is logical to expect that, in addition to the secretary of the council, similar council commissions will be established, distinct from the preparatory commissions but probably prepared by governing the programming of the agenda, determining the order in which the various items would be brought before the assembly.

It is to be expected also that a commission may be named which will formulate the programming of the council.

Ministers are welcomed

FAULKNER, Md. — Invitations to a Catholic-conducted retreat, here drew such heavy response that Protestant clergymen that the reservation list was closed more than two months before the retreat.

Fifty-four ministers, including 23 Episcopalians, quickly accepted invitations to attend the second annual retreat for Christian Clergymen, to be held at Loyola-on-Potomac retreat house from August 13 to 15.

The retreat is being sponsored by the National Catholic Laymen's Retreat Conference, with the approval of Archbishop Patrick A. O'Doyle of Washington. It will be conducted by Father Gustave Weigel, S.J., professor of

theology at Woodstock (Md.) College.

Father Weigel will base the meditations on the spiritual exercises of St. Ignatius Loyola. There will be a roundtable discussion and a demonstration Mass during which the priest and server will face the congregation and recite the entire Mass in English.

Besides the Episcopalians, nine Lutherans, eight Methodists, three Presbyterians, two United Church of Christ ministers, and nine clergymen from other denominations have accepted invitations to attend the retreat.

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Extension granted in textbook case

WASHINGTON — A one-month extension has been granted for filing an appeal with the U.S. Supreme Court from an Oregon Supreme Court ruling on state aid to parochial school students.

July 11 is the new deadline for filing the appeal. June 11 was the original deadline. Supreme Court Associate Justice William O. Douglas granted the extension.

The Oregon Supreme Court held last November, in a 5-3 ruling that a 20-year-old law permitting parochial school pupils to borrow textbooks purchased by local public school districts violate the Oregon constitution's provisions against using tax funds to benefit religious institutions.

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TO GIVE RECOLLECTION—Father Kennedy Secretariat will conduct the spiritual exercises for the evening of recollection sponsored by the Daughters of Isabella on Wednesday, June 27, at Fatima Retreat House. The evening will begin with dinner at 6 p.m. Mrs. James C. Farrell, AX 1-3206, is making reservations.

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