

Oregon textbook case goes to nation's Supreme Court

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High School Fund payments up

A sharp increase in payments to the Marion County Catholic High Schools Fund was reported for the three-month period ending July 10. Nearly \$28,500 was collected since April 10, according to Msgr. Victor L. Goossens, executive director of the campaign to build three new, coeducational high schools in the Indianapolis area.

Payments now total \$2,301,992, almost sufficient to pay the cost of the first two high schools, Chairman High School, 3825 N. Crittenton Ave., was completed in September, 1961. The second high school, Chartrand, located near Thompson and McFarland Roads, is nearing completion. It will open in September, 1962.

Msgr. Goossens reported that \$2.1 million is still outstanding from campaign pledges made two years ago.

Spanish-Latin ritual approved by Vatican

BOGOTA, Colombia—The Holy See has approved use of Spanish in much of the rites for administering the sacraments in Latin America, it was announced here.

The general secretary of CELAM, the Latin American Bishops' Council, announced that the Sacred Congregation of Rites approved the new Spanish language version of the Roman Ritual on June 26. The Latin and Spanish version of the book containing the prayers used in administering the sacraments and various blessings took five years to complete. One CELAM official stated last March that it is "the most advanced ritual in the history of the Church."

In a circular issued in connection with the new bilingual book Archbishop Miguel Darío Miranda of Mexico City, president of CELAM, said that the new ritual "presents invocations and prayers in such a manner that all those present may take part in the liturgical rites."

Archbishop Miranda noted that Latin is still required for such parts of the rites as the essential words of the sacramental formulas for exorcisms. But the new ritual provides for Spanish in many of the other prayers and blessings.

The response "Amen" is translated "Así sea" (May it be so). The Archbishop said that while "the translation is not precise, its meaning is more within the reach of many who would not understand the authentic and deep meaning of the Hebrew word, accepted today in all languages."

DEALING WITH reasons for using Spanish, Archbishop Miranda recalled:

"In more flourishing periods of Christian life, Christians understood better the meaning of the

Auxiliaries need not attend council

VATICAN CITY—Authoritative Vatican sources have confirmed a report that the Holy See has told the bishops of the world that auxiliary bishops will be given permission to stay away from the forthcoming conciliar council if their presence in the home diocese is essential.

Ordinaries have been informed by a circular letter from the Papal Secretariat of State that, if they think it best that an auxiliary bishop remain in the diocese during the council, the Pope will grant a dispensation from his order for all bishops to take part in the council.

In the apostolic constitution *Humanae Salutis* of last Christmas, His Holiness Pope John XXIII declared: "We consequently wish and order that to this forthcoming council be invited only those who are indispensable to Us, there should come from all parts Our beloved sons the cardinals, the venerable brother patriarchs, and primates, archbishops, and bishops—both residential and titular—and also all those people who have the duty and the duty to attend the council."

THIS WEEK'S REAL ESTATE LISTINGS on Page 9

CDA urged to champion Negro cause

DENVER, Colo.—The Catholic Diocese of America, meeting here for their 29th biennial national convention, were called upon to become "the champions of the rights of the Negro everywhere in this battle of human relations."

Bishop William G. Conrare of Greensburg, Pa., told delegates that "we of the Catholic faith cannot expect minority groups to be denied their rights."

One of the most acute problems facing America, he said, "concerns the battle in the area of human relations" and he called on the Catholic Diocese to be in the forefront of actions designed to protect minorities.

"The American Negro," said Bishop Conrare, "will not be content to live in the isolated ghettos of our cities. Courts of the Catholic Daughters and Catholics in the parishes must take the lead in welcoming Negroes into their neighborhoods."

Bishop Conrare was pastor of St. Richard's Church, an inter-racial parish in Pittsburgh, for 10 years before becoming Bishop of Greensburg in 1960.

Noting that the higher economic group of Negroes seek to buy homes in better neighborhoods, the bishop said "these people have a right to live in decency in order to raise their families."

SISTINE ON TELSTAR
GENEVA—Views of the Sixtine Chapel in the Vatican will be among pictures shown to the U.S. on July 22 via the Telstar communications satellite, the European Broadcasting Union announced here.

BISHOP STANDS FIRM

Catholic school strike draws sharp criticism in Australia

GOULBURN, Australia—Cries of blackmail and intimidation have been raised by secular papers and certain Catholic leaders following a vote by Catholic parents in Goulburn to close down their Catholic schools for six weeks.

But the Archbishop of Sydney, Cardinal Norman Gilroy, and Bishop Francis Bénédict of Wagga Wagga supported the decision of the 700 Goulburn parents. The strike got full support from the Ordinary, Archbishop Eris O'Brien of Canberra and Goulburn.

Archbishop O'Brien in a prepared statement said the strike decision "was not intended to be a cheap, dramatic challenge or threat to the government." Its purpose, he said, was to counter the widely held assumption that the Catholic school can continue to bear their increasing financial burdens "indefinitely."

Meanwhile, Auxiliary Bishop John Cullane of Canberra and Goulburn said he first proposed the school strike to a group of 40 Catholic parents who met on the eve of a rally scheduled to protest against the New South Wales state government's refusal to help their schools.

BISHOP Cullane said that when he broached the idea to Archbishop O'Brien he was given the go-ahead provided the Catholic community wanted it, and most of them do.

He said that if Catholic schools raise their fees to meet additional expenses, they then "become exclusive."

The Sydney Morning Herald, the city's largest daily, branded the strike "political blackmail" and "demanding money with

WASHINGTON—The U.S. Supreme Court has been asked to review a decision that Catholic school pupils cannot take part in Oregon's program under which taxpayer textbooks are lent to children attending state-run "standard schools."

In a petition filed (July 12) with the nation's high court, attorneys for Catholic parents argue that a November, 1961, decision of the Oregon Supreme Court establishes "invidious religious discrimination" which violates the Federal constitution.

The Oregon court, which issued a 20-year-old textbook distribution program, held that the books were not aid to the children using them, but to the school as a religious institution, even though it qualified as a standard school.

THE STATE textbook law provided free textbooks, selected by the public school authorities, to all children in standard elementary schools or in grade seven and eight of standard secondary schools.

Under the law, a standard school is one which meets certain requirements of the State Board of Education. One requirement, for example, is that all teachers hold a state teaching certificate.

The Oregon high court held that despite recognition of a Catholic school as standard, it teaches religious precepts and thus the state constitution's ban on tax aid to religious institutions is violated.

The court rested its decision on the Oregon constitution. It did not rule explicitly on the question of whether the textbook law violated the Federal constitution.

The petition for review was filed here by Leo Smith and Randall R. Kester, both of Portland, and Eugene Gressman of Washington, D.C., all acting as attorneys for Catholic parents.

The Supreme Court is in recess, but will return in October.

THE CASE BEGAN in Clackamas County, when three taxpayers sought to stop the local public school district from supplying textbooks to pupils at St. John the Evangelist Elementary School in Oregon City.

The petition to the Supreme Court contends that the Catholic school pupils were denied the textbooks solely because there

was religious training in their school.

"Religion and religious training have been made the sole basis for determining, from among pupils attending 'standard' elementary schools, who shall and who shall not receive and use the secular textbooks supplied by the respective School Districts."

"The constitutionality of such a classification is thus raised on concrete and unmistakable form," the petition said.

The Oregon court's decision, the petition said, "is a classification in patently religious terminology, utilized to determine who shall receive the benefit of public welfare legislation. That type of classification is of the essence of the invidious discrimination outlawed by the Equal Protection Clause."

"The privilege of receiving and using free secular textbooks is made to depend upon a religious factor—whether the child attends a parochial school where religious precepts are taught as an inseparable part of the curriculum," it said.

THE PETITION argued that it is as invalid to deny textbooks to pupils on the basis of their religion as it would be to deny the benefits of a state law to promote

Less dependence on Rome by hierarchy is predicted

By JAMES M. SHEA

CINCINNATI—More local government of the Church on the national level and less dependence on the bishops of Rome in matters of local significance will be one of the important results of the coming Second Vatican Council, in the opinion of Archbishop Karl J. Alter of Cincinnati.

The Archbishop, who is a member of the Council's Central Preparatory Commission, stated in an interview that the council "will see a new phase of Church life—doctrinal, liturgical, law, missions, training of the clergy, sacraments and revision of liturgical books."

The Cincinnati Ordinary predicted that the council will be a "milestone" in the history of the Church, and in its "broad sweep of interests" will more closely parallel the Council of Trent than any other. "The 19th council met

at Trent, Italy, from 1545 to 1563."

Other highlights of the interview:

DURATION—The initial session may be terminated December 8, and resumed after Easter, "but no one can possibly know how long the sessions may last."

Emphasis—No "doctrinal crisis" faces the Church, but there is expected to be a concentration of attention on the interior spiritual life of the Church.

Unity—No "immediate results" toward Christian unity are foreseen, but "the council will undoubtedly take a very definite step toward preparing the way for 'reunion in God's good time.'"

Attitude—"There must be cultivated a readiness and generosity of mind to accept decisions of the council with full faith and obedience."

"Every council of the Church has been a milestone in the history of the Church," said Archbishop Alter declared, "and this particular council will certainly be of the same character."

"UNDOUBTEDLY the effort to place a greater responsibility on the local churches—by that I mean not the individual diocese but national or language groups—will necessitate a very definite shift in emphasis from a concentration in Rome to a larger measure of responsibility and action on the part of the hierarchy of the respective churches," he said.

"At one time," he commented, "it was necessary to have what might be called a centralizing movement in order to tighten up the relations of the various churches throughout the world to the Church as it is centered in Rome because of the teaching and governing authority of the See of Peter. That tendency of centralizing has perhaps been carried as far as is helpful in the Church."

On the question of "reform" in relation to the coming council, Archbishop Alter pointed out that "the world has certain commotions which are not altogether favorable because of their relationship to the difficulties of the 16th century."

"The word should be used perhaps in the sense of 'restoration,'" he suggested, "by which I mean the return of the Church to the spirit of the Gospel."

(Continued on page 9)

the general welfare on the basis of race or color.

The state is not compelled to supply free textbooks to children in parochial or other private religious schools, but it cannot deny them on the basis of religion.

"Thus, while a state is not required to provide free polo shots to children attending parochial schools, once it institutes a general immunization program for all children, it cannot exclude therefrom Methodist, Jewish or Catholic children, or those children receiving religious training."

"It is that type of invidious religious discrimination that has been established by the (Oregon) court," the petition said.

The attorneys also noted that the Supreme Court held in *Cochran v. Louisiana State Board of Education* that a textbook distribution plan similar to that enacted by the Oregon legislature is a proper use of state power for the general welfare.

It claimed that the Oregon court ignored constitutional rights which the Supreme Court has sustained in *Cochran* and in other decisions in which it upheld taxpayer-paid school bus rides for parochial school pupils as part of a state's general school transportation program.

PLAN CIRCUITOUS ROUTE TO ROME—Bishop Henry A. Pinger, O.F.M., left, exiled Bishop of Chowtun, China, left Indianapolis last Tuesday morning enroute to the Second Vatican Council via the Orient. Accompanying him is Father Roland Averbeck, O.F.M., retreat master at Alverno Retreat House, Indianapolis. Father Roland was Bishop Pinger's vicar general for many years while both were serving in the Chinese missions. The two will visit many countries in the Orient where Chinese priests are stationed. The trip will end in Rome in time for the Council, which opens on October 11. (Staff photo)



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United Europe backers reminded of heritage

STASBOURG, France—Europe's 2,000 years of Christian inheritance must be taken into account in forming any supranational European community, a Vatican letter has stressed.

The letter was written by Cardinal Amleto Cicognani, Papal Secretary of State, and addressed to Alain Barriere, president of the French Social Weeks, on the occasion of the organization's convention here.

There is a common good for Europe as a whole, in addition to the individual good of each European nation, the letter continues. This common good, which is not identified with the particular good of any individual group or social class, includes social, economic and political considerations, it adds.

The letter then states: "But the essence of such common good is more profound. The essential element of a people apart from peculiarities of race, language, culture, traditions and religion which determine them, is in their 'desire to live together,' which expresses itself with common modes of thought, feeling and living."

In fact, the letter notes, Europe's essential unity is founded on a common understanding of spiritual values, which include Greek humanism and the Roman spirit of law.

"But above all," it continues, "the institution that has molded the European soul for 2,000 years is Christianity, which has defined the progress of the human person, the free autonomous person."

"This concept of the person, which respects the vocation of each being and which insists on the complementary nature of the social body, is the key to the Europe inheritance, and it makes intelligible all the elements, the intellectual and moral riches, all the cultural and artistic riches," it concludes.

(Continued on page 9)

CAMP FLAG POLE TO BE BLESSED

Archbishop Schulte will bless the new flag pole at CYO Camp Christina in Brown County at 5 p.m., Sunday, July 22. Counsellors and girl campers are shown above at a recent ceremony when the flag was raised on the pole for the first time. Junior and Juniorette Daughters of America, who gave the pole to the camp, are invited to be present at the blessing Sunday.

Camp Christina is now in its second year of operation.

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Layman given diocesan post

BATON ROUGE, La.—A layman has been appointed executive secretary of the Baton Rouge diocese by Bishop Robert E. Tracy.

John J. Kennedy, Jr., named to the post, will serve as liaison between the Church and business communities and various state agencies, Bishop Tracy said. Kennedy also will give technical assistance to the 54 parishes of the diocese and to programs of the Diocesan Council of Catholic Men.

Kennedy returns here from New Orleans, where he had been employed as assistant executive director of the Social Welfare Planning Council. Bishop Tracy said: "Mr. Kennedy will have a key role in the formation and carrying out of long-range plans for the development of the Diocese of Baton Rouge."

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'Ideological Suitcases'

MOSCOW—An official Communist newspaper here has complained that "bibles, prayer books, icons, pamphlets and other anti-Soviet materials" are being smuggled into the Soviet Union by Western tourists.

In an article entitled, "Ideological Suitcases," the Red Government organ, "Izvestia," cited several examples of the introduction of such reading materials by foreign tourists "particularly Americans."

The bibles and prayer books are printed in Russian, and distributed without charge by tourists. There are a number of organizations in the West, and particularly in the United States, which offer such books free to any tourist willing to distribute them in Russia.

It is illegal for any Russian citizen to accept works printed abroad and introduced into the country in this manner, and the possession of such material played a part in an espionage trial held last April in the Ukraine.

WANTED:

Lay Views on the Ecumenical Council

This national survey on the Ecumenical Council has been prepared by the editors of EUCCHARIST, a Magazine of Spirituality for the Modern Layman, as a means of taking the pulse of the American Catholic opinion on lay hopes and expectations for the Ecumenical Council. Replies to this survey will form the basis for a full report in an early issue of EUCCHARIST. Your response to this survey will help assure that the report adequately reflects what the American Catholic thinks about the important matter of Church reform and Christian unity. The report will also appear in this newspaper.

Reply to: EUCCHARIST
A Magazine of Spirituality for the Modern Layman
194 East 26th Street
New York 21, N. Y.

- 1. How urgent do you think is the need for change in the life of the Church?
 Very urgent Moderately urgent Not urgent
- 2. List three things, in order of importance, which you think most need reform in Catholic life and practice.

- a. _____
- b. _____
- c. _____

Listed below are a number of subjects which may be considered by the coming Ecumenical Council. Check the box indicating your own thinking about the need for change in each area.

THE CHURCH

- 1. Clarify the nature of Church-state relations. Needed Not Needed
- 2. Better fulfillment of the directives of the Holy See and of the Bishops.
- 3. Greater stress on the local authority and importance of Bishops.
- 4. The restoration of the office of deacons who may be married men.
- 5. Should the Council attempt to define new dogmas, e.g., the universal, but subordinate, mediation of Mary? Yes No
- 6. Should the Council attempt to declare the Church's stand on nuclear warfare? Yes No

THE LAITY

- 1. Greater consultative voice for the laity in Church and school administration. Needed Not Needed
- 2. Better channels for the laity to make known their opinions to the hierarchy.
- 3. How well do you think Catholic laymen are really prepared for a more active role in the life of the Church?
 Well prepared Fairly well prepared Poorly prepared
- 4. Do you feel that anti-clericalism is a serious danger to the Church in America? Yes No

REFORMS OF MORALS AND LIFE

- 1. A clarification of the notion of "obedience" which laymen owe to Pope, Bishop, Pastor, ordinary priest. Needed Not Needed
- 2. Revision or abolishment of the Index of Forbidden Books.
- 3. Reform in marriage laws of Church, e.g., more local authority for marriage courts, better regulation of mixed marriages.
- 4. More emphasis on the universal "spirituality" of the Church and less on particular devotions.

LITURGY AND LIFE

- 1. Partial introduction of English in the Mass.
- 2. Effective guidance at all levels to make the liturgy better understood and lived.
- 3. Greater stress on and instruction in the Bible.
- 4. Elimination of some days of fast and abstinence and substituting works of charity, days of service to the Church.
- 5. Modernization of religious dress.

OTHER CHURCHES

- 1. Clarification of the notion of "toleration" or religious freedom.
- 2. Make it clear to non-Catholics that once the essentials are safeguarded, the Church is ready to make every possible change that would truly improve chances for unity.
- 3. Relaxing of residency law in favor of converted ministers who wish to be priests.
- 4. How often have you prayed for the success of the Council?
 Often Seldom Never

Describe yourself by checking the appropriate boxes below:

State in Life

Number of Catholic magazines and newspapers to which you subscribe _____

Age _____

Education: High School College Graduate studies

Layman Laywoman Married Single

Priest Brother Nun

It is not necessary to give your name and address, but those who do will receive a free copy of EUCCHARIST with a full report on the results of this survey. Others will find the report in this newspaper.

Name _____

Address _____

City _____

Zone _____ State _____

THE CRITERION, Indianapolis, Indiana



SILVER JUBILIARISMS—The six happy Sisters of St. Benedict above recently observed their 25th Jubilees as religious. They entertained their families and friends at Our Lady of Grace Conv. Center, Grove, following a renewal of vows in the convent chapel. From left are: Sister Mary Clarence, Sister Mary Lambert, Sister Mary Phillip, Sister Mary Benedict, Sister Mary Leo and Sister Mary Patrick. This fall, Sister Mary Lambert and Sister Mary Benedict will join the faculty of Chafard High School, Indianapolis. Sister Mary Phillip will teach at St. Michael's School, Carmel; Sister Mary Clarence, St. Pius School, Troy; and Sister Mary Leo, St. John the Baptist School, Starlight. Sister Mary Patrick will reside during the coming year at St. Lucy's Priory, Glendora, Calif., for reasons of health. (Staff photo)

AT DOCTORS' CONGRESS

St. Thomas, not Freud, suggested for neuroses

LONDON—Neuroses take on an entirely different aspect when illumined with the principles of St. Thomas Aquinas rather than those of Sigmund Freud. Six Catholic doctors assembled here for the 10th International Congress of Catholic Doctors were told by a physician from Rochester, Minn. The doctors convened in Church House, a building used by the Anglican Church for ecclesiastical convocations.

Dr. Conrad Baars stated that countless neurotics, even those who had failed to respond to all other forms of therapy, had been completely cured through this Thomistic approach.

The work began in the Netherlands when a Catholic university professor presented to the local Thomistic society his explanation of the neurotic process of repression in the light of the Aquinas concept of the nature of man, he said. It was taken up by psychiatrists dissatisfied with the results of the generally accepted methods of psychoanalytic therapy.

This novel approach in psychiatry, Dr. Baars said, is pre-eminently beneficial for the educated Catholic neurotic whether priest, religious or layman.

IT ALSO provides educators with new insights into the pedagogical methods which stimulate a healthy growth in children and thus prevent neuroses from developing, said Dr. Baars. It provides

Pope's message

In a special message to the 10th International Congress of Catholic Doctors in London, Pope John XXIII reminded the delegates that a Catholic doctor who is well instructed in his Faith can help both his patients and his fellow physicians. "The important field of medicine," the message read in part, "is a fruitful apostolate for the informed and convinced Catholic who, fortified by the unchanging truths of Faith and the principles of dogmatic and moral theology, can offer sure guidance and enlightenment to his colleagues and patients."

confessors and spiritual directors with a scientific foundation for a more complete ascetical guidance of their charges.

As supernatural life is the perfection of the natural, a truly effective ascetical approach must be based on a well-ordered emotional life, he said. "The Dutch method realizes that order cannot be restored with a view to man alone. The fact that man is created by God is an integral part of the therapy."

A DANISH doctor pointed out at the congress that mental health demands a fundamental philosophy that will guide and support man. Only Christianity holds out the full solution, Dr. K. F. Madsen asserted, with belief in the soul of man and its relation to God. To be outside Christianity is to be, from a mental hygiene point of view, in the danger zone.

The problem of the adolescent in the paternalism of the welfare state was discussed by Dr. P. P. Lynch, Master of the Guild of Catholic Doctors in New Zealand, at the international congress of Catholic doctors here.

State paternalism in New Zealand, he said, is tending to breed a new race who cannot recognize the many threats to fundamental liberties which are involved in the growing intrusion of the state and its organs into all aspects of life.

Dr. Lynch asserted that parents tend to surrender many of their responsibilities and consequently have lost even more of their authority in the home.

A positive approach to the problems of adolescence, he said, is to be made only through the family, especially during the formative pre-adolescent years. The most important task of the Catholic doctor is to initiate moves which will strengthen the home and re-establish Christian principles in family life.

In New Zealand, he said, Catholic doctors think that the education of parents is in some respects more important than the education of children.

OTHER SUBJECTS that a significant number of students included in their replies included a firm pronouncement against Communism (8), repeal of the Index (6), and decentralization of Church administration (5). One opinion held on this matter, "too many petty affairs are left up to us."

Parents must recognize that the adolescent should express his or her opinion even if it seems absurd to them, he said, and they must listen to it.

They should answer the points put forward, while trying to understand them. If there is a difference of opinion, parents should know how to distinguish between (Continued on page 3)

Marian College class polled on council

"What would you like to see done at the Second Vatican Council?" This question was proposed as a topic for a report to 21 students of Marian College at the conclusion of a course in Church History last month.

As a preparation for the assignment, the students were asked to review the subjects taken up at past councils. They were also requested to consult current opinions found in the Catholic press.

In all there were some 38 different topics proposed in the various reports. They included a wide range of liturgical and disciplinary subjects. It is interesting to note that few listed any dogmatic questions. This is in line with what Pope John himself has frequently mentioned concerning the work of the Council.

The subject most frequently mentioned in the reports concerned the use of the vernacular in the Mass. Seventeen replies dealt with this; sixteen wanted

also speaking at the session on adolescence. Dr. E. D. Irvine, of Exeter, England, said that teachers of adolescent girls should be careful not to evoke scruples of conscience, which might have an obsessional character, and not to focus attention unduly on sins against the Sixth Commandment. They should emphasize the positive aspects of holiness linked to the rightness of preserving innocence as a most desirable precondition to Christian marriage, he said.

Dr. Clement Launay of Paris told the congress that the influence of parents during adolescence works through discussion rather than simple instruction.

Parents must recognize that the adolescent should express his or her opinion even if it seems absurd to them, he said, and they must listen to it.

They should answer the points put forward, while trying to understand them. If there is a difference of opinion, parents should know how to distinguish between

the Council to allow all or a significant part of the Mass to be offered in the native tongue; one believed the Council should reaffirm the retention of the Latin language.

SECOND on the list which most students felt should be discussed was church unity. Remarkable how much attention has been given to the division between Eastern and Western churches in former councils, the consensus was that the time was ripe for new attempts at unity with the Eastern world. Fewer than half (8 of 21) felt that Protestantism should receive equal notice.

A third topic found in over half of the replies concerned religious orders. Some felt that there was "too much duplication of effort" or "too many small orders." Others believed that many eunuchs retained in the orders were out-of-date. One commented, "Religious garb, in not adopting modern styles, has lost the spirit of its origin. It has in many instances become not a protection against intrusions by the world, but a positive barrier which repels moderns from entering the religious life."

Let Celtic's BIGGER dividends pave the way to a carefree and INSURED SAFETY... each account insured up to \$10,000 by a permanent agency of the U. S. Government. You can start saving with any amount, \$1 or more, and your money is readily available when you need it. Savings received by the 10th earn dividends for the entire month. Save by mail, too! Celtic pays postage both ways.

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one or two persons who should be giving their attention to other matters."

"The ordinary person needs to be better informed on his relationship as a Catholic to matters of public concern," was a sentiment expressed on one-fourth of the papers. Thus a number of suggestions were made that the council take up the matter of improving communications within the Church.

FOUR RESPONSES favored a restoration of the married diaconate since according to one view this "... would free many priests now burdened with school assignments for the performance of their duties as a priest." Only one reply wanted the council to allow priests to marry.

A number of scattered proposals dealt with standards for church music and art. Some believed evening Mass should be put on a regular basis. Two people hoped the council would allow the holding of Holy Communion under both species.

In all, the suggestions gave evidence of a sincere concern for the future of the Church as it meets the problems of the modern world in the forthcoming council.

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THE CHURCH AND THE WORLD

Bomb in the Vatican—Tax squeeze—Immigration

The Vatican

Vatican gendarmes and Rome police combined forces to try to track down the origin of a time bomb that exploded in St. Peter's Basilica.

The Dominican Republic's new Ambassador to the Holy See presented his credentials to Pope John XXIII and received assurance that he can count on the Pope for help.

The Sacred Congregation of Rites held a general meeting in the presence of Pope John to approve the new Roman Missal.

At home DENVER—The influential National Education Association has tightened its opposition to Federal aid for education in church-related and other private schools.

Abroad ALGIERS—Algeria's Catholic Bishops met on the levels of the country's independence for a three-day discussion of the nation's third plans.

St. Thomas (Continued from page 2) what is important and what is not, he said.

HE POINTED out that adolescence is a difficult time for parents. Often, thinking that the time for orders and prohibitions is finished, they believe they can do no more than denounce their children's behavior.

WARSAW—The Cardinal Primate of Poland has disclosed that the Polish communist regime is demanding a tax payment on his major seminary which is two and one-half times bigger than the entire budget of the seminary.

LONDON—A Catholic newspaper here has warned Foreign Office officials of their "immense responsibilities" in Angola and entered a strong plea for the "speedy introduction" of social and economic reforms in that troubled African possession.

BRUSSELS—For the second time in three months the Bishops of Belgium have insisted that Louvain University will remain bilingual. Silencing "certain fantastic rumors" which had been accepted in some quarters as fact, the Belgian Hierarchy stated that classes would continue in both French and Flemish.

HANOVER—German Lutherans have decided to accept the Holy See's invitation to send an official delegate observer to the Second Vatican Council.

LONDON—Cardinal Augustin Bea, S.J., president of the Vatican Secretariat of State, will meet Archbishop Arthur Michael Ramsey of Canterbury here on August 5.

MYSOORE, India—Catholic schools deserve government aid because they contribute to national unity, Cardinal Valerian Gracias, Archbishop of Bombay said here.

NOTRE DAME, Ind.—The annual "Big Retreat" at Notre Dame, the largest and oldest retreat of its kind in the world, will be held from Thursday, Aug. 16, to Sunday, Aug. 18.

Colonel William J. Clastey, USAF chaplain, will preach the sermons during the retreat at the outdoor Grotto of Our Lady of Lourdes.

Men, women and teenagers interested in making the retreat should contact the following named vice chairmen in their respective Indianapolis areas:

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LONDON—A Catholic newspaper here has warned Foreign Office officials of their "immense responsibilities" in Angola and entered a strong plea for the "speedy introduction" of social and economic reforms in that troubled African possession.

GENEVA—Worldwide emergency action on behalf of the refugees crowding Hong Kong and Macao in the Far East and in Algeria and central Africa has been urged before the United Nations by a Catholic unit.

RHEIMS, France—German Chancellor Konrad Adenauer and French President Charles de Gaulle knelt side by side at historic Rheims' cathedral at a solemn Mass and Te Deum honoring Franco-German reconciliation.

CANBERRA—Australia, in an effort to bring more Spaniards to this sparsely populated country, has opened an immigration office in Madrid.

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BUENOS AIRES—The Bishops of Argentina, meeting here in extraordinary session, have urged the government to pay month-overdue salaries and pensions to government employees.

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HOOSIER EDUCATOR HONORED—Sister M. Madeleva, C.S.C., retired president of St. Mary's College, Notre Dame, was recently honored at a special luncheon in Washington, D.C.

Protestant organ backs pupil tax deductions

NEW YORK—The Christian Herald, non-denominational Protestant monthly published here, suggested editorially that income tax deductions be granted to parents who educate their children in church-related schools.

Pray for unity

MADRID—For the first time in the history of Spain, Protestant Churches of different denominations have gathered to pray for Christian unity.

Council coverage on satellite TV?

Will TV via communications satellites give you a front-row seat at the eccumenical council opening in Rome on October 11?

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Large advertisement for PEARSON SUMMER* LESSON LOAN PLAN, including details about the program, a price of \$25 a month, and contact information for Pearson Music Co.

Advertisement for St. Christopher Church, featuring a menu for Thursday, Friday, and Saturday, and details about the church's location and services.

Advertisement for MOYNAHAN APARTMENTS, featuring a picture of the building and text about "Worry Free Apartment Living" with efficiency, 1 and 2 bedroom options, and no interest financing.

Advertisement for HOOSIER ENERGY DIVISION, featuring a picture of an elephant and text about a 70 Million Dollar Subsidy for investor-owned electric utilities.

Comment

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

Authority

We presume you all read about that perfect sleeping pill—no hangover, no danger of over-dosage. It was popular all over Europe. The drug firms there were making money hand over fist.

Then a company here wanted to get into the act. It requested clearance from the U.S. Food and Drug Administration to market the drug, submitting with the application data claiming the drug to be ultra safe.

What did the FDA do but turn down the request. It appeared to be bureaucracy at its worst. And a woman doctor was behind it all, too.

The FDA assigned Dr. Frances Kelsey, a newly hired specialist on drugs, to investigate the wonder pill. She had her doubts about the safety of the drug and repeatedly refused to clear it. The drug firms kept putting pressure on the FDA, got nasty in its accusations against the lady doctor, called her stupid, a hair-splitter, an unreasonable bureaucrat.

Well, in the end the lady was proven right, as they so frequently are. Europeans began to report an alarming increase in babies born with arms and legs missing. Careful investigations disclosed that the "ultra safe" sleeping drug was responsible.

So, Dr. Kelsey, the "unreasonable bureaucrat" turns out to be the heroine who prevented an American tragedy.

The moral of this story might be (1) that bureaucracy is not necessarily an obstacle to progress, or (2) that somebody ought to be more suspicious of the contraceptive pills and the grotesque effects they possibly might have on future generations.

But what we prefer to discuss right now is the rather obvious conclusion that authority sometimes appears to be curbing freedom when it is most busily engaged in preserving it. This applies to religious as well as civil authority.

Take, for example, the celebrated case of the Holy Office's recent warning against the "ambiguities and even grave errors" in the writings of the late Jesuit scientist, Father Pierre Teilhard de Chardin.

The works of Teilhard have been best sellers in Europe and here in this country; they have exercised an enormous influence on the writings and teachings of young Catholic scholars, and they have met with a warm reception in scientific circles.

Teilhard seemed to have accomplished what he dedicated his life to do: show that there is no incompatibility between modern scientific theory and the vision of faith and prove that all the progress of science is tending toward that faith.

His vision of man evolving toward perfection in and with the triumphant Christ as the culmination of evolution caught the imagination of modern man, believer and unbeliever alike.

At last the Church seemed to be explaining the eternal truths in a language that was meaningful and attractive for men of today.

Then the boom was lowered. Authority once more becomes an awesome obstacle to the progress of human understanding.

Even the docile Catholic scholar received the warning of the Holy Office with feelings akin to those experienced by the managers of the drug firm when the Food and Drug Administration declared their "ultra safe" sleeping pill unsafe.

And non-Catholics, understandably, were probably saying they knew it all the time, the Romans will never permit any advancement of knowledge.

The FDA decision, however, has not impeded the progress of medical science. The research scientists may now refine the sleeping drug with such remarkable qualities or combine it with other ingredients to present the human race some day with a foolproof powder guaranteed to promote sweet dreams without hangovers.

The warning of the Holy Office against the errors in Teilhard's writings is not meant to impede the progress of human understanding but to aid it. Catholic scholars are thereby challenged to purify the exciting ideas of Teilhard of error and to combine them with truths he overlooked or ignored.

Bureaucracy, civil as ecclesiastical, can appear to be curbing freedom at the very moment it is doing most to preserve it.

We believe this will prove true in the case of the writings of Teilhard as it did in the case of the perfect sleeping pill.

Medicare

We believe with President Kennedy that the defeat of the Medicare Bill was a serious defeat for the American family.

The experiences of the next few years will prove whether we are right or wrong.

Meanwhile, if the American Medical Association wishes to accept congratulations on their victory, they are welcome to them.

It was a doubt for the A.M.A. and the doctors. Let there be no doubt about this.

Never before in the history of this country was a lobby better organized and more loyally supported. The doctors demonstrated their power. They even changed the opinions of the old folks in recent weeks.

The doctors are the uncontested high priests of the age; their influence over the thinking of their patients is unquestionably persuasive—especially when they hand out the cleverest propaganda literature money can buy.

And sooner or later, everybody in the U.S. is the patient of some doctor. This puts unique power into the hands of the medical profession.

We hope that in the future the doctors get more enlightenment for the use of this power from the A.M.A. than they have received so far in the Medicare battle.

Common culture

The average Protestant can have no appreciation of what the bond of Catholicism means to Catholics of different nations.

Even an anticlerical Frenchman, Italian or South American is conscious of a common culture shared with Catholics in all parts of the world. He may enjoy with gusto the privilege of denouncing the hierarchy and poking fun at the lower clergy, but he is not anxious to share this privilege with outsiders—especially not with Protestants.

Many a Latin who thought he put away his religion with his school books is startled to discover that he is still

QUESTION BOX

Can you tell me how I should pray?

By MSGR. J. D. CONWAY

Q. Will you please tell me how to pray?

A. Praying should be as easy as thinking and talking. It is thinking about God, and talking with God. But then thinking isn't really easy; and many of us never learn to talk well. So it isn't surprising that so many of us find problems with prayer.

I cannot really teach you how to pray in one short column, but I can give you some helpful suggestions—at least they are helpful to me:

1. Realize the reality of our adoption as children of God. It is not a figure of speech or a euphemism. St. Paul tells us: "You are no longer foreigners and guests, no; you are fellow citizens with the saints, and members of God's household" (Eph. 2, 19). So our prayer is a family conversation.

We are members of the household as children: "The Spirit himself joins His testimony to that of our Spirit that we are children of God. But if we are children we are heirs also" (Rom. 8, 16-17). Our Father has invited us to live as children in His own home for eternity. There we will be talking to Him intimately every day. We should start practicing for it now—get acquainted with our Father.

Again St. Paul tells us: "You have received a spirit of adoption as sons, in virtue of which we cry, 'Abba! Father!'" (Rom. 8, 15).

Jesus himself told us that when we pray we must say: "Our Father in Heaven" (Matt. 6, 9).

The prayer of a Christian is the conversation of a child with his heavenly Father. If we once grasp that our prayer will be much more intimate, confident, relaxed and loving, it will not be the formal, long-drawn-out exchange of a creature with the Creator.

2. Realize the reality of God's presence in our souls by sanctifying grace.

"If anyone love me, he will keep my word, and my Father will love him, and we will come to him and make our abode with him" (John 14, 23).

"Do you not know that you are the temple of God and that the Spirit of God dwells in you?" (1 Cor. 3, 16).

"Do you not know that your members are the temple of the Holy Spirit, who is in you?" (1 Cor. 6, 19).

"Guard the good trust through the Holy Spirit, who dwells in us" (1 Tim. 1, 14).

Prayer can be very intimate indeed if we realize that God is present in our soul by His love and grace, and anticipates our every thought before we speak it.

3. Realize that we are never alone when we pray. The Son of God became man that He might be our intercessor with the Father. So whenever we speak with the Father He joins His own powerful prayer to ours. "In the same way the Spirit comes to our aid in our weakness. We do not know how to pray as we ought to pray, but through our intercession the Spirit is pleading for us" (Rom. 8, 26). The Spirit of God, living in our souls, joins us in our prayer to the Father. And we speak in union with Jesus, as members of His Mystical Body.

4. Have something to talk about. It is a boring conversationist who talks always about himself. We cannot love God, but we can love ourselves. The Psalmist found thousands of interesting subjects of talk in God's glorious creation, and in the history of God's life with His chosen people. We can add subjects much more intimate and marvelous. That God took a mother for Himself from our human race, lived on earth as one of us, died on the Cross to redeem us, and rose from death to give us life; that He continues to live on earth in His Mystical Body, remains on our altars in the Eucharist, and shares His own life with us in grace.

Our prayer can be interesting only in the measure that we know our Scriptures, the life, example and teachings of Our Lord, and the results of His sanctifying love for us.

However, we must never hesitate to talk about ourselves in prayer. A loving Father always wants to know the thoughts, problems, needs and joys of His child—or to hear the child speak them with confidence, even when He knows them already.

In our human conversation we often talk about people—mutual friends, or those who are less than true. Our mutual friends with God are the Saints in Heaven, the saints in Purgatory, and all the people on earth: those who are close to us in family, friendship, Church and country; and those who are far away in distance or enmity. But never in prayer should we show the lack of charity which often soils our human gossip.

5. Remember that prayer is a conversation, not a monologue. We do not expect God's voice to sound like thunder. We do not expect Him to startle us with lightning as He did St. Paul on the road to Damascus. But if we listen with the faith and attention we will often hear His will and the voice of His love through the action of grace in our souls.

6. We must have confidence. Jesus taught us in parables that our prayers will produce results. He taught us by His own example, even spending a whole night in prayer (Luke 6, 12). And He worked that confidence into our hearts.

(Continued on page 9)

"Cattolicismo" when a Protestant Yankee begins to belittle the Catholic Church.

This is a fact of life that has not been understood by the U.S. Government in the past. Some talking of its importance and relevance to present world conditions, however, may have come from President Kennedy's surprisingly successful trip to Mexico.

Not only the Mexicans, but all South Americans were deeply impressed by the presence of the Kennedys at Mass in the Basilica of Guadalupe. This was a complete change of the U.S. image in South America.

For years the United States supported a regime in Mexico that openly persecuted the Catholic Church. So obvious was this support that the Mexicans rather generally believed that their Catholic brethren to the North were

an infinitesimal minority without any influence—else why did the government in Washington make no complaints when the Mexican government was lining priests up before firing squads?

The election of a Catholic to the U.S. Presidency must have been a surprise to the Mexicans as it was to most South Americans. We understand there were a few people surprised in the North too.

The tremendous, spontaneous welcome given to President Kennedy by the Mexican populace may very well have been a recognition of what his faith means to so many people south of the Rio Grande.

We are not advocating the election of Catholic Presidents as a permanent policy, merely pointing out there are obvious advantages to having one occasionally.

CONTROVERSY

What does word 'socialism' mean?

By FATHER RALPH GORMAN, C.P.

The word "socialist" is one of the most misused and misunderstood in the English language. What it means depends in large measure on who uses it and in what circumstances. Sometimes it is no more than a term of opprobrium intended to frighten people.

It is important to know what socialism is and what it is not.

Socialism has appeared in a variety of forms, many of which are harmless, utopian ventures.

It is evident from the Acts of the Apostles that the early Christian community at Jerusalem had adopted a form of socialism. Religious orders of men and women are in a sense socialist.

In speaking of true socialism, however, we mean something quite different. True socialism has certain essential characteristics which can be isolated and dissected.

SOCIALISM is based on a materialistic and secularistic philosophy of life. It rejects or ignores man's higher spiritual nature and his supernatural destiny as a creature of God. Economic well-being is the supreme good.

All man's efforts should be directed toward increased production of this world's goods. Man is made for society rather than society for man.

One of the essential tenets of true socialism is the denial, in various degrees, of the right of private property. Socialists believe that private property is incompatible with the natural equality of all men and consider it the cause of most of the economic injustice in the world. They believe that the state, or at least some kind of group under domination of the state, should take over and operate the machinery of production, distribution, and exchange.

The difference between the true socialist and a Communist is chiefly that the former usually advocates democratic and non-violent means to attain his end.

Socialism has been consistently condemned by the Catholic Church. Pope Pius XI (in *Quadragesimo Anno*) declared: "Whether considered as a doctrine, or historical fact, or a movement, socialism, if it remains truly socialism . . . cannot be reconciled with the teachings of the Catholic Church, because its concept of society itself is utterly foreign to Christian truth. . . . Religious socialism, Christian socialism, are contradictory terms; no one can be at the same time a good Catholic and a true Socialist."

The key words here are "truly" and "true." Much that some people call socialism is not socialism in the sense condemned by the Church.

Nationalization, for instance, is not socialism, for it is condemned by the Church unless it is used as a stepping stone to true socialism. England, Australia, New Zealand, and other countries have introduced considerable nationalization with the help of large sections of the Catholic population. Catholic members of the Labour Party ever refer to themselves at times as "socialist."

Some countries have nationalized certain basic industries and services without adopting true socialism. In fact, Pope Pius XI declared in the same encyclical: "Certain kinds of property . . . ought to be reserved to the state, since they carry with them a dominating power so great that they cannot without danger to the general welfare be entrusted to private individuals." The morality of nationalization is a matter of prudential judgment in individual cases and with due regard for the principle of subsidiarity.

ONE MAY reject the New Deal, the Fair Deal, and the New Frontier; he may dislike government-sponsored medical care for the aged and the English version of "socialized" medicine; he may denounce the national budget and the so-called welfare state; he may abhor social security, unemployment insurance, the income tax, and the prosecution of the Federal Government with welfare programs.

But a Catholic who rejects any or all of these as socialism in the sense condemned by the Church is in error.

We are not arguing here for or against any of these measures. We are stating simply that they are not condemned as socialism by the Church.

People who don't analyze social problems for themselves often condemn certain proposals with a socialist word. One of the favorite smear words is socialism.

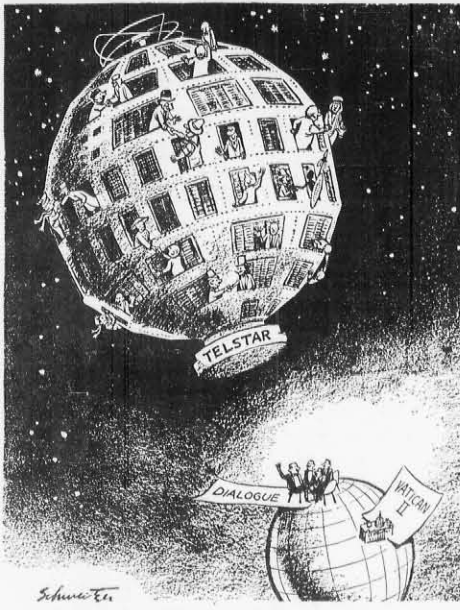
As a matter of fact, the U.S. is one of the least advanced socially of the great industrial nations. Catholics of England, Holland, Belgium, Germany, Australia, and other countries are surprised and amused that in the American Catholic press denunciations of socialist measures which they and their bishops have approved and practiced for a generation.

(Reprinted From The Sign)

(Question Box Continued)

Q. I would like a quick reply to this question: Is it fair for the American Catholics to belong to a square-dance club, with paid-in-advance dances.

A. There is no explicit law against dancing during Lent. However, in general, dancing is hardly in keeping with the Lenten spirit of self-denial, mortification, penance and prayer. If you squares keep up your dancing at least you should find some good rugged ways of doing penance.



"PLEASED TO KNOW YOU!"

OPINIONS

Reader voices council suggestions

To the Editor:

Here are some possible suggestions and thoughts relating to the layman's part in Church affairs for the coming ecumenical council.

It is my belief that there is little of what some have termed an anticlerical attitude on the part of the laity. This attitude would best be called anti-naïveté of the clergy.

Here are some widely-expressed sermonic pronouncements: 1. We are becoming a materialistic society.

2. Children are given too many luxuries.

3. If children were disciplined more (clearly defined as spanking), juvenile delinquents would vanish.

When a priest's address on Church affairs, his judgment is more receptive because obviously Father knows what he's talking about. However, when he runs over into domestic problems, the opposite is true. Over and over we get the lecture without the remedy.

Some years ago the laity were happy to be ignorant of the problems of the Church. They could make anti-clerical statements because they didn't know what they were talking about; when people became better informed, a balance was struck. Parishioners became sympathetic, and it was a good thing all around.

The same balance is lacking now as to the priest's handling of domestic problems. I feel this is due not so much because our clergy wish it were this way, but because they have no effective means to do it otherwise.

Here is where the Church can turn for help from both priest and layman.

Personally, I do not go along with the idea of a "little hierarchy of the faithful." This would break down aspiration to the priesthood as a vocation. I feel, rather, we should look to the layman for more intensive work directly for the Church in his own field.

They would be able to limit their families in a Christian manner.

One cannot conceive the notion that priests were unaware of the situation. One can imagine what priestly naïveté issued from the pulpit. Words cannot solve over the problems that are of deep concern to millions of people and not have it booming back to the Church to plague it.

The whole arena of modern problems can have a dire effect on the working of Catholicism if we ignore them or place them outside of Church authority to do something about them. These problems belong in the hands of competent laymen for correction and authoritative comment from the hierarchy.

Taking the same birth-control problem and a Catholic doctor working on it, we came up with the controversial birth control pill. If that doctor had been directly guided by Church authority on the moral aspects, we could have been spared the issue until something both doctor and Church agreed upon, was found.

There are many areas where Church and layman have a definite role. Lawyers, directly acting to insure to Catholics, at least in this country, their fair share of tax monies. Salesmen to do the selling job on financial enterprises and public relations men to pave their way (used now in some parishes). Factory workers to uphold Christian principles of justice in wage disputes and working conditions.

Women need to realize the importance of their calling. Society meetings have outgrown their name in an era when domestic arts, such as sewing, are better put out of business and talk settles around how many children one has borne in a certain span of years. Emphasis on the attitude toward these children and modern concepts of living should be given a tranquilizing effect by Christian women. If woman sets the example for her home, how much more so does she set it for the Church!

Higher education for women should be encouraged by the Church so as to put an educated person in the home and turn the tie against forces which may pull her out of the home and settle at home, or told that our places are there will not fulfill the average Catholic woman today.

A certain joy or imaginative news, call it something toward her role seems to evade her and she is seen as always trying "to get away."

Nothing, to me, is so despicable as controversy when no attempt is made to bring about a better action has taken place. Debate, certainly, but shunning ideas back and forth as if that were action

seems incongruous with the unity Christ deemed important for His Church.

Indianapolis Peg Clark

The migrants

To the Editor:

The full-page treatment of the problems of migrant agricultural workers in the July 12 Criterion gave a fairly complete picture of the economic and social mess that the migrant situation is in. It also pointed out some of the laws that are needed to help solve these problems.

Another aspect of the migrants' lives that deserves more attention is religion.

The vast majority of the migrant workers are Texans of Mexican background. Most of them are Catholics. Those who are engaged in apostolic work among them know that along with such fine characteristics as close family ties, great charity, and respect, for all that is sacred, there are also many unhappy characteristics of the religious life of a great number of the migrants.

There are often children who have not yet made their first Communion years after they should have; there is need of instruction in basic doctrine; there is often the idea that attendance at Mass is something for women and children.

Yet there is such a fund of good will and sincere faith (even if badly instructed) that there is quick progress when an effort is made to enlighten their Catholicism.

It is impossible to take the attitude that "They're just some more Catholics in the parish and they know where the church is." The migrants in our midst are our neighbors, not parishioners, but they are also partially a mission.

The vast majority of migrants in Indiana work in the Dioceses of Lafayette and Fort Wayne-South Bend, but there are migrant camps scattered throughout the Archdiocese. Only joint efforts of clergy and lay people (especially volunteers who speak some Spanish) can meet this responsibility. In many places there is a need for projects by local Catholic organizations.

Information is readily available about the things already being done in parishes throughout the Midwest. A parish program prepared by the Bishop's Committee for Migrant Workers can be obtained from the committee at 1300 S. Wash Ave., Chicago 5, Ill., or from Rev. James Doherty, Latin School, 320 Stevens St., Indianapolis 3, Ind.

(Rev.) James Doherty Indianapolis

20,000 MAN HOURS

Proposals for council take up 2,060 pages

By MSGR. JAMES TUCEK

VATICAN CITY—A blueprint of what the Second Vatican Council will do is contained in 119 booklets now being sent to the bishops of the world.

By a conservative estimate these booklets with their 2,060 pages represent a highly concentrated distillation of the work of over 1,000 men who, in the three years of preparatory work for the council, put in more than 20,000 man-hours of effort.

These figures, which are exclusive of the work of fulltime employees, should convince any observer that the council has not been prepared hurriedly. Indeed, the previous council has been more thoroughly prepared.

This article is the third of a dozen special articles by the lead of the Rome bureau of the N.C.W.C. News Service giving a preview of the ecclesial council which opens next September. The author served as a member of the council's Preparatory Secretariat for Communications Methods.

These figures, which are exclusive of the work of fulltime employees, should convince any observer that the council has not been prepared hurriedly. Indeed, the previous council has been more thoroughly prepared.

THESE BOOKLETS represent the "skeletons" or the projects which were submitted to the Central Preparatory Commission by the 20 preparatory commissions and the two preparatory secretariats. After the Central Commission reviewed them and they were given the approval of His Holiness Pope John XXIII, they became the agenda for the forthcoming council.

The agenda will not be a rigid program. The agenda of the Fathers. Not all matters in the text will necessarily be taken up. Others might be added.

When the Central Commission terminated its work on June 20, 1962, it had examined and decided upon all the work of the preparatory commissions and secretariats. Some of the projects were discarded, others were combined, all were further condensed.

For example, one preparatory body began with 1,000 pages as the total result of the work of its members. Before this was submitted to the Central Commission, the material was reduced to 600 pages. By the time it was prepared to be sent to the bishops, it was further reduced to a final 50 pages.

By a process of study, elimination, amendment and condensation, the Central Commission ended with 67 projects contained within the 119 booklets. There were sometimes many booklets to a single project.

THE PROJECTS submitted by the commissions and secretariats were catalogued in the following manner:

Theological Commission — six projects for constitutions concerning the care of souls, territorial limits of dioceses, episcopal conferences, relations between bishops and pastors, relations between bishops and the Church's central administration, and on auxiliary bishops and coadjutors.

Commission on the Discipline of the Clergy and Christian People — 17 projects for decrees contained in 17 booklets on: the distribution of clergy, sanctity of the clergy, clerical discipline, provision for parishes, duties of pastors, ecclesiastical offices, ecclesiastical benefices, the historical patrimony of the Church, the artistic patrimony of the Church, the care of souls, the protection of the Church, catechism, associations of the faithful, collections at Mass, pious donations, and the priestly ordination of converted non-Catholic ministers.

Commission on Religious — one project for a constitution on the states of perfection, divided into three parts and contained in 11 booklets.

Commission on Sacraments — nine projects for nine decrees contained in nine booklets on: Holy Orders, Confirmation, Penance preparation for Matrimony, the form of the celebration of Matrimony, the consent of the spouses, trials of matrimonial cases, and mixed marriages.

Commission on Liturgy — one project for a constitution, divided into eight chapters and contained in five booklets.

Commission on Studies and Seminaries — three projects for decrees contained in six booklets, and two projects for constitutions on: ecclesiastical vocations, obedience to the teaching authority of the Church, academic studies, Catholic schools, and the formation of seminarians.

A constitution is generally a permanent position on a given question. A decree is generally an ordinance which, coming from a council, has universal binding force.

Commission of Eastern Churches — projects for 11 decrees contained in 11 booklets on: sacramental discipline, parishes, relations in sacred matters, the common language, faculties of bishops, catechism, the celebration of Easter, the Divine Office, and the unity of the Church.

Commission on the Missions — projects for seven decrees contained in seven booklets on: the life of the missions, discipline of the clergy, religious missions, liturgy, the discipline of Christians, studies in seminaries, and missionary cooperation.

Commission on the Apostolate of the Laity — one project divided into three parts and contained in four booklets on: general notions on apostolate, religious activity, charitable activity, and social activity.

Secretariat on Communications — one project in two parts and divided into several chapters, contained in six booklets on press, motion pictures, radio, television and other communications methods.

Secretariat for Promoting Christian Unity — projects for four decrees contained in four booklets on: Catholic ecumenism, the necessity for prayer for unity, the Word of God as a means of unity, and religious freedom.

IN ADDITION to the foregoing, the Subcommission on Interrelations presented a project on the relations between bishops and religious in their dioceses, and the final draft of the Commission on Bishops and the Government of Dioceses and the Commission on Religious.

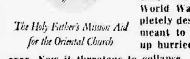
Other projects remain which were submitted by the Theological Commission, the Commission on the Discipline of the Clergy and Christian People, and the Commission on the Discipline of the Clergy and Christian People.



TO ENTER CONVENT — Miss Barbara Lee Peyton will enter the Convent of the Little Sisters of the Poor in Indianapolis on August 5. A short time later she will leave for Cleveland, O., where she will begin her postulant and nursing course at St. Alexis Hospital. She is a graduate of St. Mary's Academy and the daughter of Mr. and Mrs. John S. Peyton, of St. Michael's parish. An open house will be held at the home, 2838 Fedonia Road, from 7 to 4 p.m. on Sunday, July 22. No formal invitations have been issued.

ERITREA: MOTHERS IN THE RAIN

A MOTHER AT MASS IN BOGU, ERITREA, STANDS IN THE RAIN, HER BABY TIED TO HER BACK. Why does she stand outside? There is no room for her in the church. . . . She wears no shoes, her dress is torn, and she has many hundreds like her. . . . Dark and teard, the church is made of mud— with dirt floor, windless walls, and a roof of mud. It holds only 50 people, and Bogu has 1,200 Catholics. . . . The Catholics in Bogu once had a larger church. During World War II, however, it was completely destroyed. The present church, meant to be temporary, was thrown up hurriedly as soon as the War was over. Now it threatens to collapse. To build a new church will cost \$3,200—not much for a church because the men in the parish will do the work themselves. . . . That a new church is needed is obvious Sunday morning. A Sunday rain finds men, women, and children hearing Mass in the open air, their ankles in mud. During the summer, besides, the women sometimes faint because of the humid heat. . . . For our priest in Bogu to build a church without our help is absolutely impossible. His parishioners can only serve a few times a day. . . . Will you help us build this church? The \$1 in your pocket is, in Bogu, more than two weeks' pay!—Not to say how much your help is needed! . . . With all of the labor free-of-charge, we need pay only for the building materials. The roof will cost close to \$100, the altar \$50, the sanctuaries \$100, a Confessional \$75. Would you like to give one of these in memory of your family or a friend? . . . Please give something—\$1, \$2, \$5, \$10, \$25, \$50—as much as you can afford. The Catholics in Bogu can do without your mission sacrifices. They will remember you, and pray for you, forever.



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Lepers in our hospitals in southern INDIA need food, clothing, medical care. You can help provide these things, regardless of where you live, by joining our DAMIEN LEPER CLUB. The dues are only \$1 a month, a prayer a day. Send us \$1 and say you want to join.

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SISTER SUZANNE, in JERUSALEM, needs a sponsor. She wants to become a LITTLE SISTER OF THE POOR. Her training costs \$200 altogether—\$150 a year, \$125 a month, only \$5.88 a week. We'd like to give her help. . . . Right now, in the Near East mission world, there are 33 other Sister Sisters-in-training like Sister Suzanne. They need financial aid. . . . To sponsor one of them, simply fill in this form and mail it with your contribution. The Sister you adopt will write you. You may write to her. For as long as she lives, Sister. She will pray for you, and you will merit in the good she does.

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SISTER M. HARRIET, O.S.B.

Benedictine to present cello recital

BEECH GROVE, Ind. — Sister M. Harriet, O.S.B., of Our Lady of Grace Convent here, will give a cello recital in the convent auditorium Sunday, July 22, at 8 p.m., in partial fulfillment for the master's degree in music from Butler University's Jordan College of Music.

She has been a full-time student at Jordan College the past two years and a student at St. Gilbert Reese, cello professor, for three years. Awarded the bachelor's degree in music from Butler University in June, 1961, Sister Harriet will receive her master's degree next month.

The recital selections will include: Prelude and Allemande from the Bach C Major Suite for Cello, Vivaldi's Sonata No. 6 in B-flat, and portions of the Rubinstein and Grieg Sonatas. She will be accompanied on the piano by Rosewood Mother Mary Robert, superior of the Benedictine community.

Prior to studies at Jordan, she has been a music instructor at St. Benedict School, Evansville; Christ the King School, Indianapolis; and Our Lady of Grace Academy, Beech Grove. During the coming school year she will serve on the faculty of St. Paul's School, Tell City. She will also continue her studies with Mr. Reese during the coming year.

inviting comments and suggestions from all of the bishops, instead of from a select few as was done in the previous council. A more representative and international body has likewise been engaged in drawing up the projects and preparing them in their final form.

There are too many differences between the former council and the current one in the size of their membership, in the breadth and content of their agenda, in the atmosphere of each and in the facilities at their service.

Since comparisons are impossible, it is also impossible to attempt any accurate prediction of the course the council fathers will take in their handling of the proposed agenda. Nor is it possible to accurately estimate the duration of the coming council. There will be almost 3,000 council fathers; therefore there are almost 3,000 reasons that would make such predictions foolhardy.

THE MATERIAL in the projects submitted by the commissions on religious orders and on Eastern Churches and missions was partly realized later in the reforms enacted by succeeding popes. Some of the material also fits into the Code of Canon Law which went into effect in 1918.

Some of the projects left unfinished or even unstarted by the First Vatican Council will possibly be taken up again in the second Vatican Council. Those topics which are most often cited in this regard are: relations between bishops and religious in their dioceses, impediments to matrimony, and certain questions of the liturgy.

It is worth noting also that the outstanding debate in the First Vatican Council, namely infallibility, was not one of the projects submitted originally by the preparatory commissions but was introduced by a group of bishops after the council was already in session.

The First Vatican Council opened on December 8, 1869, and was convened in four sessions, the final session opening on July 18, 1870. The council was adjourned on October 20, 1870, when the Papal States were invaded. A project of the Commission on Ecclesiastical Discipline was still in progress when Rome was surrounded by invading troops.

COMPARISONS between the First Vatican Council and the forthcoming council are impossible for many reasons. One factor among many which could be noted is the time-saving modern conveniences which will facilitate travel and expedite the work of the council.

There were two factors in the Council Vatican Council II, which were noted also, which prevented it from accomplishing more in its four sessions. One was the great length of the debates on the issue of infallibility. The other was the drastic rewriting which the council fathers made of the projects submitted.

No such problems are expected to stall the progress of the Second Vatican Council. Though there may be debates on some issues, there is none anticipated which would involve a protracted discussion.

A clear attempt has been made also to forestall the wholesale rewriting of the projects submitted. This has been done by

WHAT OF THE DAY

Saskatchewan 'strike'

By REV. JOHN DORAN

At least at the time of this writing, the doctors of Saskatchewan seem to be winning their gambit. They appear to have the people on their side.

In a way this is quite surprising, since people usually follow the side which will save them a few dollars in immediate cash and give cost eventual cost in taxes. One would expect the general opinion in Saskatchewan to be that the doctors are right and their "strike" against it.

Why are the people siding with the doctors? I wish I knew the whole reason. Not knowing, I can only guess.

Perhaps the doctors have done a good job in presenting to the people the facts of government medicine. Perhaps they have given a little historical background on how government medicine has worked out in the different countries which have tried it.

Most government plans for medical care, socialized medicine if you will, are presented on the basis that they will provide care for the people at no or little cost to them. This is usually intriguing. What the plans fail to tell the people is that they still pay for the care through increased taxes; and that the quality of care usually deteriorates.

I would like to think, too, that a responsive church has been struck in people's inner being at the doctor's fight against regulation. If there is any burden which is progressively weighing down upon our present civilization, it is that of regulation. Snowflakes can all be different, but people must be alike, seems to be the overall view of the planners, be they in industry, unions or government. Regulate them into shape, that's the thing!

CLLEVELAND—Need for priests to penetrate the Iron Curtain was emphasized here by Bishop Andrew G. Grutka of Gary, Ind., at ceremonies opening a yearlong observance of the 1,400th anniversary of the mission of St. Cyril and Methodius of Slovakia.

Bishop Grutka is national chairman of a fund campaign for the SS. Cyril and Methodius Mission Institute, now under construction in Rome. The fund will be used to train priests for mission work in Slovakia.

He said there now is only one seminary in all of Slovakia. Bishop Grutka stressed the great need to "reseed the Faith of our grandparents there."

FOR LATIN AMERICA
PARIS — Special stress was placed on aid to the Church in Latin America when the supreme council of the Holy Childhood Society at a meeting here allocated more than \$2,451,200 to 1,123 projects in Slovakia.

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NO SUCH PROBLEMS ARE EXPECTED TO STALL THE PROGRESS OF THE SECOND VATICAN COUNCIL. THOUGH THERE MAY BE DEBATES ON SOME ISSUES, THERE IS NONE ANTICIPATED WHICH WOULD INVOLVE A PROTRACTED DISCUSSION.

A clear attempt has been made also to forestall the wholesale rewriting of the projects submitted. This has been done by

If the people of Saskatchewan are at heart rebelling with their doctors against this regulation of such a personal thing as medical care, a breath is blowing across the Puget Sound, a breath of rebul humanism.

Lauds clergy-laity cooperation in U.S.

WASHINGTON—An archbishop from the Church's central administrative staff in Rome, Italy, said he is pleased with the cooperation existing between the clergy and laity in the U.S.

Archbishop Dino Staffa, secretary of the Sacred Congregation of Seminaries and Universities, made this observation during a courtesy visit to the headquarters here of the National Catholic Welfare Conference.

He said that the cooperation between the clergy and laity in the U.S. is a model for the rest of the world.

He said that the cooperation between the clergy and laity in the U.S. is a model for the rest of the world.

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edited by the Cleric Seminarists of West Baden College

High Mass

By JAMES H. BOWMAN, S.J.

To resume the fascinating (?) history of one man's education in the Mass. Two weeks ago, we hit heavily on worship and emphasized the central role played by the Mass in Christian worship. Historically, we set forth into that peaceful period in the life of a Jesuit scholastic "cleric" as it says above, and rightly) which is "theology."

Things were different at West Baden from what I remembered about it during philosophy, three years earlier. High Mass had come into their own among the Jesuits, who are intransigent in case you haven't heard, for our incompetence in performance of complete tubercular ceremonies. Pure intellect had lost out in the battle for men's minds at W.B.C.

The Mass no longer was merely "thought" in true intellectual fashion; it was wonderful to relate, spoken out, loud and clear for all to hear when the Mass was low, and sung, also loudly, and clearly, when it was high.

One could no longer sit, kneel, and stand with all the private, silent reverence of a good Quaker at a "meeting." We philosophers and theologians of W.B.C. were called on to make our voices heard in the house of God, be it at 6:30 in the morning or not. Let me give one man's reaction.

Sixty-three Mass, after an hour's meditation, is not always the world's most exhilarating experience. You may have gotten to bed a bit late the night before. You may have studied the day before a little more than was good for you, for your eyes, for your frayed nerves. Or you may have studied not enough, and spent too darn much time sitting around and ruminating—also hard on the nerves, especially if you face too many arguments and fail to solve the world's problems on one sitting.

You may have slept poorly, or practically not at all. You may

he in need of exercise, or you may have gotten too much in a burst of delayed youthful zeal that got you on a basketball court at the ripe age of 50 and kept you there beyond your real staying power.

You may (may, I say) just feel lonely, and not like attending Mass, but all and worst of all, you may feel like attending Mass, but not have a thought you can call your own. Distraction is your middle name. You find yourself at 6:30 in the morning with disgustingly obvious solutions to problems that have discouraged geniuses for centuries. You are in no mood for another half hour's meditation!

In the old days (before the W.B.C. liturgical revival) you were in for just that. In these days of Our Lord, however, this particular morning which finds you cracking the quantum-theory without rapping a mental muscle may very likely find you faced not with a deathly silent low Mass (forgive the irreverence) but with a rollicking, allstop-pulled High Mass (or at least a "dialogue"). You don't just sit there and try to meditate—you sing.

You don't just pray to yourself, you join the people of God and make up your community, and you enter with them on that greatest of all love songs of a people for its ruler and Lord, the Holy Mass.

Your mind may not be your own in this directed morning. But your singing voice still is—they can't take that away from you. You may not have it in you to see the Holy Jews cradled in his mother's arms at the raising of the Host. But you did sing "Holy, Holy, Holy" with all deliberate speed and vigor just minutes before.

The High Mass is a beautiful thing. Gregorian chant is something for all the family. The Church of God is for the people, more than Lord and Ruler, is Savior, Redeemer—Brother, and the well-known "dialogue" comes in a close second in my order of preference. But one ceremony more than any other at West Baden showed me the solidarity of the children of God, especially of those who have named in religious life to give their lives to God. This ceremony was the renewal of vows last spring, when some 100 scholars gathered in the West Baden community chapel one Sunday morning (after three days of silence and spiritual preparation) and renewed their already-perpetual vows of poverty, chastity, and obedience, all together, just after the priest's Communion and just before their own.

All together said the first (Continued on page 9)

Men's Softball

Results of Sunday, July 15 (all games 9:00 a.m.) Games of Saturday, July 14: St. Francis vs. St. Joseph, 10-2; St. Lawrence vs. St. Vincent, 10-2; St. Benedict vs. Holy Spirit, 10-2.

Standings: St. Andrew, No. 1; St. Lawrence, No. 2; St. Vincent, No. 3; St. Francis, No. 4; St. Joseph, No. 5; St. Benedict, No. 6; Holy Spirit, No. 7.

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CYO GOLF WINNERS—This group, pictured in the gathering darkness at the Willow Brook Golf Course, covers about two-thirds of the trophy winners in the recent Junior CYO Golf Tournament. A tremendous turnout of some 400 high schoolers descended on the tight Willow Brook lay-out for the affair, delaying the final presentation of awards until almost 9 p.m. Among the parishes represented in the picture are St. Mark, St. Matthew, Holy Spirit, Little Flower, Immaculate Heart, St. Joan of Arc, St. Monica, and St. Christopher, all of which placed successful contestants in the tournament, which ranks as probably the largest one-day golf tournament in the State.

St. Joan of Arc captures third swimming crown

St. Joan of Arc, Indianapolis, swept to its third straight CYO swimming crown in impressive fashion in the annual Archdiocesan Junior Meet Monday and Tuesday at the Broad Ripple Pool. In so doing, they retired the handsome Notre Dame Club of Indianapolis trophy.

In addition to the overall title, St. Joan of Arc won the Open Division crown with North Side rival, Christ the King, taking top honors in the Novice category.

Overall point totals were: St. Joan of Arc, 142; Immaculate Heart, 112; Christ the King, 77; and St. Christopher, 43.

The point spread among the top three finishers in the Novice Division was unbelievably close. Christ the King took the trophy with 41 points. St. Joan of Arc was second with 40 points and Immaculate Heart third with 39.

In the Open Division St. Joan of Arc's champions scored 80 tallies. Runnerup Immaculate Heart posted 53 points. Christ the King, Holy Spirit and St. Christopher finished in a tie for third with 18 each.

A crowd estimated at more than 2,000 persons sat in on the finals. Individual results follow:

- Boys' 100 Meter Backstroke: 1. Bill Elliott, Christ the King, 2:09.2 (new record); 2. Paul Mariani, Holy Spirit, 2:10.0 (new record); 3. Mike Kin, St. Joan of Arc, 2:10.0 (new record).
Girls' 100 Meter Backstroke: 1. Peggy Mize, Christ the King, 2:10.0 (new record); 2. Linda Waters, Little Flower, 2:10.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:10.0 (new record).
Boys' 150 and Over, 50 Meter Backstroke: 1. Jim McKinley, Immaculate Heart, 2:04.0 (new record); 2. Paul Mariani, Holy Spirit, 2:04.0 (new record); 3. Mike Kin, St. Joan of Arc, 2:04.0 (new record).
Girls' 150 and Over, 50 Meter Backstroke: 1. Mary Ann Baker, Immaculate Heart, 2:04.0 (new record); 2. Lisa Smith, Immaculate Heart, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' Novice 13 and Over, 50 Meter Butterfly: 1. Mike Kin, St. Joan of Arc, 2:04.0 (new record); 2. Barry Bower, St. Christopher, 2:04.0 (new record); 3. Bill Walsh, Immaculate Heart, 2:04.0 (new record).
Girls' Novice 13 and Over, 50 Meter Butterfly: 1. Peggy Mize, Christ the King, 2:04.0 (new record); 2. Linda Waters, Little Flower, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' 100 Meter Freestyle: 1. Larry Lee, Christ the King, 2:04.0 (new record); 2. Paul Mariani, Holy Spirit, 2:04.0 (new record); 3. Mike Kin, St. Joan of Arc, 2:04.0 (new record).
Girls' 100 Meter Freestyle: 1. Mary Ann Baker, Immaculate Heart, 2:04.0 (new record); 2. Lisa Smith, Immaculate Heart, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
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Girls' Novice 13 and Over, 50 Meter Freestyle: 1. Peggy Mize, Christ the King, 2:04.0 (new record); 2. Linda Waters, Little Flower, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' 200 Meter Freestyle: 1. Larry Lee, Christ the King, 2:04.0 (new record); 2. Paul Mariani, Holy Spirit, 2:04.0 (new record); 3. Mike Kin, St. Joan of Arc, 2:04.0 (new record).
Girls' 200 Meter Freestyle: 1. Mary Ann Baker, Immaculate Heart, 2:04.0 (new record); 2. Lisa Smith, Immaculate Heart, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' Novice 13 and Over, 50 Meter Freestyle: 1. Mike Kin, St. Joan of Arc, 2:04.0 (new record); 2. Barry Bower, St. Christopher, 2:04.0 (new record); 3. Bill Walsh, Immaculate Heart, 2:04.0 (new record).
Girls' Novice 13 and Over, 50 Meter Freestyle: 1. Peggy Mize, Christ the King, 2:04.0 (new record); 2. Linda Waters, Little Flower, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' 300 Meter Freestyle: 1. Jim McKinley, Immaculate Heart, 2:04.0 (new record); 2. Paul Mariani, Holy Spirit, 2:04.0 (new record); 3. Mike Kin, St. Joan of Arc, 2:04.0 (new record).
Girls' 300 Meter Freestyle: 1. Mary Ann Baker, Immaculate Heart, 2:04.0 (new record); 2. Lisa Smith, Immaculate Heart, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' Novice 13 and Over, 50 Meter Freestyle: 1. Mike Kin, St. Joan of Arc, 2:04.0 (new record); 2. Barry Bower, St. Christopher, 2:04.0 (new record); 3. Bill Walsh, Immaculate Heart, 2:04.0 (new record).
Girls' Novice 13 and Over, 50 Meter Freestyle: 1. Peggy Mize, Christ the King, 2:04.0 (new record); 2. Linda Waters, Little Flower, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' 400 Meter Freestyle: 1. Larry Lee, Christ the King, 2:04.0 (new record); 2. Paul Mariani, Holy Spirit, 2:04.0 (new record); 3. Mike Kin, St. Joan of Arc, 2:04.0 (new record).
Girls' 400 Meter Freestyle: 1. Mary Ann Baker, Immaculate Heart, 2:04.0 (new record); 2. Lisa Smith, Immaculate Heart, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' Novice 13 and Over, 50 Meter Freestyle: 1. Mike Kin, St. Joan of Arc, 2:04.0 (new record); 2. Barry Bower, St. Christopher, 2:04.0 (new record); 3. Bill Walsh, Immaculate Heart, 2:04.0 (new record).
Girls' Novice 13 and Over, 50 Meter Freestyle: 1. Peggy Mize, Christ the King, 2:04.0 (new record); 2. Linda Waters, Little Flower, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' 500 Meter Freestyle: 1. Jim McKinley, Immaculate Heart, 2:04.0 (new record); 2. Paul Mariani, Holy Spirit, 2:04.0 (new record); 3. Mike Kin, St. Joan of Arc, 2:04.0 (new record).
Girls' 500 Meter Freestyle: 1. Mary Ann Baker, Immaculate Heart, 2:04.0 (new record); 2. Lisa Smith, Immaculate Heart, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' Novice 13 and Over, 50 Meter Freestyle: 1. Mike Kin, St. Joan of Arc, 2:04.0 (new record); 2. Barry Bower, St. Christopher, 2:04.0 (new record); 3. Bill Walsh, Immaculate Heart, 2:04.0 (new record).
Girls' Novice 13 and Over, 50 Meter Freestyle: 1. Peggy Mize, Christ the King, 2:04.0 (new record); 2. Linda Waters, Little Flower, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' 600 Meter Freestyle: 1. Larry Lee, Christ the King, 2:04.0 (new record); 2. Paul Mariani, Holy Spirit, 2:04.0 (new record); 3. Mike Kin, St. Joan of Arc, 2:04.0 (new record).
Girls' 600 Meter Freestyle: 1. Mary Ann Baker, Immaculate Heart, 2:04.0 (new record); 2. Lisa Smith, Immaculate Heart, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' Novice 13 and Over, 50 Meter Freestyle: 1. Mike Kin, St. Joan of Arc, 2:04.0 (new record); 2. Barry Bower, St. Christopher, 2:04.0 (new record); 3. Bill Walsh, Immaculate Heart, 2:04.0 (new record).
Girls' Novice 13 and Over, 50 Meter Freestyle: 1. Peggy Mize, Christ the King, 2:04.0 (new record); 2. Linda Waters, Little Flower, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' 800 Meter Freestyle: 1. Jim McKinley, Immaculate Heart, 2:04.0 (new record); 2. Paul Mariani, Holy Spirit, 2:04.0 (new record); 3. Mike Kin, St. Joan of Arc, 2:04.0 (new record).
Girls' 800 Meter Freestyle: 1. Mary Ann Baker, Immaculate Heart, 2:04.0 (new record); 2. Lisa Smith, Immaculate Heart, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' Novice 13 and Over, 50 Meter Freestyle: 1. Mike Kin, St. Joan of Arc, 2:04.0 (new record); 2. Barry Bower, St. Christopher, 2:04.0 (new record); 3. Bill Walsh, Immaculate Heart, 2:04.0 (new record).
Girls' Novice 13 and Over, 50 Meter Freestyle: 1. Peggy Mize, Christ the King, 2:04.0 (new record); 2. Linda Waters, Little Flower, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' 1000 Meter Freestyle: 1. Larry Lee, Christ the King, 2:04.0 (new record); 2. Paul Mariani, Holy Spirit, 2:04.0 (new record); 3. Mike Kin, St. Joan of Arc, 2:04.0 (new record).
Girls' 1000 Meter Freestyle: 1. Mary Ann Baker, Immaculate Heart, 2:04.0 (new record); 2. Lisa Smith, Immaculate Heart, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' Novice 13 and Over, 50 Meter Freestyle: 1. Mike Kin, St. Joan of Arc, 2:04.0 (new record); 2. Barry Bower, St. Christopher, 2:04.0 (new record); 3. Bill Walsh, Immaculate Heart, 2:04.0 (new record).
Girls' Novice 13 and Over, 50 Meter Freestyle: 1. Peggy Mize, Christ the King, 2:04.0 (new record); 2. Linda Waters, Little Flower, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' 1200 Meter Freestyle: 1. Jim McKinley, Immaculate Heart, 2:04.0 (new record); 2. Paul Mariani, Holy Spirit, 2:04.0 (new record); 3. Mike Kin, St. Joan of Arc, 2:04.0 (new record).
Girls' 1200 Meter Freestyle: 1. Mary Ann Baker, Immaculate Heart, 2:04.0 (new record); 2. Lisa Smith, Immaculate Heart, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' Novice 13 and Over, 50 Meter Freestyle: 1. Mike Kin, St. Joan of Arc, 2:04.0 (new record); 2. Barry Bower, St. Christopher, 2:04.0 (new record); 3. Bill Walsh, Immaculate Heart, 2:04.0 (new record).
Girls' Novice 13 and Over, 50 Meter Freestyle: 1. Peggy Mize, Christ the King, 2:04.0 (new record); 2. Linda Waters, Little Flower, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' 1400 Meter Freestyle: 1. Larry Lee, Christ the King, 2:04.0 (new record); 2. Paul Mariani, Holy Spirit, 2:04.0 (new record); 3. Mike Kin, St. Joan of Arc, 2:04.0 (new record).
Girls' 1400 Meter Freestyle: 1. Mary Ann Baker, Immaculate Heart, 2:04.0 (new record); 2. Lisa Smith, Immaculate Heart, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' Novice 13 and Over, 50 Meter Freestyle: 1. Mike Kin, St. Joan of Arc, 2:04.0 (new record); 2. Barry Bower, St. Christopher, 2:04.0 (new record); 3. Bill Walsh, Immaculate Heart, 2:04.0 (new record).
Girls' Novice 13 and Over, 50 Meter Freestyle: 1. Peggy Mize, Christ the King, 2:04.0 (new record); 2. Linda Waters, Little Flower, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' 1600 Meter Freestyle: 1. Jim McKinley, Immaculate Heart, 2:04.0 (new record); 2. Paul Mariani, Holy Spirit, 2:04.0 (new record); 3. Mike Kin, St. Joan of Arc, 2:04.0 (new record).
Girls' 1600 Meter Freestyle: 1. Mary Ann Baker, Immaculate Heart, 2:04.0 (new record); 2. Lisa Smith, Immaculate Heart, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' Novice 13 and Over, 50 Meter Freestyle: 1. Mike Kin, St. Joan of Arc, 2:04.0 (new record); 2. Barry Bower, St. Christopher, 2:04.0 (new record); 3. Bill Walsh, Immaculate Heart, 2:04.0 (new record).
Girls' Novice 13 and Over, 50 Meter Freestyle: 1. Peggy Mize, Christ the King, 2:04.0 (new record); 2. Linda Waters, Little Flower, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' 1800 Meter Freestyle: 1. Larry Lee, Christ the King, 2:04.0 (new record); 2. Paul Mariani, Holy Spirit, 2:04.0 (new record); 3. Mike Kin, St. Joan of Arc, 2:04.0 (new record).
Girls' 1800 Meter Freestyle: 1. Mary Ann Baker, Immaculate Heart, 2:04.0 (new record); 2. Lisa Smith, Immaculate Heart, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' Novice 13 and Over, 50 Meter Freestyle: 1. Mike Kin, St. Joan of Arc, 2:04.0 (new record); 2. Barry Bower, St. Christopher, 2:04.0 (new record); 3. Bill Walsh, Immaculate Heart, 2:04.0 (new record).
Girls' Novice 13 and Over, 50 Meter Freestyle: 1. Peggy Mize, Christ the King, 2:04.0 (new record); 2. Linda Waters, Little Flower, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' 2000 Meter Freestyle: 1. Jim McKinley, Immaculate Heart, 2:04.0 (new record); 2. Paul Mariani, Holy Spirit, 2:04.0 (new record); 3. Mike Kin, St. Joan of Arc, 2:04.0 (new record).
Girls' 2000 Meter Freestyle: 1. Mary Ann Baker, Immaculate Heart, 2:04.0 (new record); 2. Lisa Smith, Immaculate Heart, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' Novice 13 and Over, 50 Meter Freestyle: 1. Mike Kin, St. Joan of Arc, 2:04.0 (new record); 2. Barry Bower, St. Christopher, 2:04.0 (new record); 3. Bill Walsh, Immaculate Heart, 2:04.0 (new record).
Girls' Novice 13 and Over, 50 Meter Freestyle: 1. Peggy Mize, Christ the King, 2:04.0 (new record); 2. Linda Waters, Little Flower, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' 2200 Meter Freestyle: 1. Larry Lee, Christ the King, 2:04.0 (new record); 2. Paul Mariani, Holy Spirit, 2:04.0 (new record); 3. Mike Kin, St. Joan of Arc, 2:04.0 (new record).
Girls' 2200 Meter Freestyle: 1. Mary Ann Baker, Immaculate Heart, 2:04.0 (new record); 2. Lisa Smith, Immaculate Heart, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' Novice 13 and Over, 50 Meter Freestyle: 1. Mike Kin, St. Joan of Arc, 2:04.0 (new record); 2. Barry Bower, St. Christopher, 2:04.0 (new record); 3. Bill Walsh, Immaculate Heart, 2:04.0 (new record).
Girls' Novice 13 and Over, 50 Meter Freestyle: 1. Peggy Mize, Christ the King, 2:04.0 (new record); 2. Linda Waters, Little Flower, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' 2400 Meter Freestyle: 1. Jim McKinley, Immaculate Heart, 2:04.0 (new record); 2. Paul Mariani, Holy Spirit, 2:04.0 (new record); 3. Mike Kin, St. Joan of Arc, 2:04.0 (new record).
Girls' 2400 Meter Freestyle: 1. Mary Ann Baker, Immaculate Heart, 2:04.0 (new record); 2. Lisa Smith, Immaculate Heart, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' Novice 13 and Over, 50 Meter Freestyle: 1. Mike Kin, St. Joan of Arc, 2:04.0 (new record); 2. Barry Bower, St. Christopher, 2:04.0 (new record); 3. Bill Walsh, Immaculate Heart, 2:04.0 (new record).
Girls' Novice 13 and Over, 50 Meter Freestyle: 1. Peggy Mize, Christ the King, 2:04.0 (new record); 2. Linda Waters, Little Flower, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' 2600 Meter Freestyle: 1. Larry Lee, Christ the King, 2:04.0 (new record); 2. Paul Mariani, Holy Spirit, 2:04.0 (new record); 3. Mike Kin, St. Joan of Arc, 2:04.0 (new record).
Girls' 2600 Meter Freestyle: 1. Mary Ann Baker, Immaculate Heart, 2:04.0 (new record); 2. Lisa Smith, Immaculate Heart, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' Novice 13 and Over, 50 Meter Freestyle: 1. Mike Kin, St. Joan of Arc, 2:04.0 (new record); 2. Barry Bower, St. Christopher, 2:04.0 (new record); 3. Bill Walsh, Immaculate Heart, 2:04.0 (new record).
Girls' Novice 13 and Over, 50 Meter Freestyle: 1. Peggy Mize, Christ the King, 2:04.0 (new record); 2. Linda Waters, Little Flower, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' 2800 Meter Freestyle: 1. Jim McKinley, Immaculate Heart, 2:04.0 (new record); 2. Paul Mariani, Holy Spirit, 2:04.0 (new record); 3. Mike Kin, St. Joan of Arc, 2:04.0 (new record).
Girls' 2800 Meter Freestyle: 1. Mary Ann Baker, Immaculate Heart, 2:04.0 (new record); 2. Lisa Smith, Immaculate Heart, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' Novice 13 and Over, 50 Meter Freestyle: 1. Mike Kin, St. Joan of Arc, 2:04.0 (new record); 2. Barry Bower, St. Christopher, 2:04.0 (new record); 3. Bill Walsh, Immaculate Heart, 2:04.0 (new record).
Girls' Novice 13 and Over, 50 Meter Freestyle: 1. Peggy Mize, Christ the King, 2:04.0 (new record); 2. Linda Waters, Little Flower, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' 3000 Meter Freestyle: 1. Larry Lee, Christ the King, 2:04.0 (new record); 2. Paul Mariani, Holy Spirit, 2:04.0 (new record); 3. Mike Kin, St. Joan of Arc, 2:04.0 (new record).
Girls' 3000 Meter Freestyle: 1. Mary Ann Baker, Immaculate Heart, 2:04.0 (new record); 2. Lisa Smith, Immaculate Heart, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' Novice 13 and Over, 50 Meter Freestyle: 1. Mike Kin, St. Joan of Arc, 2:04.0 (new record); 2. Barry Bower, St. Christopher, 2:04.0 (new record); 3. Bill Walsh, Immaculate Heart, 2:04.0 (new record).
Girls' Novice 13 and Over, 50 Meter Freestyle: 1. Peggy Mize, Christ the King, 2:04.0 (new record); 2. Linda Waters, Little Flower, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' 3200 Meter Freestyle: 1. Jim McKinley, Immaculate Heart, 2:04.0 (new record); 2. Paul Mariani, Holy Spirit, 2:04.0 (new record); 3. Mike Kin, St. Joan of Arc, 2:04.0 (new record).
Girls' 3200 Meter Freestyle: 1. Mary Ann Baker, Immaculate Heart, 2:04.0 (new record); 2. Lisa Smith, Immaculate Heart, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' Novice 13 and Over, 50 Meter Freestyle: 1. Mike Kin, St. Joan of Arc, 2:04.0 (new record); 2. Barry Bower, St. Christopher, 2:04.0 (new record); 3. Bill Walsh, Immaculate Heart, 2:04.0 (new record).
Girls' Novice 13 and Over, 50 Meter Freestyle: 1. Peggy Mize, Christ the King, 2:04.0 (new record); 2. Linda Waters, Little Flower, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' 3400 Meter Freestyle: 1. Larry Lee, Christ the King, 2:04.0 (new record); 2. Paul Mariani, Holy Spirit, 2:04.0 (new record); 3. Mike Kin, St. Joan of Arc, 2:04.0 (new record).
Girls' 3400 Meter Freestyle: 1. Mary Ann Baker, Immaculate Heart, 2:04.0 (new record); 2. Lisa Smith, Immaculate Heart, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' Novice 13 and Over, 50 Meter Freestyle: 1. Mike Kin, St. Joan of Arc, 2:04.0 (new record); 2. Barry Bower, St. Christopher, 2:04.0 (new record); 3. Bill Walsh, Immaculate Heart, 2:04.0 (new record).
Girls' Novice 13 and Over, 50 Meter Freestyle: 1. Peggy Mize, Christ the King, 2:04.0 (new record); 2. Linda Waters, Little Flower, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' 3600 Meter Freestyle: 1. Jim McKinley, Immaculate Heart, 2:04.0 (new record); 2. Paul Mariani, Holy Spirit, 2:04.0 (new record); 3. Mike Kin, St. Joan of Arc, 2:04.0 (new record).
Girls' 3600 Meter Freestyle: 1. Mary Ann Baker, Immaculate Heart, 2:04.0 (new record); 2. Lisa Smith, Immaculate Heart, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' Novice 13 and Over, 50 Meter Freestyle: 1. Mike Kin, St. Joan of Arc, 2:04.0 (new record); 2. Barry Bower, St. Christopher, 2:04.0 (new record); 3. Bill Walsh, Immaculate Heart, 2:04.0 (new record).
Girls' Novice 13 and Over, 50 Meter Freestyle: 1. Peggy Mize, Christ the King, 2:04.0 (new record); 2. Linda Waters, Little Flower, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' 3800 Meter Freestyle: 1. Larry Lee, Christ the King, 2:04.0 (new record); 2. Paul Mariani, Holy Spirit, 2:04.0 (new record); 3. Mike Kin, St. Joan of Arc, 2:04.0 (new record).
Girls' 3800 Meter Freestyle: 1. Mary Ann Baker, Immaculate Heart, 2:04.0 (new record); 2. Lisa Smith, Immaculate Heart, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' Novice 13 and Over, 50 Meter Freestyle: 1. Mike Kin, St. Joan of Arc, 2:04.0 (new record); 2. Barry Bower, St. Christopher, 2:04.0 (new record); 3. Bill Walsh, Immaculate Heart, 2:04.0 (new record).
Girls' Novice 13 and Over, 50 Meter Freestyle: 1. Peggy Mize, Christ the King, 2:04.0 (new record); 2. Linda Waters, Little Flower, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' 4000 Meter Freestyle: 1. Jim McKinley, Immaculate Heart, 2:04.0 (new record); 2. Paul Mariani, Holy Spirit, 2:04.0 (new record); 3. Mike Kin, St. Joan of Arc, 2:04.0 (new record).
Girls' 4000 Meter Freestyle: 1. Mary Ann Baker, Immaculate Heart, 2:04.0 (new record); 2. Lisa Smith, Immaculate Heart, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' Novice 13 and Over, 50 Meter Freestyle: 1. Mike Kin, St. Joan of Arc, 2:04.0 (new record); 2. Barry Bower, St. Christopher, 2:04.0 (new record); 3. Bill Walsh, Immaculate Heart, 2:04.0 (new record).
Girls' Novice 13 and Over, 50 Meter Freestyle: 1. Peggy Mize, Christ the King, 2:04.0 (new record); 2. Linda Waters, Little Flower, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' 4200 Meter Freestyle: 1. Larry Lee, Christ the King, 2:04.0 (new record); 2. Paul Mariani, Holy Spirit, 2:04.0 (new record); 3. Mike Kin, St. Joan of Arc, 2:04.0 (new record).
Girls' 4200 Meter Freestyle: 1. Mary Ann Baker, Immaculate Heart, 2:04.0 (new record); 2. Lisa Smith, Immaculate Heart, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' Novice 13 and Over, 50 Meter Freestyle: 1. Mike Kin, St. Joan of Arc, 2:04.0 (new record); 2. Barry Bower, St. Christopher, 2:04.0 (new record); 3. Bill Walsh, Immaculate Heart, 2:04.0 (new record).
Girls' Novice 13 and Over, 50 Meter Freestyle: 1. Peggy Mize, Christ the King, 2:04.0 (new record); 2. Linda Waters, Little Flower, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' 4400 Meter Freestyle: 1. Jim McKinley, Immaculate Heart, 2:04.0 (new record); 2. Paul Mariani, Holy Spirit, 2:04.0 (new record); 3. Mike Kin, St. Joan of Arc, 2:04.0 (new record).
Girls' 4400 Meter Freestyle: 1. Mary Ann Baker, Immaculate Heart, 2:04.0 (new record); 2. Lisa Smith, Immaculate Heart, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' Novice 13 and Over, 50 Meter Freestyle: 1. Mike Kin, St. Joan of Arc, 2:04.0 (new record); 2. Barry Bower, St. Christopher, 2:04.0 (new record); 3. Bill Walsh, Immaculate Heart, 2:04.0 (new record).
Girls' Novice 13 and Over, 50 Meter Freestyle: 1. Peggy Mize, Christ the King, 2:04.0 (new record); 2. Linda Waters, Little Flower, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' 4600 Meter Freestyle: 1. Larry Lee, Christ the King, 2:04.0 (new record); 2. Paul Mariani, Holy Spirit, 2:04.0 (new record); 3. Mike Kin, St. Joan of Arc, 2:04.0 (new record).
Girls' 4600 Meter Freestyle: 1. Mary Ann Baker, Immaculate Heart, 2:04.0 (new record); 2. Lisa Smith, Immaculate Heart, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' Novice 13 and Over, 50 Meter Freestyle: 1. Mike Kin, St. Joan of Arc, 2:04.0 (new record); 2. Barry Bower, St. Christopher, 2:04.0 (new record); 3. Bill Walsh, Immaculate Heart, 2:04.0 (new record).
Girls' Novice 13 and Over, 50 Meter Freestyle: 1. Peggy Mize, Christ the King, 2:04.0 (new record); 2. Linda Waters, Little Flower, 2:04.0 (new record); 3. Lisa Smith, Immaculate Heart, 2:04.0 (new record).
Boys' 4800 Meter Freestyle: 1. Jim McKinley, Immaculate Heart, 2:04.0 (new record); 2. Paul Mariani, Holy Spirit, 2:04.0 (new record); 3. Mike Kin, St. Joan of Arc, 2:04.0 (new record).
Girls' 4800 Meter Freestyle: 1. Mary Ann Baker, Immaculate Heart, 2:04.0 (new record); 2. Lisa Smith, Immaculate Heart, 2:04.0 (new record); 3. Lisa Smith,

FAMILY CLINIC

Hubby makes a crisis

By JOHN L. THOMAS, S.J.

Shouldn't a husband talk over plans with his wife first before including others? We've been married almost a year, I'm 26; he's 31. I've just learned that he's decided to have a party and I'm to go with him on vacation. Shouldn't I have discussed this with him first? On similar occasions I've asked him to talk things over with me first, but he just blows up and I

have to give in. How should a wife handle this?

Although you probably feel that your problem is unique, Josephine, you've described a rather common source of tension in early marriages. Strangely enough one of the most difficult things that young couples must learn is that marriage means partnership. They may readily acknowledge this, but it makes them "two in one," and they're less likely to agree to who is to be the "one." Of course this is the wrong way to state the problem, for unity in marriage, since it involves two equal

human persons, must result in a "we," not a "one."

There are several reasons why couples may find it difficult to adjust to the practical implications of marital partnership. In the first place they may not agree on what these practical implications are. The roles of husband and wife are not clearly defined in our society. Various national groups are to shift their primary loyalties and emotional attachments from their families of origin to the new unity they are in the process of initiating. Some husbands and wives continue to orient their lives around their respective families instead of making their partnership the focal point around which all other relationships must revolve.

partnership merely a convenient arrangement to satisfy their personal needs. Such thoughtless self-centeredness is characteristic of the present generation. All too many partners never develop beyond this stage.

A further source of difficulty in marriage may be the influence of in-laws. Marriage necessarily involves a weaning process in which the partners must learn to shift their primary loyalties and emotional attachments from their families of origin to the new unity they are in the process of initiating. Some husbands and wives continue to orient their lives around their respective families instead of making their partnership the focal point around which all other relationships must revolve.

his father in this regard. On the other hand, his one-sided approach may also result from thoughtless self-centeredness or over-attachment to his family.

How do you handle the situation? Well, Josephine, it won't be easy since he has managed to get by with it for some time. Hence your first step will be to tell him calmly but firmly that you will not abide by such decisions in the future. Either he first consults you in making decisions concerning matters related to your mutual interests, or you will reject his decisions.

Second, if he "blows up," as he has done in the past, you must show him that you are serious by standing firm. This implies that you have thought the problem through carefully and are firmly convinced that you are right in taking this position if your marriage is to work.

In other words, don't threaten to take a stand, or don't take a stand, unless you are thoroughly convinced that, come what may, you are going to see it through. This last point is very important. It will do no good to threaten,

or make a scene if you are not resolved to maintain your position at all costs. Hence, you must be prepared to face some temporary unpleasantness, but you must wait him out.

Once he learns that his favorite technique of "blowing up" no longer works he may be ready to give the problem some serious thought. If you know a good counselor, this is the time to go to him as a couple, should you find it impossible, start out by clarifying the real source of your disagreements.

I think you will find that the mere attempts to define your differences will prove highly beneficial. If he has been ignoring your rights out of mere thoughtlessness or selfishness, such discussion may open his eyes.

If he rejects you on principle, he will learn from your firm stand that he must redefine a miracle resulting from the invocation of the name of Our Divine Redeemer, Archbishop Staff founded the first monastery of the Order in 1844 near the site of the miracle, and dedicated it to the Holy Savior. The Order has provided the Motherhouse of the Basilian Salvatorian Order since its foundation, the spiritual sons of Alexandria and Alexandria commonly called Salvatorians.



BASILIAN SALVATORIAN ORDER, also known as the Basilian Order of the Holy Savior, is a member of the religious family of St. Basil the Great, Doctor of the Universal Church and Father of Eastern Monasticism.

ary vows which extends to three years. A Solemn Profession of vows is normally made at the end of the period of the simple profession. Having come into existence at a period of time in which no relationship existed between the Holy See and the Middle East, the Basilian Salvatorian Order is in a great measure responsible for the present existence of the Byzantine Catholics in the Middle East. In spite of existing hostility surrounding their work, i.e. non-Catholic Orientals and Mohammedans, the Salvatorians met with great success in the field of their missions which extend from Turkey to Egypt and from Lebanon to Mesopotamia. The majority of the dioceses of the Byzantine Melkite Patriarchate of Antioch and Alexandria and Jerusalem were formed as a result of their efforts. In the last two and one-half centuries, the Order has provided the Church with eight Patriarchs, 54 Bishops and hundreds of Priests and Brothers.

At present, the Order operates three seminaries for training young men for the Priesthood, in addition to many parishes, schools and mission stations in the countries of the Middle East, as well as in the United States, Canada, Mexico and Brazil.

The work of the Order in the United States began in 1899 with the first settlement of the Melkites in the New World. The first parishes were established by the Basilian Salvatorians in the American States. The Salvatorians staff about one-half the Melkite parishes in the United States.

The most recent and greatest achievement of the Order was the establishment of St. Basil's Seminary in Methuen, Massachusetts in 1952. In addition to training American-born young men to the Priesthood for the Order, this Seminary supplies the various parishes of the Melkites in the United States with diocesan Priests. Holy Savior Trinity parish, also located in Methuen, Massachusetts.

A special and active apostolate for the reunion of the Orthodox with the Catholic Church is exercised through the efforts of the members of the Order who operate the Novitiate and staff the Seminary.

We shall have to find a way of undoing their mischief and making government service at least as attractive as employment in private industry. Christopher Dawson, the British scholar who recently completed a three-year professorship at Harvard University, says that government service must be held (Continued on page 10)

The Liturgical Week

By REV. ROBERT W. HOVDA

SIXTH SUNDAY AFTER PENTECOST. It is not enough for the Church to grow in size, for more of us to be worshipping around the altar Sunday after Sunday. There is an inward, spiritual growth in the Church and in the hearts of its members which of ever greater importance. Today's Mass celebrates the chief sacramental aids to this growth. The Gospel presents us with a prophetic sign of the Eucharist, the great sacrament. And the first reading teaches how our baptismal initiation actually makes us participants in the death and resurrection of Jesus Christ.

ST. APOLLINARIS, BISHOP, MARTYR. Both Scripture readings of today's Mass indicate clearly our Lord's concern that the structure He had given to His community (bishops as ministers) and the authority which such special witnesses bore should never be reduced to the level of human power and human pride. The true minister of Christ is someone to God's people who has great virtue in humility. He models himself after his Master, "a pattern to the flock" (first reading), not after the lords and the power of this world.

MASS AS ON SUNDAY. "How will anyone be able to satisfy these bread, here in a desert?" (Gospel) In this desert where man's longings lead and he to find bread to feed us. It took the Son of God to plant in this desert a sacrament that nourishes wayfarers. A sacrament that not only points out, but actually identifies us, makes us one with Him who is the Truth, the Life.

ST. JAMES, APOSTLE. There is contradiction, as the mother of the sons of Zebedee discovered (Gospel), between worship and the seeking of human power. Because the Church is a worshipping community, the offices within her organization are offices of service and of worship. The professional climber may have his virtues and his eyes elsewhere, but in the Church he, like the rest of us, confronts God and the only wind that is important is not the wind in his sails but the breath of the Spirit.

ST. ANNE, MOTHER OF THE BLESSED VIRGIN MARY. Again today's Mass points to the contrast between greatness in God's eyes and the greatness in man's. Not that we should have contempt for human greatness. But our worship opens up to us the whole universe of the transcendent and the infinite of the divine. Our eyes have to change our estimates of people and things, not alter our ordering of values. Despite the fact, then, that we know nothing about St. Anne, humbly speaking, we know of God's choice of her daughter and we celebrate that choice—greater than any human triumph.

MASS AS ON SUNDAY. Our life in the pentecostal Spirit has its focal points. Sacramentally, these are Baptism and the Eucharist. So in today's liturgy the Church describes not only how we gain entrance into the kingdom of God and the life of Christ (first reading) but also how we nourish that life, how we strengthen it (Gospel). The Christian's baptism is our new birth, so the Eucharist is our new food—for new life, the life of sonship to the Father, through Jesus our elder Brother, in the Spirit's love and unity.

SS. NAZARIUS, CELSIUS, MARTYRS. SS. VICTOR, INNOCENT, POPES. Today's Mass faces one of the common problems of our living (Gospel). A flag of history, how is it that His faithful people experience not only such mighty acts of deliverance and protection as that of which the first reading speaks, but also hatred and persecution and even death. Why do evil so often seem to have the upper hand? The Gospel does not explain, simply states it as a necessary fact. Perhaps as close as men can come to an explanation is the communion antiphon: "And though in the sight of men they suffered torments, God was trying them; and as gold in the furnace he was proving them..."

Prayer for Others

The following prayer—for the needs of others—was recently approved by Pope John XXIII for recitation by the faithful.

"Lord God Almighty, Father of Christ, You Blessed Son, who grants the prayers of those who honestly invoke Your aid, who knows the hearts of those who are silent, We give You thanks because You have held us worthy to participate in Your holy mysteries which You have shown us so that we may be fully persuaded by those things which we know well, by the protection of piety, by the remission of sins, while the name of Christ is invoked upon us and we are united with You.

"You, who have separated us from the company of the impious, join us with those who are consecrated to You; confirm us in the truth by means of the Holy Spirit; reveal those things which we do not know; supply those things which we lack; make our knowledge deeper.

"Quiet warlike peoples, convert those in error, sanctify Your people. Preserve the virgins; preserve married couples in their faithfulness; strengthen the chaste; guide children to maturity; instruct catechumens and prepare them for a worthy life of service in the Church; and reunite all of us in the Kingdom of Heaven, in Christ Jesus, Our Lord, for whom, with You and with the Holy Ghost, there is glory, honor and veneration forever, Amen."

This is a prayer which is a spiritual inheritance of three years which it is recited, with a knock at confite hora, after the Mass, once a month if it is recited daily for the month.

THE FAITH EXPLAINED

The Sacrament of the Sick

By REV. LEO J. TRESE

In His merciful efforts to bring us safely to Himself in heaven, God seems to have gone to the very limit. Jesus has given us a single instant from His entry into this world, His original sin and all pre-baptismal sins are cleared from the soul.

Allowing for mankind's spiritual weakness, the sacrament Jesus also gave us the Sacrament of Penance, by which post-baptismal sins could be forgiven. As though He were impatient, less a soul be delayed, He sent the Holy Spirit, who in heaven, Jesus gave to His Church the power to remit the temporal punishment due to sin, a power which the Church exercises in the granting of indulgences.

Finally, as though to make doubly sure that no one, except through his own delinquency, would be lost or even spend time in purgatory, Jesus instituted the sacrament of Extreme Unction.

THE CATECHISM defines Extreme Unction as the sacrament which, through the anointing with blessed oil by the priest, and through his prayer, gives health and strength to the soul, and sometimes to the body, when we are in danger of death from sickness, accident, or old age.

The name "Extreme Unction" is someone attached to this sacrament only towards the end of the twelfth century. In earlier times it was known simply as "Anointing the Sick" or as "Prayer-Oil."

The present name of the sacrament (Extreme Unction means "last anointing") does not signify that this is positively the last anointing that a person may receive and that he should be expected to die after having received it.

This is a mistaken notion that has led some people to have a superstitious fear of the sacrament—the fear that if they receive Extreme Unction, then surely they are going to die. The term "last anointing" has a purely liturgical significance. This anointing is ordinarily the last in sequence of the four sacraments which a Christian may receive: Baptism, Confirmation, Holy Orders—with Extreme Unction in the fourth place. The term "last anointing" is used.

In his Gospel St. Mark (6:12-13) gives us an indication of this sacrament of the sick when he speaks of the apostles being "preached that men should repent, and they cast out many devils, and anointed with oil the sick people, and healed them."

However, the classical description which the Bible gives of the sacrament of Extreme Unction is found in the Epistle of St. James (5:14-15): "Is any among you who is sick? Let him bring in the presbyters [elders] of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will raise the sick man, and if he be in sins, they shall be forgiven him."

The oil used in administering the sacrament of Extreme Unction is called Oil of the Sick. It is consecrated by the bishop, blessed by the bishop of the diocese at his cathedral on Holy Thursday morning, the other priests of the diocese being Holy Thursday and the Oil of Catechumens, which is used in Baptism.

Oil of the Sick is pure olive oil—nothing being added except the blessing of the bishop. Its appropriateness as part of the sacrament of Extreme Unction is evident from the healing and strengthening effects which are characteristic of olive oil.

IN THE ADMINISTRATION of the sacrament of Extreme Unction there are certain introductory and follow-up prayers which the priest recites when time permits, prayer, "By this anointing and strengthening effects which are characteristic of olive oil."

ness—with God, which is the source of all spiritual strength is also the measure of our capacity for the happiness of heaven.

Besides this increase in sanctifying grace Extreme Unction gives its own special sacramental grace.

The primary purpose of the special grace of Extreme Unction is to comfort and to strengthen the sick person in other words, he anoints the five bodily senses of sight, hearing, smell, taste, and touch. If it is not convenient to seize this soul for himself.

As he anoints each sense organ in turn, the priest recites this prayer: "By this anointing and His most loving mercy may the Lord forgive you whatever wrong you have done."

It is reported that a puzzled parishioner once asked his pastor how it was possible to pray with one's nose. "By sticking it into other people's business," was the answer of the Irish padre.

More seriously, reflection will tell us that this could be a very real sin of intemperance—both in food and in drink—and in other sins of sensuality. The role of the priest is to bring a person to the scene of sin is obvious.

While the anointing of the particular bodily senses must be done, it is not absolutely essential for the valid giving of the sacrament.

If the priest judges that there is not time for the five- or six-fold anointing, for example, if the sick person seems to be drawing his last breath, then a single anointing on the forehead with the prayer, "By this holy anointing and His most loving mercy may the Lord forgive you whatever wrong you have done," will suffice.

If time permits afterwards, the priest will follow up with the other anointings, but this is not possible in times of disaster when many people are in need of Extreme Unction with but one or few minutes to spare.

WHEN FACED with the danger of death, a person normally will experience a feeling of great anxiety. This is to be expected. He is a creature of flesh and blood, and a strong attachment to life which we commonly call the instinct for self-preservation. He has done all he can to insure that the total of their individual characters.

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Those who profess concern about the possible damage the movie will do to our national "image" overseas are curiously reminded by Mr. Coe that Senators Fulbright and Humphrey, among other prominent Americans, have said that it is the sort of risk our basic moral character is prepared to take if it wants to remain loyal to its tradition of cultural freedom.

Not having seen the movie version of "Advise and Consent," it is hard to say if it is in a controversy. I think, however, that Mr. Crowther has a point when he warns against the danger of an uncritical, cynical absorption of Washington politics.

If we are so blessed as to receive the sacrament of Extreme Unction in our last illness, we may have every confidence that we shall enter into the happiness of heaven immediately after our death. We hope that our friends the strongly to face and conquer whatever temptations to doubt, despondency, or even despair may mark Satan's last effort to seize this soul for himself.

Yet we should have a high degree of confidence, once we have received Extreme Unction, that we shall look upon the face of God moments after our soul leaves our body. The soul has been cleansed from all that might hold it back from God, from general sin and from temporal punishment due to sin.

The "remains of sin" from which Extreme Unction cleanses the soul include that moral weakness of soul which is the result of sin, but of original sin and our own sins.

This weakness—even to the point of spiritual indifference—is likely to afflict that person especially who has been a habitually good man. His soul of the sick person is tempered and prepared against the possibility of any last-moment conflict (Continued on page 10)

THE YARDSTICK

Washington politics

By MSGR. GEORGE HIGGINS

The movie version of Allen Drew's best-selling "Advise and Consent," has stirred up a controversy among professional movie reviewers.

Whether or not Mr. Crowther is correct in stating that "Advise and Consent" fails to make this point is for present purposes, beside the point.

Our only point is that Mr. Crowther's balanced and sympathetic portrait of Washington politics is much more accurate than the cynical caricatures of Washington which one encounters in some of our newspapers, magazines, and newsletters and in conversations with outsiders of both political persuasions.

The harm that can be done by cynical articles and jokes about Washington politics is illustrated by the difficulty which the Federal Government has encountered in recruiting competent people for public service. This problem was analyzed recently by Mr. Donald Oberdorfer in an article in The Saturday Evening Post entitled "Help Wanted In Washington."

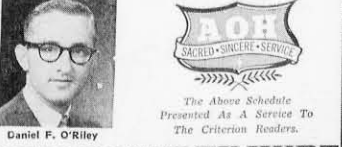
Mr. Oberdorfer says that "starting with President Kennedy himself many Government officials are having difficulty meeting and keeping highly skilled people." The result is, he points out, that "important public tasks have been hampered because jobs had to be filled on a stop-go basis, or not filled at all."

Perhaps the principal reason why the Government is having this difficulty is the inadequate Government salaries in comparison with those for similar jobs in private industry. There is no question, however, that cynicism about politics is at least partially to blame for the shortage. To some extent, the Government has been sold short by the wise guys.

Radio & TV Apostolate

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

FRIDAY, July 20—(Tape) Rev. Donald Schneider and members of the Junior Legion of Mary of St. Joan of Arc parish, MONDAY, July 23—(Tape) Msgr. Edward Beckhold and members of Holy Trinity parish. TUESDAY, July 24—(Tape) Rev. William Knapp. WEDNESDAY, July 25—(Tape) Msgr. Bernard Sheridan, Special Intention. THURSDAY, July 26—(Tape) Msgr. Cornelius Sweeney and members of the Guadalupe Rosary Club.



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'A TASTE OF HONEY'

Low-budget British film has great moral impact

By JAMES W. ARNOLD

"A Taste of Honey" is a first-rate example of the new race of movies being created in Europe. Largely the product of young, energetic talents (its star is 18, its director is 25, its author was 18 when she wrote it, this British film was made on a low budget, concerns itself with ideas rather than box-office receipts, and exploits highly sensational materials to drive home intense moral convictions.

The result has something between Federico Fellini's "La Dolce Vita," who explores the mess men have made of Christian love, and Tennessee Williams, who sees the problem of love largely as a physical one. "Honey's" authoress, Shelagh Delaney, is also angry at the condition of love in the world and at the phony attempts of conventional drama to reveal it. (Bisdriver's daughter Delaney wrote her play in a fit of pique after working as an usherette in an English theater.)

To dramatize her anger (and perhaps shock us into attention), Miss Delaney has also chosen to write about the prostitute, the fringe cases spawned by a society sick with self-love. She lacks Fellini's Christian-soft, but her monster-victims are more human, interesting and believable than

the self-pitying wretches who flounder about Williams' southern landscapes.

There is, frankly more truth and beauty in the moral slams of Miss Delaney's Manchester than in the glossy materialism of so many Cadillac-crammed, gringored American movies in which the chief values are booze, babes and ballets.

"Honey" glows with a kind of humanity, however spoiled and twisted, that lives and dies everywhere but in the Palace theater on Saturday nights.

The story is about an adolescent working-class girl, plain but touchingly vital, left to shift on her own by a mother who loves her but who is trapped by her own immature fondness for fun, money and boy friends.

The girl finds some consolation in the genital love of a Negro sailor, they actrens an effeminate art student and sits in him as well as herself the beginnings of unselfish and genuine love. No realities are dodged: the affair with the sailor ends in pregnancy, and an important part of the story shows how the artist helps himself by helping her face the event with honesty and courage.

Director Tony Richardson,

much in demand in America after "Look Back in Anger" and "The Entertainer," notes that a U.S. company offered him a blank check to make "Honey" with an all-star cast and super production. The only stipulation: the film had to have a "happy ending," that is, the baby had to die.

Shot entirely on location (cost: a mere \$250,000), the movie acquires its top role to Rita Tushingham, a chubby, impish-eyed ex-convict schoolgirl (only previous experience, assistant stage manager) who got the part by answering an ad. Even Americans who see many British films will recognize only Berra Bryan (the mother) in the obscure east. Yet Miss Tushingham and Murray Melvin (the art student in the original London stage version) won best acting awards this year at Cannes.

Out of what seems tawdry material, author and director achieve some startling truths. One is the ability of humans to find joy and love in the most unlikely circumstances. The heroine has her depressing moments, but no heart for despair. Another is that failure to love, in the true sense, is a worse sin than misdirected love.

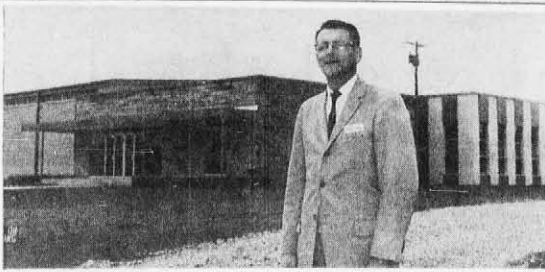
The foolish mother and her lecherous, drunken spouse of the moment are clearly more despicable than the confused, erring youngsters. Another truth is that people are seldom all good or all bad, and that most of the time most of us are trying. Like all art worth discussing, "Honey" helps us understand, a little more precisely, why God finds men lovable.

The treatment of the sissified boy involves no pee-whizz sensationalism, no blamings or excuses. There is just acceptance, a hint that what has been caused by love of self may be modified by love of neighbor. This surely, at last, is an adult subject handled in a adult way (by dramatists who are barely of legal adult age).

Director Richardson's approach to a subject originally impressed on a stage is constantly impressive, starting with the opening sequence in which schoolgirl Tushingham fumbles through a playground basketball game.

She and her blowsy mother sneak out a window to dodge the landlady and ride a bus past decaying stables, dirty public buildings and a sign in front of a fundamantalist church: "God Washes Whites of All." What more, as a starter, needs to be said?

The story sails in a memorable flow of images: the dimy, work-



NEW K OF C COUNCIL HOME—Grand Knight James Binhack of Holy Family Council 3682, Knights of Columbus, stands in front of the gleaming, new council home dedicated last Sunday. Located at 220 N. Country Club Road, Indianapolis, the structure will serve the needs of the council's 335 members. (Staff photo)

BOOKS OF THE HOUR

'In Defense of Purity'

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

As a host of recent sensational newspaper items seemed to demonstrate, American college students, by and large, are very much confused about the necessity of this virtue. For that matter, they are not even very sure about what "purity" really means.

Further, though the title does not quite make this clear, Dr. Hildebrand's book is more than a valuable essay on chastity. It is a contribution to the discussion of the nature of human love and its relationship with divine love, that has been going on for a quarter of a century or so in intellectual circles. (It might be mentioned here that the first

printing of this book appeared in 1930).

Two introductory chapters analyze the phenomenon of sex as related to other bodily appetites and as related to the spiritual life. A third stresses the mysterious fact that this phenomenon has such tremendous potentialities for spiritual good and spiritual destruction.

This is followed by three more essays under the general heading of "Purity," beginning with a consideration of the effect of "impurity" on the human personality, and paying special attention, in a separate chapter, to the relation between "purity and sensuality."

The "insensual" man is so by temperament, and not as a result of a positive love for a particular virtue; and, whereas real purity is a help in the development of other virtues, a simply selfish insensitivity in the regard of sex may coexist with virility, dishonesty, injustice, and so on.

A third section of the book is children fill the sound track with an irrelevant song of innocent joy. (Legion of Decency: A-3)

Current recommended films (of those reviewed in this column in recent months): "Not to be Missed: West Side Story, Whistle Down the Wind, The Innocents."

Well Worth Seeing: Last Year at Marienbad, A Taste of Honey, The Children's Hour, Experiments in Terror, One Two Three, Merrill's Marauders, Lonely Are the Brave.

Westside KC Council dedicates new home

The new home of Holy Family Council 3682, Knights of Columbus, was dedicated last Sunday afternoon highlighting a week-long observance. Located at 220 N. Country Club Road on Indianapolis Westside, the new home is the first permanent one for the 10-year-old Council.

Father Edward McLaughlin, pastor of Mary, Queen of Peace parish, Danville, and the Council's chaplain, blessed the building.

The structure contains offices, meeting rooms, auditorium, club rooms and kitchen facilities. St. Meinrad sandstone is used in the foyer, while the entrance is aluminum. The exterior is of painted Hadlie block. Adequate parking facilities are also provided.

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Blue & White Service, Inc. 8 Locations to Serve You Always Open! WA 4-5381

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Renner's Express, Inc. ME 5-9112 1350 S. WEST ST.

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Radio and TV Programs

Table listing radio and TV programs for various areas including Indianapolis, Riley, Richmond, Evansville, Madison, and North Vernon.

©1962 FALLS CITY BREWING COMPANY, LOUISVILLE 11, KY, FC 3033-B

Advertisement for Falls City Premium Beer, featuring a large image of a beer can and the slogan 'gives you more OF WHAT BEER'S FOR!'.



Advertisement for the Indianapolis Water Company, stating 'It needs plenty of fresh water... and so does our community'.

Tic Tacker

SAME DIRECTION—When Bishop Henry A. Pinger, O.F.M., exiled Bishop of Chotswin, China, made ready to board a jet airliner to Los Angeles this past Tuesday morning in Indianapolis, he met Archbishop Schulte at the gate. The Archbishop had not come to bid farewell to Bishop Pinger, who was beginning the first leg of his round-the-world trip enroute to the forthcoming Vatican Council, but was boarding the same plane for an overnight trip to St. Louis. ("They didn't get it together while traveling to St. Louis; the Archbishop was riding the economical tourist class, while Bishop Pinger and his companion, Father Roland Averbeck, O.F.M., were traveling first class.")

ENGLISH CLASSES FOR CUBANS—About 25 of 30 Cuban refugees now living in the Indianapolis area will begin English classes soon sponsored by the Inter-American Academy Division of the Cybernetics Foundation, located at 615 N. Delaware Street, Indianapolis. The free course will be given on Tuesday and Friday evenings by Jaroslav Schollar. Homework has been promised. The course has been designed to develop a working vocabulary in English for Spanish-speaking Cubans to aid them in their adjustment. Principal purpose of the Cybernetics Foundation, an international organization, is to train persons for new positions who have been displaced from their jobs by automation.

PLAN OPEN HOUSE—An Open House will be held for Miss Connie K. Morrow, daughter of Mr. and Mrs. C. W. Morrow, 5601 Haverford Ave., Indianapolis, on Sunday, August 12, from 2 to 4 p.m. A graduate of St. Agnes Academy, Miss Morrow will receive a diploma as a registered nurse at St. Elizabeth Hospital School of Nursing, Lafayette, on August 26. No invitations have been issued for the Open House.

NAMES IN THE NEWS—Two more Archdiocesan priests received advanced degrees this summer. Father David Kahle, physics and math instructor at the Latin School of Indianapolis, received the master's degree in Indiana State. He had been teaching mathematics at Raymond of Bohem, dean of boys at Schulte High School, Terre Haute, received a master of arts degree also from Indiana State. . . Edward J. Dowd, president of St. Mary's Child Center, Inc., is in Methodist Hospital, Indianapolis, following a serious heart attack. A prominent member of the Knights of Columbus, Mr. Dowd is a member of St. Luke's parish. . . Miss Dorothy Anna, daughter of Mr. and Mrs. W. M. Agnes of Holy Spirit parish, Indianapolis, was named to Dean's List for high scholastic average at the College of Mt. St. Joseph on the Ohio, during the past semester. She will be a senior there in the fall.

BASKETBALL CLINIC—Grade school youngsters, ages nine to 13, are eligible for the Basketball Clinic to be held at Indiana Central College, Indianapolis, from July 30 to August 24. Four sessions of four days each are scheduled with the last session being a tournament for the points. Daily instruction will be given by Coach William and Angus Nienson, athletic director at Indiana Central, are co-chairmen of the clinic. They will be assisted by William Green, Sacred Heart Central athletic director, and Blacley Braden of Southport High School. For information, contact Mr. Nienson at ST-48861.

WEST BADEN JESUIT DIES—Father Paul V. Kennedy, S.J., professor of philosophy at West Baden College since its opening in 1941, died in St. Joseph, Mo. He had been teaching summer courses in a Monroe convent when stricken by a fatal cerebral hemorrhage. A native of Detroit, he was buried there on July 17.

BASEBALL ALL-STARS—The Junior CYO contribution to the B-League Baseball All-Star game, held last night in Indianapolis' Victory Field, were two Latin School students who played for the East All-Stars. They were Ron Givens, a senior, and Noel Olinger, a junior.

CONGRATULATIONS—Best wishes to Mr. and Mrs. Joseph A. Gilson of St. Joan of Arc parish, Indianapolis, who will observe their 33rd Wedding Anniversary on July 23.

SUMMER MATH WORKSHOP—Twelve Sisters of St. Joseph of Carondelet are in Indianapolis for the summer taking a four-week workshop in Modern Mathematics at Sacred Heart School. The instructor is Sister Anne Agnes, C.S.J., math teacher at Aquinas High School, Florissant, Mo. The class will continue through July 27.

Question Box

(Continued from page 4)
many of His miracles in response to prayer. Besides, He gave us a solemn promise: "It is the real truth when I tell you that, if you made any request of the Father, He will grant it to you in My name. Up to the present you have made no requests in My name. Make them, and they will be granted. Thus nothing will be wanting to your joy" (John 16, 23-24).

We should be alert to recognize God's answers to our prayers. His response is not direct. We ask for relief from pain and He sends us resignation and strength. We ask for consolation and He sends it through helpful friends whom we take for granted. We ask for success and He sends us contentment, for wealth and He gives us joy in our poverty.

NEW ASSISTANT
The Chancery Office this week announced the appointment of a new assistant pastor of St. Roch's parish, Indianapolis. Father Timothy Healey, O.F.M., is the new assistant, replacing Father Conrad Motola, O.F.M., who was assigned by the Franciscan Provincial to Sacred Heart parish, St. Paul, Minn. Father Timothy comes to St. Roch from St. Paul, Minn.

PILGRIMAGE
INDIANAPOLIS—A pilgrimage to the Shrine of Mary, Help of Christians, Holy Hill, Wisconsin, is planned for Sunday, July 29. A chartered bus will leave Holy Trinity Church Saturday, July 28, at 11:45 p.m. For further information call Mrs. Brudler, ME 8-2645, or Mrs. Stanfield, ME 1-9600.

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Many other listings available.
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8939 E. 38th St. LI 7-5491

Less dependence Europe

(Continued from page 1)
manifested in the apostolic enthusiasm of the early Church."

"THERE WILL be no reform of teaching which is emphasized in regard to faith and morals or the essential sacramental life or the essential discipline of the Church," the Archbishop said, "not to expect any dramatic or world-shaking results. Let us say, for instance, with respect to reunion of the Christian world that the council will take a very definite step forward in creating a better climate, but no one who is informed and knows the difficulties that stand in the way would expect any immediate results."

He made it clear that the council will have full freedom to discuss the proposals of the preparatory commissions, and "consequently it must not be assumed that the work has all been done and that all that will be required of the bishops coming from all parts of the world will be to approve or endorse what has already been achieved."

"The work of the preparatory commissions constitutes the agenda, or proposals, or suggested decrees which the bishops are to consider. The Holy Father has repeatedly said that he expects the council to discuss the proposals freely and to reach a consensus and final decisions," the Archbishop said.

But without the vast work of preparation, the prelate added, "there would have been great confusion in trying to organize a systematic program in which 2,500 bishops and their theologians would be taking part."

RESPONSES FROM North America to the Pope's appeal for suggestions filled a volume of more than 600 pages, the Archbishop said. Every bishop in good health was heard from, and "laymen also very definitely spoke their minds," he said.

Quite a few Protestants also have volunteered ideas for the coming council, the Archbishop said.

Discussing the responsibility of the faithful for the council's success, Archbishop Alter declared:

"With regard to the Church at large, I would say that in order that the council may be effective, there ought to be a better understanding of the nature and the purpose and the history of general councils."

"I would put in a word of caution," the Archbishop said, "not to expect any dramatic or world-shaking results. Let us say, for instance, with respect to reunion of the Christian world that the council will take a very definite step forward in creating a better climate, but no one who is informed and knows the difficulties that stand in the way would expect any immediate results."

COMMENTING ON press, radio, and television coverage of the council, the Archbishop said that the press releases will be made for quick and extensive coverage.

"The press will not be represented at the discussions," he said, "but press releases will be prepared by a service organized for that purpose."

"At our latest meeting of the Central Preparatory Commission," the Archbishop said, "I was surprised and greatly pleased to find that our own National Council of Catholic Men had taken the initiative to secure permission to make a film showing the work of the commission. Films made at the meetings will be incorporated into a series of NCCM is preparing on the history of the General Councils of the Church," he said.

On the role of the laity in the Church, Archbishop Alter indicated that a review of the position of the laity undoubtedly will take place at the council. But he warned that "any expectation that suddenly we're going to have a complete code of laws governing the laity is quite beyond the range of reasonable hopes—or desires."

Third Order unit to meet July 22

INDIANAPOLIS — The Sacred Heart Fraternity of the Third Order of St. Francis will hold its regular monthly meeting in Sacred Heart Church on Sunday, July 22, at 2 p.m.

Notice instructions will be given in the Club Rooms at 2 p.m. The Annual Third Order Retreat for Women will be held at Patuxent Retreat Home August 24 through 28. It will be conducted by Rev. Joan Weigel, O.F.M. Reservations may be made with Miss Geneva Clark, FI 6-1398.

Teens

(Continued from page 6)
words (in Latin): "Almighty and eternal God. . . ." "Which one, in turn, gave his own first, middle, and last name. Here was the waiting point, while voice after voice of young Jesus spoke out, each one adding his offering to that of the others, his life of poverty, chastity, and obedience in the Society of Jesus.

"Then, after the last man had said his name, all together recited the rest of the vow formula, with the key words following immediately: . . . we, poverty, chastity, and obedience in the Society of Jesus. . ." This was no merely individual offering, no isolated giving of self to the Creator with no thought of who else did the same thing.

This was a community-offering. This was the personal giving of self in common with the others' self-giving all united to make one rich gift to the Creator of all. This was an act of worship joined with the official, liturgical act of the Mass itself. I felt I was not alone. I felt that we were in this thing together, and that united we could stand. All united we entered Geneva's house of eternal Vision of Himself and unspokeable enjoyment of His Goodness.

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Europe

(Continued from page 1)
including technical and scientific advances."

"THE DOCUMENT cautions that responsible European leaders, in their work for greater unity, must take into account the intermediary cultural, social, economic and religious organizations that already exist, and must also fully understand the nature and essential structure of the family."

The intermediary organizations must be given a voice in the formation of European unity and must in turn give cooperation to those working for it, the letter stresses.

"As for families," the letter states, "it is clear that they constitute the living center of Europe, of individuals and of peoples which cannot be sacrificed to organized European countries."

In this regard, the letter continues, those responsible will work to see to it that a sufficient standard of living is provided for all. Moreover, they will work to preserve and stabilize families, paying particular attention to problems of migrant populations.

CARDINAL Cieliebinski also states in the letter that while European unity efforts must nat-

Europe

urally be devoted to elimination of inequalities in various agricultural and economic areas, the needs of other continents must not be forgotten and their advancement must be taken to heart.

"Only a union of souls and hearts, in the same faith and in the same love," says the letter, "will be able to bring about such a supranational community, first of all Europe but also of world efforts."

The letter notes that "in this eminently peaceful work Catholics too must be in the front lines."

While they will often have to work with institutions which do not explicitly recognize God, the letter explains, they will avoid compromising their religious and moral principles.

"At the same time," says the letter, quoting from the encyclical Mater et Magistra, "let them show themselves animated by a spirit of understanding and disinterestedness, ready to cooperate loyally in achieving objectives that of their nature are good or at least reducible to good."

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AROUND THE ARCHDIOCESE

Quarterly meeting set by Terre Haute DCCW

GREENCASTLE, Ind. — The quarterly meeting of the Terre Haute Diocese Council of Catholic Women will be held at St. Paul Church here on Tuesday, July 24, with St. Paul's Guild of Catholic Women as host.

Mrs. Ann Horn, of Indianapolis, will speak on "Women in the White House."

Mrs. Orville Welch, president of St. Paul's Guild, urges all parishes in the diocese to be represented.

OSGOOD

The old fashioned chicken dinner sponsored annually by St. John's Church, will be held Sunday, July 20, on the church grounds. The parish is located on Highway 421, seventy miles south of Indianapolis.

Masses at St. John's Church are at 8 a.m. and 10 a.m.

WEST TERRE HAUTE St. Leonard's summer festival is scheduled Saturday, July 21, beginning at 5 p.m.

MILLHOUSE St. Mary's Church will sponsor its annual Homecoming and Chicken Dinner on Sunday, July 22, on the parish grounds.

Yardstick

(Continued from page 7) in even higher esteem than private employment.

Dawson is convinced that unless the free nations of the world can restore a sense of vocation in all walks of life but particularly in the field of public service, we are not going to be able to meet the challenge of totalitarianism.

Vocation and profit. Mr. Dawson says, "are opposite motives, since the former involves a certain disinterestedness which subordinates the profit motive to a non-economic end."

Books

(Continued from page 8) that is purposeful, and not the effect of personal inclination simply to avoid the responsibilities or the perils of matrimony.

Dawson is referring here primarily to the civil service in the technical sense of the term, but his emphasis on the need for restoring the civil service, as a noble vocation, to its rightful place of honor and esteem in society can properly be extended to all forms of government service, including elective office.

To conclude with another citation from Mr. Oberdorfer's article, this is rather serious business, for "the health and the prosperity, even the life of every citizen, depend on the Government's skill in meeting national challenges . . . and if the Government fails to do its best because it does not have enough top-quality workers, the results can be appalling . . ."

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JUBILARIANS AND FAMILY—The eleven living children of Dr. and Mrs. F. A. Streck, of St. Lawrence parish, Lawrenceburg, were present at Villa Madonna College, Covington, Ky., when the couple marked their Silver Wedding anniversary on July 1.

Fr. Trese

(Continued from page 7) with the world, the flesh, and the devil.

SINCE PENANCE is the sacrament by which God intends our mortal sins to be forgiven, a sick person who has mortal sins to confess must receive the sacrament of Penance before he receives the sacrament of Extreme Unction.

This could happen, for example, if Extreme Unction were administered to an unconscious person who had made an act of imperfect contrition for his mortal sins before losing consciousness.

It is plain that the principal purpose of the sacrament of Extreme Unction is a spiritual one: to prepare the soul for death, if death is to be eventual.

However, there is a secondary and conditional effect of Extreme Unction: the recovery of bodily health by the sick or injured person.

The condition under which this secondary effect can be expected to operate is stated by the Council of Trent: "When it is expedient for the soul's salvation."

In other words, if it will be spiritually good for the sick person to recover, then his recovery can with certainty be expected.

The recovery, however, will not be a sudden miraculous recovery. God does not multiply marvels unnecessarily. Whenever possible He works through natural causes.

By eliminating anxiety, abolishing fear, inspiring confidence in God with resignation to His will, Extreme Unction reacts upon the bodily processes for the physical betterment of the patient.

It is evident that we have no right to expect this physical result from Extreme Unction if the priest is not called until the body is hopelessly ravaged by disease. But perhaps "hopelessly" is not a good word.

Sister Benedict dies at the Woods

ST. MARY-OF-THE-WOODS, Ind.—Sister Benedict (Appler) S.P., died at the Providence Motherhouse here on July 12.

Sister Benedict was born in Germany and came to this country with her family in the 1830's. She entered the Community of the Sisters of Providence on September 28, 1836, and for many years taught in the primary departments of schools in Indiana and Illinois.

Sister retired from active duty in 1945. Our Lady of Sorrows, Chicago, was her last post of duty.

Surviving is one sister, Mrs. Edward Mester, Monterey, Ind., and several nephews and nieces. One niece, Sister Adeline, S.T., is stationed at St. Francis Borgia School, Chicago.

Requiem Mass was offered on Saturday morning in the Church of the Immaculate Conception.

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D-I sets bus trip to national parley

INDIANAPOLIS — The Mother Theodore Circle, Daughters of Isabella are planning a charter bus trip and scenic tour to the National Convention of the Daughters of Isabella, Montreal, Quebec, Canada from August 11 through August 21.

Mrs. Cleo Farrell, Regent of the local Circle will attend the convention as delegate.

Members of the Indiana group will continue their tour after the convention on Friday morning traveling through Vermont and New Hampshire stopping at North Conway before going on through Boston for a visit to the historic places and surroundings.

For reservations or information call Miss Mary Anne Dolan, ME 8-5055, or Mrs. Cleo Farrell, ME 6-0954.

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CONTRIBUTORS

THE CRITERION will carry a list of parish and organizational correspondents and others who have reported news for the current issue; the following persons submitted items for this week.

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Marian announces latest Dean's List

Sixteen Archdiocesan students at Marian College were named to the Dean's List for high scholastic averages during the second semester of the past school year. From Indianapolis are: Joseph Mader, Ronald Bornman, Salvatore Comato, Jerry Jarboe, Carla Speth, Judith Williams, seniors; Mary Ann Armborst, Joseph Laker, Maribeth Schubert, Marilyn Weinbrack, juniors; David Armborst, David Mader, Theresa Steiner, sophomores; and Patricia

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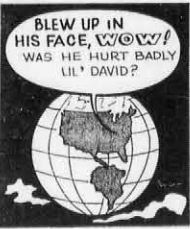
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Remember them in your prayers



Indianapolis Parish Shopping List

<p>Assumption</p> <p>IF I FEEL YOU TOO OFFEND, IF I DON'T... LOCKWOOD'S T-V SALES & SERVICE 1801 W. Market St. ME. 2-2023</p> <p>Brown's Service Station 1100 S. HARDING ST. Service, Accessories, Car Wash, Road Rep. 7 a.m. to 10 p.m. 7 days a week ME. 2-9780</p> <p>Cathedral 409 N. Penn. STOREY'S FINE FOOD SHOPS ME. 4-9351</p> <p>MULHERN'S STANDARD SERVICE NEW LOCATION 1 WEST TAIN ST. ME. 5-8286</p> <p>Here To Serve You LES & GARY'S ME. 4-1038</p> <p>DELITE BEAUTY SALON 1433 N. Penn. ME. 5-3773</p> <p>FLAMINGO BEAUTY SHOP ME. 4-1533</p> <p>Christ the King 56th STANDARD SERVICE CENTER 3570 N. Keystone ME. 5-9944</p> <p>Holy Angels Clark's Wagon Agency ME. 9-9232</p> <p>WORTH'S MARKET 1218 S. MONTICANE ME. 1-3706</p> <p>BRAUN & SCHOTT MARKET 1164 W. 30th St. ME. 4-4843</p> <p>Holy Cross Waddell's Standard Service ME. 4-1038</p> <p>SHERIDAN GARAGE ME. 4-1038</p> <p>GALLGER'S SERVICE ME. 4-1038</p> <p>WALKER'S SHELL SERVICE ME. 4-1038</p> <p>Immaculate Heart DAVIS GROCERY CO. ME. 3-2022</p> <p>Lady of Lourdes GAMBELL PHARMACY ME. 4-7971</p> <p>Little Flower SINCLAIR & SON ME. 4-7971</p> <p>St. Bernadette TEXACO FUEL OIL ME. 7-1131</p> <p>McKEAND DRUG STORE ME. 4-7971</p> <p>St. Catherine STAN'S SHELL SERVICE ME. 4-0400</p> <p>St. Francis ERWIN BAUMEISTER MARKET ME. 2-2497</p> <p>St. James ISIE GUTZWILLER'S ME. 4-0913</p> <p>St. John of Arc PAT DOLLEN'S ME. 4-3371</p> <p>St. Jude BROWN'S HARDWARE ME. 4-6020</p> <p>St. Mark WOODCROFT PHARMACY ME. 6-8782</p> <p>St. Michael SANDERS BROTHERS ME. 3-3489</p> <p>St. Patrick DON'S GULF SERVICE ME. 3-0448</p>	<p>St. Bernadette CLARENCE FOLTZENDORF ME. 4-7971</p> <p>St. Catherine FRANK J. LEIDOLF ME. 4-0963</p> <p>St. Francis NEWTOWN'S SERVICE CENTER ME. 4-1038</p> <p>St. James PAT DOLLEN'S ME. 4-3371</p> <p>St. John of Arc PAT DOLLEN'S ME. 4-3371</p> <p>St. Jude BROWN'S HARDWARE ME. 4-6020</p> <p>St. Mark WOODCROFT PHARMACY ME. 6-8782</p> <p>St. Michael SANDERS BROTHERS ME. 3-3489</p> <p>St. Patrick DON'S GULF SERVICE ME. 3-0448</p>
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FESTIVAL "SNEAK PREVIEW"—Michael Commons of Holy Spirit parish, Indianapolis, gives the youngsters (above) a "sneak preview" of some prizes and novelties to be given away at the annual parish festival, scheduled July 27, 28 and 29 on the parish grounds, 7200 E. 10th Street.

Helmer is elected new Grand Knight

INDIANAPOLIS — George Helmer was recently elected grand knight of Council No. 437, Knights of Columbus.

Calendar

FRIDAY, JULY 20
St. Rita's Social at 6:30 p.m. in the parish hall, 19th and Arsenal.

SUNDAY, JULY 22
The quarterly General Meeting of the Particular Council of Indianapolis, Society of St. Vincent de Paul, will be held at Cathedral Social Center, 1324 N. Pennsylvania St., at 2:30 p.m.

TUESDAY, JULY 24
Card Party in St. John's parish assembly room begins at 1:30 p.m.

WEDNESDAY, JULY 25
Card Party at St. Philip Neri parish begins at 8 p.m.

Toy Demonstrators \$3 PER HOUR GUARANTEE

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CHURCH - SCHOOL - HOME - MAINTENANCE

<p>A. J. Laker and Sons ME. 8-9635</p> <p>Cook's Glass & Mirror Co. ME. 4-4533</p> <p>Furniture Repairing — Refinishing — ME. 2-4334</p> <p>JOS. G. CHARPIE TV SERVICE WA. 5-8144</p> <p>A. HUBERT Pkg. & Heating Contractor ST. 6-3083</p>	<p>Aluminum Weatherboard Specialists ME. 2-4116</p> <p>For Clogged SEWERS or DRAINS Call... WA. 5-3988</p> <p>Furnaces Installed Air-Conditioners Installed ME. 6-3431</p> <p>Complete Dyna-Vac Cleaning Service ME. 6-3431</p> <p>PEERLESS HEATING & COOLING ME. 6-3431</p> <p>PATRONIZE THE ADVERTISERS</p>	<p>SPIVEY ME. 4-1945</p> <p>CAPITOL GLASS COMPANY, INC. ME. 3-1301</p> <p>LEADED GLASS STAINED GLASS ME. 3-1301</p> <p>Church Windows Repaired ME. 3-1301</p>	<p>Small Motors Sales & Service ME. 8-9322</p> <p>Emerson-Tenth Laudromat ME. 9-9112</p> <p>Nativity ME. 4-6020</p> <p>PAT'S COIN-OP LAUNDRY and DRY CLEANING ME. 2-4949</p> <p>HEIDENREICH ME. 2-4949</p> <p>St. Mark ME. 6-8782</p> <p>WOODCROFT PHARMACY ME. 6-8782</p> <p>MERIDIAN MEAT MARKET ME. 1-9200</p> <p>St. Michael ME. 3-0448</p> <p>Safety Quality Foods ME. 3-0448</p>	<p>St. Michael ME. 4-3371</p> <p>St. Philip Neri ME. 4-0346</p> <p>St. Philip Neri ME. 4-0346</p> <p>VERA'S REGAL MARKET ME. 2-5191</p> <p>JORDAN Funeral Home ME. 2-5001</p> <p>Wolfe Shell Service Station ME. 7-6053</p> <p>HASSE'S BAKERY ME. 8-8841</p> <p>DENNY'S SUNOCO ME. 5-0942</p> <p>SANDERS BROTHERS AUTO SUPPLIES ME. 3-3489</p> <p>St. Patrick ME. 3-0448</p> <p>DON'S GULF SERVICE ME. 3-0448</p> <p>PATRONIZE THE ADVERTISERS</p>	<p>St. Philip Neri ME. 4-0346</p> <p>JACOB MONZEL ME. 2-5001</p> <p>JOHANTGEN'S RURAL PHARMACY ME. 2-5001</p> <p>St. Philip Neri ME. 4-0346</p> <p>VIRGINIA'S Beauty Salon ME. 4-9201</p> <p>St. Rita ME. 2-7230</p> <p>COMMUNITY LAUNDRY ME. 2-7230</p> <p>Our Drop Off ME. 2-7230</p> <p>St. Thomas ME. 3-0933</p> <p>BROWN'S STANDARD SERVICE ME. 3-0933</p>
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TWO DIPLOMAS

German exchange student enjoys year at Providence High School

By RACHEL EBERLE Special Correspondent NEW ALBANY, Ind.—There just aren't many girls who have two high school diplomas and are faced with the decision of going into dentistry or languages.

That is the interesting dilemma in prospect for Margrita Brinkmann, a German exchange student.

Victory Court in Clarksville. The Dowds' daughter, Terkla Hassham, was Margrita's classmate.

Before departure time, Grita said, "I am ever so anxious to get home and see my family, but at the same time, hate to leave my American family."

She stated that the most important part of her visit was her contact with American family life. "It was the best way to find out how Americans really live. Besides that, it helped me. Whenever I had trouble understanding something, they would help me each time."

GRITA DIDN'T find high school adjustment too difficult as she was graduated with honors of her own. Early in the fall, she was elected football queen. Then came the French Club presidency. Her other activities included the Sodality, Young Christian Students, and an out-of-school membership in the Junior Circle, Daughters of Isabella.

She was impressed by the number of school activities in America. "In Germany," she said, "what activities we have are channeled through outside organizations, hardly ever through the school."

She remarked that this was the reason she was so excited over Senior Prom, Class Day, Mary Day and the variety show. "And

this is what I'm really going to miss—the social life. In Germany we just don't date much, or do so much socially as American teenagers."

She termed the Providence graduation "formal." "When we are graduated, the girls wear black dresses, the parents come and one of the popular professors speaks and gives us our diplomas which are really fancy report cards."

GRITA will arrive at her home in Cologne sporting the black onyx Providence ring. "I can just hear my friends now," she said. "They'll ask: 'O.P., those aren't your initials.' You see we don't have class rings over there."

Class wells and prophecies were also new to her. "One day in class they passed out paper and said to write our will. Will? I didn't know what they were talking about. Then somebody told me."

"I started writing all my wonderful experiences here, when I received everybody else was writing real silly things. I ended up willing my old desk and my unsharpened pencil," she continued.

They were new ones, but now I'm used to them. I went to a girls' high school in Germany and just didn't get interested in them for that, especially since they are not that popular."

FOR HER final year in high school, Grita will attend classes from 8:15 to 1:30 each day. She will finish up the day with private study in her home. The one thing she won't have to study will be English, now that she has had a year of practical application.

She cited one difference in educational procedure. "Here we go from classroom to classroom. At home the teacher comes to us. I like that better. The first day at Providence, I was really surprised at the unexpected mass of students going to class. I arrived late for my classes at first."

On the basis of her collection of slides and recalling her many experiences, she remarked: "When I get home, I'll just talk and talk for years."

33 nuns to observe anniversaries at Oldenburg convent

OLDENBURG, Ind.—Thirty-three Sisters of St. Francis will observe special religious anniversaries at the motherhouse here on Thursday, July 26. The group includes seven diamond, 14 golden and 12 silver jubiliarians.

Archbishop Schulte will preside at a Solemn Mass of Thanksgiving offered at 10 a. m. in the convent chapel by Father Celestine Bauman, O.F.M., of Emporia, Kansas. Assisting will be Father Robert J. Leinert, pastor of St. Maurice parish, Decatur County, deacon; and Father Gregory Schmidt of Florissant, Mo., auxiliary.

Father John Kahle, instructor at Marian College, will deliver the sermon.

The silver jubiliarians include: Sister M. Akvera, Sister M. Boniface, Sister M. Carmel, Sister M. Carolyn, Sister Mary Eunice, Sister Mary Inez, Sister M. Josephine, Sister Mary Karen, Sister Marilyn, Sister M. Michaela, Sister M. Paula and Sister Mary Rachel.

A program of entertainment by members of the Congregation, highlighted by the traditional address of tribute, will be held on Wednesday evening, July 25.



'I'VE GOT YOUR NOSE'—Grita Brinkmann, right, from Cologne, Germany, became a part of an American family, the Thomas Dowds, 2703 Victory Court, Clarksville, while a senior at Providence High School. Before leaving she found time for hijinks with little Kevin Dowd. (New Albany Tribune photo by Rachel Eberle)

U.S. Bishops plan meeting in Rome

WASHINGTON—The next annual meeting of the American Hierarchy will be held in Rome, Italy, where the Cardinals, Archbishops and Bishops of the United States will be taking part in the Second Vatican Council.

This was announced here by the Administrative Board of the National Catholic Welfare Conference following a vote on the matter. The annual general meeting is usually held in November at the Catholic University of America in this city. It had been announced earlier that the 1962 meeting had been postponed until January, 1963, when it was expected that the American prelates would be back in this country during a recess period of the Vatican Council.

K.C. drive aids Papal Volunteers

DAVENPORT, Iowa—Knights of Columbus of the Davenport diocese have collected \$200.00 for the Papal Volunteer program of the diocese.

Bishop Ralph L. Hayes of Davenport said he was "very pleased" with the campaign and praised the work of the Knights in publicizing the Papal Volunteer movement.

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Spain plans social reforms based on papal encyclical

MADRID—Spain's new Minister of Information announced that Generalissimo Francisco Franco's new Cabinet plans to base its social policies on Mater et Magistra, the social encyclical of His Holiness Pope John XXIII.

Information Minister Manuel Fraga Trillanes made the announcement after a 12-hour meeting of the new cabinet. He said (July 13) that Spain's domestic policy is aimed at improving the living standards of all Spaniards. "Prominent attention" will be given to the problems of housing and land reform, he declared, and the government will step up its efforts to assure equal educational opportunities for all Spaniards.

In GENERAL Fraga said, the Spanish government intends to adhere to Catholic social teaching as "brought up to date by Pope John XXIII's encyclical, Mater et Magistra."

Fraga, whose ministry includes the work of overseeing the press, also indicated the newly reshuffled cabinet will speed up the liberalization of the nation's basic press policies, which Catholic bishops have been advocating for several years.

Fraga, who is 40, is a veteran Catholic Action member who has played a leading role on the Information Council.

WEAR THE NEW WINTER SPINET "With That Good Tone" Marion Music Co. 108 S. PENNSYLVANIA

FOR NUN SUPERIORS

NOTRE DAME, Ind.—Sixteen hundred nuns will participate in an Institute for Local Superiors here at the University of Notre Dame from August 3 to 9. Authorities on various aspects of religious life will address the institute, which is sponsored by the Notre Dame theology department in cooperation with the Conference of Major Superiors of Women in the U.S. and Sister Formation Conference. Closed circuit television will be employed for lecture and discussion sessions.



EYES EXAMINED PRESCRIPTIONS FILLED Dr. Jane F. Kernel Dr. Donald R. Hiatt OPTICAL 191515 MONDAY 8:00 DAILY WEDNESDAY 8:30-12:00 Hoosier Optical Co. 26 N. Pennsylvania ME 5-9629

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ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS JULY 20 & 21 HOLY ANGELS SUMMER FESTIVAL 28th & Northwestern JULY 27 - 28 & 29 HOLY SPIRIT FESTIVAL Fri.—Fish Fry Sat.—Chicken & Ham Sun.—Chicken & Beef Congratulations to Holy Family Council Knights of Columbus on dedication of their new Home at 220 N. Country Club Rd. Feeney-Kirby MORTUARY HARRY J. FEENEY MERIDIAN AT 19th STREET

Christmas In Mid-Summer Fine Selection of Solid Pack Christmas Cards—Religious and General. 40 To 50% Discount From Former Retail Prices * Now 25 Fine Cards for \$1.50 to \$5.00 Your Name Imprinted for 75c Per Box or \$2.75 per Hundred Cards Open Daily 9:30 to 5:30; Thursday 'til 8:30 Closed Sat. at 1:30 p.m.—July 7 thru Aug. 18 — Mail Orders Promptly Filled — "We Specialize In Service" KRIEG BROS. Established 1892 Catholic Supply House Inc. (1/2 Block South of Ayres) ME 8-2416 ME 8-2417 119 S. Meridian Indianapolis

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