

Two million see remains of Pope John

By MSGR. JAMES I. TUCEK

VATICAN CITY — The mortal remains of Pope John XXIII were entombed in the crypt of St. Peter's basilica at the end of a phenomenal three days and two nights of veneration.

An estimated two million mourners had crowded into the basilica and into St. Peter's square through the Goodness and nights for one last glimpse of the deceased Pontiff.

At 3 p.m. Thursday, June 6, the basilica was cleared of mourners. Half an hour later, the Pope's body was brought to the top steps of the basilica to be viewed by those packed into the square.

At 5:30 p.m., when the body appeared on the front steps, the big bells of St. Peter's began to toll. A voice announced over the loudspeaker to the people in the square: "The remains of the Pope of Charity, of Goodness and of Peace are being brought out for a final eulogy."

THE BODY was carried out in a kind of stretcher by the "Bussolanti," the functionaries who carried the body in life on his portable throne. They carried the body slowly about 150 feet down the front steps, halting for a short time while half way down. When they reached the lower point, they turned around without turning the body and slowly returned to the basilica. A crowd of about 50,000 in the square jostled to get a good view. An honor guard of the Palatine and Swiss guards, and Chamberlains of Cape and Sword accompanied the body.

In the crowd were seminarians with the distinctive garb of their various colleges, Italian women wearing their saris and cleaning women still in their working clothes.

Inside the church, candles still burned around the bier. On the rails of the main altar and on the floor in front of it were mountains of flowers brought by the faithful.

Cardinal Paul Zeger, Archbishop of Montreal, was seen to weep openly as were several bishops seated behind the cardinals.

Inside the basilica, the ceremony of entombment proceeded in private, as Vatican Radio narrated the ceremony in many languages.

The burial ceremony was performed in two parts: the ceremony in the basilica with cardinals and other dignitaries attending, and the actual entombment in the crypt with only the immediate family and a small select group of official persons attending.

THE FIRST PART of the ceremony began as the cardinals assembled in the basilica sacristy (Continued on page 9)

Papal memorial

ROME—St. Paul's Episcopal church for Americans here plans to put up a memorial to Pope John XXIII.

It will be a set of doors, of either glass and bronze or glass and wrought iron, to replace the wooden doors of the church on Via Nazionale.

Rev. Wilbur Charles Woodhams, rector of St. Paul's, said that the doors will symbolize the door that Pope John opened to the Protestants.



EMPTY PAPAL THRONE—The Pope's throne—now empty with the death of Pope John XXIII—was constructed of gilded wood in 1819 for Pope Pius VII. The College of Cardinals will meet in solemn convocation on June 19 to elect a new occupant for the Pontiff's throne.

'Old Smokey' will again signal Pope's election

By MSGR. JAMES I. TUCEK

VATICAN CITY—A leading role in the election of a new pope will be taken once more by an old custom, stove.

The stove, an old-fashioned woodburner, is again back in its place in a corner of the Sistine chapel where it announced the news of the successful and unsuccessful ballots in the conclaves of 1959 and 1963.

Its past performances are recorded now over a new coat of glistening aluminum paint. Across its face is written: "Conclave, 1959" and "Conclave, 1963."

A 25-foot pipe runs from the stove to an opening near the ceiling of the chapel. On the outside of the chapel, the stovepipe rises another 58 feet so that its smoke may be seen from St. Peter's square.

During the conclave the stove will be used twice a day until a new pope is elected. After the morning ballot or ballots — the laws of the conclave permit two ballots of a single session to be disposed of at a single burning — and after the afternoon voting the ballots will be cast into it and burned.

IF A VOTE fails to make a choice by the necessary two-thirds-plus-one majority, the ballots are burned with damp straw so as to make the smoke coming

out of the chimney black. When a ballot has been successful, the ballots are burned without straw, thus creating a white smoke and announcing to the waiting crowd in St. Peter's square that a new pope has been elected.

Archbishop Lesley Quinlan, Prefect of Papal Masters of Ceremonies, has denied a report saying that the conclave smoke signals will be replaced with a system of electric lights. The report may have been due to a misinterpretation of certain precautionary measures which are being studied to keep Vatican Radio and the Vatican press office from being confused in interpreting the smoke signals.

During the 1959 conclave, the stove had a short performance, with only two ballots to burn before the election of Pius XII. Possibly 11 ballots—figuring two per burning until the final ballot went into it before the election of John XXIII.

"Old Smokey," as watching newsmen dubbed it during the 1959 conclave, kept a watching world guessing with its capricious puffs of smoke, beginning white, then turning gray and then black.

Some said the cardinal in charge of burning ballots got mixed up in the stacks of material he fed into the stove. Others explained that, with 100 feet of stovepipe to travel (Continued on page 9)

Largest conclave in history to open balloting June 20

VATICAN CITY—The conclave of cardinals to elect a successor to Pope John XXIII will begin at 6 p.m. on June 19 in the Vatican's Sistine chapel. Balloting will begin the following morning.

It is expected to be the largest conclave in the history of the Church, with 82 cardinals eligible to attend and vote.

Microphones will be used for the first time at a conclave. The Sistine chapel will be wired for sound in much the same way as the ecumenical council hall so that the cardinals and officials will not have to shout to be heard.

The conclave date was set at the first general meeting of the cardinals following the death of Pope John. Church regulations require that a conclave open not less than 15 days and not more than 18 days after a pope's death. Since the Pope died on June 3, the cardinals could have chosen any date between June 18 and 21.

ON THE MORNING of June 19, prior to entering into conclave, the cardinals will get a formal reminder of the solemnity and weight of the duty they are to undertake. At a Mass of the Holy Spirit in St. Peter's basilica, Msgr. Angelo Tondini, Secretary of Briefs to Princes—that is, the official translator of Latin documents at the Vatican—will preach to the cardinals on the election.

The cardinals' first meeting (June 21) also decided that the "novendiale," the official nine days of mourning for the late Pope, will be observed on June 7, the day after his entombment in St. Peter's crypt, and run through June 17. Two final Masses—Tomb Sunday (June 9) and Corpus Christi (June 13)—were not included in the mourning period.

Masses on the first six of the nine days were offered by members of the major orders, the group that officially attend the pope at certain solemn functions such as consistories. The last three Masses, the most solemn, will be celebrated by cardinals.

The final Mass will be a state occasion attended by representatives from various nations. The eulogy will be delivered by Msgr. Giuseppe Del Ton, Secretary of Latin Letters.

The first meeting was presided over by Cardinal Eugene Tisserant, Dean of the College of Cardinals. It was attended by all cardinals of the Roman curia—the Church's central administrative staff at the Vatican—except Cardinal Francesco Bruni and Cardinal Carlo Chiarini. Also present were two non-curial cardinals: Cardinal Achille Liénart, Bishop of Lille, France, and Cardinal Alfonso Castelli, Archbishop of Naples.

Pontiff approved 15 council drafts

VATICAN CITY — Pope John XXIII reviewed and approved before his death all but 2 of the 17 projects revised for the second session of the ecumenical council, it was revealed here.

Bishop Alfredo Cavagna, confessor of the late Pontiff, said here that he helped the Pope review 15 of the projects. He said that the Pope was very pleased with the clear and simple form which was given to the projects and that he personally initialed the 15 projects.



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CARDINAL CUSHING

Urges easing of laws on mixed marriages

NEW YORK—The Second Vatican Council can and should do something about the many problems involved in mixed marriages, Cardinal Richard Cushing, Archbishop of Boston, has declared.

The Church's marriage legislation should omit the present re-

quirement that a non-Catholic partner make pre-marriage promises that the children will be raised in the Catholic Faith and not to interfere with the Catholic partner's religion. These and other changes in Church law were suggested by the Cardinal in an interview appearing in the June 13th issue of America magazine, Jesuit national weekly.

"Canon law is the result of pastoral needs," the Cardinal said. "But the needs of one time are not the needs of another. The laws of the past that were put on the books to take care of the problems of the past may not be of much help to a later generation."

Cardinal Cushing granted his interview before the death (June 23) of Pope John XXIII and the automatic suspension of the Second Vatican Council. To continue its work, the council must be reconvened by Pope John's successor.

REGARDING the pre-marital promises in mixed marriages, he said: "They are an irritant to many, and some, it is clear from what happens subsequently, make the promises in bad faith. If we no longer required the promises, we will not be revoking any civil law; we would not be changing any dogma of the Church."

"Remember when mixed marriages could not be performed in church, but had to take place in the rectory?" the Cardinal recalled. "We changed that and permitted the use of the church. Instead of separating that ceremony from a holy environment, we now start those marriages off in a context of church, which opens up the possibility of many actual graces being given instead of the generating of feelings of frustration, hostility, etc."

Newest of the three projects is the Latin School Foundation, headed by S. M. LaRosa. Its purpose is to raise funds for the erection of residence facilities for out-of-town students attending the Latin School of Indianapolis. Also, the prelate continues: "I

Dismas House founder to be DCCM speaker

A \$25 plate dinner will be held in Indianapolis next Wednesday evening to benefit three current projects of the Indianapolis District Council of Catholic Men.

Father C. Dismas Clark, S.J., founder of the Dismas House in St. Louis, will be the principal speaker. Proceeds of the event will aid the DCCM-sponsored Tab-Busse Home for former alcoholics, the proposed Martin Inn for ex-convicts, and the Latin School Foundation. All the projects are located in Indianapolis.

THE DINNER will be held at 7 p.m. in the auditorium of the Hook Drugs, Inc., 2800 Enterprise St., in northeast Marion County. Chairman of the activity is Al J. Teare. About 200 guests are expected to attend.

Father Clark, who has gained an international reputation because of his activities on behalf of former prisoners, will speak on penitential reform and the role of the ex-convict in society.

THE MARTIN Inn, one of the projects to benefit from the fundraising dinner, will open soon in downtown Indianapolis. It will accommodate about 20 men in a small hotel, remodeled to serve the needs of former prisoners needing temporary assistance. Chairman of the project is Joseph C. Cole.



FATHER CLARK

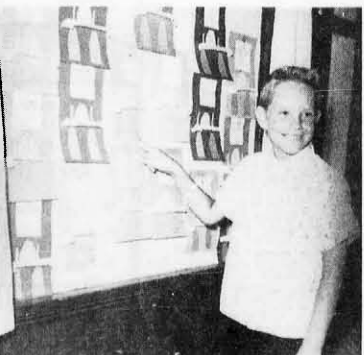
The Talbot House, in operation since April of 1962 at 1424 Central Ave., provides a home for returned alcoholics in search of temporary living arrangements. David Fox is chairman of the home's board of directors.

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126 attend annual Vacation Bible School in Scottsburg parish



FIRST COMMUNION CLASS—Catholic youngsters from Scott and Washington Counties again had an extra two weeks of "school" this year. More than 125 children, ages 5 to 14, have gathered daily at American Martyrs parish, Scottsburg, during the past two weeks for the 12th annual Vacation Bible School. Among the group are 21 preparing for their First Holy Communion. Sister Anita, O.S.B., is shown above with the class. Next to her is Craig McCure.



CHECK LIST—Fourth grader Paul Schafer of Scottsburg is shown above pointing out the check list of daily spiritual practices which each youngster must learn to follow. The Vacation Bible School is being conducted by four Benedictine Sisters from Our Lady of Grace Convent, Beech Grove. It is one of seven which the Sisters are conducting this summer. Several high school girls from Scottsburg and Salem aid in handling the kindergarten-age group.



LEARN SACRAMENTS—Third and fourth grade students of Sister Thereseine, O.S.B., are learning about the seven sacraments with the help of drill cards. The youngsters have no Catholic schools to attend during the school year, so they receive a concentrated religious course at the close of school to supplement their weekly meetings with the pastor, Father William Engbers. Father Engbers has served Scottsburg and the mission parish in Salem since 1947.



WE SING, TOO—With the help of Sister Mary Xavier, O.S.B., the young people learn to sing the Mass and favorite hymns. Some of them come a distance of 35 miles by bus each day for the religious instructions. There are a total of 70 Catholic families in American Martyrs parish and 50 families in St. Augustine's parish, Salem. The total population of the two-county area is 32,500. The fourth Benedictine is Sister Fortunata, O.S.B. (Photo-story by Paul G. Fox)

Report Pope began study of Russian

VATICAN CITY — Pope John was studying Russian in the last days before the final health crisis that took his life.

This was revealed in the recollections of the Pope's confessor, Bishop Alberto Cavagna, published by the Vatican City daily, L'Osservatore Romano.

Said Bishop Cavagna: "Only in the last few months he showed me a Russian grammar, saying that since he knew a little of the Slavic language, it would be easy for him to learn at least a few words of Russian. He hoped to show in this way how much he loves that great nation, for he constantly repeated the words of the Russian Redeemer: 'I have come to call sinners, not the just.'"

BISHOP Cavagna recalled that the Pope's earlier efforts to learn English were prompted by his desire to be able to draw close to everyone. Pope John once referred to him, he said: "It's not that I wish to make discourses in English, but I do not feel as a father when I approach so many people who know only English and I am unable to speak one word to them."

The deceased Pope's confessor said of him that "his whole life was an effort, an anxiety and an aspiration to become a worthy son of God. . . ."

"Every meeting with him was an education for me. I would not want to fail in delicacy concerning the spiritual relations I had with him, but I can recall the mentality of his weekly confessions."

"THE PREFERRED Friday, in memory of the Passion of Jesus. When this was impossible because of special audiences and other duties, then he liked Saturday. Rarely Sunday morning and only on two or three occasions did he have to postpone the meeting until Monday."

"But the following Friday he would call me again. His confession was weekly without fail and almost always he would repeat (presumably in his sacramental act of contrition) the words of the Offertory of the Mass: 'For my own countless sins, transgressions and failings,' stressing particularly the last words."

Bishop Cavagna recalled that the Pope was usually up at 4:30 in the morning, though he may



CASTING THE BALLOTS—The large chalice above is used to recieve the ballots of the cardinals in the election of the Pope. Four ballots are to be taken each day beginning June 20 until one candidate has received the necessary two-thirds majority plus one vote required for election.

Princely Chigi family guards papal conclave

VATICAN CITY — The flag which will fly over the Vatican while the forthcoming conclave is in session is the banner of the princely Chigi family, which has guarded the security of the sessions for 250 years.

The flying of the flag is symbolic of the great power and responsibility of the conclave's marshal, who guards the outside door of the conclave chambers. The marshal's authority, in those matters pertaining to his position, is above any other—even the cardinals themselves—during the election of a new pontiff. Only the newly-elected pope may command him.

"The SINGLE door of the conclave area is to be guarded on the inside by the governor of the conclave, Mgr. Federico Cadori de Vagnate, whose name is cast on the interregnum coinage of Vatican City. Guarding the outside is the marshal, a member of Chigi family."

The first conclave marshals were members of the Savelli family, who guarded the doors at papal elections in Viterbo, Italy, which lasted from 1268 to 1271. The Savelli line came to an end in 1709 and the hereditary title then passed on to the wife of the Prince Savelli of that time. She was a Chigi. Her prince son guarded the conclave of 1721, which elected Pope Innocent XIII.

The 79th conclave which opens June 19 will be marshaled by Prince Sigismondo Chigi, the son of Prince Ludovico Chigi-Albani, who guarded the 1953 conclave which elected Pope Pius XII. Prince Sigismondo guarded also the 1958 election which chose Pope John.

PRINCE Sigismondo was born in Chigi Palace at Rome on December 12, 1891.

His wife, the Princess Berry Chigi, is an American born in Rome, Ga. The Berry family was English and settled in Georgia in the 1700s.

The Chigi, like the Savellis, are a patrician family originating from Siena. They gave to the church various cardinals and prelates and one pope, Blessed John of Lecceto (1293), a hermit of St. Augustine, and Blessed Atlanta, also an Augustinian, were members of the family. Fabio Chigi was Pope Alexander VII.

There is no rule that only members of the Chigi family may be conclave marshals. But the centuries-old tradition is one that will not easily be broken.

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High U.S. officials at Capital Requiem

WASHINGTON — Large numbers of government officials, diplomats and non-Catholic religious leaders helped fill the National Shrine of the Immaculate Conception here for a Pontifical Requiem Mass for Pope John XXIII.

Archbishop Egidio Vagnazzi, Apostolic Delegate in the United States, was celebrant of the Mass. Archbishop Patrick A. O'Flaherty of Washington preached the sermon, describing the late Pontiff as "a greater man by far than most generations are privileged to see."

He predicted that while Pope John will be remembered for having convoked the Second Vatican Council, "his Christ-like personality" will still be an inspiration to people in a distant day when the council has ceased to be "overriding interest."

Pope's secretary leaves Vatican

VATICAN CITY.—Mgr. Boris Capovilla, Pope John's private secretary, has left the Vatican and is the guest of Cardinal Gustavo Testa. He is remaining in Rome to perform his duties as a canon of St. Peter's basilica.

The three Sisters of the Little Poor of Bergamo, who kept house for the late Pope, have returned to the Rome house of their congregation.

Extracts from the diary of Pope John

VATICAN CITY — Notes left by Pope John XXIII show that he knew about his fatal illness as early as November, 1951.

A series of personal notes and reflections were jotted down by the Pope November 26 and December 6 of that year, while he was recovering from an illness. These have been published here, in the Pontiff's handwriting, by the Vatican daily, L'Osservatore Romano.

Pope John wrote at that time: "I notice in my body the beginning of some trouble which must be natural for an old man. I bear it in peace, though it annoys me sometimes and because it allows me to fear that it is becoming worse. It is pleasant to think of it too much, but once again I am ready for everything."

Among other comments written during the later period by the aging Pope was: "This bed is an altar. The altar needs a victim. Behold me, really. I have before me a death which is my duty, my priesthood, of the council and the Universal Church."

ELSEWHERE he wrote: "I am at peace. I have always wanted the will of God. I am always praying for the Church, for children, for priests and for bishops so that they may be holy and for the world so that it may be free from poverty and the smallness of Soto II Monte (The Pope's birthplace). I have sought never to forget the poor."

"What great grace has the Lord given me: holy pastors, exemplary parents, a strong Christian youth, and a contented and joyful poverty. I wish to the knowing that I have nothing. Poverty many times distressed me, especially when I was young, but my family or some fellow priest. But I never grieved about it."

The Pope noted the devotions which he had from boyhood, including devotion to the Sacred Heart, the Precious Blood, Our Lady of St. Joseph, the three St. Francis—Assisi, Xavier and the Sales—St. Charles Borromeo, St. Gregory Barbarigo, the guardian angel and the Holy Spirit, and special intentions for which he offered his Rosary, the Pope listed: "My Bergamo (his native town), my friends, who I love, Bulgaria (to those 10 years) the Turks and Greeks (Among whom he served as Apostolic Delegate)."

He said, "I never, again, pressed among the French, who treated me well and whom I loved and love greatly. I see again, Venice, my friends, who I have always on my lips and in my heart."

"And then behold me here near St. Peter's and the Lateran in the first days of this pontifical service. I didn't realize fully what was to be Bishop of Rome, and by virtue of that the pastor of the universal Church. Then one week after another I emerged in full light and I felt myself as I never felt in the whole of my life."

"The Pope noted that he wanted to go to Montecassino Abbey and added: "Who knows, who knows?" He called the priests and Religious "richness of the Church" and expressed the desire to die with the words that his former superior, Bishop Radini Tedeschi of Bergamo, had on his lips at his death—peace, peace!

"I desire that this be the last prayer of the Pope, of the humble Pope John."

In point of fact, Pope John's last words were for peace and the unity of the Church. They were: "Ut unum sint. That they all may be one."

EXTRACTS from the Pope's diary have also been published by L'Osservatore Romano that go back as far as July, 1938. They include his thoughts on his election as pope, his family and the efforts of World War II.

The Pope's diary reveals that he asked for two graces after being elected.

"First, grace—to accept the honor with simplicity and the weight of the pontificate with the joy of being able to say that one has been called to seek and find nothing; that with studied and knowing care no part of my being was done to call attention to my person."

"Second grace—let there come to me without complexity and in the most simple form, immediately executable and simply direct, which are of great import, and responsibility in the face of the Lord, the immediate success. What beautiful expressions these are: to receive the good ideas of the Lord."

Evidently the Pope saw in this second grace the inspiration for calling the ecumenical council, for he writes immediately afterwards: "Without having thought about it, during the first conversation (of the morning) of January 20, 1953, with my Secretary of State, there came to my lips the words ecumenical council, discussion synod and the recasting of the Code of Canon Law, without having ever thought of it before and contrary to every one of my thoughts or considerations on this point."

"The first to be surprised by my proposal was I myself, without it having been suggested to me by anyone. And it can be said

that all appeared to me very natural in the immediate and subsequent phases.

After three years of preparation, continuing happy and tranquil work, behold I am now on the slopes of the holy mountain. May the Lord support me and bring all to a good conclusion."

IN OCTOBER, 1938, the future Pope noted on leaving his home to return to his post in Athens: "The farewell to my loved ones and my mother, whom perhaps I won't see again on this earth, is always somewhat sad and moving. I know, however, how to be obedient and this tempers and softens everything."

Referring to his role as apostolic delegate in Greece, he also wrote in October, 1939:

"What is important is the union of the bishops and the exterior sign, which is the presence of the apostolic delegate and which strengthens them and which serves unity. Much patience and much prayer is needed, and my mother, whom perhaps I won't see again on this earth, is always somewhat sad and moving. I know, however, how to be obedient and this tempers and softens everything."

In February, 1940, he wrote: "I had thought furniture for the delegation. I used money which was my own and spent it for things that will not be mine but the Church's. It seems to me a good way of founding off thoughts of avariciousness."

In 1940 his thoughts often turned to love of God when he wrote such remarks as "human love without contact with God brings every form of evil and ends in sadness" and "where the love of God is missing, there is little hope."

In May, 1940, he showed anguish at the prospect of war: "The heart, the mind, the tongue and prayers are intent on the news of the fall of Holland and Germany, and my heart is torn by the thought of the suffering of so many mothers, wives and innocent creatures. O what sorrow, what sorrow!"

THE FUTURE Pope's abhorrence of war was enormous so that in June he wrote: "War is an enormous danger. For a Christian who believes in God, the heart is torn by an iniquity and a contradiction. I think that as of today, my responsibility and my duties toward my brothers and my neighbor and charity become even more grave."

Another excerpt from Pope John's personal writings published by the Vatican City newspaper included the following passage:

"Having entered, and by now even felt, my 80th year of age does not trouble my mind. . . . In fact, it leaves me tranquil and confident. It is the usual thing. I do not desire anything more or less than the Lord continues to give me. I thank and bless Him for each single day, prepared for everything."

Another passage stated: "The exercise of the word, which must be substantial and not vain, leads me to desire a closer approach to the writings of the great pontiffs, ancient times. In these months, I feel familiar with St. Leo the Great and Innocent III."

"But above all, I want to insist on saintly intimacy with the Lord; in remaining in tranquil and loving conversation with Him. . . ."

"O, how I feel the significance and the tenderness of the Dominus non morietur diem. . . . (I am worthy) spoken every morning, with the Sacred Host in my hand and as seal of humility and love."

A RECENT Note concerned the ecumenical council.

"The council God knows that to this inspiration I opened my small soul with simplicity. Will He grant that I complete it? Blessed be He. Will He not grant it? From Heaven, where I hope I am certain — that Divine Mercy be. . . . I will see his happy conclusion. . . ."

Another referred to his peace encyclical, Paeon in Terris:

"This Paeon in Terris what an echo! What is mine in this document is above all the humble example which I have tried to give during all my poor life. . . ."

Writing of his family, Pope John said:

"In the evening of Soto II Monte (his birthplace), my brothers came to keep me company and this is more dear to me than the company of priests."

Other extracts include: "One must make oneself loved in order to impose order, peace and religious progress." (July 20, 1938)

"What matters to me is the effort of finding a little of the good side." (Oct. 17, 1938, in reference to persons and things at Athens while he was Apostolic Delegate).

"We must, in the care of souls,

make the effort to approach rather to penetrate the spirit with which Jesus cares for them. And surely the spirit of Jesus in regard to them is more charitable than ours." (Oct. 23, 1938)

"It is well to let oneself be ground up by pain and by death so as to rise again." (Feb. 22, 1939)

"I prefer to continue my effort to be quiet without bitterness, sure that this mortification will prove edifying in its own time." (March 23, 1939)

"ALL KNOW HOW to suggest and more than a few had to criticize, but to direct oneself to a useful and simple end: this is another thing." (May 10, 1939)

"This search for classical and Byzantine culture is an ornament of Jesus in the center, everything is lighted up and embellished." (May 17, 1939)

"It is of great comfort to feel oneself understood, followed and loved. All this happens in a form superior to my merits." (Sept. 4, 1939)

" . . . in the most intimate conversations with the Lord. I must understand always that these are the moments best spent in my life." (Oct. 6, 1939)

What more can I wish for in life? Nothing beyond a greater effort of perfection in living and achieving my obligations as bishop and as servant of the Holy Church. Sometimes I am stung also by poverty, which reminds me impotent to help my mother, so numerous in the house, suffer the lack of so many things." (Nov. 7, 1939)

"I am invited to go down to Rome as soon as possible. It was already my thought to go there after Christmas. I am happy that now there is added the special merit of obedience." (Dec. 6, 1939)

"How much light to throw on so many souls." (Jan. 10, 1940)

"To my poor fountain approach men of every type. My function is to give water to all. Finding a good impression even on the heart of a scamp seems to me a good act of charity that in its own time will bring blessings." (Feb. 24, 1940)

"HUMAN LOVE without contact with God leads to every excess and ends in sadness." (April 13, 1940)

"The foundation of the amor Domini (love of the Lord) is lacking, there is little indeed to be hoped for." (May 14, 1940)

"Everything serves to demon-

strate that in the sense of true peace in the world either there will be the Gospel or we will return to blood." (June 22, 1940)

"These souls need charity and unity. Instead the war will only

indispose and lead away." (Nov. 5, 1940)

"I like so much to be charitable to others, while I see the Lord bestows so much of it on me." (Dec. 25, 1940)

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THE CHURCH AND THE WORLD

Church and State—Aid for colleges—Texas dialogue

At home

WASHINGTON — President Kennedy and the director-general of the Food and Agriculture Organization alluded to the late Pope John XXIII's concern for the hungry of the world in speeches given during the World Food Congress here. The President told the 1,500 participants that coordinated efforts are needed to eliminate hunger, and "no single technique of politics, finance, or education can by itself" do the job. "For the first time in the history of the world," he said, "we do know how to produce enough food—enough to eliminate all hunger completely."

The U.S. Supreme Court in all likelihood will decide three major Church-State cases either on Monday, June 17, or on Monday, June 24. Two of the cases—from Maryland and Pennsylvania—involve Bible reading and recitation of the Lord's Prayer in public schools. The third case—from South Carolina—focuses on whether a Seventh Day Adventist woman has a right to receive state unemployment compensation despite refusing, because of her religious beliefs, to accept available work on Monday.

A group of religious leaders here has formed the Interreligious Committee on Race Relations to work for equality of opportunity for Negroes in a wide range of activities. Archbishop Patrick A. O'Boyle of Washington was named chairman of the 42-member committee. The committee's organization is regarded as a first step at the local level in implementing the recommendations of the National Conference on Religion and Race held last January in Chicago. The committee announced that it would attempt racial discrimination on four fronts—employment discrimination, housing, apprentice training, and inter-racial communication and moral issues.

SOUTH ORANGE, N.J.—Auxiliary Bishop John J. Dougherty of Newark said here that private colleges and universities must receive some support from public funds to keep from being priced out of existence. He said at commencement exercises at Seton Hall University that tax-supported higher education means lower tuition costs, and private colleges would not be able to compete with others in lowering their tuitions, unless they received aid from public funds.

HARRISBURG, Pa.—A study effort will be made to secure passage at this session of the Legislature of a bill which would provide tax-paid school bus transportation for students of Catholic and other private nonprofit schools in Pennsylvania. Reports reaching the state capital indicate a overwhelming interest throughout the state in the bill (H. 1018), introduced earlier this year in the Legislature, which would amend the present school bus law so as to include transportation for students on nonprofit private schools.

SAN ANTONIO, Texas—A plea to end "foolish dissensions" between Protestants and Catholics was issued here as more than 3,000 members of both religions gathered in an unusual effort to further Christian brotherhood. The meeting, called "an evening of ecumenical witness," was sponsored by the city's Catholic and Protestant churches, Auxiliary Bishop Steven A. Levan of San Antonio stated: "Rarely in our life can we put an end to our foolish questioning to see who was most responsible for our division 600 years ago. We, the people here today, are not responsible." Also participating was Bishop Fred Pierce Corson of Philadelphia, president of the World Methodist Council.

ABROAD
THE HAGUE — The Central Mission Directorate has made a

plea to members of Holland's Parliament for financial support for the work of missionaries in social and economic development. The directorate, which represents 10,000 Dutch missionaries, said in a letter to all members of Parliament that missionaries are active in education, medical care, land development, road building and housing. This work is now supported mostly by Dutch Catholics and it is becoming difficult to finance it, the letter said. The letter asked for financial support for projects sponsored by bishops in mission areas and suggested that government officials of the developing country be consulted. No aid was asked for evangelizing activities.

Queen Juliana of the Netherlands has asked W.L.P.M. de Kort, leader of the Catholic People's party, to form a cabinet "that can be assured of wide support in Parliament." De Kort will not necessarily become the next premier, although the new government will probably be led by a Catholic again. Former Premier Jan Eduard de Quay, also of the Catholic party, announced before the May 15 parliamentary elections that he planned to give up his post.

MADRID — The leaders of Spain's Catholic Action have called on the organization's members to help prepare men to "Christianize the world." An open letter was published by the leaders in the Catholic Action's weekly magazine Ecclesia. The organization cooperates with all international Catholic organizations and, through them, with the specialized agencies of the United Nations.

MAITLAND, New Zealand.—A state-wide campaign has been started to muster signatures for a petition for state aid to private schools in New South Wales state. The petition, addressed to the Speaker and Members of the state legislature, is an attempt to convince the government that parents cannot meet the double burden of taxation and private education much longer.

SAO SALVADOR, Brazil.—The largest mass rally ever held in this poverty-stricken city was staged June 21 by the Family Rosary Crusade headed by Father Patrick Peyton, C.S.C. The rally was held to pay homage to the Blessed Mother and

to dedicate the people to family people, or approximately one of every two persons in the metropolitan area, attended the crusade.



HONOR JUBILARIAN—School children and seminarians from the Archdiocese paid special tribute to their "boss," Msgr. James P. Galvin, Ph.D., Superintendent of Schools and Ecclesiastical Secretary, on his recent 25th Jubilee of Ordination. He was presented with a spiritual banner and plaque commemorating the occasion during his jubilee Mass at Immaculate Heart of Mary Church, Indianapolis. Shown above with Msgr. Galvin are representatives of the religious communities and schools of the Archdiocese who made the presentation. From left are: Sister M. Dorine, O.S.F., principal of St. Francis de Sales School; Sister M. Constance, O.S.B., principal of Assumption School; Theresia Gambrell of Assumption; Denise Wiley of St. Francis; Msgr. Galvin; Harold Gibson of Sacred Heart; John Brennan of Immaculate Heart of Mary School; Sister Thomas, S.P., principal of St. Peter's School; and Sister Mary Felicia, C.S.J., principal of Sacred Heart School. (Staff photo)

VIGILANCE URGED

Rural life leader hails bracero program defeat

Editorial, Page 4

WASHINGTON—A Catholic rural life leader hailed the House's action in killing the Mexican farm labor program but warned that continued vigilance is needed to keep it dead.

Father James L. Vizard, S.J., also appealed for passage of legislation to benefit domestic migrant farm workers, to complement de-

portation program. Father Vizard is director of the Washington Office of the National Catholic Rural Life Conference, which along with other church groups has long opposed the program under which Mexican workers, called "braceros," have been imported to work on U.S. farms.

Advertisement for Superior Used Cars, featuring a Chevrolet and text: 'Superior Used Cars Are Your Best Buy'.

The House, in a surprise 174 to 133 vote, defeated a move to extend the bracero program until the end of 1965. A matter most stand, the program will die at the end of this year. The program was begun in 1951 as a means of meeting manpower shortages on farms during the Korean war.

House supporters of the program said after its defeat that they would seek a new vote on a one-year extension. Father Vizard expressed his disappointment that "attempts will almost surely be made" in the Senate to revive the program.

Advertisement for Catholic Funeral Director Geo. F. Usher, featuring '3 Convenient Locations' and contact information for Irvington, Northside, and Lawrence.

Advertisement for Power Lawn Mowers, featuring 'Goodall Rotary Mower' and '10% off During Month of June'.

OPPONENTS of the program have long maintained that the need for it has ended. They have claimed that the use of braceros depressed wages offered to domestic farm workers. They also said in a statement that "though this battle has been won, the war is not over. . . . Continuing citizen interest directed toward their sectors is still needed."

FATHER VIZZARD gave major credit for the defeat of the bracero program to organized labor. "But," he added, "special credit should be given to the many Catholic organizations and the Catholic press which for years have made the elimination of the bracero program a point of major emphasis."

MILAN, Italy—Catholics should not look back to the person who was Pope John XXIII "but toward the horizon which he opened before the Church and history," Cardinal Giovanni Montini declared during a Requiem Mass here. The Cardinal Archbishop of Milan told 30,000 people (June 7): "Should we wish to keep our eyes fixed on the tomb which is now sealed, we could speak of what he has left us, which that tomb cannot hold: of the spirit which he instilled into our age, which death cannot suffocate, and we would be obliged to predict the future which springs forth from him, rather than describe his past."

Large advertisement for ART (ART ROBERTS SHOW) featuring a smiling face and text: 'make it a good morning with ART'.

Look to Pontiff's goals, not tomb, cardinal urges. MILAN, Italy—Catholics should not look back to the person who was Pope John XXIII "but toward the horizon which he opened before the Church and history," Cardinal Giovanni Montini declared during a Requiem Mass here.

Advertisement for WXLW 950 ON YOUR DIAL, featuring a man's face and text: 'The ART ROBERTS SHOW is everybody's remedy for early morning blues!'.

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.

Gettysburg

When plans were first announced for David Brinkley to do a commentary-type "Journal" show of his own, many critics thought Life Without Chat would have a short run. Fortunately, the wry, sardonic Brinkley style has functioned well by itself, bringing as a result some stimulating, often controversial, shows.

The other night, Brinkley was at his best. After delating us slightly with something about an Eastern country (a school where small children are taught to type and write loudly (apparently as an antidote for the less lucid jargon of the faculty)), Mr. Brinkley brought to our attention the "whole, gaudy eyecore of commercialized tourism" threatening efforts to preserve the battlefield at Gettysburg.

When it was over, maybe we should have picked up the rest of Ben Casey. However, we needed somebody to stop our stomach turning and make us not so sick at heart. We were dizzy, aghast. Those quick, cutting shots—the simulated Third Day—were too much. (Curiously, we recalled that the early, pre-Chaney horror films used the technique of jerky, rapid shots.)

Brinkley partisans probably recognized a familiar device: "The Battle Hymn of the Republic" played as background music, while the camera covered the signs, the souvenir shops, and even an auto junkyard. There were other good touches, such as weaving together monologues by the Mayor of Gettysburg and a professor from Gettysburg College. At his Chamber of Commerce worst, the mayor alluded to loss of township taxes if the government acquired that part of the battlefield land still undeveloped and open for sale. The professor merely reminded us about someone calling this site "hallowed ground."

As we watched Brinkley's presentation, we sifted through the bits and pieces of our knowledge, remembering when we first read of Gettysburg. . . of Lee and his proud Army of Northern Virginia, foraging up the beautiful Shenandoah for the lush Pennsylvania farm country. . . for an egg, a taste of wild honey, and decent shoes. . .

We thought too of the Army of the Potomac, the blue destined to meet the better brown and gray, the young of Virginia or Texas destined to clash so terribly with others from Indiana or New York.

We thought of the fury of those summer days and of that last afternoon. . . of the sky white with shells and of the green of the fields, soon to grow gray—and blue.

We thought of the names, forever synonymous with American courage, added to our mental vocabulary: Cemetery Ridge, Culp's Hill, Little Round Top. . .

Finally, we thought of those nights and the cries of the wounded for water, for peace. . . and after, of the Confederate ambulance column retreating in the rain, a train seventeen miles long. . .

There should be an anger about this, that these "gallant fallen" deserve more than posterity, and that they belong in some province beyond the vendor. The ground where they ate their hard bread, where they fired and fell, deserves more than a crumpled soft drink cup.

As we remember those critical days of a century ago, perhaps we will find their honor in our memories and not in neon, wax, and ceramic.

Behind the wheel

It is as plain as the bloodstains on our highways that ending it alone will never succeed in making motoring safe. They have taken the rise out of the hills, the angles and out of turns; they have built foolproof corners and still we motoring fools keep outwitting them and kill or maim ourselves in ever growing numbers.

We have better brakes, better vision, easier steering, safer tires than ever before, yet the National Safety Council can predict with grisly accuracy how many of us will be slaughtered every long week-end.

The emphasis in safety has been changing from warnings about natural hazards like inadequate roads, bad weather, mechanical failures, etc., to psychological pleas for "carefulness" in our own self interest. "Drive carefully, the life you save may be your own!"

The change is good, but it needs to go further. We will never be even relatively safe on our highways and streets until the idea of moral responsibility for the safety of other lives sinks into the consciousness of the driving public. People generally don't go around shooting off firearms in populated places, or serving contaminated food to others or irresponsibly letting fires get out of control. We realize our responsibility not only for our own safety in these matters, but primarily for the safety of others.

Public opinion vigorously condemns those who expose others to needless and serious dangers in such matters. As yet, however, the careless driver is not the object of public indignation, although he is clearly a greater present menace than fire bugs or poisoners. Perhaps one reason for our toleration of recklessness and speeding lies in the fact that too few of us are in a position to throw stones.

Fundamentally, however, the reason for our toleration of such a sinful carelessness in driving lies in a certain lack of moral judgment. We are unconsciously adhering to the moral standards for horse and buggy drivers rather than for carol drivers. It was a sin to run over anybody with a buggy or a chariot, and essentially that is the extent of our moralizing on the subject of driving today. It's a sin to run over any one with a Cadillac or a Ford.

The totally new dimensions added to the picture of motoring morality by the tremendous speeds and weight of modern vehicles, the vast increase in numbers of vehicles in operation, the presence of passengers as well as drivers, all these factors are largely ignored in our conscious estimate of our responsibilities as drivers. We are still acting from the motives of the horse and buggy driver, who was no danger to the motorists of today had no greater responsibility than the pedestrian driver. Then represent a car as though than a horseless buggy.

Engineers can't engineer a sense of moral responsibility into drivers. Police can't enforce a sense of moral responsibility; they can only enforce laws. It becomes definitely the duty of religious leaders to pound into public consciousness the moral responsibility of every driver. We are not free from guilt simply because no accident occurs. Taking undue chances with our own or other's lives and property is a sin—win or lose! The St. Christopher medal is out of place in the car where driver bears no sense of his moral responsibility for the lives of others.

Good riddance

Public Law 78 is dead at last. Men of justice are rejoicing.

The action to defeat the extension of the Mexican farm labor program was taken (May 28) by the House of Representatives over the loud protests of large corporate farm owners in the Southwest.

Known as the Bracero Program, the law was initiated during the Korean conflict to correct an alleged farm labor shortage. It allowed thousands of Mexican nationals to

work on American farms at substandard wages and living facilities. Public Law 78 was then renewed by Congress year after year because of the demands by those who stood to gain from its continuation.

Chiefly affected by Public Law 78 were thousands of American farm laborers in the Southwest, largely Spanish-speaking, who were forced to look for employment elsewhere to keep their families fed and clothed. Many hundreds of these families have trekked to Indiana and other Midwest states in recent years to find seasonal farm work.

Perhaps with the demise of the Bracero Program at

the end of this year, more job opportunities will open near the homes of our migrant workers.

However, a spokesman for the Bishops' Committee for Migrant Workers has urged continued vigilance against similar legislation and support for six bills currently before the Senate Labor and Welfare Committee which seek to help our American agricultural workers and their families to live a better life.

These six measures (S. 521 through S. 526) have been introduced by Senator Harrison A. Williams, Jr., of New Jersey. Righteous-minded persons should support them.

QUESTION BOX

Asks about school problem in South

By MSGR. J. D. CONWAY

Q. Can you enlighten ourselves and family on the reason why the Catholic hierarchy in the South tolerated the tremendous financial burden of two separate school systems for so many years? Cheers for aged Archbishop Rummel for adhering to the Christian viewpoint and insisting that segregation is non-Christian and must cease.

A. It was a great pleasure to read, months ago in a letter sent from Rome by a southern bishop, that the venerable Archbishop of New Orleans was received with high tribute and great honor when he arrived in the Holy City by the council. He is, indeed, a hero of the Church in this country, and his name will be much noted in history.

Praise is also due the Coadjutor of New Orleans, Archbishop Cody, who faced the furors of actual integration with calm courage. Catholic papers recently published a report from the Archbishop of New Orleans on the first year of integrated Catholic schools. You may remember that financial boycott was threatened, that children were to be withdrawn from parochial schools, etc. The factual summary: parish collections had never been higher, and the enrollment in parochial schools by next fall may reach an all-time high. The excommunicated political boss, Leander Perez, is still fuming and threatening, but except for upsetting his own Plaquemines Parish a bit, his trouble has been mostly bluster.

The double school system, and the long delay of the Catholic Church in recognizing the realities of the same reasons as one of our lagging areneses in the North. We just blindly went along with the situation as we found it; habitual injustices stirred no attention, and we were anxious not to stir up trouble. For several years now the bishops and priests of the South have shown evidence of better attitude. Archbishops Rummel and Cody have been editing helpers in the episcopal ranks. And it may be that a letter recently written from prison by Rev. Martin Luther King, will stir the last lagging bishops to the realities of Christian justice.

It is not certain that we of the North have made the same strides. We have Cardinals Meyer and Ritter (if he is of the North); we have Bishops Heilmann and Reed (whom we like to claim as northerners); but I am not sure who else is outstanding. We have many priests who do not drag their feet, but walk backward, when racial discriminations in the North are so respectable and sensible, backed by all the better people, especially those who control money, employment and housing!

To get back to your question, there are only two ways in which I can find moral justification for the long tolerance of the Church with racial injustice: (1) ignorance—a man is not guilty if he does not realize his sin—and (2) worry about consciences not enough matured to be told plainly their obligation. I believe this may have been a worry of Church authorities in the South. You can hardly tell a man plainly that his actions and attitudes are seriously sinful, when you know his ingrained prejudice will make him scorn every word you say—or worse, make him violate his newly formed conscience.

Time must be given for the maturation of consciences. But a hundred years is about enough!

Q. I would like information on distractions at prayers. While saying my rosary it is difficult for me to concentrate on the mysteries and before I realize it I have gone through two or more decades. Are these prayers of any good, or must I repeat some of those said during distractions to gain benefits?

A. I have similar distractions with the rosary. But if you want some mass-aided distractions you should try saying the Divine Office in Latin.

Father Bernard Haring, C.S.S.R., author of *The Law of Christ* is quite strict about distractions in prayer. He quotes St. John, 4:24, that we must worship God "in spirit and in truth." We cannot do that when we deliberately turn our minds elsewhere. And he refers to Mt. 15:8: "This people honors Me with their lips, but their heart is far from Me." He says that external prayer, which lacks the internal spirit of prayer, is no real prayer; it is merely parroting of empty formulas—the multiplying of words, in the manner of the Gentiles (Mt. 6:7). Better a single devout ejaculation than hours of helpfully distracted prayers.

However, he concludes with a consoling word for you and me. He simply talks about willful distractions, "for involuntary distractions do not simply destroy the value of prayer. The one who is involuntarily distracted still maintains the dedication of his will to God. He is not entirely lacking in devotion."

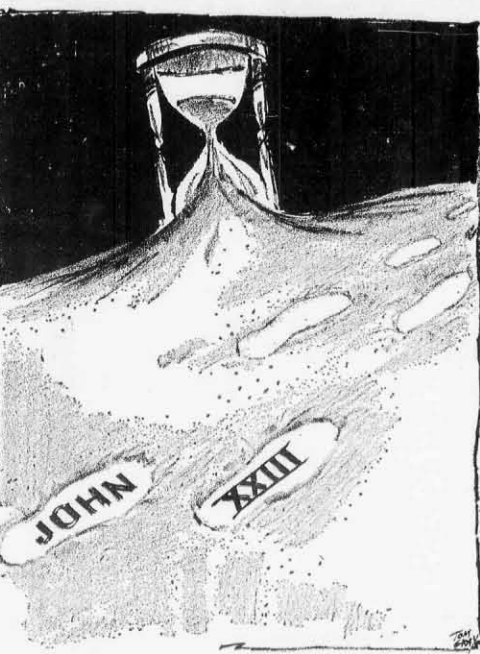
Never say prayers over because you find yourself day-dreaming; simply get your mind back on the track and go on, trying to concentrate. Then represent the process—the concentrating process—but never the prayers.

Q. My wife and I have just been talking about—of all things—nudism. Our question for you—purely academic, I assure you—is, may a Catholic join a nudist camp?

We look forward to a delightful answer on this one.

A. No.

GIANT STEPS



OPINIONS

Minister reacts to recent editorials

To the Editor:

Some of your recent editorials have been masterpieces of Christian journalism.

I cannot adequately congratulate you on the excellence and authentic prophetic statements contained in the recent editorial "The Prisoner." I have already read it about twice at public meetings in Detroit: a leadership meeting of the National Association for the Advancement of Colored People and a special meeting of the Episcopal Society for Cultural and Racial Unity.

Then, along came your editorial entitled "Dear Graduates." Once again you displayed a transparent integrity and commitment to the truth. Certainly, such editorials must needs the consciences of all readers and, too, deeply offend the pride of those who have decided to continue practicing double-standard morality instead of obeying Christ. His Gospel and His Church in regard to Christian responsibility and obedience in social issues.

Your editorials on "Freedom in Spain" and "Shame on Us" only continue to reflect the fearlessness and integrity which prompt me to congratulate you. I speak in an ecclesial spirit when I say that if you were Christian journalists would emulate your example, other Christian journals throughout the U.S. would also vibrate by relating the Gospel to the totality of human life and affording inspiring leadership at a time when it is desperately needed. God bless you for the great, in the manner you have given many of us.

Rev. Malcolm Boyd, Episcopal Chaplain, Wayne State University, Detroit, Mich.

Segregation

To the Editor:

It has been said that history repeats itself. Only a hundred years ago Lincoln freed the slaves in this very land we live in today. How many people are saying it is evil today. Do you? Times have changed. In another 100 years isn't it logical that discrimination will appear to our children just as evil as slavery does today? Can't we have a little foresight, and not give Christianity another black mark in history?

Those things to our liking, we hasten with all speed. When asked to give a little in a direction not to our choosing, we balk. The prejudice hidden in our hearts has sprouted on the front pages of the newspapers for the whole world to see, and God

doesn't even have to read newspapers!

For heavens sake and the love of God, open up your hearts. What can you gain in building in the church with one hand and destroying with the other? How many souls are lost daily here, and our missionaries strive to save elsewhere. As a last request I ask—do you really think heaven will be segregated—is His Mystical Body?

Ruth Gregory

Indianapolis

The school issue

To the Editor:

Through the thoughtfulness of a friend who lives in Cincinnati, Ohio, I have received a photocopy of a recent "Criterion" editorial, "Missouri Lesson," which commented on continued denial of his transportation for children enrolled in independent Missouri schools.

Sixteen years after the Supreme Court of New Jersey ruling in the *Everson* case, well can you say that parents of parochial school pupils "at last got tired of seeing their children denied" the safety benefits ruled constitutional in 1947.

You address your editorial to Catholics, saying, "It is about

time that Catholic parents everywhere get out of their easy chairs and start doing something to obtain at least some of the benefits of the school tax money they are paying."

In this quest, Catholics should be mindful of the denial of justice to others than themselves. In 1940, for instance, Catholic elementary and secondary education accounted for 92 per cent of the total enrollment in independent schools. Today, that figure—despite tremendous growth in enrollment of Catholics in parochial schools—stands at something like 73 per cent and indicates a drastic shift (among other than Catholics) away from acceptance of public school education as satisfactory.

It is through membership in Citizens for Educational Freedom that I joined the Cincinnati friendship. CEF, founded nearly four years ago, seeks to unite adherents of independent school education into an effective operating unit on a non-sectarian, non-partisan basis. We number hundreds who are not Catholics.

I would suggest that any *Criterion* readers who "get out of their easy chairs" would do well to consider membership in Citizens for Educational Freedom. Their address: 3109 South Grand Boulevard, Saint Louis, Missouri.

Joseph McCaffrey, Morris Plains, N.J.



"SISTER MAUREN! IF YOU MUST HAVE A DOG... AT LEAST GET A BLACK ONE."

CONTROVERSY

Catholics lagging as moral leaders?

By DONALD McDONALD (In the New Orleans Clerion)

The other day, a friend of mine who happens to be a Jewish convert to Catholicism said that the only way American Catholics can be persuaded to make their actions conform to the moral principles of their faith is to change the secular culture.

It is the secular culture, he said, with its norms, values, penalties and rewards, which to a great extent determines Catholic attitudes and actions in the modern order. He would hope for an improvement of Catholic conduct must be first, and always simultaneously, to the secular milieu and mentality.

This is a pretty shocking thing to say, but I wonder who can effectively deny the truth of it.

In the matter of race relations, for example, it is a rather solidly demonstrated fact that Catholic Southerners tend to be more "Southern" than "Catholic" in their attitude towards Negroes and the rights of Negroes.

IN THE MATTER of international relations, it is also a fact that Catholics who live in a very conservative secular climate of opinion echo the isolationism and national chauvinism of the editors who read in the daily papers in that climate rather than the universalism of the Church's tradition and teaching.

In the matter of population control, we are now beginning to get Catholic echoes of the secular "solution," echoes at this stage only wistful and whispered, but echoes nonetheless of a solution which contravenes the nature of our faith. We have always had an indeterminate but apparently large number of Catholics whose actions, if not their arguments, have reflected the actions of non-Catholics in this area.

What is new is the apparent attempt of Catholic theorists to accommodate Catholic principles to "secular-Catholic" actions. There has been a discernible shift in the mentality of some theorists towards the one-factor analysis and solution of the secularists.

EVIDENCE of the dominance of secular influence exists in other areas. The Catholic physicians, for example, are not notably more progressive, humane, and dedicated than the medical profession at large.

Catholic lawyers are not notably more honest, ethical, and professionally competent than the bar at large.

Catholic editors are not notably more responsible, and Catholic reporters are not notably more accurate and thorough than their non-Catholic colleagues in the American press.

I say that all of this, to the extent that it is true, is shocking. It is the Catholics who, by reason of faith and grace, should be exerting the dynamic, transforming influence in the American community.

AT TIMES in the history of the Church, the religious and moral and spiritual influence was indeed dominant. The post-Pentecost period of the Apostles was one of those times. Moments in the Middle Ages furnish further examples.

And even today one can find scattered pockets of such individuals in which religious convictions, moral values, and spiritual vision are combined with Christian charity into a powerful influence which affects rather than is affected by the secular culture.

But these do not add up to a pattern, even so far as I can see, an embryonic pattern for the Catholic community.

It is probably not entirely and always true that the secular culture must be changed before Catholic conduct will change. It is probably more correct to say that both can change simultaneously and that both must be the target of reform zeal, where reform is indicated. This implies, I think, that there should be a realistic division of effort: those whose words and thoughts find a ready resonance in the secular milieu should work there; those whose responsibility and competence lie more in the Catholic community, should work there.

WHAT IS NO longer admissible, if it ever was, is the hypothesis that major, if not exclusive, reform and renewal energy should be put into a strictly Catholic vocabulary and concentrated, as a specifically religious task, on the Catholic community.

What I am suggesting is that we have only begun to suspect the rhetorical and transforming possibilities in that which both Catholics and seculars share in nature. We are only beginning to learn that nature and the law of nature contain all the sophisticated appeal for which the secular man looks. It is time to cultivate that apostolic area.

(Question Box Continued)

Q. I am a Catholic girl 14 years old. I go to Mass and receive Holy Communion almost every day. When I was little, I did something wrong, I now know would be a mortal sin. I remember, after doing it, that I knew it was wrong, but I don't think I realized how serious it was. All these years I have not remembered it, but for the past month it has been bothering me. Was this a mortal sin? Please answer rapidly.

A. The process of the "Question Box" is not very rapid, but my answer is definite: It was not a mortal sin. Try to forget it, but if you simply cannot keep it out of your mind you might talk it over with your confessor, just as a means of attaining peace of conscience. You have no obligation to confess it.

THE YARDSTICK

Impact of Pope John in socio-economic field

By MSGR. GEORGE HIGGINS

Pope John XXIII had the shortest reign of any Pontiff in recent history. Yet his influence for good in the temporal as well as the spiritual order was phenomenal and may well have been greater than that of all but a small minority of his predecessors in the annals of the papacy.

This judgment obviously covers a lot of ground and is subject to correction by professional church historians. I doubt, however, that anyone would seriously question the more carefully qualified judgment that, in the field of socio-economic reform and the related field of international affairs, Pope John's impact has been unprecedented from the point of view of immediate and measurable results.

Even in the very recent past, papal encyclicals on social justice and international peace seemed to catch on very slowly. So-called "practical" men—politicians and other public figures—greeted their publication with varying degrees of respectful attention but after that paid little or no attention to them. However, Pope John's encyclicals—Mater et Magistra (on socio-economic problems) and Pacem in Terris (on international relations)—are already being put to limited, but effective use by government officials and others in the field of social and political reform.

One example will suffice to illustrate my point. In both of the above-mentioned encyclicals Pope John emphasized the crucial importance of labor's role, not only in the familiar area of collective bargaining, but also at the level of regional, national, and international economic planning and development.



GOLDEN JUBILIARIANS—Mr. and Mrs. George J. Hoffman, Sr., will observe their golden wedding anniversary on Saturday, June 15. A son, Rev. James R. Hoffman, assistant pastor of St. Mary's Church, Richmond, will offer a Mass of Thanksgiving at St. Joan of Arc Church, Indianapolis, at 12:30 p.m. No invitations have been issued for the reception following the Mass at St. Pius X K of C, 7150 N. Keystone. Relatives and friends are invited.

India: A Bishop Provides Land For His People

At Lourdes in France, there is the famed shrine where Our Blessed Lady appeared to Bernadette Soubirous. "A door opened on Heaven," one Pope explained it. Today, in far-off India, a parish dedicated to Our Lady of Lourdes needs a financial miracle. The story begins twenty years ago when the Bishop of the diocese bought land for some 250 families. The place was named ALEXANDER COLONY and is situated in MADAMPAM in NORTHERN MADHARA. The first priest sent there built a shed for Mass. The place is close to the jungle and wild animals and malaria are with him and his people held on. The other day, the shed crumbled under the impact of time and weather. It was to be said in the school which is against government regulations. The pastor is now trying to build a modest church, 150 feet by 80 feet. His name is Father ... parishioners have donated their labor to build the foundation. They have little or no money to give. Father needs \$1,000 to build the building. His Bishop and the Sacred Congregation of the Eastern Rites in Rome offer their best wishes for his ... Maybe sometime, somewhere, Our Lady of Lourdes with your holy a miracle can take place. Any amount will be appreciated.

TAKE A NUMBER, DIVIDE BY A HUNDRED We know of a priest who has a simple method of seeking help when in need financially. He says a prayer, offers a Mass in remembrance, calculates the sum needed, divides by a hundred and then sends the hundredth part to the poor—immediately. His reasoning is simple. Didn't Christ promise a hundredfold? ... Maybe you have a financial problem. Why not think of sending a \$10 FOOD PACKAGE to the PALMSPRING REFUGESCENT OR 32 for a BLANKET for a BEDOUIN FAMILY.

GRADUATION DAY: ENTER JOY And what joy! A young person walks down a college aisle through admiring crowds of relatives to get the sheepskin. Emotions are intense. Excitation, joy, tenderness. Some students are as white as the parchment they are to receive and their smiles, such we say it, a little sheepish with so much seminary and Sisterhood who ... think of those needy seminarians and Sisters who ... after Christ's other sheep, students such as THOMAS SARTO THARAVI, and SEBASTIAN SAVIO PEREPPADAN of Bangalore, India and SISTER ANTHONY and SISTER YANNY of the Carmelite Sisters in India. Who offers need of \$1,000 a year as a seminarian for six years training and \$150 a year for two years to become a Sister. Who will adopt one of them. We have the names of many who need help.

THE POETS ARE BANISHED In the life of St. Columella, we read his plea to save 1,200 poets from being banished from Ireland. They were demanded to turn their food, shelter for themselves and their retinue. The Saint prevented their banishment and they were 1,200 hardy compeers and sang a most beautiful song in his honor but he forbade them to give him any more honor. ... We have many MISSION PACKAGES that can help MONTHLY for the song as the phrase goes—a prayer and a \$1 a month. We list the clubs: DAMIEN LEPPER CLUB (cares for lepers); ORPHANS BREAD (Feeds orphans); PALACE OF GOLD (Provides for aged); BASILIANS (Supports mission schools); MONICA CHILD (Provides clothes, etc. for churches). Enclosed find ... for ... Name ... Street ... State ... KINDLY REMEMBER US IN YOUR NEXT WEEKLY CONTRIBUTION. TITLE: THE CATHOLIC NEAR EAST WELFARE

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In Mater et Magistra he pointed out that "it is not the decisions made within the individual productive units that are the most effective in the economic world, but rather those made by public authorities or by institutions of capital or the representatives of their interests."

"Hence," he concluded, "it is appropriate and even imperative that among such authorities or institutions, the workers or those who represent their rights, demands, and aspirations should have a say as well as the holders of capital or the representatives of their interests."

Substantially he made the same point in the first section of Pacem in Terris. The significance and timeliness of Pope John's insistence on this point may not be immediately apparent, in the United States, where the trade union movement is capable of representing the interests of its members, more or less adequately, at almost every level of economic activity.

In Latin America, however, and in other so-called underdeveloped areas of the world the position of organized labor leaves much to be desired. In many of these areas, unions are either too weak, numerically, to carry out their basic tasks effectively, or, worse than that, are too closely allied to—and consequently too tightly controlled by—the political powers that be.

For these and other reasons, they are incapable of adequately representing the "rights, demands, and aspirations" of the great mass of working people, even at the level of collective bargaining, and they are woefully ineffective at the level of regional, and international economic planning and development.

It was this problem in particular which lent such great importance to the Inter-American Conference of Ministers of Labor on the Alliance for Progress which was held in Bogota, Columbia, May 5-11. The purpose of this Conference was to make practical recommendations on the basis of the principles set forth within the framework of the Alliance for Progress—the living status of Latin American workers.

Of the many recommendations to come out of the Conference, one of the most important was that "under the conditions of a society both labor and management be established to advise the workers' labor on all programs relating to economic, social development, thereby ensuring the active participation of workers in the planning and implementation of such programs."

This was a good recommendation as far as it went. Another resolution, submitted by the Delegation from the United States, went even further. It said in no uncertain terms that any national development program under the Alliance for Progress which was drawn up without formal consultation of the free trade unions in the particular country involved "simply ought not to be approved."

Our Delegate to the Bogota Conference also backed up this resolution with a very favorable reference to the encyclical, Mater et Magistra.

I hope this news was brought to Pope John's attention before he became seriously ill. The knowledge that his vigorous defense of labor's claim to adequate representation at every level of economic planning and development had already been put to such effective use would undoubtedly have given him great personal satisfaction.

AUSSIE CATHOLICS CANBERRA, Australia—Catholics now comprise one quarter of the Australian population, according to the latest edition of Australia—Catholics and Figures, issued here by the News and Information Bureau of the Department of the Interior.



FIRST FOREIGN STUDENT—The first foreign student to attend Immaculate Conception Academy, Oldenburg, was graduated along with the senior class recently. Antje Cramer, a native of Goslar, Germany, is shown above with Sister Therese de Lourdes, O.S.F., principal, on graduation day. Fraulein Cramer was a guest of Mr. and Mrs. Marvin Hirt, Batesville, during the past school year. Her visit was arranged through the NCWC International Student Program.

Predicts continuation of Pontiff's program

RIVER FOREST, Ill.—A leading Catholic editor predicted here that the movement of renewal within the Church begun by Pope John XXIII will continue despite his death.

"Will the windows now be shut and the open doors closed?" asked Father Thurston N. Davis, S.J. "Will the fresh flowers, blooming during his pontificate be pressed between the leaves of books and filed onto the shelves of the Vatican Library?" "I do not believe that this will happen," declared Father Davis, editor in chief of America magazine. "Too much has been begun. Too many vital forces have been set in motion."

"THE WORK of renovation by the Fathers of the Second Vatican Council has gone too far, and in too much unity of aspiration with the aims of Pope John, for all this monumental achievement to be annulled."

Father Davis spoke at a two-day symposium (June 8 and 9) on "The World Today" sponsored by the Thomas More Association of Chicago and the library science department of Rosary College here. Speakers at the sessions were editors of America, national weekly magazine published by Jesuits.

FATHER DAVIS, discussing the pontificate of Pope John, said that under his leadership the Church "has stepped out with giant strides into the thick of the concerns and aspirations of our age."

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WHAT OF THE DAY

A man named John

By REV. JOHN DORAN

Into an age heavy with automation, headed with technology, dwarfed by space and speed, over-shadowed by the superman and the super-state, "a man appeared" sent from God whose name was John.

One could speak of Pope John the twenty-third as a penetrating writer, as a man whose charity went out into the ends of the earth, as a bridge-builder of understanding, as a reorientator of the Church ... one could, I say speak of him in all these different ways; but today, I would like, by your leave, I will simply write of Pope John as a man.

In a world in which people have so little respect for man that they seek to organize him from above, seek to enmesh him in a thousand regulations, to arrange his work and savings, prepare his entertainment and his leisure, provide for his future and regulate his present, we have lost, or are fast losing, the understanding of what is a man.

We are seeing a man as a means to some utopian end, not as what he really is—the human individual. Man is real, the dreams for this arrangement are not. When God in the centuries-long evolving of this world of ours completed the creation of man and woman, He designed with the breath of creation had reached its climax. He had made man.

"From harmony to harmony this universal frame began; from harmony to harmony, the diapason closing full in man."

"A man appeared" ... this is the story of Pope John. In a hill village of Northern Italy, "Sotto il Monte" Little Angelo appeared some eighty-one years ago into the already large Roncalli family, another little peasant boy to till the lands, another peasant to live and die and be buried; "along this cool, unobtrusive vale of life, to keep the noiseless tear of his way."

But not, no different blood flowed in his veins than in the veins of his brothers and sisters; neither different heredity nor divergent environment formed him. One of the soil he was, a man of the soil he remained. In fact, when asked on his coronation day of what he was thinking as he carried him high above the crowds into St. Peter's.

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banilla, he answered: "I was thinking of how my father used to carry me on his shoulders to school on muddy days so that I would not get my feet wet."

The Roncalli boy rose gradually through the priesthood, military chaplaincy, Roman curia work, a diplomatic career which ended with his receiving the Cardinalate at his post in Paris. All through these many fields of "service for the Church, Angelo Roncalli remained a man, true to the simplicity of the person he was. No false front was raised to present to the world a different face, no strutting to be "an important person."

Then on to Rome for the Conclave which met to choose a successor to the great Pius XII. Here he entered Cardinal Angelo Roncalli, and emerged Pope John the twenty-third. Christ had said to St. Peter: "Feed My lambs, feed My sheep." Said the two hundred and sixty-first successor of St. Peter, "I will do just that. I will be a Pastor-Pope. I will labor like the son of my father, a man in the fields."

In this truthfulness to himself as a man, Pope John has reached deep into the history of God's dealings with us, he plumbed back to the original choice for the first Pope made by Christ Himself. Chesterton describes for us Christ's choosing of the first Pope: "Some cannot understand that the thing which is valuable in our eyes is the oil beer-drinking, creed-making, fighting, falling, sensual respectable man."

And the things that have been founded on this creature remain; the things that have been founded on the fancy of superman have died with the dying civilizations which alone have given them birth. When Christ at a symbolic moment was establishing His great society (of the Church) He chose for its corner-stone neither the brilliant Paul nor the mystic John, but a stuffer, a snob, a coward, in a word, a man. And upon this rock He has built His Church, and the gates of Hell have not prevailed against it. All the empires and the kingdoms have failed because of the inherent and continual weakness that they were founded by strong men. But this one thing, the historic Christian Church, was founded on a weak man, and for that reason it is indestructible. For no claim is stronger than his weakest link." (Heretics, pg. 67.)

Pope John, I say, plumbed back into history and took his place beside St. Peter, bringing to the Papacy the simple reality of a man. He, himself, renounced "History will say of Roncalli that he was a man." Pope John plumed. (Continued on page 8)

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Cadet ball crown goes to St. Roch

The St. Roch's CYO cadet baseball team won its second Indianapolis Deane spring championship in three years by dropping St. Christopher's, 10 to 4, in the final game at Ellenberger Park on Sunday afternoon, June 9.

The winners broke open a close contest in the last inning with a five-run spurge. Jim Northcutt went all the way on the mound for the Southiders.

ST. ROCH'S broke the scoring ice with three runs in the opening stanza, tallied a pair in the fifth, then added the final five markers the seventh to put the game out of reach. St. Christopher's scored a single run in the second, two more in the fourth and a final tally in the fifth.

Infield defense was the major difference in the two teams. Catcher McMahon turned in an outstanding defensive effort for St. Christopher's by pegging out three enemy base runners.

In losing, St. Christopher's lost their bid to wrap up three major cadet championships in one season. Earlier they won the football and track diadems. Only parish to win a triple crown in major sports was Immaculate Heart of Mary, who took the trophy in football, basketball and baseball in the 1961-62 season.

IN THE CONSOLATION game at Ellenberger Sunday, St. Bernadette's won third place by disposing of a young, up-and-coming St. Luke's team, 13 to 4, in the consolation tilt.

Semi-final results: St. Christopher's (Division I) 10, St. Luke's (Division II) 4; and St. Roch's (Division III) 5, St. Bernadette's (Division IV) 9. Thirty-two teams competed in league play.

Cy Copher

JUNIOR CYO SWIM MEET—Entry blanks will be mailed next week for the annual Archdiocesan Junior CYO Swim Meet, tentatively scheduled for July 14 and 15 at the Broad Ripple Pool, Indianapolis. Two individual medley events may be added to the open division schedule and two mixed relays in the novice division as the result of recommendations by the Junior Youth Council.

JUNIOR CYO GOLF TOURNEY—The CYO Office has issued a reminder that entries for the annual Junior CYO Golf Tournament must be in the mail by June 26. The tourney will be limited to the first 325 entries. The event is scheduled for the Wilhelmsbrook Course, Indianapolis, on Saturday, June 29.

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THE EXPRESS IS BACK ON THE TRACK—After a temporary derailment last fall at the hands of Holy Name, St. Catherine's Junior CYO Kickball "Express," a part of the overhauling Girls' sports program at the Southside parish, got back on the track to win the 1963 Spring League championship. The girls won the crown by beating Immaculate Heart, 28-6, in the championship contest, after eliminating Christ the King, Division One titleholders, 4-0, in the first round of the play-offs. Holding the trophy are the team's two graduating seniors, Mary Cunningham (left) and Eileen Brady, who also coaches the parish's championship Cadet Kickball team. Coach Louis Benedict is standing at the left in the back row. Flanking the back row on the right is Father Thomas Breidenbach, CYO Priest Moderator at St. Catherine.



JUNIOR KICKBALL RUNNERS-UP—These Immaculate Heart Junior CYO-ers rank as the No. 2 Junior Kickball team around Indianapolis, following their unbeaten season in Division One competition and the subsequent loss to St. Catherine's new champions in the final game. The nice thing about the season from the viewpoint of an Immaculate Heart fan is that most of these girls are freshmen and sophomores, who weren't expected to be a threat until next year. Now, with that runner-up trophy resting in the parish trophy case, the team is looking ahead to better things in the fall. Mrs. Frank Countyman (back row, left) handled the coaching duties during the season. Father John Ryan (back row, right) is the Priest Moderator of the CYO for Immaculate Heart.

Men's softball loop opens new season

Indianapolis northside parishes are again collaborating in a Men's Club and Holy Name Society softball league, with games scheduled on Sunday afternoons.

In next Sunday's action, Christ the King plays at St. Joan of Arc, and St. Pius X plays at St. Michael's. The fifth team, St. Monica's, draws a bye.

Opening games in the "slow pitch" league saw St. Joan of Arc edge St. Pius X, 11 to 10, and St. Monica hold off a closing rally by St. Michael to win 9 to 8. Jack Haney is league chairman for this season.



PLAN MARIAN DANCE—Chairman Rudy Jansen, shown above, assisted by co-chairman Susanne Dufour, is busy making telephone contacts for the annual spring dance sponsored by the Indianapolis Chapter of the Marian College Alumni Association, slated Saturday, June 15. Bernie Weimer's orchestra will play for the semi-formal affair, starting at 9 p.m., at St. Pius X, K of C. Tickets, priced \$3.50 per couple, can be purchased at the door.

Newsman to view conclave area

VATICAN CITY—An opportunity to see for themselves the area in which the next Pope will be chosen will be given to newsmen and photographers from all over the world.

The committee of cardinals coming conclave has decided that this unusual privilege will be offered on June 18, the day before the conclave begins. Workmen are now changing the Vatican building to make the conclave area a completely private enclosure.

Summer baseball season to open

The Indianapolis Deane CYO summer baseball program swings into action next week with two "B" leagues and two "C" leagues operating in conjunction with the Junior Baseball program.

"B" league teams are scheduled to play mainly on Mondays and Thursdays and "C" league squads on Tuesdays and Fridays, with all games slated at 6 p.m.

Both league champions will enter the Junior Baseball playoffs at the end of season play. Team managers are reminded that first rosters must be in the CYO office before the first game is played, and that final changes must be made by July 5.

GRADUATED

NOTRE DAME, Ind. — Miss Rosemary Cecilia Mason, daughter of Capt. and Mrs. Martin W. Mason, U.S.N., of Indianapolis, received a bachelor of arts degree in history at the 100th annual commencement of St. Mary's College here on June 1.

New faculty members announced at Marian

Marian College will welcome five new full-time faculty members to its teaching staff next September, in addition to two others already announced, and will require the services of another who has been busy with graduate study.

The returning teacher is Miss Mary Malatesta, who has completed her course work toward a Ph.D. degree at Indiana University. She will head the department of business administration and economics at Marian.

Previously announced as joining the faculty were Miss Louise Diver, as dean of women, and Cleon Reynolds, as athletic director and coach.

NEW FULL-TIME faculty members include:

Mrs. June Dayton, chemistry, who last year taught part-time at Marian. She is a native of New Hampshire, holds a B.S. in chemistry from the University of New Hampshire and M.S. and Ph.D. degrees from the University of Southern California.

William J. Doherty, history, who received his M.A. in history this month from the University of Cincinnati. He is a native of Chicago and has been teaching in secondary schools there and in Cincinnati since receiving his B.A. at the University of Cincinnati.

Softball leagues will open Sunday

The annual summer Indianapolis Deane Junior CYO boys' and girls' softball leagues lift the lid on Sunday, June 16, with play scheduled throughout July 28. The customary playoffs will follow.

Seventeen teams will be fielded in both the boys' and girls' leagues with the majority of games slated at 2 p.m. and 4 p.m. on Sunday afternoons.

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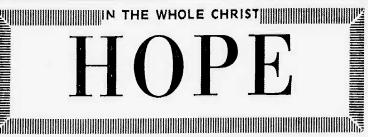
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FAMILY CLINIC

Gives 'modus operandi' for prospective in-laws

By FR. WALTER IMBORSKI, Guest Columnist for Fr. John L. Thomas S.J. My wife and I are in our middle forties and our daughter is getting married in two months. The young man she has chosen is nice enough, but she is our only girl and we have been very close and are concerned. Any suggestions for my future in-laws? Marlin L.



By ABP. EMILE GUERRY

For we are saved by hope. But hope that is seen is not hope. For what one sees, why does he hope for? (Rom, VIII, 24) The Christian is subject to another tension during his life on earth. By his human nature, he is a citizen of the world; but by his vocation and the grace abiding within him, he is a citizen of Heaven, being already a co-heir with Christ, a member of the Mystical Body whose Head is in Heaven. Therefore, while still a pilgrim in the midst of perils, the Christian is already saved through his faith. In proportion as it involves a complete ablation of self to our Savior Christ, risen from the dead, hope will be a liberating virtue for the Christian soul.

Hope is a certitude

The believer lives in constant fear of not being able to preserve those invisible and eternal benefits revealed to him by faith. When he looks into his own soul, he finds only uncertainty, misery, the knowledge of his weakness, the virulence of his passions, the multiplicity and the force of his temptations, the battle between the flesh and the spirit, and the ever-present imminence of death. All this is indeed calculated to fill his soul with anguish and to make him doubt his perseverance.

But hope brings a constant and unshakable certainty. On God's side, all is sure: the promises of Him Who is the Truth; the Gift of the Son; the existence of the Church; the Infinite Mercy of a Father; the tenderness of a Mother; the merits of the Savior and Head, with the certainty that mankind is already saved in and by the Redeemer; the certainty that the parousia will come at the hour fixed by God, with the triumphant return of Christ.

On the one hand, anxious on the other, security. But the interior drama of the Christian arises when, yielding to the temptation to seek in himself the foundation of a more comfortable security in the earthly and the human, safe from all hazards and void of all dangers, he turns away from the grace of God. The more he seeks to establish himself in self-assurance and in a selfish peace, the less he puts his confidence in God alone, and therefore his whole security is threatened.

The role of hope is none other than to turn the minds of men towards God, so that they will look to Him alone for necessary help, with the strength and certainty that comes to him from Him in the great battle which must be fought to save the World; in order to prepare the coming of the Kingdom; and in order to share in the infinite merits of the Redeemer and be lifted up, by the power of the grace and living presence of the Holy Spirit, towards the Fathers of all merces.

Is hope merely expectation?

The Christian's dilemma does not consist in the fact that, on the one hand, he is deprived on earth of the possession of eternal benefits, while, on the other hand, he must labor ceaselessly in the expectation of such possessions which will be his only in a remote future. Eternal Life is already begun in him by grace. The Christian possesses the Blessed Trinity. God is already his God—a Supreme God given to all who seek God. But is there yet a place for hope? Yes; and for three reasons.

In the first place, while it is true that the Presence of God is even now a reality within the reach of the believer, he attains to eternal and infinite treasures "in a dark manner" only through faith. Only in Heaven, in the possession of the beatific vision, he attains to their full and glorious realization. He will then discover the infinite abyss which exists between what he expected to receive and what he actually has received. His sincere and intense longing for Heaven there is in many souls! And yet, is not this very longing one of the most powerful means of purification, and one of the most effective encouragements to real holiness? Indeed, this longing has diminished in the world with the weakening of the virtue of hope.

It is the presence of God to kindle the desire for Heaven in the hearts of men, that it may become in them by grace, the desire to contemplate the Holy Trinity face to face, to see Jesus Christ in all the glory of His triumph—in the fullness of His Mystical Body, with the Blessed Virgin presiding as Mother over the assembly of all the saints.

If there is stress and strain within the Christian soul, it is because that soul, already possessing those infinite treasures whose splendor it glimpses, suffers because as yet it cannot directly contemplate them, and lives in holy fear of losing them, to which is added its distress at the knowledge that, by so many, these treasures are entirely unknown and are being lost.

On the other hand while God is even now our only Good, He is also the "Good difficult to attain" (Saint Thomas). We must pass through many combats; we must learn, by painful experience, our weakness and our powerlessness to find, in ourselves and in merely human means, the strength which will enable us to attain to our final end. It is only thus that we can win the heavenly flames, the fire of our only Good. Hope is, therefore, a virtue which is a firm and steady amidst of all these dangers, and to enable us to seek after the Supreme Good without yielding to presumption or to despair.

Finally, like all the Christian virtues, hope is a social virtue, a virtue of the members of Christ. It is indeed concerned with the personal salvation of the individual Christian, but he is regarded as a member among members, since the object of hope is the fulfillment of the Whole Christ, the extending of the Kingdom of God. That Kingdom has already begun: it must grow and develop, despite the obstacles opposing it. Hope is given to the Christian so that, through this virtue, he may ceaselessly nourish and develop in himself the calm conviction that the Kingdom of God is being advanced through all the trials of human life and through his own personal tribulations; that Our Lord is shaping all things towards the building of His Kingdom: the successes of His Church as well as the persecutions which seek to annihilate it; His disciples' fault as well as their virtues; the wars which are His mankind and the laborious efforts to restore peace and unity among men; one's own personal failures as well as one's successes.

Os Jesus our Lord, we are saddened by the thought that so many of our fellow men are torpid with despair in a world which is itself empty of hidden. Grant that all Your members may enjoy the hearing of the Holy Spirit, that all Your members may joyfully await that triumphant hour wherein You will present to Your Father "Our Mystical Body—the Whole Christ, in the unity of Love. We place our hope in You alone, and we would make that hope—in all the circumstances of our lives, especially in those fraught with pain—the gift of our whole being to You Sovereign Power as our Redeeming Head, Who leads men towards their destiny through all the vicissitudes of human history.

Guerry, "In the Whole Christ," St. Paul Publications, 2187 Victory Blvd., Staten Island, New York.

Dear Martin: I am pleased that you and your wife are trying to think through your relationship. I am sure you will have with your daughter and her husband. It is a sign of mature parental concern. Reduced to its essentials, the in-law problem is two-fold: (a) definite interference by the parents, and (b) an excessive dependence of the couple on their parents. Knowing that you love your daughter very much and that losing her will be something of a wrench, let's consider a few practical ideas you might meditate upon. We will call them cautions for in-laws.

(1) Criticizing: Some parents find fault with everything the young couple does. They put the typeface on the wedding invitation to the middle name of the first grandson. Young couples need encouragement and praise. They are just learning. They don't have your experience and perspective. They will probably make mistakes. They will certainly do things differently, but this is part of their great adventure.

(2) Clinging: Watch out for too-frequent phone calls to Joe, or visits to Susie, or setting up patterns when they simply "have to" spend every second Sunday and all weekdays at your house.

(3) Clearing paths: Some parents try to clear the way for their children against every possible hardship. Running to them with checkbook drawn and pen ready may simply make them more dependent. It is hard for a father to face the fact that his daughter prefers some other person; that she is not his child, but her own father, any more. Faced with this, some parents try again to make themselves important, or even indispensable to their children.

(4) Choosing sides: Let's face it, there is no young man good enough for your daughter, but who is not good enough to remember your child could be wrong. As an in-law, your concern should be for the good of the marriage, not merely for "my" son or "my" daughter.

(5) Competing: Sometimes both sets of in-laws vie for the young couple's attention and affection. This is a psychological struggle to see who will give the more expensive gift or the more pointless luxury. Get to know your son-in-law's relatives. They may not be your kind of people, but they may be from a different social stratum, a different nation, and they may have introduced the things in "Joe" that your daughter loves. Another challenge to your maturity is setting up a relationship with your own friendship, with his parents.

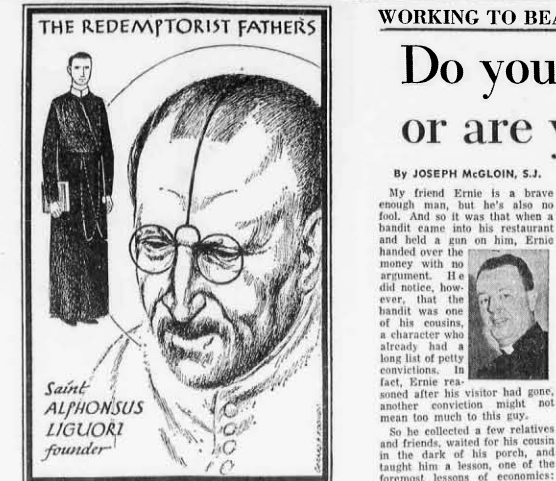
(6) Child Raising: When grandchildren begin to arrive, they bring fresh challenges with them. They are your grandnieces, grateful they have seen "their children's children" are notorious spoils. Months of patient training in the obedience which is required by a two-hour visit to grandpa's. It can get so, Susie reads her mother's coming, because she knows who her mother once she faces a complete overhaul on her children.

(7) Grandparents have a great deal to give children. In the past, a history and tradition of the family, and even of the world, were passed on in their relationship with a mature adult who loves them and is yet not primarily an authority figure.

(8) Ground Rules: In-laws can be in the way if they are not prudent, some will find themselves placed in a role of babysitters or handy finance companies. Remember when you grow older in your marriage, you still have responsibilities to each other as a couple and to your role in society and community life. It might be a good idea to define clearly for the young couple just when you are available to help, when there are emergency situations, a side of course, and what kind of notice you will give when you are not available to help.

Finally, the parents who let go of their children are the ones most likely to get them back, and the ones who hold on to their child is now an adult. The parents who are willing to treat their children as people with wisdom, experience and a sense of responsibility, are most likely to be visited, appreciated and loved on a new level by their married children, in return.

Fr. Imborski will be unable to give personal replies.



In the vineyard THE REDEMPTORIST FATHERS, The Congregation of the Most Holy Redeemer (R.D.M.), was founded in Italy by St. Alphonsus Liguori in 1732. It is composed of Priests and Lay Brothers who take the three vows of religion and live together in community. The religious life of a Redemptorist is part contemplative and part active. They first came to the United States in 1832. The principal work of the Redemptorist Fathers is preaching missions. In their apostolate to the most abandoned souls they care for large city parishes, and small country chapels. Giving retreats for religious is one of their constant occupations. Many American Redemptorists are now working on the foreign missions in South America, the Virgin Islands, Puerto Rico, and Santo Domingo.

THIS IS CATHOLICISM Exodus from Egypt

By JOHN WALSH, S. J.

Q. In what way did Moses conduct the Israelites out of the prison house of Egypt? A. The deliverance of the Jews from Egypt occurred around 1200 B.C.

Q. Was this a great event in the history of Israel? A. The Jews reckoned their liberation from Egypt as the most momentous episode in their entire history, the supreme and irrefragable proof of God's love for them.

Q. How was the exodus from Egypt accomplished? A. Endowed with preternatural powers by God, Moses broke the obstinacy of the Pharaoh by bringing down on the Egyptians a series of ten plagues (Ex. 7:1-12:33).

Q. What was the last and most terrible of the plagues? A. At midnight on the fourteenth of Nisan an angel passed through Egypt and killed every first-born male of the Egyptians.

Q. Did the angel slay the first-born of the Israelites? A. No. Acting on the instructions of Moses, each Israelite family sacrificed a lamb and sprinkled the doorposts with its blood. As the angel passed through Egypt he did not visit death on any of those dwellings which were marked with the blood of the lamb.

Q. Why was unleavened bread eaten? A. Each Hebrew family was commanded to roast the lamb and, without breaking a bone of it, to eat it with unleavened bread.

Q. Why was unleavened bread eaten? A. Each Hebrew family was commanded to roast the lamb and, without breaking a bone of it, to eat it with unleavened bread.

Q. How did the Jews escape capture by the troops of Pharaoh? A. When the Israelites reached the shore of the Red Sea, Moses stretched forth his staff and parted the waters. After the Israelites had passed safely through the midst of the sea, the waters rushed together again and drowned the Egyptian army.

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

June 16 SECOND SUNDAY AFTER PENTECOST. The rhythm of the Christ events and salvation history has given place during this season after Pentecost to the rhythm of the Christian life on earth during this "little week." Christian faith, for all its otherworldly aim and focus, is still the faith of men, worldly, earth-bound men, who must respond to God's great gifts through love and work in the here-and-now.

That love and work have a new basis for the man of faith is clear in the First Reading as well as in the Entrance and Gradual Hymns. God alone is the rock on which the human labor of building can be ultimately meaningful. And His love alone is the security of human brotherhood and solidarity, the communion of the brotherhood of the meal, the symbol of heavenly unity is rejection of Him (Gospel).

June 17 ST. GREGORY BARRABAGO, BISHOP OF CONFESSION: All Masses of the "annual cycle" (in commemoration of holy men and women) are characterized by a strong accent on the action of God in their lives. We see this in the lae hymns today: "The Lord did this and that (Ephrem hymn); "I have anointed him, that my hand may help him and my arm strengthen him" (Offertory); "whom the master has set over his household" (Communion). The saint's human cooperation is not ignored (Gospel), but even his is an aspect of God's work. No dilemma of grace and works here. All is a hymn to His mighty power.

June 18 ST. EPHREM, DEACON, DOCTOR. Men like Ephrem saved the Church in the East from the error of thinking that theologians must always be bishops or priests. Not only deacons like Ephrem but laymen, too, have made great contributions to the Church's understanding of God's Word. The work of scientific students and teachers of the Word is necessary if the salt of our official and ministerial preaching of it is not to lose its savor (Gospel).

June 19 ST. JULIANA FALCONIERI, VIRGIN. "You have loved right and hated wrong."

WORKING TO BEAT HELL

Do you have character, or are you a character?

By JOSEPH McGLLOIN, S.J.

My friend Ernie is a brave enough man, but he's also a fool, and so it was that he went to a bandit camp on his restaurant and held a gun on him, Ernie handed over the money with no argument. He did notice, however, that the bandit was one of his cousins, a character who already had a reputation for petty convictions. In fact, Ernie's visitor had gone another conviction might not mean too much to this guy.

So he collected a few relatives and friends, waited for his cousin to get out of his porch, and then he told him one of the foremost lessons of economics: "Bring that money into the restaurant by 10 o'clock tomorrow morning." Ernie told his cousin, "and let it be on the counter. Then you apologize. You hear?" "He heard all right. And he did as he was told. Nor did he ever again bother Ernie."

Now maybe this particular form of discipline isn't always the best one, but some form of discipline is necessary in any effective society. Given authority, there must be discipline to back it up.

Sometimes, unfortunately, we Americans go so hog-wild in our misuse of a word, "democracy," that we tend to deny authority and the need for discipline, making "democracies" of institutions which can't possibly be democratic.

We're clear enough on the principle that no man has a "right" unjustly to injure another. But sometimes we forget that there can't be any "right" to inflict moral injury either. There can be no "right" to "right" to call clearly a pornographic stuff, for instance.

Nor is the family a democracy. And so, while some non-essentials can be decided by family vote, it would be a complete contradiction to vote, for instance, on whether or not Junior should be allowed to date too early or too much.

Parents are in a place of authority in the family, just there by God as in place of God. They weren't voted in, and can't be voted out. Moreover, these big bullies are not just bullies. They represent God. Most of the time they do pretty well—at least as well as you'd do. Sometimes they don't. But they would tell you that they wouldn't. But He would tell you to obey them as you would Him.

The must have been a hundred times when Christ could have told Joseph, "Dad, that isn't the best way to make a bench. Try it this way." But He didn't. "He was subject to them. What a marvelous thing that Christ can obey two people!"

Without self-discipline, you haven't even the first requisite for saving your soul, much less the stuff you need for starting on the road to perfection. Even God's grace needs an operative human will to work with. The spiritless wonder mangers a memorized prayer in time of temptation and figures God out much less the care of it than he. But he's too wishy-washy to cooperate with God's grace.

The character with no self-discipline is selfish and self-centered.

Radio & TV Apostolate

ROSARY RADIO PROGRAM WIRE-1430 on Your Dial—Mon.-Fri.—7:45 P.M. FRIDAY, June 14—(Tape) Rev. James Byrne. Requested by a member of the Apostolate for a Special Intention. MONDAY, June 17—(Tape) Rev. Kenny C. Sweeney. Requested in Memory of Edward M. Curry. TUESDAY, June 18—(Tape) Rev. Richard Zore and members of St. Mary's parish. WEDNESDAY, June 19—(Tape) Rev. Bernard Strange and members of St. Rita's parish. THURSDAY, June 20—(Tape) Rev. James Higgins.

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VIEWING WITH ARNOLD

New movie dramatizes Scotland Yard classic

By JAMES W. ARNOLD

CURRENT RECOMMENDED FILMS

For everyone: 'The Miracle Worker, To Kill a Mockingbird, Lawrence of Arabia, Giotto.

For connoisseurs: 'Sins and Cyphele, Long Day's Journey into Night.

Better than most: 'The Longest Day, Requiem for a Heavyweight Mutiny on the Bounty, Billy Budd, Days of Wine and Roses, A Child is Waiting.

The genre may be easily satirized, but done well, it offers wit as well as suspense, avoids the more clinical aspects of sex (the detective typically has a platonic attachment to the remote lady of the manor) and deals chiefly with refined violence.

Here the detective is a polished, fancy-talking genius, mustached and hower hated, given to cool understatement and pitting his intellect against a master criminal with a Finnish Plan.

His superiors at the Yard are Herbert Marshall types (in this film, one of them is Herbert Marshall) who are alternately patronizing and baffled, until at last the answer is so simple and brilliant even they have to stop stuffing their pipes and pay attention.

Unhappily the gentleman detective (tightly played by George C. Scott as if he were just down for the week-end from lecturing at Cambridge) is too bright. He answers all the questions so quickly that the last third of the film is mostly a prolonged stage wait for the capture scene.

Now go to get those gimmicks. The "modus operandi" of this particular murderer is that he uses a series of elaborate disguises (shades of Dr. Moriarty) while doing in his victims (the umbilical one follows the elevator, shoves another into the river in a wheelchair, blows up a third in an airplane).

Everyone was having such a ball with the disguises they decided to drag in some famous faces (Kirk, Poodles, Robert Mitchum, Burt Lancaster, Tony Curtis, Frank Sinatra), mostly in bit parts, mess them up and see if audiences, whose attention was presumably wandering, could guess who they were.

To add to it, Westmore's talent is abetted by dubbed voices, which makes recognition difficult, except for Sinatra, who always looks like himself, and Mitchum, who looks like he's impersonating his grandfather.



LOURDES MOTHERS PLAN DANCE—The Mothers Club of Our Lady of Lourdes parish, Indianapolis, will sponsor their annual dance at 9 p.m. Saturday, June 15, in the parish hall.

Father John Doran

(Continued from page 5) meted back further still into history, for he takes his place in that garden of our prime where God, after the creation of man, said: "It is good" and rested.

If one would wonder why this Pope in Rome entered the hearts of millions in this old and battered world of ours; if one would wonder why we so many thousands of miles from him yet feel a sense of personal loss in his going; if one would wonder why the world grieves at the closing of his eyes; one could perhaps find the answer in the fact that he was a reminder to us that the most precious possession in all created world is man, a possession we are losing.

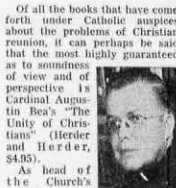
As the passing bell of our church tolled the news of the Pope's death, I repeated a famous line of John Donne's to a friend of mine: "Ask not for whom the bell tolls; it tolls for thee."

We humans, so surrounded by counterfeit people, have suffered so real a loss, not so much because Angelo Roncalli was the Pope for us, but because he will be replaced full soon — but because there went from us one who had showed us once again that our created perfection is to be what God created us to be, men. If I were writing the inscription on the tomb of John, I would but steal the words by which Pontius Pilate unknowingly proclaimed Christ; he said: "Behold the man."

BOOKS OF THE HOUR

Important book on unity

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



Of all the books that have come forth under Catholic auspices about the problems of Christian reunion, it can perhaps be said that the most highly guaranteed is Cardinal Augustine Bea's "The Unity of Christians" (Herder and Herder, \$4.95).

hold this truth if it is meaningless to them? (b) The Cardinal goes on to say that "Fundamentally, if not fully, these baptized non-Catholics belong to the Church. . . . In like manner does he develop other reasons for fraternal concern on the part of Catholics.

The chapter on "Mutual Respect and Charity" offers practical suggestions for the day-to-day behavior of Catholics vis-a-vis their Christian neighbors of other faiths, beginning with the destruction of the old saw about "error has no rights," which is replaced by the admonition that we should concentrate on the one who errs, who has not only rights but the right to our love and our respect (Continued on page 9)

of all the books that have come forth under Catholic auspices about the problems of Christian reunion, it can perhaps be said that the most highly guaranteed is Cardinal Augustine Bea's "The Unity of Christians" (Herder and Herder, \$4.95).

LUNCH IN YOUR CAR . . .

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The plot has one more hole the dedicated killer bumps off nearly 120 people (counting those on the list and other unfortunate who happen to be sharing the victim's train, plane, etc.), and that is a heap of killing, even for money.

The thing teeters dangerously near sailing; it's often, as actor Scott says, "so preposterous as to defy belief." The killer doesn't help by staring madly into the camera and explaining: "Evil does exist; evil is."

Among the assets: an appearance (after 26 years' retirement) by that most typical "Typical Britisher, Clive Brook, and the screen baptism of young Walter Huston (starring in a third generation type group show up to picket the fox hunt. This is a slice of 1960's eccentricity that never confronted Sherlock Holmes or the Baskervilles. (Legion of Decency: A-1)

The world has sensed a longing, a longing for the real. In all the synthetic things and people by which and by whom we are surrounded, the world sensed a reality. Lead on by the customs of our day which seek to lure detractors before the substance to give some "extra meaning" to it, if the world wrote many glowing tributes of Pope John, a sympathetic man. In this the world thought to pay him high tributes indeed. But it was left to the simplicity of Pope John himself to write his highest adobe: "History will say of Roncalli that he was a man."

Marian Alumni set Spring Ball

INDIANAPOLIS—The Indianapolis Chapter of the Marian College Alumni Association will hold their annual Spring Ball on Saturday, June 15, in the auditorium of Msgr. Downey Council 2000 Knights of Columbus, 511 Thompson Road.

Tickets are \$3.50 per couple and will be available at the door. All alumni and friends are invited.

Fr. Schmiedeler dies in Kansas

ATCHISON, Kan.—A Requiem Mass was offered here for Father Edgar Schmiedeler, O.S.B., authority on family life who served from 1931 to 1956 as director of the Family Life Bureau, National Catholic Welfare Conference.

The Benedictine priest died (June 8) in St. Margaret's Hospital, Kansas City, Kan., as a result of complications following surgery on a tumor in his stomach.

MEETING SET

INDIANAPOLIS — The Sacred Heart Fraternity of the Third Order of St. Francis will meet at 3 p.m. Sunday, June 16, in Sacred Heart Church, 1520 E. Union St. Novice instructions will be given at 2:15 p.m.

Rummage sale

Mrs. Phillip Mattingly is chairman of the newly formed Mothers' Club at St. Mary's Child Center, Indianapolis. Mrs. W. J. Pope is vice-chairman and representative on the board of the Guardian Angels Guild. The fund raising project sponsored by the group will be a rummage sale on Saturday, June 15, from 7 a.m. to 6 p.m. in St. Mary's Child Center, 311 N. New Jersey St. Mrs. Joseph C. Finneran is chairman, assisted by Mrs. Brandon Green, Mrs. Robert W. Hatch and Mrs. William A. Booker.

Radio and Television

Table listing radio and television programs for various areas including Indianapolis, Evansville, Madison, North Vernon, New Albany, Richmond, and Salem.

Falls City Beer advertisement featuring a large image of a beer bottle and a person's face. Text includes 'Falls City BEER', 'gives you more', 'OF WHAT BEER'S FOR!', 'more fun!', 'quality!', and 'Pop the cap off more beer drinking enjoyment... Falls City Beer, City's lively refreshing flavor adds more fun to your good times. Drink it... Falls City Beer.'

MEYER ESTATES advertisement for real estate services. Text includes 'If You Are Tax Minded, Check This Low Tax Rate Area... 6600 SOUTHEASTERN OPEN 2 to 8 DAILY', '2906 S. IRWIN ST.', 'Pedigo Builders, Inc.', and 'First Union Realty Co. ME 6-3481 WE TRADE FL 6-2797'.

Tic Tacker

FOLLOW-UP—Twelve boys from Holy Cross School, Indianapolis, are spending next week at St. Jude's Clericium Seminary, Muncie, Ind., for orientation and a "taste" of seminarian life. Interest in religious vocations was sharpened at a special "Vocation Day" held at Holy Cross on May 7.

HERE AND THERE—Officials of the Indianapolis Warriors, professional football team, are negotiating with the Catholic Youth Organization for use of the CYO Stadium during the coming professional football season. The games would be played on Saturday nights. . . . News address after Sunday Mass, June 16, at 12:30 a.m. . . . A priest of the Archdiocese who is a member of the Society of St. Sulpice: St. John's Provincial Seminary, P.O. Box 286, Plymouth, Michigan. . . . Sudden thought: Catholic high schools in Marion County graduated 827 seniors during the past few years. There were 1,914 who finished the eighth grade this year in 37 parish schools in the county. Tight squeeze.

NAMES IN THE NEWS—Msgr. Albert Bursard, pastor of St. Philip Neri parish, Indianapolis, and the man who presided at the sermon in this week's 25th Jubilee Mass for the eight Archdiocesan priest-jubilarians, conducted the pre-ordination retreat for the Class of 1963 at St. Meinrad Seminary. . . . Father John LaBaue, S.V.D., will appear on Cross Exam at 3 p.m. Sunday, June 16, on WLW-TV, Channel 15, Indianapolis. The program will be repeated at 12:30 a.m. the same night. He will be interviewed by a panel about his special missionary work in Indianapolis. . . . Two Franciscans who formerly served in Indianapolis have been assigned to missionary work at St. Elizabeth's parish, Indianapolis. . . . Fr. Robert J. Schaefer, O.F.M., former assistant pastor at St. Rose's parish, and Brother Mark Weiss, O.F.M., who was assigned to Alverno Retreat House, returned to Brazil after a few years in the States. Both are veteran missionaries. . . . The Edgar Day family of New Albany was erroneously listed in last week's issue as belonging to St. Mary's parish there. They are members of Our Lady of Perpetual Help parish. Sorry. . . . The Memorial Day athletic event was billed by Msgr. John W. Spill, Indianapolis, was named to receive the 14th annual Athlete of the Year award given by The Indianapolis Times. . . . Mr. and Mrs. Lawrence R. Gohmann of New Albany recently observed their 50th Wedding Anniversary. Congratulations.

LOST AND FOUND—The CYO Office reports that an "expensive looking" rosary was found in the CYO Stadium following last Sunday's Corpus Christi Rally. The owner may call the CYO Office, ME 2-9311.

SPECIAL AWARDS—Eight St. Mary's Academy students merited special awards recently in a variety of areas. Ann Bishop received first prize in the 28th National Writing Contest sponsored by the Ladies Auxiliary to the Veterans of Foreign Wars. Ann Greenwell was presented the National Award Gold Key for her score in the Quill and Scroll's 1963 Current Events Quiz. She is eligible for a scholarship in journalism. JoAnne Stadtmirer received a Gold Key from the Indianapolis Professional Chapter of Theta Sigma Phi, National Fraternity for Women in Journalism. The Palmer Davis Medal for student achievement in current events test went to Mary Ann Shine. Jay Cooper was awarded a volume of best features and stories from Life magazine and a certificate of excellence in the Time magazine Current Affairs Quiz. Sorelle Plays was recognized by the American Society of Women Accountants, Indianapolis Chapter. Sharon Egler received the Prix D'Honneur Award for proficiency in French I. Barbara Walmsley merited the Cercle Francais Award for contributing the most to club activities.

Urges easing of laws

(Continued from page 1) posed that the Vatican council abolish the Index of Prohibited Books and the procedure connected with it. He cited the log jam in his own large archdiocese where "it is simply impossible to handle all the requests that come in on a personal basis, for permission to read books on the Index that teachers think their students should know something about."

Regarding the movement for more vernacular in the liturgy the Cardinal said: "I now favor

having at least the whole first part of the Mass in the vernacular" and also "the priests' daily Divine Office."

He also believed that there should be some statement on the Church-State question at the coming session of the council.

"There should not be any denial of religious liberty in the political and social order," he declared. "I certainly would not want anything done by the council that would give the impression that Catholic doctrine demands full religious liberty for Catholics where they constitute a minority, but denies it to others when Catholics constitute a majority. We should stress that nobody is to come to the faith except voluntarily. We cause faith when the authority of the state comes in to defend the Church against other religious confessions. We must respect personal conscience and the dignity of every man created in God's image—therefore free."

Lyndon B. Johnson at Pontiff's rites

WASHINGTON—Vice President Lyndon B. Johnson has been appointed to head the U.S. delegation which will attend a Pontifical Requiem Mass for Pope John XXIII in St. Peter's basilica, Vatican City, on June 18.

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INDIANA Theater
 INDIANAPOLIS 4, INDIANA

Two million see remains

(Continued from page 1) and went in procession to the side altar before which the Pope's body lay in state.

As the choir sang the Miserere, Archbishop Pericle Felici, Vicar General of the Vatican Chapter and Secretary General of the Episcopal Council, officiated in imparting final absolution to the body.

Archbishop Enrico Dante, Prefect of Papal Masters of Ceremonies, removed the miter from the Pope's head. The body was then lifted from the bier and placed in the first of three coffins—cypress, lead and walnut—placed at its side.

The inner coffin of cypress was lined with red satin and had a white cushion under the Pope's head. Its lid was studded with gold. This was placed in a lead coffin which was about half an inch thick and weighed about 890 pounds. On the lid of this coffin was a raised cross, above this a skull and crossed bones, and a plaque with the dates of the Pope's birth and death. Under the cross was the Pope's coat of arms. On the lid of the outside coffin of polished silver were raised a cross and another plaque in bronze repeating the dates of the Pope's birth and death.

After Pope John's body was placed in the coffin, a Latin Requiem Mass was celebrated. It was read by Msgr. Amleto Tondini, Secretary of Briefs to the Holy See, in the words of the Scriptures, that "The Lord widened his heart with joy, so wide was his life for men."

After this, the Rogito, the official notarial act of his death, was read by Msgr. Amleto Tondini. This was being read, the cardinals, about 30 in all, removed their mitres and passed by the body to give their last homage and kiss to his blessing.

READING OF the Rogito and the homage of the cardinals was now finished. Msgr. Federico Cardinal Tisserant, Cardinal of the Holy See, Majordomo, covered the Pope's face with a white veil. Msgr. Mario Nasalli Rocca do Carmelino, the Pope's Master of Ceremonies, placed a white veil over the Pontiff's hands. Lastly, Archbishop Dante covered the Pope's entire body with a red veil.

Msgr. Tondini then read out a list of the coins and medals issued during Pope John's reign and placed these in a small tin in the coffin at the feet of the Pope. The Latin eulogy which he had read earlier in the ceremony was placed in a lead tube container and also put at his feet.

The first and public part of the ceremony was now completed. All left the basilica and only those remained who were invited to the private ceremony of entombment.

Old Smokey

(Continued from page 1) through, one could not be sure what the color of the smoke would be when it got to the top.

It is a matter of fact, however, that Vatican Radio and a leading news service were confused by the stove's antics that both issued premature reports that a pope had been elected.

THIS TIME the conclave is a process. The stove will operate as always, but a plan is being considered to install a button inside the Sistine chapel so that when the smoke coming out of the stovepipe is meant to be white, someone will push the button and signal Vatican Radio that it can go ahead with the news that a pontiff has been chosen.

In 1958 the calumny was circulated that "Old Smokey" had been retrained in favor of a new more trustworthy model. Later information proved it was the same old stove with a new coat of paint. This has been borne out by the inscription painted on it recording its past performances.

Earlier reports also indicated that a misinterpretation of a provision stating that historical documents connected with a conclave would be preserved, and that the ballots themselves rather than a record of them would be saved.

POPE JOHN'S document "Summi Pontificis Electio" (The Election of a Supreme Pontiff) stated:

"We direct that at the conclusion of the conclave the cardinal chamberlain prepare an account, to be approved by the senior members of the three orders of cardinals, in which will be recorded the results of the ballot taken at each particular session. This account is to be preserved in the archives closed in a sealed envelope and may not be opened by anyone without the explicit permission of the Supreme Pontiff."

RECOLLECTION SET
INDIANAPOLIS—Father John LaBaue, S.V.D., will conduct the spiritual exercises for the day of recollection to be held at St. Rita's Church on Sunday, June 23, from 9 a.m. to 3 p.m. All women are cordially invited to attend.

see remains

Previously, popes were buried immediately from the center of the aisle into the crypt beneath their bodies being lowered through an opening into the crypt in front of the main altar.

Only last year, Pope John altered the regulations to permit the actual entombment to be performed privately.

A procession now formed to carry the coffin out of the church and into the crypt. It was exactly 6:47 p.m., about an hour and a half after the Pope's body was shown to the faithful in St. Peter's Square.

According to directives issued by the Prefect of Papal Ceremonies, the body was now placed in the two remaining coffins and wheeled through a side door of the basilica—called the Santa Marta door—and into the crypt beneath the basilica. There the three lids were placed on the three coffins and sealed.

AS THE COFFIN left the church, the choir sang the Requiem Aeternam. The procession was led by a cross and analytes, followed by Archbishop Felice wearing a black cape and white mitre. Then followed the bussoletti, Noble Guards, Swiss Guards and the cardinals who took part in the private ceremony in the crypt.

The entombment was witnessed by only a few people, including the Chamberlain, Cardinal Alois Masella. Also present were the senior members in Rome of the three orders of cardinals—bishop, priest and deacon—respectively Cardinal Tisserant, Cardinal Achille Liénart, Bishop of Lille, France; and Cardinal Alfredo Ottaviani, Secretary of the Sacred Congregation of the Holy Office.

Cardinal Amleto Cicognani, Pope John's Secretary of State, was also present, as were Cardinal Marella and Archbishop Dante. In addition there were relatives of the Pope, several canons of the Vatican basilica chapter, the notary Guglielmo Felici and the workmen who put the coffin in place.

The body was entombed in the crypt opposite the tomb of Pope Pius XI.



SISTER CLOTILE
Nun pharmacist takes many honors

(Continued from page 8) sympathetic attempts to understand his position.

Basically, the Cardinal in this chapter is hammering away at the same fundamental point emphasized by Fr. Hans Kueng in "The Council, Reform and Resignation"; that, in the last analysis, the greatest contribution to Church unity is going to come about through the individual practice by Catholics of their Faith to the full. Not only dogmatic understanding is necessary, but a burning love for Christ that will manifest itself in outward behavior, to the extent that the "separated brethren" will see for themselves what wonderful things the Church does for those who love her and her Master.

Approximately the second half of the book is devoted to describing what has been done officially by the Catholic Church in the past several years to foster Christian unity. The invitation of Protestant observers to the Council is described and explained, with a summary of just what one has a right to expect the Council to mean to them.

Two chapters, in the form of question-answer interview with the Cardinal, describe the work of his Secretariat for Promoting Christian Unity. The book ends with a short essay on St. Paul's vision of the Church as a world-embracing entity.

NAME OFFICERS
INDIANAPOLIS—Agnese Stevens is the newly elected president of St. Bernadette's Women's Council. Other officers include: Jeanette Scheib, first vice-president; Margaret Lauck, second vice-president; John Yohler, recording secretary; Frances Dyer, corresponding secretary; and Pearl Croul, treasurer.

Festival slated at St. Philip Neri

INDIANAPOLIS—Cash awards totaling \$250 will be given away during the gala two day spring festival at St. Philip Neri, 550 N. Rural St., Friday and Saturday, June 21 and 22. The event will get underway Friday, June 21 and run through Saturday, June 22.

A tasty assortment of a la carte dishes and thirst-quenching beverages will be served each evening.

Rides, booths and a wide assortment of festival features will keep young and old happily entertained.

Conclave

(Continued from page 1) have taken it before entering the conclave.

It requires cardinals to promise to obey all laws governing the interregnum, to defend the freedom of the Church during the interregnum, to preserve the secrecy of the conclave, and to proceed with the election of a new pope according to the best interests of the Church.

Arriving in time to attend the cardinals' second meeting (June 6) were Cardinal Giacomo Lercaro, Archbishop of Bologna, Italy; Cardinal Paul Emile Leger, Archbishop of Montreal; and Cardinal Julius Döpfner, Archbishop of Munich and Freising, Germany.

AT THE SECOND meeting the cardinals received several documents from the sacred congregation of the Roman curia and the die of the papal seal from the Apostolic Chancery. It also received the seal which is a copy of that on the fishermen ring from the Office for Apostolic Briefs of the Papal Secretariat of State.

The documents and seals were brought to the cardinals by Msgr. Federico Sargolini, a prelate of the Apostolic Chamber, acting on behalf of Cardinal Benedetto Aloisi Masella, Chamberlain of the Church during the interregnum.

The following day (June 7), the Vice Chamberlain, Archbishop Luigi Centos, also acting for Cardinal Aloisi Masella, took possession of the offices of the governor of Vatican City. Later in the day, Cardinal Aloisi Masella took possession of the papal summer residence at Castelgandolfo.

HOLD ELECTION
INDIANAPOLIS—Mrs. Charles Kraus is the newly elected president of St. Matthew Women's Guild. Other new officers are: Mrs. George Daugherty, 1st vice president; Mrs. Joseph French, 2nd vice president; Mrs. Robert Eichholz, recording secretary; Mrs. Jack Patton, corresponding secretary; Mrs. Robert Berlion, treasurer; Mrs. William Lawless is the new DCWC delegate.

Calendar

- FRIDAY, JUNE 14**
 St. Rita's Social begins at 6:30 p.m. in the parish hall, 19th and Arsenal.
- SATURDAY, JUNE 15**
 A Rummage Sale from 7 a.m. to 6 p.m. at St. Mary's Child Center, 311 North Jersey St.
- The Saturday Social** at Holy Cross begins at 6:30 p.m. in the parish hall, 125 N. Oriental St.
- TUESDAY, JUNE 18**
 A Social Evening in St. Bernadette's school hall, 4850 Fletcher Ave., beginning at 6:30 p.m.
- THURSDAY, JUNE 20**
 Holy Angels School begins at 6:30 p.m. in the school auditorium, 28th and Northwestern.

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AROUND THE ARCHDIOCESE

Corpus Christi rallies slated at three sites

Corpus Christi Rallies are scheduled at three sites in the Archdiocese on Sunday, June 16. The District Council of Catholic Men in Tell City, New Albany and Terre Haute deaneries are sponsoring the spiritual observances honoring the Blessed Sacrament.

The Tell City deanery rally will be held at St. Pius parish, Troy, beginning at 6 p.m. There will be a Mass, procession and Benediction.

Celebrant of the Mass will be Father Eugene Weidman, pastor of St. Pius parish. Father Italian Hathorn, O.S.B., of St. Meinrad Archabbey, will direct the community participation in the Mass. Father William Lantner, of Washington, Ind., will deliver the sermon.

THE NEW ALBANY deanery observance will be held at Clarksville on the grounds of Our Lady of Providence High School, Clarksville, at 2 p.m.

Mgr. James H. Jansen, pastor of St. Mary's Church, New Albany, will be the celebrant at 4 p.m. on the grounds of Gibault School on U.S. 41. Services will consist of rosary, hymns and Benediction.

IN TERRE HAUTE, the observance will be held at 4 p.m. on the grounds of Gibault School on U.S. 41. Father Charles Zenzel, O.F.M., O.S.B., pastor of St. Joseph's parish, will be the celebrant at Benediction. Other officers will be Father George Powers, pastor of St. Leonard's parish, West Terre Haute, deacon; and Father James Hodge, chaplain at the U.S. Penitentiary. William Frankmann will lead the rosary.

Chairman of the event is Anthony Galaturo, Terre Haute DCCM president, assisted by Vincent Landstrom, co-chairman.

RICHMOND

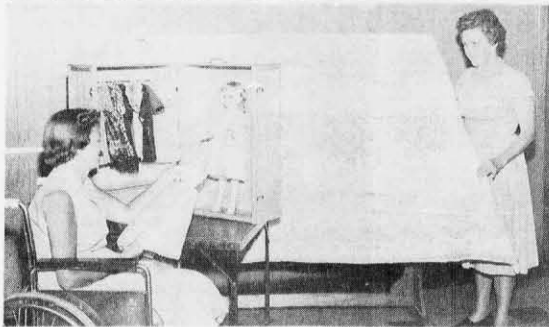
St. Mary's Men's Council will hold its annual Father's Day Communion breakfast on Sunday, June 16, after the 7:30 a.m. Mass.

TELL CITY

James Hollinden was elected Grand Knight of Bishop Chartrand Council No. 1172, Knights of Columbus, at the regular meeting of the council recently. Other new officers include David Fischer, Deputy Grand Knight; Carl Schickel, treasurer; Kenneth H. Howe, chancellor; Earl Kleinman, advocate; Wally Hagen, warden; Raymond Halus, trustee; John Sabellinas, inner guard; Herbert Sabellinas, outer guard; and Bernard Wagner and Bill Baker, members of the board of directors.

Deanery women sets special party

INDIANAPOLIS — A "Get Acquainted Party" will be given by the officers of the recently formed Indianapolis South Deanery of the Archdiocese of Indianapolis of Catholic Women on Wednesday June 19. The affair will be held at the Monsignor Downey Council K of C on U.S. 31 and Thompson Road from 1 to 3 p.m. All deaconesses, parish presideresses, delegates, and parish committee chairmen are invited and urged to attend since this is the first social event of the organization. Hostesses will be deaconess chairmen.



CHURCH PICNIC AWARDS—Mrs. Carl Murphy, left, and Mrs. John Becht admire an attractive doll set and a handmade quilt to be awarded at the 13th Annual Old-Time Country Fair of Our Lady of Perpetual Help parish, New Albany, set for Sunday, June 16, on the church grounds at Scheller Lane just off Highway 31-W. Country fried chicken dinners will be served from 11 a.m. to 5 p.m. Rides and games will be featured for young and old. The public is invited.

Remember them in your prayers

- INDIANAPOLIS
1 MARY C. MOOREHEAD, 23, St. John's Church, June 2, Holy Cross Cemetery. Survivors: husband, Charles A.; daughter, Agnes Beatrice Moorehead; son, Robert; and three grandchildren.
2 FEARL G. MOOREHEAD, 55, St. Anthony's Church, June 2, Holy Cross Cemetery. Survivors: wife, Mary; daughter, Betty; son, Robert; and three grandchildren.
3 CLARA BAUER, 79, Christ the King Church, June 2, Holy Cross Cemetery. Survivors: daughter, Dorothy; son, Joseph H.; and three grandchildren.
4 ROBERT V. CASEY, 62, Sacred Heart Church, June 2, Holy Cross Cemetery. Survivors: wife, Mary; daughter, Rose; and three grandchildren.
5 ANNA A. BRUDY, 71, Holy Cross Cemetery, June 10, Funeral Mass, Chicago, Ill.
6 JULIUS F. SOKOL, 14, St. Mark's Church, June 10, Holy Cross Cemetery. Survivors: wife, Alice; and three children.
7 JOHN OHLER, 61, St. John of the Archangel Church, June 10, Holy Cross Cemetery. Survivors: wife, Loreta; son, Edward J.; daughter, Mrs. Richard A. Phillips; and three grandchildren.
8 ANNE L. TAYLOR, 42, St. Elizabeth's Church, June 10, Holy Cross Cemetery. Survivors: husband, Daniel J.; daughter, Cynthia; and three grandchildren.
9 ELIZABETH LIEBER, 78, Holy Family Church, June 10, Holy Cross Cemetery. Survivors: husband, Henry W.; daughter, Mrs. George; and three grandchildren.
10 MARY B. SMITH, 60, St. Mary's Church, June 10, Holy Cross Cemetery. Survivors: husband, William W.; daughter, Mrs. George; and three grandchildren.
11 FLORENCE LICHTENBERG, 87, St. Andrew's Church, June 11, Holy Cross Cemetery. Survivors: husband, William A.; and three children.
12 MARY KIRWALL, 70, Holy Family Church, June 11, Holy Cross Cemetery. Survivors: husband, William A.; and three children.
13 MARRIE MILLER WIDOFF, 67, St. Martin's Church, June 11, Holy Cross Cemetery. Survivors: husband, William A.; and three children.
14 PAUL H. BURLEY, 48, St. Peter's Church, June 11, Holy Cross Cemetery. Survivors: wife, Patricia; and three children.
15 CECILIA HOOG, 80, St. Peter's Church, June 11, Holy Cross Cemetery. Survivors: husband, William A.; and three children.



BATESVILLE JUBILARIANS—Mr. and Mrs. Anthony Weberding will celebrate their golden wedding anniversary on Sunday, June 16. A Mass of Thanksgiving will be offered at 8 a.m. in St. Louis Church. The Weberdings are the parents of five children, Charles, of Cincinnati; Mrs. Mervin Luhring, of Sunman; William and Robert, of Batesville; and Mrs. Urban Hoff, also of Batesville. An open house will be held at Coon Hunters Lodge from 2 to 4 p.m., June 16. Relatives, neighbors, and friends are invited. Mr. and Mrs. Weberding request that no gifts be sent.

New Albany DCCW retreat at Fatima

NEW ALBANY, Ind.—The ladies of the New Albany Deanery and Kentuckiana Area will promote the last retreat to be held at the present Fatima Retreat House, 111 W. Raymond St., Indianapolis. This retreat will be conducted the week-end of June 28-30th, 1963. The Rev. James D. Moriarty, Director of the Retreat House, will be the Retreat Master.

The retreat will take the place of the two retreats formerly promoted in September and October. All ladies from this area are urged to attend that retreat, who did not make the May Retreat, as this will be the last time a group from this area can go this year. The new Retreat House will open too late for one to be promoted from this distance.

Again, a chartered bus will leave Eighth and Elm Streets on June 28th at 5:15 p.m. and from St. Anthony's, Clarksville, at 5:30 p.m. Anyone desiring bus transportation is urged to send reservation at once to determine if sufficient number will warrant chartering the bus. Bus reservations and registration fee should be sent direct to Mrs. Louise Livingston, 1311 E. Market Street, New Albany, phone WH 4-0822.

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Exodus (Continued from page 7) drowned the pursuing Egyptians (Ex. 14:13-21). Q. After passing through the waters of the Red Sea, did Israel march directly to the Promised Land? No. The Jews were prevented by the hostile tribes they encountered from reaching Palestine immediately. Indeed the Israelites were compelled to wander for many decades in the desert of Sinai. Q. During their period of sojourn in the desert, how did the children of Israel obtain food? They were fed on food of marvelous sweetness and strengthening qualities, which came down from heaven; and which was called manna (Ex. 16:1-36).

Brownsburg Brownsburg Hardware and Appliance Co. 302 N. Franklin Phone 3-7251 Arville J. Blazer new Grand Knight INDIANAPOLIS — Arville J. Blazer has been elected Grand Knight of Holy Family Council 3082, Knights of Columbus, for the coming year. He succeeds James A. Einback, who was named trustee. Other new officers include: Ralph R. Hobbs, Deputy Grand Knight; Robert Harvey, Chancellor; Charles Johnson, Recorder; James Wyatt, Advocate; Lawrence R. O'Brien, Treasurer; Frank Maluck, Warden; Bernard Dugan, Outside Guard; Richard Duncan, Outside Guard; Harry Greenley, Outside Guard.

F. J. Cunningham's to observe jubilee INDIANAPOLIS — Mr. and Mrs. Francis J. Cunningham will observe their 25th wedding anniversary on Sunday, June 16. A Solemn High Mass of Thanksgiving will be offered at 10:45 a.m. in St. Simon the Apostle Church, June 16. A reception for relatives and friends will be held in the school hall from 2 to 4 p.m. PILGRIMAGE SET INDIANAPOLIS — The annual pilgrimage to the national shrine of Our Lady of the Snows, Bellefonte, Pa., has been scheduled Wednesday, June 25. Interested persons may contact Mrs. Patrick Walsh, NE 2-3021 for additional information. CONTRIBUTORS THE CRITERION will carry a list of parish and organizational correspondents and others who have reported news for this page. The following persons submitted items for this issue: MISS LISA BRINGER, Sellersburg; CLARA BALK, Brookville.

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The Eger Studio "Portraits — Weddings" 717 Main St. Phone KI 7-4881 Lotgring Bros., Inc. Crushed Stone Agriculture Lime Excavating Zoercher-Gillick Funeral Home — Ambulance Service — KI 7-2511 TELL CITY, IND.

Editors debate U.S. space program value

RIVER FOREST, Ill. — Two Jesuit priests debated the value of all-out exploration into space by the United States at a symposium here.

Father Francis Canavan, S.J., assistant editor of America, a national Catholic weekly, held that...

Another story on the Rosary College symposium appears on Page 5.

The United States must choose between exploring space or helping two-thirds of the world's people reach an adequate standard of living. The goals are incompatible, he said.

Father Daniel L. Flaherty, S.J., book editor of America, took the opposite view: that space is the challenge of today.

Their debate came during a symposium report, "The World Today," by the editors of America. The two-day program was sponsored by the Thomas More Association and the Department of Library Science at Rosary College here.

FATHER CANAVAN said there was no doubt which "frontier" is the right one for the U.S. Massive economic development in this world should have priority over the exploration of other worlds, he said.

Site of permanent tomb for Pope is undecided

FATHER CANAVAN said there was no doubt which "frontier" is the right one for the U.S. Massive economic development in this world should have priority over the exploration of other worlds, he said.

It will take an investment of about \$70 billion, he claimed, to help underdeveloped nations reach the "take-off point" of paying their own way in the conquest of poverty, hunger, ignorance and disease.

"I submit that in this decade, faced with a world economic problem of these dimensions, the United States has no business spending a sum estimated as between \$30 billion and \$50 billion, which our space program will have cost by 1970," Father Canavan asserted.

"In a world which is faced with mass misery and potential revolution, yet fully capable of remedying its ills, this kind of spending is badly misdirected."

"Meeting the challenge of space — because it's there — is necessary to the growth of our nation and the combined greatness of our civilization, Father Flaherty maintained in taking an opposing view.

"It has to do with the fact that our society, or any society, needs a challenge if it is to grow and, conversely, that stagnation and decay begin to set in the moment a nation ceases to be challenged."

FATHER FLAHERTY pointed to the empires of Babylon, Egypt, Rome, Greece, of Islam, of Spain, France and England—all of which were spurred by similar challenges of conquest, trade, gold or exploration.

The important point is not the natural resources or wealth of the nation to be tapped," he explained, "but the idea of enterprise, the dream... held out to men."

"Today, space is that challenge," he declared, and added: "Even if there were no void military or scientific or economic necessities to be served by the exploration of space..."

It would still be necessary... it because being there it provides the challenge, the enterprise, for this generation and this nation and the dynamics of civilization which we so badly need in order — growth and decay."

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It would still be necessary... it because being there it provides the challenge, the enterprise, for this generation and this nation and the dynamics of civilization which we so badly need in order — growth and decay."

Vatican to issue new stamp series

VATICAN CITY — A general meeting of cardinals has ordered a series of stamps for "Sede Vacante," the period during which the Holy See is vacant.

The stamps, rectangular and in three denominations—10, 40, and 100 lire—will have one design: the insignia of the Apostolic Camera which, presided over by Cardinal Benedetto Aloisi Masella, Chamberlain (Chamberlain) of the Holy Roman Church, rules the Church during the interregnum.

Archbishop's Schedule

Saturday, June 15 — Indianapolis, Carmel Veiling Ceremony, 9:30 a.m.
Sunday, June 16 — Indianapolis, Cathedral, Confirmation of Adults, 3 p.m.

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THE SECRETARIAT of State, which has been in existence since its second appointment, said that its fulfillment depends entirely on the future pope. This means that the future pope can decide whether or not the costly project of transforming the Lateran palace will be begun or if it will be carried out as originally planned.

Until this decision is made, and until any future reconstruction is completed, Pope John's tomb will remain in the Vatican basilica crypt.

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IN CORPUS CHRISTI PROCESSION—Priests in vari-colored chasubles marched in the traditional procession at the Corpus Christi Rally held last Sunday evening at the CYO Stadium in Indianapolis. Several hundred laymen participated in the observance. The Very Rev. Richard Kavanagh, V.F., dean of the North Indianapolis Deanery, was the celebrant at Benediction. The rally was sponsored by the Indianapolis District Council of Catholic Men. (Staff photo)

TO HIS FAMILY Pope John's last letter

VATICAN CITY — Pope John's great pride in the honest poverty of his family is revealed in the last letter he wrote to them.

The letter, dated December 3, 1961, was published here in L'Osservatore Romano several days after his death. It was written to his brother Zaverio Roncalli, but was intended as a circular letter for the whole family.

A wealth of humor is scattered among the deeply spiritual observations which Pope John makes in the letter.

He wrote: "Remember that it's three years since I have used a typewriter as I like to. I have decided to use one today because it's my 80th birthday and I have a new typewriter which is all mine."

Then he added: "I am still... in good health although there are a few little aches which remind me that I am 80 and not 60 or 50."

HE MARVELED at the fact that the Lord saw fit to pluck from Brusson and Colombera, the names of the two houses where he lived as a boy, the direct successor of the popes of 20 centuries who would be the Vicar of Jesus Christ on Earth.

Because of this, he wrote, the name Roncalli is known with sympathy and respect in all the world. But "you would do well," he added, "to remain humble, just as I have tried to do and not to be carried away by the insinuations and gossip of the world."

He reminded Zaverio—whom he called by the family nickname "Severo"—that his 80th birthday should serve as a reminder to all the family that "what counts the most is to keep ourselves always well prepared to pass suddenly away; to assure ourselves of eternal life, trusting in the goodness of the Lord, who sees all and provides all."

He then turned to a note which another brother, Giuseppe, had written, saying that he wished, when he told his brother the Pope that he was "a prisoner of luxury."

The text of the letter follows: "My Dear Brother Severo: Today is the feast of your great patron—the one of your true and proper name, St. Francis Xavier,

as our dear "Barba" was named and now, happily, our nephew Zaverio.

I think that three years have passed since I stopped writing on a typewriter, as I liked so much to do. If now I have decided to resume the habit and to use a new typewriter that is all for me, I have done it for my 80th year, although I am still well and resume the good path still in good health, although there are a few little aches which remind me that I am 80, and not 60 or 50; and at least for now I can continue the good service of the Lord and the Holy Church.

This letter, which I wanted to typewrite as I like to, is a voice that would reach all: Alfredo, Giuseppino, Assunta, sister-in-law Caterina, your dear Maria, Virginia and Angelo Ghisleni, as to all the descendants of our line, I wish it to be for all an expression of my always lively and always young affection.

Busy as I am, as you know, in a service so important that the eyes of the world are turned on it, I cannot forget my beloved relatives, to whom my thoughts turn during the day.

I am pleased that since you cannot keep up a personal correspondence with me, you can contribute everything in Mister. (Loris) Capivilla, who is very fond of you and to whom you can tell everything as though to me.

REMEMBER that this is one of the very few private letters that I have written to anyone in my family during the past first three years of my pontificate and sympathize with me if I cannot do more, even with people of my own blood.

This sacrifice which I impose on my relations with you does honor to you and me and earns more respect and affection than you could believe or imagine.

Now the great demonstrations of reverence and affection for the Pope on the arrival of the 80th year are coming to an end, and I am pleased because I prefer to the praise and good wishes of men, the charity of the Lord who elected me to a commitment so great that I desire Him to sustain me until the end of my life.

My personal tranquility, which makes so much impression in the

world, is all in this: to be obedient as I always have, and not to desire or pray to live even one day beyond the time when the Angel of Death will come to call and take me to Paradise, as I have faith.

That does not stop me from thanking the Lord for having wanted to choose at Brusson and Colombera him who would call himself the successor of so many popes during 20 centuries and take the name of the Vicar of Jesus Christ on Earth.

Because of this call, the name Roncalli was brought to the knowledge, the sympathy and respect of all the world. You do not wish to remain humble, just as I have tried to do, and not to be carried away by the insinuations and gossip of the world. The world has no interests other than making money, enjoying life and imposing itself on any cost, even if it causes unfortunate events with its overbearingness.

THESE PAST 80 years say to me, as to you, dear Severo, and to all ours, that what counts the most is to keep ourselves always well prepared to pass suddenly away; to assure ourselves of eternal life by trusting in the goodness of the Lord who sees all and provides all.

I want to express these most intimate sentiments to you, my most dear Severo, so that you will relay them to all our most intimate relations in Colombera, Gerole, Bonate and Medonago and wherever they are, whose names I don't even know the names of. I leave it to your discretion how you want to do it, I think that Enrico could help you, and also Don Battista.

Continue to love each other, all you Roncallis, new families included, and please understand me if I cannot write to every family. Our little Giuseppe is right when he says to his brother the Pope: "You, who are a prisoner of luxury, you cannot do so that you wish to."

I would like to mention the names of those who suffer most among us, dear Maria; your wife, Benedetta; the good Rita, who has assumed herself Paradise with her sufferings, and for you two, who have helped her with much charity; cousin Caterina, who reminds me always her and our Giovanni who looks upon us from Heaven; together with our Rosellina, relative and our kinsman like those who went to Milan.

I KNOW VERY well that you will have to undergo some mortification at the hands of those who do not want to recognize common sense. So it is to have a Pope in the family, to whom the respectful gaze of all the world turns, and to live—his own relations—so modestly remaining in their social condition. But then many know that the Pope, son of humble but honored people, does not forget anyone, has and will have a good heart towards all his dearest relations, and that besides, his own condition is that of almost all his ancestors, and that the honor of a pope is not to enrich his relatives, but only to assist them with charity according to their needs and the conditions of each one.

This is and will always be one of the most beautiful and most appreciated titles of Pope John and of his Roncalli family.

Upon my death there will not be lacking that praise that so honors the sanctity of Pope Pius X: born poor and died poor.

It is natural, that having reached 80 years, others also come along behind me. Courage and courage! We are in good company. I always keep a photograph by my bed which has all their names written on marble, all our dead: grandfather Angelo, Barba Zaverio, our venerable parents, Brother Giovanni, Sister Teresa, Ancilla, Maria and Enrico.

O What a beautiful chorus of souls, and how I pray for them! I always think of them. To remember them in prayer gives me courage and fills me with

ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

WISHING WELL DANCE
Sponsored by Our Lady of Lourdes Mother's Club
Saturday, June 15 — 9 P.M., 'til 1 A.M.
Lyons Hall — 5333 E. Washington St.
Music by Bluetones Tickets at the Door

RUMMAGE SALE
311 N. New Jersey St.
Saturday, June 15 — 7 A.M. - 6 P.M.
Benefit St. Mary's Child Center

ST. MICHAEL'S DANCE — Allen Heidelberg
Friday, June 21 — 9 P.M., 'til 1 A.M.
Westlake — Music by Mike Craig
\$4.00 Per Couple Reservations: WA 5-0427

TEN YEAR CLASS REUNION
CATHEDRAL HIGH SCHOOL CLASS OF '53
K of C — 12th and Delaware
Saturday, June 22 — 7 P.M. - 5 P.M.

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