

# Administration will back 'some' private education aid

WASHINGTON—Sen. Abraham Ribicoff of Connecticut, calling for widespread debate on the subject of financing education, told the Senate the Kennedy administration is actually in favor of some forms of Federal aid to church-related schools.

"The most serious misunderstanding" about the religious controversy in education "concerns the position of the administration," said the former secretary of the Department of Health, Education and Welfare (Aug. 6). "As long as this misunderstanding persists, the task of Congress in dealing with this issue is made that much more difficult."

"It is widely believed," Sen. Ribicoff continued, "that the administration opposes, on constitutional grounds, all aid to church-related schools. This is simply not true.

"The administration has recognized that using public funds for private education does raise questions of both constitutionality and public policy, but it has never opposed all forms of such aid either on constitutional grounds or on their merits. In fact, it has expressed precisely the opposite view.

"THE ADMINISTRATION set forth its views on the constitutional questions involved two years ago in a carefully prepared memorandum submitted to Congress. At no point does the memorandum say that all forms of aid to church-related schools are unconstitutional. The memorandum specifically outlines some forms of aid which it says are unconstitutional."

Sen. Ribicoff, who the past six months has been in charge of a program to aid private education, said "the administration's view of the merits of aiding private education was recently emphasized by the Commissioner of Education, Francis Keppel" on a television program (Meet the Press).

"Following this broadcast," the Senator stated, "I wrote Dr. Keppel a letter to make sure I understood his position correctly. I asked if it was his view that it would be desirable, in addition to aiding public education, to extend Federal financial assistance to private education at all levels, using such means as are generally agreed to be constitutional." He replied, "It is my view most emphatically that—"

Sen. Ribicoff said he believes the misunderstanding about the administration's position has developed from a widespread failure to keep in mind exactly what President Kennedy has said about the subject of aiding private education.

The Senator said that at a press conference on March 8, 1961, the President expressed the view that it is unconstitutional to give church-related schools grants or loans on an "across-the-board" basis.

"But his opposition to such unrestricted forms of aid should not be viewed as opposition to all forms of aid," Sen. Ribicoff stressed. "In fact, he specifically opened the door to loans or grants which are not given on an 'across-the-board' basis."

THE SENATOR noted that President Kennedy said then: "Loans and even grants to secondary education under some circumstances might be held to be constitutional."

"The distinction between across-the-board and all other forms of aid is a crucial one that has largely been ignored," Sen. Ribicoff continued. "Many share the President's view that the Constitution does prohibit aiding a church-related school with no restriction whatever on the use of such funds. Aid in such form would support the plainly religious aspects of the school, but aid that is limited to certain specified uses or aid that is extended generally but with certain specified exceptions stands on an entirely different footing.

"For example, it is one thing to give a favorite meditation area for the nuns. There, the symmetrical plot contains the graves of nearly 800 deceased members of the 112-year-old religious community. (Staff photo)

## Peter Claver Knights donate \$25,000 purse

The Church's first Negro cardinal returned to his small African diocese this week after eight days of Hooster hospitality.

Cardinal Laurian Rugambwa, Bishop of Bukoba, Tanganyika, will have reason to long remember his visit here for he was presented with \$25,000 to help build a cathedral in his See, located on the shores of Lake Victoria in East Africa.

The money was presented by the Knights of St. Peter Claver, during their 48th National Convention held here. The Cardinal was the invited guest of the Catholic fraternal organization.

HIGHLIGHT of the Cardinal's visit to many Indianapolis residents as well as convention delegates was an outdoor Field Mass attended by an estimated 10,000 persons last Sunday on the lawn of St. Rita's Church. Cardinal Rugambwa celebrated the Mass, while Auxiliary Bishop Fulton J. Sheen of New York preached the sermon.

Archbishop Schulte, host to the Cardinal during his visit here, presided in the sanctuary. Other bishops present included: Bishop Henry A. Pinger, O.F.M., of Choussim, China, in residence in Indianapolis; Auxiliary Bishop Caesar M. Gattini of Nyeri, Kenya; Bishop Arulo Arellano, of Sorosogon, the Philippines; and Bishop Paul L. Haggerty, O.S.B., of Nassau, the Bahamas.

land for preaching the Gospel on earth."

The national director of the Society for the Propagation of the Faith said: "Today the sun of grace is shining on Africa where in some areas priests average two converts a year." Bishop Sheen contrasted the convert rate in Africa with the U.S. national average of 2.8 converts per priest.

In the former Trust Territory of Ruanda-Urundi, the Bishop said, there are some 1,300,000 Catholics today. He added that in 1962 there were 3,000 Catholics in the area.

He said that in Central Africa, bishops turn away each year from 150 to 300 young men eager to study for the priesthood because there are no seminarian facilities for them.

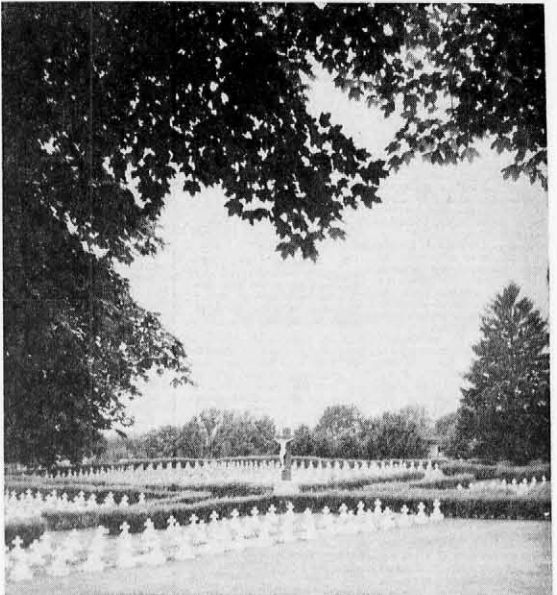
Bishop Sheen paid tribute to the tremendous Faith of the people of Africa. He said: "The Church in the United States must look with holy reverence to Africa. It was an African, Simon of Cyrene, who first took up the Cross of Christ. It was to Africa (Continued on page 9)



CARDINAL RECEIVES KEY—Cardinal Laurian Rugambwa received the Key to the City of Indianapolis from Mayor Albert H. Losche upon his arrival Wednesday, July 31. On hand to extend the greetings of the Archdiocese was Archbishop Schulte, who served as the Cardinal's host during his visit. At left, holding the umbrella during a brief shower at the airport, was Very Rev. H. Francis Van Benter, rector of St. Peter and Paul Cathedral. (UPI photo)



FIELD MASS AT ST. RITA'S—Shown above is a portion of the estimated crowd of 10,000 that witnessed the outdoor Field Mass last Sunday celebrated by Cardinal Laurian Rugambwa of Tanganyika. (Indianapolis Times photo)



PEACEFUL CEMETERY SCENE—The tranquil beauty of the convent cemetery of the Sisters of St. Francis, Oldenburg, above, is a favorite meditation area for the nuns. There, the symmetrical plot contains the graves of nearly 800 deceased members of the 112-year-old religious community. (Staff photo)

### GROWING COMMITMENT

## Greater Catholic role in civil rights seen

CHICAGO—Matthew Ahmann, executive director of the National Catholic Conference for Interracial Justice, predicted at an emergency session of the Conference here that the "tempo" and the "involvement" of Catholics in the civil rights battle would mount.

So far, he said, Catholic commitment and action in the racial crisis have been limited.

"While the record of religious leadership is good here and there," he commented, "it is obvious that the Catholic Church has not yet really committed its resources to abolishing that segregation still found within the communion, or to the drive for justice in civil life.

"The time for re-awakening [ence sitting] is over. The dynamic Negro leadership which we witness is helping us to purify ourselves. We need faith, the lead of the Negro leadership."

MR. AHMANN said there has been a "dramatic shift" in Catholic ranks from the day when only "a handful of bishops" plus the Catholic Interracial Council movement led the Church's concern for Negro rights in this country.

As for the future, he observed, "I expect the tempo to increase, and the commitment to be made without reservation, though based on good planning. I expect the role of our Guano movement to increase. I expect more involvement in direct action." Mr. Ahmann also appealed for "a willingness to commit the resources of the Church to the negotiation process" and "new initiatives on the part of our bishops."

OF THE August 28 march on Washington by civil rights groups, Mr. Ahmann said: "I

### Chancery office announces change

The Chancery Office this week confirmed the appointment of Father Elmer Von Hagel, O.F.M., as assistant pastor of Holy Family parish, Oldenburg, made by the Very Rev. Sylvan Becker, O.F.M., provincial of the Franciscan Fathers' Cincinnati Province.

Father Von Hagel, who will also serve as assistant director of St. Joseph's Brothers' School, succeeded Father William Trummer, O.F.M. The change was effective on August 5.

expect action on the picket line. I expect extensive Catholic participation in the march on Washington." He said he planned to participate in the demonstration himself.

Catholics, he emphasized, have a "serious moral obligation" to support "effective civil rights legislation."

"They should, he said, seek to build grass roots support for the Kennedy civil rights program "including its public accommodations feature." Of the pending legislation, he added:

"Those who cry that the 'rights of property' would be abused by this legislation grossly misinterpret their responsibility and the duty of property owners to contribute to the common good. So-

cial duties go with the right to own private property. No one has a moral right to discriminate on the basis of race."

He said religious groups have the opportunity to engage in a "great moral crusade" in the drive for civil rights legislation.

"Mass religious support," he continued, "can tip the scale in Congress, break the impending filibuster, and get the legislation to the President's desk."

MR. AHMANN enumerated these other "serious opportunities" confronting the Catholic Church in the sphere of racial justice:

● A stepped-up "Catholic witness" in the South, even in places (Continued on page 9)

## Says WCC membership unlikely for Catholics

MONTREAL—The general secretary of the World Council of Churches considers the chance of the Catholic Church joining the World Council is one for Catholics themselves to settle.

Dr. W. A. Visser 't Hooft said the question of Catholic membership in the World Council is one for Catholics themselves to settle.

And, he added, it is "not really an actual question because in any case, from a pastoral and practical view, it seems that the Catholic Church would not contemplate it."

AS FOR the impact of Catholic membership on the World Council, "there would be such a revolution in the World Council of Churches that we haven't even begun to think what it would mean," he said.

Dr. Visser 't Hooft expressed these views in an interview with Father P. W. McAvoy of the Canadian Register. The World Council general secretary was in Montreal for a two-week meeting of the council's Faith and Order Commission.

The World Council is composed of 201 Christian denominations. The Roman Catholic Church is not a member. However, five official Catholic observers attended the Faith and

Order meeting here (July 12-26) on behalf of the Vatican Secretariat for Promoting Christian Unity, and other signs of Catholic interest and sympathy were evident during the conference.

Dr. Visser 't Hooft said the presence of Catholic observers and representatives of the Catholic press at the Faith and Order meeting was "remarkable."

HE PREDICTED that the future development of the World Council will be "of a different nature" than simply an increase in membership. Rather, he said, the council will seek "more theological discussion and more consultation than we have had."

"The growing complexity of the ecumenical movement will make it necessary for future meetings of such groups as the Faith and Order Commission to operate with a much more concentrated agenda," he said.

"I also begin to think that the best progress in the coming years will be made in bilateral gatherings — gatherings which would concentrate wholly on questions of the eastern and western churches and their specific problems, or between episcopal churches which believe in apostolic succession and non-episcopal churches, or between older churches with their specific traditions and younger churches," he said.

IN U.S. SCHOOLS

Montessori approach draws lively response

By SHIRLEY DE LEON

Copyright, 1963 (Second article of a series of three)

HOW DOES the American child respond to the Montessori approach? Despite some disagreements...

American Montessori schools are unlike other schools in the United States, which premise their program planning on the child's short attention span...

Working in an atmosphere which encourages this absorption, he experiences the calmness which governs the rest of his conduct...

The teacher helps direct their individual activities; but she is a careful observer of their growth rather than an omnipresent policeman...

At the same time, this freedom does not lead to chaos (as happened in some progressive schools). The learning materials, designed to work with a child's sense abilities, movement, and intelligence...

Through exercises such as "making silence" the child learns to control his body so completely that meditation is possible with a lively group of small children.

MUCH OF THIS seems unrealistic to American parents—or parents—who say their children prefer hitting each other over the head to meditation.

I watched a boy of about five, in a Montessori class, working on the floor most of the morning with beadbars in groups of 1, 10, 100,000 learning the basis of the decimal system.

with beadbars in groups of 1, 10, 100,000 learning the basis of the decimal system. He was arranging the bars so intently...

A girl his age worked with clay for perhaps an hour. Finished, returned it to the shelf, took off her apron, folded it, walked at first to the wrong rack, saw her mistake, went to the correct one...

In Montessori schools throughout the United States observers notice the same absorption, the surprising concentration on work in children as young as two-and-a-half.

At the Saint Aidan school, a lay Catholic school in Washington, D.C., a representative said the children have responded so well they have been accepting students at two-and-a-half instead of at three.

Mrs. Richard Sorlien, president of the Children's House, in Rosencourt, Pa., finds progress in order and self-discipline most noticeable, but she also observes many other characteristics of the Montessori approach...

In Oak Park, Ill., the acting administrator of the Alcum Montessori sees great variation according to the individual—some children "take to Montessori"; for others the process is slower.

HOW DO the schools meet the problem of religious development? As has been mentioned, few American Montessori schools offer any specific religious formation to the children.

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ligious instruction — using the keynoting approach — a half hour before the rest of the class begins. A few weeks ago, four of the students received their first Holy Communion.

The St. Aidan school believes the child's main religious instruction is received in the home. It emphasizes the liturgical year in the school, but does not go deeply into religious training.

Another lay Catholic school in Illinois uses the "general Christian approach" and expects to develop more religious formation next year, with the addition of a nun on the staff.

The New World Montessori school, in Oklahoma City, Oklahoma, a non-sectarian school, discusses "God as the Creator—as Love" in daily conversation. So far, it has no religious program formulated.

MONTESSORI thought that through religious development in the school—active participation in the Mass, the sacraments, liturgical history, prayer and meditation—"the children from the tenderest infancy live, one might say, in the Church, and they acquire almost without being aware of it a knowledge of religious things—truly far from usual at their early age."

Montessori schools use few of her ideas on religious growth—which seem advanced 50 years ago. She formulated them—because the international movement is not Catholic, and does not teach its trainees how to develop their faith.

Most Montessori schools, including those started by lay Catholics, are open to all religions. Are they also open to all religions? The Montessoriists insist that they are, but so few Negro and Spanish speaking children (Mexican and Puerto Rican) are enrolled that the average probably would be two "minority" students or less in a school.

Segregation results more from income than anything else. Few children cross the island on foot; on one, about a half way, there was an accident about twelve feet from the ground. Its purpose was to give refuge to someone who started too late and was in danger from the swift incoming tide.

The object of my journey, Lindisfarne, or in its modern (eleventh century) name, Holy Island, was and is a place of religious associations are part of the Catholic heritage of Europe. It was from this small spot, about three miles from the Northumbrian coast, that the missionaries from Ireland set out to convert the Saxon invaders of northern England.

When I walked into the fill-in-station which, together with a small inn make up all there is to see of Beal, its warmth was welcome. The attendant guessed my purpose: "You've come to Holy Island? Well, you may not be able to get over now, but I'll give a call."

In a few moments he was on the phone and the Holy Island taxi was on its way. The car having arrived, we were soon on our way across the sands which up till a few months before, had been covered by the waters of the Atlantic.

As the driver explained it, modern roads were making his way to the island with great intensity, ever since the government had constructed an asphalt road part of the way to it. Still the fact that twice in every twenty-four hours, the tide washes off the island for several hours from the mainland, gives to its two hundred inhabitants a life which is definitely distinctive.

ALONG THE ROAD a set of poles was to be seen. These were set up to guide the person who crosses to the island on foot; on one, about a half way, there was an accident about twelve feet from the ground. Its purpose was to give refuge to someone who started too late and was in danger from the swift incoming tide.

SIXTEEN BISHOPS lived on Lindisfarne during this early period, among them St. Cuthbert is especially remembered. Born in the 630s nearby, he was a Scot (Continued on page 10)

Negro or Spanish-speaking parents can pay a tuition which averages about \$350 a year. (The San Antonio, Texas, Montessori school charges just \$50, but has no Negro or Spanish-speaking students.)

The school usually is as tightly segregated as the neighborhood—especially if the students live in an upper middle class suburb. Since three-year-old children cannot commute, the schools are set up in the neighborhood near most of the children who will enroll, who often happens to be a fairly wealthy area.

IN THIS RESPECT, American Montessori schools probably are the most distant from Maria Montessori. She thought her first experiments in the slums were so successful because of extreme poverty and harsh social conditions (which forced the children to develop inner resources). She predicted that if a school were established in a rich neighborhood, it would be nothing of note would have happened.

"One must take simple people and make use of them, and as to poverty, one need not impose it but must not be frightened of it as it is a highly spiritual condition," she wrote. Some Montessori schools give scholarships to those who cannot afford tuition, and many more would like to if they had the funds. Dr. William J. Forell, chairman of the board of the Boston Montessori society, reflected the attitude of most administrators, "I don't know how far we can go to go out of the way to be integrated, but we also can't go out of the way to be segregated."

No institution of foundation supports Montessori schools (appeals to the Ford foundation were rejected). Parents must pay all the bills. Teachers receive about the same salary as in the local public schools (from \$4,000 to \$10,000 in California and on down the national scale).

A school site must be bought or rented; equipment (costing more than \$600 purchased; insurance maintained; state requirements for nursery schools met. Parents set a high tuition to meet these costs.

Yet this complex financial arrangement often pays for only the basement with the rest of the house still to be built. It provides a school for three to six-year-olds—but most Montessori children end where others begin, at the age of six.

WHAT HAPPENS to the Montessori child who goes from this highly individual school to a regular school, Catholic or otherwise? The child's future in an overcrowded, mass-production school worries many parents who want to start a Montessori school. Mrs. Frank Mailhaly, who heads a study group in Janesville, Wis., asks:

What is going to happen to my child when he arrives at school (age six)? Two Montessori children transferring from a school outside of our town will enroll in first grade next year. Although they have good habits of concentration, know how to write, read, and do addition, multiplication, subtraction, and division, etc., they must stay in the first grade, so say the authorities."

Some teachers think that if a child really has gained self-control and control of his surroundings by the age of six, he can continue to develop in a school which may not be as challenging. He should be able to use his self-reliance to avoid complete boredom. Many Montessori children have gone into regular first grades and proven exceptional students.

They adjust quickly to a school geared more to the group than the individual. As most Montessoriists point out, the child who has developed independence is a better member of any group.

American nursery schools usually put a child into a group of other youngsters—with beads, blocks, and sand for support—expecting he will learn to behave like a social being by the time he enters first grade. Montessori believed the child of three to six often preferred to work alone. After six, he becomes more social if his competence and peace have been established, he easily moves into group life.



LIGHT OF LEARNING—This bright-eyed youngster is placing cylinders of graduated sizes into their proper holes—an activity she is carrying out with obvious enjoyment.

John Blessington, headmaster at Whitley, says that when Whitley students go on to other schools, they do well. Although Whitley has classes through the equivalent of about the seventh grade (and is hoping to add a high school), the students eventually must continue in a non-Montessori school.

Blessington thinks if you hold children back from a Montessori school because they will be bored with later education, "you could just as well flush all children down the toilet after baptism because there's no point in educating them at all."

If parents are convinced there is a point to the Montessori approach, how do they start a school? The Boston Montessori Society's problems in opening a school illustrate the difficulties which

parents can meet. A group of interested lay Catholics had studied Montessori and decided that Boston needed a school. Finding students presented no problem, but finding a teacher and schoolhouse did. They finally hired a Swedish teacher, then found a model schoolhouse built by MIT to test acoustics. Just before the school was to open, the teacher resigned to get married; a roof panel buckled on the school.

On the eve of the opening they had no teacher and no building.

The society gave up its plans for a school, instead concentrating on promoting Montessori locally, organizing study groups. From these study groups four neighborhood school groups have merged; some of them will open a school in September.

For their first year of operation, Dr. Forell believes a school will need \$20,000. Raising this sum is even more difficult since enthusiasm often runs ahead of organization in the Montessori movement, as in any young group. When the school is established, and the results apparent, more community support is available.

IN OTHER CITIES, problems are similar. Almost all groups trying to start schools have more applicants than they can accept, more requests for information than volunteers can handle, but few sites for a school, not enough money and no teacher. The administrator of the Wolf academy

said, "The supply of available teachers is so limited that I think it is foolish to open any more schools until adequate teacher training facilities have been established."

More optimistic Montessoriists suggested that parents who want to start a school should study the approach so thoroughly the family could live the Montessori way of life.

Money should be raised for scholarships; a lawyer, budget planner, and child psychologist consulted; the American Montessori society and the international movement joined, and most of all, a good teacher secured.

If a school is impossible, parents can use many of the Montessori's ideas in the home. In all of Maria Montessori's books (they are available from the AMSI, in Greenwich, Conn., and from some Catholic book stores and libraries), she explains general principles of child development which apply as well in the home as in school. If the child can grow up in an atmosphere of peace and order, the family will have started toward the Montessori way of life.

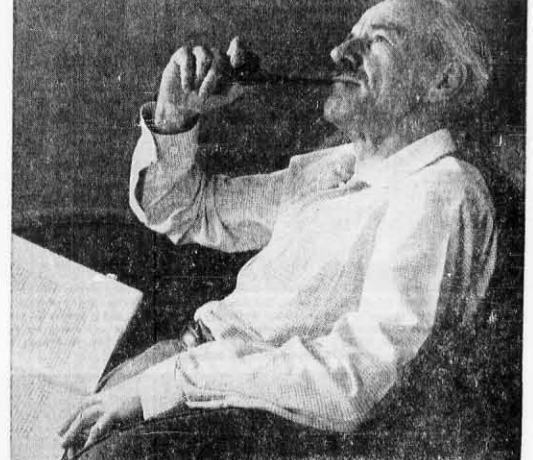
Not long before her death, Montessori wrote she had become convinced that humanity could hope for a solution of its problems, the most urgent of which are peace and unity, "only by turning its attention and energies to the discovery of the child and to the development of the great potentialities of the human personality," as it is being formed. (To be continued)

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THE CHURCH AND THE WORLD

Spanish amnesty—Malta Church—Missioners return

The Vatican

◆ Pope Paul VI told a group of Vietnamese students that their nation's unity can be found in the Christian brotherhood that exists in the Catholic Faith. Speaking in French, he welcomed them as the "living echo of a country which we love greatly and whose needs, high civilization and suffering we know well." He assured them of the "esteem, sympathy and hope with which we watch your present and your future."

◆ The Holy Father has taken up residence this week at the papal summer villa at Castelgandolfo, in the Alban Hills near Rome. It was announced that while Pope Paul is at the summer residence the weekly general audience will be held on Wednesday instead of on Tuesday.

◆ The International Boy Scout Jamboree in Greece will help its participants see the value of universal human brotherhood. Pope Paul declared a special message to the scouts. The Pope also said that the goals of the scout movement are "those which Christianity has always recognized as its own and which it has always encouraged."

◆ Spain's recent amnesty to 4,000 prisoners is "probably the most pleasing homage made to Pope Paul, according to the Vatican City daily, L'Espresso, by Romano." The paper noted in an editorial (Aug. 5) that the July 2 amnesty "was intended as a gesture of the head of the Spanish state (Gen. Francisco Franco) to pay homage to Paul VI on the occasion of his election."

◆ HELSINKI, Finland—The Lutheran World Federation at its fourth assembly was urged to intensify the current Lutheran contacts with Roman Catholic theology. The federation, representing about 23 million of the world's 17 million Lutherans, received from its specially appointed five-member commission on inter-denominational research a report calling for establishment of a foundation which would stress research in Catholic doctrine. Two Catholic priests were present for the two-week meeting.

◆ LONDON—The position of the Catholic Church in the constitution of Malta, Britain's Mediterranean colony, is one of the main issues confronting the London conference on the island's future independence. At present the country's Code of Canon Law is the law of Malta's 230,000 people, nearly all of whom are Catholics. Civil marriage and divorce are illegal.

◆ MUNICH—A chapel built on the grounds of the notorious Nazi concentration camp at Dachau in memory of Italian Resistance fighters who perished there was solemnly consecrated by Cardinal Giacomo Lercaro, Archbishop of Bologna, in the presence of President Antonio Segni of Italy and West German President Heinrich Lübke.

◆ ROME — The status of the Catholic Church in Red China is getting worse, a mission news agency has reported. Travelers coming from Red China speak of "general hardening of communist opposition, according to Fides, a news service issued here by the Sacred Congregation for

the Propagation of the Faith. Fides speaks of a two-fold silence: Christians of the free world know nothing about the Church in China, and Chinese Catholics are absolutely ignorant of religious events in the world outside.

◆ KOLE, The Congo—Missioners have returned to the Apostolic Prefecture of Kole two years after an outbreak of hatred for whites forced them to leave their 25-year-old mission. Belgian Fathers of the Sacred Hearts—chased out of their sparsely settled 34,000-square-mile territory in February, 1961—plan to have their Kole staff back up to 24 Fathers and Brothers by September.

◆ LA PAZ, Bolivia — Bishop John W. Conner, M.M., Superior General of the Maryknoll Missioners, has expressed his admiration for the growing number of U.S. priests, Sisters and laymen working in Latin America. He was visiting Maryknoll missions in Bolivia, Chile and Peru.

◆ MEDELLIN, Colombia — Five dioceses in this area are studying plans for a joint fund to raise the living standards of their priests and to give them some financial security in the problems of old

age and disability. In another action, the formation of a mobile team of priests and laymen to assist pastors in isolated areas was announced.

◆ SINGAPORE—Prime Minister Lee Kuan Yew of Singapore said here that his government will continue its policy of religious tolerance when this independent state becomes part of the pro-

posed Federation of Malaysia. Islam has been established as the official religion for the federation. Muslims make up 40 per cent of Malaysia's population of about 11 million. There are nearly 250,000 Catholics.

◆ LUSAKA, Northern Rhodesia—Minister of African Education H. M. Nsumumba said here that when Northern Rhodesia becomes



CATHOLIC GROUPS JOIN MARCH—"One Nation Indivisible" reads the banner carried above by members of the Young Christian Workers last Sunday in the NAACP-sponsored civil rights demonstration in downtown Indianapolis. Also participating was the Catholic Interracial Council of Indianapolis. The marchers assembled in University Park to hear Governor Matthew E. Welsh, Mayor Albert H. Losche, and other civic and church leaders speak against the lack of Negro employment opportunities, inadequate housing and public accommodations. An estimated 4,000 persons, both Negro and white, participated in the march and rally. (Staff photo)

responsible for all of its education, the government will continue financial help to private schools which integrate. "But any existing private school which restricts entry to the children of only one race will receive an annually diminishing grant for a limited period and no new school of this kind will be admitted to the grant-aided list," he said, speaking to the country's legislative council.

FOR ENGLISH-SPEAKING

One Christian Bible has defined possibility

By REV. EUGENE H. MALY

A version of the Bible acceptable alike to Catholics, Orthodox and Protestants of the English-speaking world — whose total Christian population far outnumbered that of any other language group — has become a definite possibility.

The promotion of such a Bible translation has been spurred mainly by two factors. One is the ecumenical movement, which has created the need, or at least the hope, for a common Bible. The other is the state of modern Biblical scholarship that has made such a project possible. Neither factor is essentially related to the other.

All Christians, whether Catholic or Protestant, are united in their commitment to the Person of Jesus Christ, the full revelation of His Father. This commitment is based, primarily, on the knowledge of Christ, of what He said and did, and of the primitive Church's evaluation under the guidance of the Holy Spirit, of His words and deeds.

ALL CHRISTIANS, moreover, would agree that at least the major truths underlying the Christian commitment are to be found in the Scriptures: "... we believe that Jesus is the Son of God, and that believing you may have life in His name (John 20:31). The proponents of the common Bible have an obvious point to make from this. The fortunes of ecumenism will be undeniably enhanced by a common acceptance of the truths contained in the Scriptures. And the first and necessary step to such an acceptance is the agreement on a common text.

The ecumenical dialogue, however, is not properly served by a refusal to consider the differences between Catholic and Protestant, differences that affect the Biblical text itself and the Bible's role in the Christian commitment.

With regard to the Biblical text one of the major factors has been the Catholic attitude to the Vulgate, the Latin translation made by St. Jerome over 1,500 years ago. This translation was declared to be "authentic" by the Council of Trent and was to be used in public lectures, disputations and in preaching. Protestant scholars, while admitting the value of the Vulgate as an early witness to the transmission of the original text, could not accept it as the basis of a common Bible. Its deficiencies, from a critical viewpoint, would only be an obstacle to a common interpretation.

THIS SEEMINGLY major roadblock to a common Bible was at least partially removed by Pope XII in his encyclical Divino Afflante Spiritu. He stated that the Council of Trent's declaration was intended as a juridical, not a critical, evaluation. In other words, because of its legitimate use in the Church for so many

The author of this article is president of the Catholic Biblical Association of America, an official theologian of the Sacred and Vatican Council, professor of Sacred Scripture at St. St. Norwood, Ohio, and chairman of the editorial board of the new magazine, The Bible Today.

years, we can be certain that it is free from error in matters of faith and morals.

It does not mean, he went on to say, that translations from the original text are forbidden. Pope Pius himself greatly encouraged such translations, affirming them to be not only necessary but even "urgently demanded."

More serious, perhaps, is the role of the Bible in the Christian commitment. For the Protestant generally the Bible alone provides the necessary and sufficient basis for the commitment. For the Catholic, Tradition is no less necessary. It is this Tradition that provides the authoritative interpretation of Christian doctrine.

If, however, Tradition does not add substantially to the truths contained in the Bible, there would still be a solid basis for legitimate hope for eventual agreement on the major truths, since they would be contained in the Scriptures. Honest and dedicated scholarship should be able to find them.

Both the Protestant emphasis on Scripture alone and the Catholic emphasis on Tradition have been somewhat modified in recent years. Protestant theologians are becoming increasingly aware of the role of the Church in the interpretation of the Scriptures, and Catholic theologians are giving more stress to the Bible's role in the Church. Both the Protestant and Catholic will encourage the ecumenical dialogue and, eventually, the common Bible proposals.

ON AN ENTIRELY different level, modern scholars, both Catholic and non-Catholic, have provided added stimulus to the project. Their scientific examination of the various texts and versions of the Scriptures has led to increasingly greater agreement as to what was the original text that came from the hands of the inspired authors.

This may demand some explanation. The Biblical text has not come down to us completely unscathed. Throughout the ages copyists, whose task it was to preserve the original Hebrew, Aramaic or Greek text, have introduced literally hundreds of variant readings. At times this was done consciously to make more intelligible an obscure reading or to make the text conform to the personal theological convictions of the scribe. He stated that frequently it was due simply to human error. The translators of the original texts added to the confusion through an incomplete knowledge of the original lan-

guages or through a too free translation.

The discovery of more and more ancient manuscripts, such as the Dead Sea Scrolls, has made the scholar's task more difficult. Comparisons that have resulted in the elimination of many of the textual corruptions, also more complete knowledge of the original languages has made possible a translation which, while not completely satisfying to every critic, would be generally acceptable as a working tool. At least denominational interests would not be a major factor in the project of a common Bible.

There are already in existence several excellent translations of the Bible in English. Among them are the Revised Standard Version, used by many Protestant groups; the American Translation, published by the University of Chicago; the New English Bible, a work by English scholars, of which only the New Testament has appeared thus far; Mrs. Ronald Knox's well-known translation, and the American Catholic translation of the Old Testament, which was produced under the auspices of the Confraternity of Christian Doctrine. Biblical scholars make use of all of these articles, lectures and discussions. In their minds they represent, in general, since they are accurate versions of the inspired word.

Because of this acceptance some have taken a further step and attempted using one of these as the basis of a Catholic commentary. In fact, such a commentary using as its text the Revised Standard Version was authorized by Rome and was to be produced by English scholars. Only the hesitations of some Catholic scholars, and subsequent abandonment of the project.

MUCH MORE recently, however, a significant "breakthrough" was realized here in the United States in the publication by the Liturgical Press of a series of meditations from the Church Fathers using the Scripture readings from the same Revised Standard Version. Entitled "Death and Resurrection," by Father Vincent A. Zyzanski, the book has the imprimatur of Bishop Peter W. Bartholome of St. Cloud.

Perhaps even more significant is a project now underway in which a group of internationally known Biblical scholars, both Catholic and non-Catholic, is preparing a series of translations and commentaries of the various books of the Bible. Under the leadership of Dr. W. F. Albright, of Johns Hopkins University in Baltimore, the series will eventually be published one book a day. It is not a common Bible in the strict sense of the word, since each author is responsible for the book being prepared by him. But it is indicative of what is possible in this field.

Despite these advances there are still hesitations. Would (Continued on page 9)

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THE YARDSTICK

The Civil Rights bill

By MSGR. GEORGE HIGGINS

During the week of July 21 official spokesmen for the National Council of Churches, the Synagogue Council of America, and the Social Action Department of the National Catholic Welfare Conference presented joint testimony before three Congressional committees in support of the President's Civil Rights Bill.

This is the first time in the history of the United States that the major religious organizations in the United States had presented a united front in support of a particular legislative program. In the past they have always acted independently of one another, though

often enough, of course, their separate statements on pending social legislation were basically very similar.

To the best of my knowledge, the only nationally syndicated columnist who has thus far commented on the joint civil rights testimony of the three religious groups is David Lawrence. His comments on the testimony were anything but favorable.

It is difficult to determine precisely what Mr. Lawrence is driving at in his recent column on this matter. "Today in National Affairs," New York Herald Tribune, July 29, 1963, to the impression, however, that what he meant to say was that religious organizations should refrain from raising independent, either separately or jointly, on the moral issues involved in pending social legislation.

On the one hand, then, Mr. Lawrence seems to be saying that it is improper, if not unconstitutional, for religious organizations to testify either for or against pending legislation. On the other

hand, I find it difficult to believe that he is unqualifiedly committed to such a doctrinaire position. I would, for example, expect to have any objections to testimony by religious organizations against communism, or socialism, or the so-called alleged evils of the so-called Welfare State.

What is really bothering him, then, about the recent civil rights testimony of the National Council of Churches, the Synagogue Council of America, and the NCWC Social Action Department? There would seem to be two related answers to this question:

Mr. Lawrence is not in favor of civil rights legislation and consequently is unhappy about the fact that religious organizations are supporting it. He is afraid that religious organizations will eventually go beyond the endorsement of civil rights legislation and come out against those state laws which prohibit interracial marriages.

He expressed position of the churches' doubt on racial discrimination," he says, "could lead locally to a legal sanction of intermarriage or at least a declaration that for a state to forbid it is a blasphemy against God."

There may still be a number of sociological reasons why it would be inadvisable, as a general rule, to encourage interracial marriages at the present time, but beside the point. The point is that the states have no moral right to prohibit such marriages.

It should be well in mind, also, that Mr. Lawrence's defense of state laws prohibiting interracial marriages is patently in direct conflict with the policy of government. Mr. Lawrence—as regular readers of his column will have noted—is almost fanatically concerned about the rights of the individual in economic and social life and is unalterably opposed to anything that would restrict or curtail governmental interference with the free exercise of these rights.

This is all well and good, but what about the right of the individual to enter into marriage with the person of his choice, regardless of race or religious backgrounds? Surely this is a more fundamental and more sacred right than any of the economic and social rights which Mr. Lawrence has spent so much energy defending during his long and very distinguished career as an editor and publicist.



JOSEPH LAKER

2 Marian College grads will teach in Japan

An interest in the non-West studies program at Marian College has led two recent graduates to Japan for the coming year, where they will teach English while absorbing Oriental culture and language.

Both Miss Carol Biemer and Joseph Laker, of Indianapolis, will teach in Kyoto, an island city of 1.3 million. Miss Biemer, who taught fifth grade during the past year at St. Pius X School, Indianapolis, is a 1962 graduate of Marian.

In Kyoto, she will be joining two other Marian alumnae who are on the faculty of Notre Dame Middle and High School there. A classmate, Miss Shelen Sweeney, went there last September to teach English. The other Marian grad there is a Notre Dame nun, Sister Marjorie, S.S.N.D., who had attended the college in Indianapolis from 1951-55. She returned here to Japan and joined the convent there.

STILL ANOTHER Marian alumna had taught at Kyoto's Notre Dame High School. She was Mary Elizabeth Kalki, now Mrs. Thomas Matsuo, who lives in Tokyo. She and Sister Marjorie, the former Mary Agnes Kodama, were classmates at Marian, graduating in 1955.

Laker, who received his degree this past June, will be teaching English to college boys and girls at Villa Maria, a student residence maintained by the Maryknoll Fathers in Kyoto.

This past week, Laker met with Father James F. Hyatt.

WHAT OF THE DAY

The nuclear test ban

By REV. JOHN DORAN

It is difficult to be against sunshine and motherhood and in the same way it is difficult to be against the nuclear test ban. But, somehow or other, it's hard to get hugely enthusiastic about it.

The idea of banning nuclear tests without a doubt a good one. The run of the mill bombing of atomic bombs in the atmosphere is a possible damage from fall-out should certainly be stopped by civilized man if at all possible. No one wants to be constantly reminded of war, while yet we live in a tenuous peace.

Nor does anyone like the great costs which are loaded upon the people of different nations by the race for deathlier and deathlier bombs. It is hard to see the dove of peace nesting in a bomb shelter.

What bothers us is the sad cynicism of wondering whether this test ban really means anything or not. Does Russia, who really commits itself, as other nations do, by its word?

WICHITA, Kan.—A priest-editor told Catholics in this area not to worry too much about an atheist colony planned in Stockton, Kan. by Mrs. Madelyn Murray, professed atheist from Baltimore whose protest resulted in the U.S. Supreme Court's ban on prayer and Bible reading in public schools.

ACCW to take part in Illinois meeting

Father John LaBauve, S.V.D., lecturer, missionary, and Religion and Race Conference participant, will be one of the keynote speakers at the ACCW Leadership Training Institute scheduled September 12 to 14 at the Hotel Moran in Lake in Highland Park, Ill.

The Institute, which is open to members of the Indianapolis ACCW, will help Christian women to recognize and to fulfill their duties in the Church, in the nation, and in the world, according to Miss Margaret Mealey, ACCW executive director.

Serving as resource persons for the topic "Challenge to Justice and Love" will be Mathew Ahmann, executive director of the National Catholic Conference for Interracial Justice, and Edwin Berry, executive director of the Chicago Urban League.

We know that two and three days after the initialing of the test ban treaty we did pick up acoustical evidence of a nuclear-type explosion deep within the Soviet land. Lack of fall-out has caused us to wonder whether we were actual atomic explosions or not, but does not clearly rule out the possibility. Did Russia with superb disdain for the rest of the world set off several atomic explosions while yet the press of the world raved about the accomplishment of the ban? I, of course, do not know; but I can't help wondering.

If it became wise for Russia to resume atmospheric testing, would the Communists hesitate a minute to do so? Remember, it's just a year or so ago that they broke the moratorium against testing, and broke it with repeated tests within a short interval of time. What indication do we have that this same fate does not lie ahead for the ban?

France, whose present state of mind seems to be that it will not entrust the fate of France to the wisdom of Washington, is not going to join the ban. Nor will

Indifference and atheism

WICHITA, Kan.—A priest-editor told Catholics in this area not to worry too much about an atheist colony planned in Stockton, Kan. by Mrs. Madelyn Murray, professed atheist from Baltimore whose protest resulted in the U.S. Supreme Court's ban on prayer and Bible reading in public schools.

Father Raymond E. Whelan, editor of the Advance Register, weekly of the Wichita diocese, said that a much graver problem is the large number of "those who profess to believe in God, but live as though they didn't."

"The only difference between them and Mrs. Murray is that she admits it," he said in an editorial. "They, not Mrs. Murray's crusade in Kansas, are what frighten us."

TO PRONOUNCE VOWS—Father Richard J. Middendorf, S.J., will make his final profession of vows as a member of the Society of Jesus on Thursday, Aug. 15. The ceremonies will take place at Brebeuf Preparatory School, 2801 W. 36th St., Indianapolis, where Father Middendorf is assigned. Ordained in 1960, Father Middendorf holds a master's degree in chemistry from Catholic University. He will continue during the coming year as assistant principal and instructor.

Up 12 per cent

INDIANS, Korea — Bishop William J. McNaughton, M.M., of Indian said that Catholics in the diocese are expected to increase 12 per cent increase over last year's total of 21,808. Bishop McNaughton, who comes from Catholic University, will continue during the coming year as assistant principal and instructor.

Was St. Thomas Once in Mexico?

Recently read an interesting book by a writer from India. The author placed pictures of ancient Indian temples, customs, games, as well as hairdos, food and clothes, even faces, side by side with some from Mexico. Here and there it is hard to prove that explorers from India first discovered these countries. It reminded us of the Mexican legend that ST. THOMAS the APOSTLE once evangelized there. One thing seems certain: he did missionary work in INDIA. Southern Christians there are called Thomist Christians.

In the diocese of TRICHUR among these Thomist Christians, is a mission center of PALGHAT, the pastor and his flock are trying to build a church, rectory and cemetery. . . Their Bishop writes to say this church may be a bishopric one day, so he wants buildings neat and attractive for the people. . . The Bishop hopes to help an equal amount among the people, whose wages average only around \$70 a year. Will you help him and St. Thomas to further the Church's work in this land where Catholics are only one per cent of the population?

A THOUGHT FROM PLATO

The great philosopher of Greece Plato once said that we shouldn't look too long at one beautiful object lest we cheat ourselves from seeing others equally as beautiful. What's more, we fail to see the beauty that lies behind beauty. . . Maybe you have a beautiful-looking bank but you don't realize that it helps in the higher beauty of grace? You can, by helping our MARY'S BANK CLUB and CHRYSTOSTOM CLUB with \$1 a month and a prayer for the education of Sisters and seminarians.

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CENSUS IN INDIA In 1951 gave the population total as 438 million. Catholics numbered 4,867,000. . . Almost half of these live in KERALA STATE in the south. Just consider the great task before us of bringing Christ's story to this country alone. Yet this is but one of 18 countries given to our care by the Holy Father. . . Refugees in Palestine, lepers in many areas, orphans, the sick and aged—so many needs that cry out. . . Through your goodness we are able to carry to this great need. Please remember us when the thought strikes you to do an act of mercy!

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Two Gary hospitals adopt agreements to eliminate bias

GARY, Ind. — Civil rights groups have signed nondiscrimination agreements with the two hospitals here and a Methodist one.

The agreement (July 23) with St. Mary's Mercy Hospital followed by two days the pact with Methodist Hospital, which had been picked up by the Gary Civil Rights Committee. The Catholic hospital was not picketed.

The key issue centered on representation of Negroes on the staff of the Catholic hospital, none was on the executive committee or represented on the hospital's lay board.

Under terms of both agreements, the hospitals will consider expanding their boards of administration to include one or more Negroes, and agreed to eliminate any indication of race or color in registration or in assignment of beds and rooms.

Liturgical group asks entire Mass in English

PUEBLO, Colo. — A liturgical group has recommended that Masses be offered entirely in English and that other drastic changes in the liturgy be made.

The recommendations of the Southwest Liturgical Conference, a newly formed organization with representatives from eight dioceses, were reported in the Southern Colorado Register, Pueblo diocesan newspaper.

The SAC met in Dallas, Tex., in June. Other recommendations made by the conference include: • The translation of the Mass into the vernacular be dignified, beautiful and capable of being sung.

• The prayers of the Canon of the Mass, now said silently, be recited aloud, namely the Secret prayers and the Eucharistic prayer.

• Individual regions or provinces be empowered to choose a suitable vernacular text for the Mass, with an official text for the U.S. is adopted.

2,000 Gain

CHUN CHEON, Korea — Frishborn Bishop Thomas Quinlan, S.V.D., of Chun Cheon, said here that the number of Catholics in his divided diocese has gone up by 2,057 during the past year. The "Benedictines" Zone dividing North and South Korea cuts off a third of the diocese.

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TO RECEIVE FRANCISAN HABIT—Ten of the 25 young ladies to be invested with the habit and veil of the Sisters of St. Francis, Oldenburg, are natives of the Archdiocese. The investiture and profession ceremonies will take place in the convent chapel at 10 a.m., Monday, Aug. 12. Archbishop Schulte will officiate. Shown above, seated from left, are: Ann Werner (Sister Mary Ivo), Marian Parker (Sister Mary Serra), and Barbara Cneht (Sister John Mary), all of Indianapolis; and Marlene Koehert (Sister M. Alicia), Lanesville. Standing from left are: Mildred Duvelius (Sister M. Dorothy) and Mary Miner (Sister Mary Dominic), both of Shelbyville; Patricia Becker (Sister M. Carlene), Brooksville; Rosemary de Beze (Sister Mary Ilonne) and Margaret Dober (Sister Mary Frederick), both of Lawrenceburg. (Staff photo)

# St. Catherine's Open Division tennis champs

Only 11 matches remain to be played in the Novice Division of the annual Archdiocesan Junior CYO Tennis Tournament which began last Saturday. The Open Division was completed last weekend with the St. Catherine's CYO unit winning the team title honors.

The southside netters accumulated 106 points in their quest for division honors. Runners-up were St. James, with 51 points, and Immaculate Heart of Mary, 49 points.

Chief point-getter for St. Catherine's was Kathy Lawrie, who won the Girls' Singles trophy and helped win the Girls' Doubles and Mixed Doubles trophies for the third consecutive year. And she has another year of eligibility.

Here is the run-down on individual title champions: Girls' Singles — Kathy Lawrie defeated Sandy Albright (Immaculate Heart), 6-3, 6-4; Girls' Doubles — Kathy Lawrie and Eileen Brady (St. Catherine) defeated Pat Snyder and Thelma Wilson (St. Catherine) 6-1, 6-2; Boys' Singles — Werner Braun (Holy Name) defeated Dave Albright (Immaculate Heart), 6-3, 6-4; Boys' Doubles — Tony Krebs and Larry Schmalz (St. James) defeated Mike Bauer and Bob Bills (St. Roch), 4-6, 8-6, 6-4; Mixed Doubles — Kathy Lawrie and John Atan (St. Catherine) defeated Betsy Bland and Tony Krebs (St. James), 4-6, 6-4, 6-4.

Scheduled games in the Novice Division will be played starting at 12 noon on the Riverside Courts, Saturday, Aug. 10. The slate follows: Girls' Singles (semi-final) — Cynthia Morris (St. Joan of Arc) vs. Sue Simmons (St. Catherine); Sue Chipulis (St. Catherine) vs. Mrs. Wilke (St. Flower); Girls' Doubles (semi-final) — Judy Haake and Charlotte Clarke (St. Joan of Arc) vs. Cynthia Morris and Mary Ford (St. Joan of Arc); Theresa Baker and Sue Laughlin (St. Catherine) vs. Kathy Mariche and Phyllis Stevens (St. Catherine).

Boys' Singles (final) — Ron Givens (Immaculate Heart); Tom Sweeney and Bill Habing (Immaculate Heart) vs. Hugh Baker and John Wakefield (St. Catherine); Mixed Doubles (semi-final) — Noel Olinger and Ann Stewart (St. Michael) vs. Ron Heck and Mary Carroll (St. Roch); Don Randolph and Patty Richardson (St. Roch) vs. Phyllis Stevens and Greg Martich (St. Christopher).

Individual trophies will be presented after each final match; while team trophies will be presented at the conclusion of the final events Saturday.

Voluntary fast — A voluntary family fast day held by Catholics throughout Britain has produced \$100,000 for the Catholic Fund for Overseas Development. Catholics were asked to observe a voluntary fast on March 8 and give

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# Oldenburg schedules investiture, profession

OLDENBURG, Ind. — Archbishop Schulte will officiate during investiture and profession ceremonies at the motherhouse of the Sisters of St. Francis here at 10 a.m. August 12. A total of 28 postulants, novices and sisters in temporary vows will participate in the rites.

Twenty-five postulants will exchange the traditional white garment for the habit and veil of the Franciscan novice. The group includes ten young ladies from the Archdiocese of Indianapolis. They are:

Barbara Cneht, Sister John Mary, Holy Trinity parish, Indianapolis; Marian Parker, Sister Mary Serra, St. Andrew's, Indianapolis; Ann Werner, Sister Mary Ivo, St. Mark's Indianapolis; Patricia Ann Becker, Sister M. Carlene, St. Michaels, Brooksville; Rosemary de Beze, Sister M. Ilonne, St. Lawrence, Lawrenceburg; Margaret Dober, Sister Mary Frederick, St. Lawrence, Lawrenceburg.

Also, Mildred Duvelius, Sister M. Dorothy, St. Joseph's, Shelbyville; Mary Miner, Sister Mary Dominic, St. Joseph's, Shelbyville; and Marlene Koehert, Sister M. Alicia, St. Mary's, Lanesville.

AMONG the 25 novices to make first vows are eight from the Archdiocese: Sister Mary Cynthia, St. Lawrence parish, Indianapolis; Sister M. Janine, St.

Monica, Indianapolis; Sister Philip Xera, St. Michael's, Indianapolis; Sister Marie Angele, Holy Family, Richmond; Sister M. Chiara, St. Mary's Aurora; Sister M. Francine, St. Nicholas, Sunman; Sister M. Rosa, St. Ann, North Vernon; and Sister M. Vivian, Holy Family, Oldenburg.

Six members of the final vow class are from the Archdiocese. They include: Sister M. Mercedes, St. Thomas Aquinas parish, Indianapolis; Sister M. Antonella, St. John's Enochsburg; Sister M. Clotile, St. Mary's, Greensburg; Sister M. Leonette and Sister Mary Phyllis, both of St. Gabriel's, Connersville; and Sister Martha Mary, Holy Family, Richmond.

FATHER Victor Bachus, O.F.M., of San Diego Inland Mission, James Pueblo, New Mexico, will celebrate the Solemn High Mass on the morning of the ceremonies.

Other officiators: Father Edward Fugelnie, O.F.M., of St. Therese parish, Fort Wayne, deacon; and Father Charles Koch of Evansville, subdeacon. All are related to members in the investiture or vow classes. The sermon will be given by Father Valens Waldschmidt, O.F.M., who conducted the six-day Sisters' retreat prior to the event.

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## Youth Mission

A two-night Youth Mission will replace the annual Evening of Reflection for the Junior CYO, according to an announcement of the CYO Office this week.

Sponsored by the Indianapolis Deany Junior CYO Youth Council, the Mission will be held at 7:30 p.m. at both Holy Name Church at Beech Grove and Immaculate Heart of Holy Church. Different speakers will be featured in each church for both nights of the Mission. Additional details will be announced later.

## Cy Cipher

TALENT SHOW — An estimated 90 to 100 entries for the annual Junior CYO Talent Show will appear for auditions at 7:30 p.m., Tuesday, Aug. 13, in the Holy Name parish auditorium, Beech Grove. The auditions will be held on a "first-come, first-serve" basis. Separate auditions are slated for each of the three contest divisions—vocal, variety and instrumental. About ten acts will be chosen in each division. The Talent Show will be held Sunday evening, Aug. 25, in the Garfield Park Amphitheater.

KICKBALL DEADLINES — Entry deadlines for the Cadet and Junior CYO Fall Kickball Leagues is Wednesday, Aug. 14. The CYO Office announced this week.

'Tummy dummy' CHICAGO—"Don't be a dummy, cover your tummy" said signs carried by some 40 teenagers who paraded along two beaches here in protest against the increasing number of bikini bathing suits.

Other signs carried by the teenagers, dressed in Gay Nineties swim suits, said: "Attention is swell, but it's hot as hell," and "If people dress as they think, some people think very little." Handbills distributed to applauding crowds explained that swim suits of the Gay Nineties were as ridiculous as the bikinis of today — both styles go to extremes.

THE President's Committee on Juvenile Delinquency has granted \$49,574 to St. Louis University for a three-year program of supervising seminar programs in youth work, training a select group of 80 seminarians and then putting them to work as aides in social agencies.

THE program will be under the direction of Father Bernard J. Coughlin, S.J., newly appointed director of the university's School of Social Service and director of the school's Institute for Delinquency Control set up last year by an \$83,975 U.S. grant.

CYO picnic RICHMOND, Ind. — One hundred and sixty-five young people attended the annual picnic of the Richmond Inneany CYO, held last Sunday at Whitewater State Park, Liberty. The Holy Family CYO unit won the traveling trophy for contest games, while St. Gabriel's, Connersville, placed second.

ST. BERNADETTE'S FESTIVAL—The annual Festival of St. Bernadette's parish, Indianapolis, will be held Friday, Saturday and Sunday, Aug. 9, 10 and 11. Dinners will be served each day—Friday, Fish Fry; Saturday, Roast Beef Dinner; and Sunday, Short Orders. Rides, prizes and booths will be featured. A record dance is planned each night. Shown above are Mrs. Carl A. Mangold, seated, chairman of the women's booth, assisted by (from left): Mrs. Harold Reilly, co-chairman; Mrs. John Spang, miscellaneous booth chairman; and Mrs. Charles J. Dichtman, parcel post booth chairman. (Staff photo)



# Cars seen major delinquency cause

KANSAS CITY, Kan.—Pat Finley sums up in one word the factor that contributes most to juvenile delinquency. The word is "Cars."

He's the juvenile probation officer for Wyandotte County, Kan. His files bulge with reports and statistics that show better than 60 per cent of the cases in juvenile court—independent of traffic violations—are directly or indirectly the result of automobiles.

"There is a direct ratio between automobiles in the hands of boys and their marks in school," Finley said. "About 50 per cent of the boys we handle have dropped out of school. Many of these boys were 'A' and 'B' students in grade and Young Christian Workers attend their national study week here to act "as Christians in every walk of life with all the consequences this entails."

IN HIS WORK, Finley handles boys up to the age of 16, in cases ranging from delinquency and miscreancy (comparable to felony and misdemeanor in adult law) to dependency and neglect.

He said: "There is no reason for a dependency and neglect in this country in this age; there are too many agencies to look after the welfare of the citizens."

"A lot of these cases involve drinking parents," he continued. "But others are a result of the easy divorce laws, giving rise to a generation of fatherless children. It is not uncommon for a 10 or 11-year-old to be making decisions for himself and his brothers that he normally wouldn't be making until he was 18 or 19 years old."

Finley said another top reason for juvenile crime is lack of family life.

"FAMILIES live in the same house, under the same roof, each with different schedules and different ideas—and nothing in common," he declared. "Parents are sometimes very selfish, even disassociating themselves from their children. They consider the children a social barrier."

Religion plays an important role in deterring juvenile crime, Finley said.

"We find fewer offenders from a family where religion is a part of the daily life," he detailed. "Of these few from practicing religious families — of any denomination—the percentage of second offenses is extremely small."

Written by Cardinal Amleto Cicognani, Papal Secretary of State, in commemoration of the 25th anniversary of the founding of the YCW in the U.S., the letter expressed the Pope's satisfaction with the movement's progress in this country.

It also said that YCW members can help their neighbors "put into practice other teachings of the Gospel in their own personal lives as well as in their relationship to the community and society in which they find themselves."

The (Aug. 19) study week stressed the young adult's relationship to the parish, to political life and to racial justice.

The YCW has about 2,500 members in 46 dioceses.

Since the formation of the YCW in 1935, two other movements

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MARIAH HILL SOCIAL Sun. — Aug. 11 Highway 62 Chicken & Beef Dinners Between Dale and St. Meinrad Famous Turtle Soup GAMES — MUSIC — PRIZES Beautiful Shetland Pony Rev. Malachy Fulton, O.S.B., Pastor Mary Help of Christians Church 11:30 A.M. Low Mass For Travelers



FAMILY CLINIC

Mother-to-be inquires about breast feeding

By FR. WALTER IMBIORSKI, Guest Columnist for Fr. John L. Thomas S.J.

This is my first pregnancy and I wonder if breast feeding a child has any real value? Does breast feeding help space children? Could you tell me if I could save some detailed information about all this?

Dear Phyllis:

Most doctors agree that mother's milk is the very best food for your baby. Aside from its nutritional value it is obviously safe, easily available, and most economical. The nursing mother and her baby start off their relationship in an intimate, warm, and most human way.

There is even evidence to indicate that breast-fed babies are more secure than bottle-fed babies. This is simply because the baby is comfortably cradled in the warm, protective arms of his mother for long periods of

time. He is rocked and talked to and sung to and watched and he is nursed for this closeness and attention.

In our times breast feeding has fallen out of fashion. There is a twisted puritanism that allows a woman to be displayed and exploited as a sex symbol, but sets up a taboo against the breast which is used for its natural functions, even in semiprivate situations.

Some associate breast feeding with the peasantry, and the lower classes, others feel it is just too much bother. Thus many young women interested in the possibility of nursing, get little encouragement from husbands or friends and even many doctors seem too uninterested to give practical detailed assistance.

Recently a new organization, Laleché International, was formed to help with this problem. (La-Lay-Chay) is a Spanish title which means simply

"the milk." It is taken from a shrine dedicated to "Our Lady of the Holy Delivery and Plentiful Milk."

Laleché was organized in 1956 by seven nursing mothers. Women came to them for help and advice regarding all aspects of nursing. The first group offered suggestions and experience to young mothers who instinctively wanted to breast-feed, but found a discouraging atmosphere among their friends and relatives.

The first meetings were practical ones, allaying the fears of the young mother that she would not have enough milk, that nursing was difficult or painful or that it was time consuming and would keep her tied to the house. Rather than being time consuming, the young mothers found that breast feeding freed them from bottles, sterilizing, formulas and schedules.

The groups multiplied and began to see their task as an attempt to accumulate and transmit what should have been a heritage of womanly wisdom and knowledge passed on from mother to daughter.

A tradition of most important value in motherhood has been lost along the way. As one of the founders put it: "Most re-juvenating we discovered the whole process of nursing to be a personally satisfying one. It had a happy relaxing effect on the babies and a maturing effect on the mother."

Laleché has now grown into a much bigger venture with groups in many cities of the United States. It is a practical approach to all the phases of the subject and touches on the religious, nursing, practical, delivery, and sanitation from a woman's point of view. Those who are interested may contact the Laleché office at International 3332 Rose Street, Franklin Park, Illinois.

Now as to the spacing of children. Evidence points to the fact that nursing does slow ovulation in most women for several months. With complete nursing (no solids and no supplementary food) it is estimated that an interval of from four to six months, and some say even as long as seven or eight.

Research is now in progress on this effect of nursing on fertility. There seems to be some evidence to show that the phenomenon of two babies in one year, or three babies in one year, is associated with much frequency in past generations when women usually nursed their children. We presume that breast-feeding was one of the factors responsible.

(Father Imbiorski will be unable to give personal replies.)

IN THE WHOLE CHRIST

His mysteries

By ABP. EMILE GUERRY

God... when we were dead in sin, hath quickened us together in Christ... and hath raised us up together and hath made us sit together in the heavenly places, through Christ Jesus.

(Eph. 1, 5, 6, 7)

So intimate a community of life exists between Jesus, the Head of His Mystical Body, and His members, that there is a sense in which it could be said that the Gospel is not His story only, but is also by anticipation already ours; and that the Church's liturgy is but only the ensemble of our feast, but the application to ourselves of His mysteries celebrated in them.

We were present in Christ's mysteries when He was living them for us

When Jesus was living the mystery of His Birth in the poverty and the manger, the mystery of His humble and laborious and obedient life in Nazareth; the mysteries of His apostolic life in the towns and villages of Palestine; the mysteries of His suffering during His Passion and Death; and the glorious mysteries of His Resurrection and His Ascension—we were present at each one of them. We were present, not only as a whole, but as each holding his own personal part, as members of Christ's Mystical Body. We were present at these mysteries, first of all, because Jesus, in living them, carried each and every one of us in His soul as Head of the Church. He saw us, by reason of His beatific knowledge, in grades of which each and every one of us would stand in need. In order that we could make truly our own the spirit in which He Himself was living. His own mysteries.

But His own mysteries were not exclusively His, but were already ours. For Christ was living, them, not for Himself alone, but for us. Since He is the Son of God, Christ had no need to live in a life of poverty, humiliation and suffering; as Son, He had the right to a glorious and triumphant life. But He willed, "for us and for our salvation," to take a mortal body which could feel pain. He willed to practice the virtues which we ourselves would have to cultivate, in order that He might leave us an example. Whatever lived in Him, and whatever the form which the mystery of our lives may take, we should always say: "Jesus has lived this before me... He has lived it for me, to show me how I too sanctify it and to obtain for me the grace to live it when my turn came."

Moreover, we were present in the Mysteries of Jesus because, in the mind of God, we were there from the beginning. When in the Cross of Bethlehem, in waters of the Jordan, on Thabor, on the Mount, He saw us all in Jesus. He made no distinction in His Mind between Jesus and us; for He saw only one Christ, the Whole Christ, in Whom we were all present, making but one with Him. For the Father saw the Head of the Church, the Son who in love had set out to save the world through the Church. In the plan of God, the public function of the Redeemer was inseparable from His personal title of Son.

The mysteries of Jesus are a present reality for us

Jesus lives in His Church. In the cycle of her liturgical feasts, the Church carries us through the succession of the mysteries which comprised the human life of Christ. We re-live, in the Church, the very life of Christ. But this liturgical cycle is more than the moving evocation of a historical event which occurred two thousand years ago. Under the visible sign of a liturgical feast, it is an actual reality which takes place in our mystery, opening our enter, with faith and love, into the spirit of the mystery, providing us soul to it, seizing upon it, and making our own the interior dispositions of Christ when He was living it.

Through His Church, and through the action of His Spirit Who animates the Church, we were there from the beginning. When in the Cross of Bethlehem, in waters of the Jordan, on Thabor, on the Mount, He saw us all in Jesus. He made no distinction in His Mind between Jesus and us; for He saw only one Christ, the Whole Christ, in Whom we were all present, making but one with Him.

We receive the grace of a new birth into His Divine Life on the blessed Feast of Christmas; the grace of a new manifestation of Christ in us and of an increase of faith, during the Octave of the Epiphany; the grace of interior renewal and of spiritual renovation, during the purifying period of Lent, in preparation for the great Paschal meeting with the Eucharistic Christ; the grace to detach sin and to cultivate a spirit of sacrifice, during the shadowed week of the Passion; the grace of joy of peace of liberty, on our triumphant Day of the Resurrection and during the whole light-filled period of Christ's apparitions; the grace to lift up our souls, with an intense thirst for Heaven, on the glorious Feast of the Ascension; the grace to cooperate more generously in the life of the Church, during the long weeks after Pentecost.

Each of the holy anniversaries of the life of Jesus marks for us, therefore, a more intimate participation in one of the states of His Sacred Humanity, in His actual life, in His Divine Life. But this participation is effected for each and all of us, only in the Church and with the Church.

O Jesus, how happy indeed is that soul which, by remaining ever open to the action of Your Divine Spirit, allows itself to be formed by Your Church! It receives in the words of the liturgy, all the spiritual nourishment which it needs for every day. It thus unceasingly renews itself, instills the very pure interior joys of living its life in Your life, and it finds, through participation in Your mysteries, a light and a strength which transforms its whole existence.

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

THE MISSIONARY SERVANTS OF THE MOST BLESSED TRINITY



VERY REV. THOMAS AUGUSTINE JUDGE, founder

In the vineyard THE MISSIONARY SERVANTS OF THE MOST BLESSED TRINITY

An American Community, grew out of a lay apostolate movement organized in Brooklyn, N.Y., in 1909 by the late Very Rev. Thomas Augustine Judge, C.M., who was born in South Boston, Mass., August 23, 1868. From an Alabama backwoods mission, the Sisterhood has now reached out to Foundations with 220 mission centers in the United States, Puerto Rico and Cuba. The Sisters labor in four archdioceses and 18 dioceses for the preservation of the faith among the people of all races in urban and rural centers. Father Judge also founded a companion community of priests and brothers, The Missionary Servants of the Most Holy Trinity.

THIS IS CATHOLICISM

Proof of divinity

By JOHN WALSH, S.J.

Q. Did Christ merely announce that he was God? No. Christ also established his identity by a set of astounding miracles.

Q. What is a miracle? A miracle is an event or effect in the physical world which surpasses the powers of nature and which, therefore, occurs solely because of a direct and special intervention of almighty God.

Q. Can only God perform miracles? Since God is the Author of nature and of nature's laws, no deviation from those laws can ever occur unless He wills it. God, then, is always at least the remote cause of every miracle. God can however, confer miraculous powers on a human being, constituting him the proximate and immediate cause of the miracle.

Q. Do not many hold that miracles are impossible? Many deny the possibility of miracles, which reduces to nothing that God, who created the universe and put into it the laws by which it operates, is now powerless to interfere with it in any manner whatsoever.

Q. Is it not impossible for God to make a law of nature and then later change His mind and interfere with the law by performing a miracle? It would be impossible for the unchangeable God to make a fixed law of nature, allowing no exception. No intelligent person, however, who believes in miracles, thinks that this is what happens. Father Judge, who never ceased to believe in a law of nature to exist, also foresees and wills the exceptions to that law. These we term miracles.

Q. Do not many hold that even though God is capable of performing miracles He has never actually done so? Many people maintain that miracles never happen. Such persons, however, must be unaware of the mass of historical evidence which proves that miracles have occurred in the past and still happen in the present.

Q. Where is such evidence found? It is contained in the testimony of scores of reliable and intelligent persons who have solemnly sworn to the occurrence of a miracle, asserted that they actually witness it.

Q. Do not many hold that, although reliable and intelligent persons may be trustworthy in their testimony other... (Continued on page 9)

WORKING TO BEAT HELL

Boredom on Sunday

By JOSEPH MCGLOIN, S.J.

At one stage of my priestly life I was stationed in a parish for seven months. Frankly, I found this a long time, but among the many things I managed to learn in this period of time, one was that boredom was the fact that it is a lot more difficult to give a sermon to the same audience Sunday after Sunday than it is to step in for a single talk.



Not all sermons make you want to rush out and save souls.

And when you recognized a priest's responsibility to instruct his parishioners, I picked up a lot of sympathy for him as well.

And so, when I hear people griping about sermons today I get a little miffed, either because I nodded and wailed or because they don't know the whole story.

When you stand before a congregation in a church, you see the interest, the eager who seem to absorb all you're saying (and the occasional who nod agreement at everything), the indifferent whose eyes are glassy with thoughts miles away, and those who nod and wail because they give way to their dreams.

The fact is that most people only get this one instruction: when in their faith. And to even if this were the most poorly presented instruction in history, they ought to be trying to get something out of it. The Baltimore catechism, for instance, appreciates a full meal. But if the only thing available is crumbs, he's willing to take just those crumbs. In fact, he'd better take them or he'll be gone before the delect meal shows up.

Certainly you will sometimes encounter the priest who is an excellent speaker, with much to say; a powerful, clear way of saying it, and an obvious ability to organize the matter. Not that he necessarily has great intellect or the full. If, of course, he can combine great talent with the spirit of your and humility and prayer and zeal, he is one in a million.

It is important, however, even when you encounter the priest who is an excellent speaker, that you don't just listen in admiration at his words, nod and smile, and hear him, but that you allow his thoughts to get into your mind. It won't do you any good to nod and smile and hear him as a performer, but your knowledge and your life have to become deeper because of the acceptance of what he says.

But what if he isn't a very good speaker at all? Well, that may be true because of his speaking, but it still doesn't erase the law of charity. Maybe, moreover, there's some good reason for his not being so skilled at speaking. He may be dead beat, for one thing. A lot of priests do so much hidden work that even to speak their avocation to keep track of their pastors don't notice it.

Or it may be that he's just too busy to prepare well enough.

(I'm not saying that this should be, nor that it may not be his own fault, nor that he couldn't alleviate the situation with lay help. But maybe, on the other hand, it isn't his fault, and the lay help, other than vocal, around his parish is close to zero.)

At any rate, you have no more right to judge that a priest's inability to preach well is culpable than any one has to consider your drawbacks such. The main difference here is that you don't have to get up and parade your defects before the whole parish.

Now a sermon can be infelicitous in any number of ways, but perhaps the two most common extremes would be either an over-enthusiasm or an over-dullness, a ranting absorption in immorality, say, with never a thought of the love of God, or a droning out of the Baltimore Catechism with no relation to the loveliness of God's Word.

But even were one of these extremes seemed to obtain, don't be too sure. You can't really be certain a priest isn't saying anything worthwhile until you analyze what he does say. When you listen to the same speaker week after week, you're liable to treat him like boys in a boarding school do institutional food. It's never any good to them, mostly because of their habit of not listening to somebody who drops in for an occasional visit may well tell them how lucky they are to get such good food.

The very least you can say about a given sermon is that, if the Church has survived in our human instruments of human indeed as they can sometimes be. You could think about the twelve apostles and wonder if a blundering Simon Peter, a naive Philip, or a blustering Nathanael could have been any worse than the conveyor of God's word waving his arms before you.

Good or bad, resonant or squeaky, orderly or scattered, interesting or just plain dull, his priest before you is still a mediator between God and man, bringing God down to man and man up to God. If you don't like God, never tell you every priest would thrill you with his preaching. But He could tell you to listen. "He who hears you," it said, "hears Me. And he who despises you, despises Me..." So, for because of words, the man in God representative, and one that God wants you to make use of—either for the practice of patience and charity, or for knowledge and virtue. In either case, you're lucky.

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Demonstration Mass in English planned

PHILADELPHIA—A demonstration Mass in English will be featured at the National Liturgical Week to be held here August 19 to 22.

The most unusual feature of the new Mass is that no part of the liturgy is performed at the altar until the Offertory. All action up to that point takes place at the lectern and ambo, a small platform from which the Epistle and Gospel are read or sung.

Recommendations of liturgists and proposals made at the first session of the Second Vatican Council guided the committee of Oklahoma priests who composed the demonstration Mass. The committee is directed by Father David Jones, consultant to the Oklahoma State diocesan liturgical commission.

THE FIRST PART of the new Mass (Mass of the Catechumens) is divided into two sections: the Celebration of the Word.

The Entrance Rite includes the entrance song sung by the congregation (Introit); the Lord Have Mercy (Kyrie); the Glory to God (Gloria); and the prayer of the people (Oratio).

The section called the Celebration of the Word includes the Epistle; a meditation song (Gradual); the Gospel; and homily.

After the homily the priest goes to the altar for the first time to begin the Preparation of the Gifts (Offertory). There the priest reads a list of intentions called "hiding-prayers," which he says God's blessings on all classes of men. The people stand when the priest sings the prayer over the gifts of bread and wine.

THE CANON of the Mass will be recited aloud. At the end of the Canon the celebrant will raise the consecrated bread and wine so all the people can see them instead of the slight elevation which is customary now.

The last section of the Mass, the Communion Rite, begins with the Our Father and closes with a hymn of thanksgiving.

The purpose of the demonstration Mass, which is a special offering of the Mass, is to explain the meaning of the Holy Sacrifice as it is now, and to show what Mass could be like within a few years.

World Council sets ecumenical meeting

ROCHESTER, N.Y.—"Relations with Roman Catholics" will be among the subjects discussed by the policy-making body of the World Council of Churches at a meeting here August 26 to September 2, it has been announced.

The meeting of the World Council's 100-member central committee will bring together Protestant, Orthodox and Anglican Church leaders from many parts of the world for discussions of Christian unity.

It will follow by barely a month the close of the fourth international congress of the World Council's Faith and Order Commission, held July 12 to 26 in Montreal.

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

AUG. 11 TENTH SUNDAY AFTER PENTECOST. In the midst of cities and whole countries where the factors of violence have fostered relations between groups of men, today's Mass reiterates that we are one in Christ.

It is only through the Spirit that we can say, "Jesus is the Lord" (First Reading). And, saying His, we are one in Him, whatever the variety of our gifts and talents. The Pharisee (Gospel) rejects this unity, holds himself aloof from his brothers (for holy reasons).

The publican has rejected this unity, too, at times—that is why he is a sinner. But he admits his sin, and his faithfulness. He is presumably ready to do something about it. Every celebration of the Mass means these things, but this one spells it out. The tragedy is that so many Christians still cannot "read" the public worship of the God's People, and on playing the Pharisee who "shall be humbled."

AUG. 12 ST. CLARE, VIRGIN. "You loved and hated wickedness" (Entrance Hymn) we sing in tribute, first, to Christ the Lord, and then to those who, like today's saint, share His life as faithful disciples.

This, the liturgy suggests, is the true source of joy, of "gladness" and "rejoicing," the right of faithfulness to the wedding vows between the Church and Jesus Christ. The Gospel proclaims it as a sharing in the marriage feast, of which the Mass is earthly sign and sacrament.

AUG. 13 MASS SAS ON SUNDAY. God is the Father of the poor, the weak, the rights of wrongs, the one who will humble the proud. Entrance, Gradual and Offertory Hymns fill the Christian people with this confidence and hope. We are His instruments, so it must be achieved through us. But as long as we worship Him and are willing to be His instruments, there is hope of his achievement.

AUG. 14 VIGIL OF THE ASSUMPTION OF THE BLESSED VIRGIN MARY. Preparing to celebrate Mary's exalting participation in the glory of her Son and in His redeeming grace, we

think of her as one who heard the Word of God and kept it (Gospel). The fruitfulness of the Word to her remains as a constant proof in none of us who hear, in none of us who listen.

AUG. 15 THE ASSUMPTION OF THE BLESSED VIRGIN MARY. No modern crusader for women's rights could be more lavish in praise of woman, and of that this woman of God's providence was and is, than today's liturgy.

It takes so long for the lessons of the liturgy to penetrate the hearts of men and cultures. Mary's primacy among Christ's members is hymned throughout the Mass, and in the Gospel we speak of the incomparable blessing which was hers, but also of her special relation to the rest of the human family. Opening Prayer and Prayer after Communion stress her assumption as participation in the Savior's risen glory and as confident proof of the resurrection of all Christ's members.

AUG. 16 ST. JOACHIM, FATHER OF THE BLESSED VIRGIN MARY, CONFESSOR. The Gospel genealogy locates the meaning of this feast as a celebration of the Church's Jewish roots, her roots in history. No mere set of abstract principles, Christianity has to do with history, with the human blood and the flesh and the bones of a man, the repeater of unity, the regenerator, the uncommitted—his is not the blessing of the First Reading. Had he known "at what hour the thief was coming, he would certainly have stayed" (Gospel). But he did not know and he did not watch and he did not care.

Ouras assembly round hea itar, if it is anything, must be an assembly of those who care, who are not afraid to witness or to demonstrate or "show forth, your mercy in the morning and your truth throughout the night" (Gradual Hymn).

Radio & TV Apostolate

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

FRIDAY, Aug. 9—(Tape) Rev. Edmund Banet and St. Michael's. MONDAY, Aug. 12—(Tape) Rev. Kenny C. Sweeney. Requested for a Special Intention.

TUESDAY, Aug. 13—(Tape) Rev. William Pappano and St. Patrick's Junior Legion of Mary. WEDNESDAY, Aug. 14—(Tape) Rev. Paul Courtney and members of St. Luke's parish. THURSDAY, Aug. 15—(Tape) Rev. Donald Schneider and St. Joan Arc Junior Legion of Mary. Requested for a Special Intention.

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VIEWING WITH ARNOLD

'PT 109' will send GOP to barbiturate bottle

By JAMES W. ARNOLD

Supporters of Goldwater, Rockefeller and Nixon will have no trouble spotting the flaws in "PT 109," Jack L. Warner's version of the heroics of Lt. (jg) John F. Kennedy in the South Pacific in 1945. But they will miss the President's sick little opening volley in the 1964 campaign. It may not have been so intended. The story would make good cinema even if the hero were Lenin, and the whole mood of the film is calmly dispassionate. Warner obviously did not throw \$25 million and two directors (Lewis Milestone, Les Martinson) into the breach just to elect a Democrat. But the movie is not going to hurt the President's already formidable charisma.

The facts (adapted from Robert J. Donovan's best-seller) are amazing enough. Young Kennedy pulled strings to get combat duty (a "wrong-way fix," as an awed seaman puts it, in the movie). He had few of the expected Harvard airs of a millionaire's son, and was affectionately admired by both underlings and superiors. Even the few ratings he received (for lack of military bearing and neatness) is enough to turn politicians green.

When his torpedo boat was rammed by a Japanese destroyer, Kennedy, though injured himself, spent three hours in gasoline-blasting waters pulling out crew members. In a pampering enlisted man, he was cracked: "For a guy from Boston, you're certainly putting up a great exhibition out here." Then he led a three-mile

swim to a nearby island, personally hauling the most seriously injured man and swallowing a route most of the available salt water. This was only the start. He held the discipline and morale of the 11 men under tight rein. He personally made an all-night sortie into the channel, dodging barracuda and enemy patrols and butchering his flesh on coral. He pushed his hungry, suffering crew from island to island to evade capture. On another scouting expedition, the canoe overturned; nearly drowned, he barely escaped being dashed to death against a reef. All were finally rescued on a coconut via friendly, Protestant hymn-singing natives.

If history alone suffices to increase the supply of barbiturates at GOP headquarters, examine what the movie does. Playing Kennedy is Cliff Robertson, one of few virile Hollywood males worthy to be employed as an actor.

Further, there is the difficulty of doing a film on a live President who is still the nation's face. Warner apparently felt this ruled out probing of character for problems and defects—the raw material of human drama. What might Krushchev think, in the next eyeball to eyeball confrontation, if he had seen Kennedy sucking his thumb under fire in the Solomons?

To portray Kennedy, Robertson fastidiously avoids imitation, relying mainly to flat understatement, set jaw, boyish grin. But the image is one-dimensional: the movie Kennedy seems to have been born full-grown, an affable man's man, with no family, no background, no interests other than winning the war as quickly

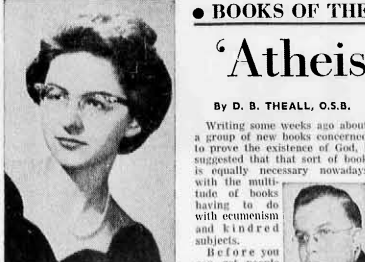
and efficiently as possible. His only "flaw" is a stubborn refusal to admit defeat; now and then, he tries too hard, as when his PT boat dumps a repair shed into the Pacific.

Even the other characters seem like figures off recruiting posters—an endless line of photogenic, miscel, businesslike junior executives (Ty Hardin, Robert Clup, Grand Williams, Robert Blake). There are no girls—fantastic as it is to contemplate, the boys don't even talk about girls, except for one brief glance at a locker pinup.

It's almost too much when, at the end, the battered Kennedy turns down a stiletto leave to go back to the fighting. It really happened, but to a human, not a face on a postage stamp. Perhaps it would be unsuitable to show Kennedy playing blackjack or reading Playboy, but the portrait of Kennedy as a calling monument removes "PT 109" from consideration as a serious film.

The script by Richard Breen ("State Fair") fails to take full advantage of the real-life drama. Too much time is thrown away at the base in Tulagi (the film was actually shot off Florida) while Jack and his men clean up a despicable old shop, trade GI witticisms ("So he wrote a book . . . and pictures in it?") and battle the skepticism of a salty old pro (James Gregory). All are the standard stuff of Navy comedy-drama.

Later the screenplay decompensates Kennedy's personal exploits and scrapes with death, as well as the grimier details of the snivlers' physical ordeal—thus losing some realism and audience identification. E.g., the men were so thirsty they licked water off the neighboring vegetation; Ken-



BOOKS OF THE HOUR

'Atheism in Our Time'

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

Writing some weeks ago about a group of new books concerned to prove the existence of God, I suggested that that sort of book is equally necessary nowadays with the multitude of books having to do with ecumenism and kindred subjects.

Before you can get people interested in whether one church is better or more genuine than another, you must get them to admit the existence of God—and this, more millions than we like to think are unwilling to do.

The victory in the recent school prayer case at the Supreme Court level (whatever may be the merits of the decision itself) was achieved after unrelenting battle by a lady of atheist persuasion who has now announced the impending establishment of a national university center for the study and propagation of atheism.

All this is by way of preface to a recommendation of Fr. Imace Lepp's "Atheism in Our Time" (Aluminaire, \$5). Fr. Lepp is a French priest-psychiatrist, and an one-time ardent Marxist. In fact, one of the most valuable sections of his book is the opening chapter, called "The Atheist that I Was," which does so much to explain the Marxist-Atheist mentality.

Among other points, Fr. Lepp makes one to the effect that "it is precisely the awareness of living for something very great which makes the conversion of a sincere communist to religious faith almost impossible. There is no room for supernatural grace in him, because he is, in some sense, full of natural grace."

But this rather depressing thought is thus countered: "On the other hand, if for one reason or another a communist is disillusioned with the cause which he is generously served, he frequently shows himself more disposed than lukewarm unbelievers to Christian revelation. A man who is accustomed to live in view of a transcendence will not find it easy to be content with a life that has no other end than itself."

So we have had the Whitaker Chambers of modern times. He says further of his own conversion to atheism: "I felt no need of God

professional experience, the least convincing and the least useful. The other analyses seem, at least to this rank amateur in these matters, beautifully done; though whenever Fr. Lepp returns to the case method, rather than sticking to the analysis of the thought of real people, the writing seems to slide out of focus. Though Fr. Lepp devotes space to some of the better-known modern writers of atheistic tendency, such as Gide and Sartre, (Continued on page 9)

TO ENTER CONVENT — Mary Alice Mounloy, daughter of Mr. and Mrs. B. W. Mounloy, of Our Lady of Lourdes parish, Indianapolis, will enter the convent of the Sisters of St. Francis, Oldenburg, on September 8. An open house will be held at the home, 304 S. Downey Ave., on Sunday, Aug. 11, from 2 to 5 p.m. No formal invitations have been issued.

New TV series to begin Sunday

INDIANAPOLIS — Challenge, the newest Catholic television series shown on WFIAP-TV, Channel 6, will feature "The Killer" on Sunday, Aug. 11, at 10 a.m. The story is about an Italian peasant who assaults and kills a young girl who is later declared a saint by the Church. In prison the killer despairs and slowly fights to return to personal integrity and forgiveness.

Cursillos

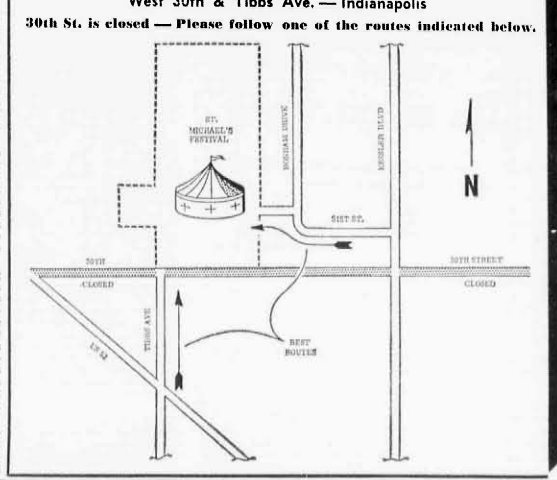
SANTO DOMINGO, Dominican Republic.—The Cursillos de Cristiandad movement has organized 22 short courses on Christian teachings here for 200 men and women, according to Santo Domingo's Catholic weekly Fides.

Two final clues to the quality-level of the film: The Tin Pan Alley-type oriental music on the soundtrack whenever a Japanese appears, and the line "one of the castaway seamen as he spies natives on the island: "Fellows, I think I've found the owners." (Lesion of Decency: A-1)

Radio and Television

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

St. Michaels - Indpls. Fri. & Sat. - August 16 & 17 12th Annual Festival. Includes menu items like Fish & Chicken Dinners, Games, Rides, Prizes, Grand Prize Chevy Corvair, and location at West 30th & Tibbs Ave. - Indianapolis.



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# Tic Tacker

**NAMES IN THE NEWS**—G. Daniel Griffin of Milwaukee, who spent two years as an Army officer at Fort Benjamin Harrison, Indianapolis, has left the U.S. for Brazil to serve in the Papal Volunteer program. Accompanied by his wife and two-year-old daughter, he will work as makeup editor of the Catholic weekly newspaper in Natal. His wife, Ann, will carry on catechetical work among the Brazilians. . . . Mr. Glicerio S. Abad, S.J., a theology student at West Baden College, has participated in a four-day workshop on economic education for the clergy, held this past week at Purdue University's Camp Limerick in LaGrange. Purpose of the workshop was to present a factual and comprehensive analysis of the American economic system. . . . Robert M. French, a member of Christ the King parish, Indianapolis, has received the 1962 National Quality Award, an honorary recognition of outstanding service in the field of life underwriting. He is associated with the Hastings & Smith Agency of the New England Mutual Life Insurance Company of Indianapolis. . . . Mrs. Bing Crosby (Kathy Grant) was honored at a tea at St. Vincent's School of Nursing, Indianapolis, this past Wednesday. She is appearing in "Sunday in New York," at the Avondale Theatre. Mrs. Crosby earned a nursing diploma of her own at Queen of Angels Hospital in Los Angeles, after five years' study. . . . Father Edward Smith, S.J., a new faculty addition to Brebeuf Prep, Indianapolis, is attending a guidance institute at Boston College this week. Theme of the institute is: "The Role of Professional Guidance in Jesuit Institutions."

**FOR SENIOR CITIZENS**—Charles E. Stimming, Sr., program committee chairman of the Senior Citizens' Center, reports that activities and services at the Center, 324 E. New York St., Indianapolis, will continue through August instead of being curtailed as originally announced. Activities will include: classes in art, sewing, bridge, gardening and oil painting. Other events will be: card parties, bingo, square dancing, bridge tournament, films on travel, and birthday parties. Membership is \$2 per year. For additional information, call ME1956 4-257.

**NARCOTICS FILM**—The Narcotics Bureau of the Indianapolis Police Department has assisted the Television Workshop of the Church Federation of Greater Indianapolis in the production of "Viper in the Blood," a one-half hour television study of narcotics in Indiana. The film can be seen at 8 p.m. on Wednesday, Aug. 14, over WISH-TV, Channel 8 4-257.

**HOME VISIT**—Sister Herman Joseph Alerding, C.S.J., and Sister Benaventura Mohrhaus, C.S.J., both Indianapolis nuns, will greet family and friends at an Open House and Coffee, Saturday, Aug. 10, at 2 p.m. in the home of Bernard Alerding, 1104 E. Banta Road, Indianapolis. Mr. Alerding is the nephew of Sister Herman Joseph. Mrs. Flora Mohrhaus is the mother of Sister Benaventura. Also visiting will be Father William Alerding, S.S.J., a Jesuit Father stationed in New Orleans, and his parents, Mr. and Mrs. Edward Alerding, formerly of Indianapolis.

**GLORIOUS FEAST** (Continued from page 4)  
over the sin and death which are always mentioned together in the writings of St. Paul.  
"Consequently," Pope Pius XII wrote in his decree, "just as the glorious resurrection of Christ was an essential part and the final sign of this victory, so the struggle which was common to the Blessed Virgin and her divine Son should be brought to a close by the glorification of her virginal body, for the same Apostle says: 'when this mortal thing hath put on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory.'"  
It is this victory over death, which we beg the Blessed Virgin to gain from her Son also for us, that we celebrate on the coming Feast of the Assumption.

**'Frisco to host Biblical parley**  
BALTIMORE, in a paper entitled "After Bultmann, What?" will discuss the implications of Bultmann's doctrine for Catholic Scriptural interpretation. Rudolf Bultmann and Post-Bultmann Tendencies will be the subject of a paper by Father P. Joseph Cahill, S.J., of West Baden College, Ind., tracing a new direction in German theology during the past five years.

**Fr. Walsh**  
(Continued from page 7)  
should not be accepted whenever they report a miracle?  
Yes, many people take this position. But they can offer no sound and valid reason why a reliable and competent witness must be instantly repudiated whenever he reports a miracle.  
Q. Is it not undignified of God to interfere with the operation of nature's laws?  
It would be undignified if God interfered simply to confuse and frighten mankind or to amuse Himself. But God can have other motives which are not unworthy of Him.  
Q. Why, then, does God perform miracles?  
God never interferes with the operation of the physical universe unless a higher good—a moral or religious good—is to be gained from such interference. Hence God works miracles solely to assist and strengthen man's religious and moral life.  
Q. Is there any occasion when miracles are especially needed?  
Yes, when God wishes to communicate a special religious or moral message to men, miracles must necessarily accompany the message in order to show that it really comes from God, and not from the Devil or some purely human source.  
Q. What is a special religious or moral message from God called?  
It is called a divine revelation, for such a message God reveals His hidden thoughts and His will to men.  
Q. Who conveys a moral or religious message to men?  
The messenger from God may be either an angel or a man. When a man is chosen for such a lofty office he is called a prophet.

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# Bible

(Continued from page 3)  
such a Bible be accepted by all English-speaking Christians? Why? Would it be a common Bible? These hesitations will vanish only when it is made clear what precise purpose the common Bible will serve.

It will not supplant the versions now used in the liturgical services of the various confessions. Nor would it be suggested as a basis for religious instructions, Biblical talks or discussions among members of the same confession. In fact, for these purposes a variety of different translations would be desirable for bringing out the varying shades of meaning that the Hebrew or Greek text often has, but which no single translation can adequately express.

Rather, a common Bible would serve as the text to use in those public, nonliturgical gatherings where both Catholic and Protestant would be represented. It could serve well as a text for ecumenical dialogues. And not least of all would be its value as a common text for the purpose of that agreement that sincere Christians can reach when the effort is made.

**THE COUNCIL** Fathers, in the first of the sessions of the Second Vatican Council, have emphasized the place of the Bible in the lives of Christians. Here are two other chapters which they may take action when the council reconvenes on September 29:

—First of all, in view of Pope John XXIII's several statements on the unity of Christendom, and their reiteration by His Holiness Pope Paul VI—we can expect that the council will express clearly the nature of the ecumenical movement and of all the means possible for the attainment of Christian unity. It would then be the duty of national episcopal bodies to determine what roles the common Bible could play in this movement and to act accordingly.

—Secondly, many hope that further encouragement will be given to the Biblical scholars in their work of providing critically accurate translations. This would, of course, be a follow-up to the express statement of Pius XII in his Scriptural encyclical. And, by a deemphasis of the Vulgate as a critical version, it would furnish a more solid basis for the common agreement of all scholars on an acceptable translation. The common Bible is not a project that will be realized overnight. Some might even question its necessity, granted the abundance and use of the existing translations by members of all the Christian faiths. What is much more important is the change in the religious and scholarly atmosphere that has made the discussion of the project possible.

**Books**  
(Continued from page 8)  
I think he does well to devote a good deal to Andre Malraux, the contemporary French Minister of Culture, and a great influence in the field of the fine arts generally.  
The American reader, of course, would wish that some American examples had been given, having in mind which talked about American writers of the present, as James Baldwin, who has written off God as a miserable failure of white supremacy.  
A final chapter, all too brief, on "The Unbelief of Believers," restates and re-emphasizes a point made frequently by modern spiritual writers: that unbelief, as atheism that frankly denies the existence of God, is to be found a practical atheist whose believers as if God did not exist, though giving lip service to the doctrine that He does.  
There is, it seems to me, a definite relationship between this book and an earlier, shorter work of Fr. Lepp's, "The Christian Failure"; perhaps the continuing power of atheism is a consequence of that failure—if so, one has to ask himself what he proposes, as a Christian, to do about it.

**Aid quake victims**  
FREIBURG, Germany—The International Caritas (Catholic Charities) organization has responded quickly to the emergency in quake-ridden Skopje, Yugoslavia, sending medical teams with blood plasma, bandages and medicines valued at more than \$10,000.

# Board meeting

The first Quarterly Meeting of the Board of Directors of the Archdiocesan Council of Catholic Women will be held at the Warren Hotel in Indianapolis on Tuesday, Aug. 13, 1963, beginning at 11 a.m. William J. Morgan will preside.

# Education

(Continued from page 1)  
support to church-related schools for the specific purpose of acquiring equipment to teach math, science, and foreign languages. And in the pending bill to provide funds for construction of college facilities, both the bill recommended by the administration and the version approved by the House Committee on Education and Labor specifically excepts facilities for sectarian instruction, religious worship or divinity schools.

This shows that there are ways of aiding private education without falling on an across-the-board basis, the Senator said.

"I think the point is clear," he asserted. "The administration does not stand opposed to all forms of aid to church-related schools. It believes some forms of aid—especially across-the-board aid—are unconstitutional and unconstitutional limitations."

"And, as the President has said, Congress has its responsibility, apart from executive recommendations, to consider which forms of aid to private education are both constitutional and desirable."

Sen. Ribicoff said he believes "the educational opportunities of every student must be broadened," and "this can be done by aiding public education and, within constitutional limitations, aiding private education as well."

"It is of the utmost importance," he said, "that there be widespread public debate on the entire subject of financing education. . . . But the debate must be based on facts, free of misunderstandings."

"The response I have received," he concluded, "indicates that there is a great readiness by thoughtful people throughout the country to participate in such a debate and to work constructively for reasonable solutions."

# Greater

(Continued from page 1)  
where Catholics are 1 or 2 percent of the population.

• A whole-hearted effort by Catholic leaders to force integration policies and practices in Northern cities.

• An extensive commitment of Catholic institutions, such as schools and charities institutions, to the service of Negroes.

• A greater effort, in Catholic banking and purchasing agencies, to bargain with contractors and unions to open the building trades to Negroes.

• The use of Catholic investment and real estate powers in such a way as to increase Negro employment in U.S. financial institutions and "end the financial market of discriminatory loaning policies."

An effort by Catholics in parishes to offer "the protection of suburban parishes and our dioceses to Negro families who wish to leave inner-city Negro ghettos."

# Knights

(Continued from page 1)  
that Christ and His family fled to escape the persecution of Herod.

**WHILE MILLIONS** are in need throughout the world, Bishop Sheen said the United States is in a treasured position—too treated, too rich. He declared there is enough food thrown away in this country each day as garbage to feed 600,000 Chinese for three days.

Cardinal Rungamba, speaking at the conclusion of the Mass, said the life of St. Peter Claver is worthy of imitation. The sainted Jesuit, a native of Barcelona, Spain, spent 40 years ministering to Negroes during the 1600s at Cartagena, which was the chief slave market of the West Indies. It is now the patron of all Catholic missions among Negroes.

The Cardinal called upon the many Negroes in the congregation to "aid the Church of your country, your homeland." He declared: "It is very old, yet very new to the Church."

Special awards were presented by the Knights of St. Peter Claver in honor of President and Mrs. Kennedy during Tuesday night's Convention Banquet. Gov. Welsh accepted the Caritas Dei Award in the name of the President, while Mrs. Welsh was given the order's Jeanne D'Arc Award for Mrs. Kennedy.

The award was given the President for "outstanding leadership in human relations and heroic

effort for achievement of social justice for all men everywhere."

**RABBI Maurice Davis**, of the Indianapolis Hebrew Congregation, told the Knights and Ladies during the banquet that the Negroes' struggle for freedom is not theirs alone. He gave the main address at the banquet, attended by 1,000 in the Fairgrounds Manufacturers Bldg.

He said the Negro's "march for freedom" is America's greatest moral problem today and that this is the year to learn "what America really is."



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AROUND THE ARCHDIOCESE

North Vernon Deanery slates Day of Recollection

NORTH VERNON, Ind.—A Day of Recollection is scheduled for members of the North Vernon Deanery Council of Catholic Women on Thursday, Aug. 15 at St. Mary's Church, Greensburg. Father John Scheffeltke, assistant pastor of St. Mary's, will conduct the spiritual exercises.

Registration will begin at 8 a.m., followed by Mass at 9. The Recollection will close with Benediction at 2 p.m. Registration and luncheon fees total \$1.25.

Reservations should reach Mrs. John Nieman, chairman, Route 2, Greensburg, by Monday, Aug. 12.

BRADFORD The annual picnic at St. Michael's Church will be held Sunday, Aug. 25, rather than Labor Day. Country style chicken and ham dinners will be served. There will

rides and amusements for all. Charles Fessel and Porter Nash are co-chairmen for the picnic. Father Richard A. Mode is pastor.

RICHMOND

Holy Family CVO is sponsoring an ice cream social on Sunday, Aug. 11, from 5 to 8 p.m. on the school lawn. Ice cream, home baked cakes and pies, sandwiches and beverages will be served. The affair is open to the public.

CLARKSVILLE

The Third Order of St. Francis will meet Sunday, Aug. 11 at 3 p.m. in St. Anthony's Church. Recitation of the office and Benediction will be held in the church, followed by a business meeting in the school. A bus will leave the Orange Bar at 2:45 p.m. The public is invited.



PLAN LANESVILLE PARISH PICNIC—Father Charles Knight, pastor of St. Mary's Church, Lanesville, puts the finishing touches on a large highway sign advertising the annual parish picnic and dinner scheduled for Sunday, Aug. 11. With Father Knight are two parishioners: Wilford Day, left, and John Quinkert, Joseph H. Bachman is general chairman. Chicken and ham dinners will be served at the picnic from 10:30 a.m. to 4:30 p.m. Proceeds will go to the new parish school building fund.

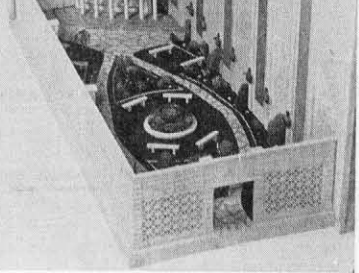
New Albany parish plans outdoor shrine

NEW ALBANY, Ind.—An outdoor garden and Marian shrine will be constructed in the side yard of St. Mary's Church here by the parish Holy Name Society and Men's Club.

The project, to be known as the Shrine of the Annunciation, will feature a landscaped garden, enclosed by a concrete lattice block wall, statues commemorating the Annunciation mounted on an 18-foot pedestal. Flood lights will illuminate the area after dark.

A centrally-located fountain, surrounded by winding flagstone walks with stone benches will be included in the garden. Stations of the Cross will be placed on the side walls.

Sponsored by the parish society, the project will cost an estimated \$10,000 to implement, of which nearly \$7,000 is on hand. Construction will begin as soon as the remaining funds are available. Target date for completion of the shrine is mid-October, before the New Albany Sesquicentennial celebration.



MARIAN SHRINE IN NEW ALBANY—Shown above is a scale model of the proposed Shrine of the Annunciation which will be erected adjacent to St. Mary's Church, New Albany, this fall. Sponsored by the parish Holy Name Society and Men's Club, the project will cost an estimated \$10,000. Work will begin when the funds are available, with completion expected by mid-October. (Houghton Studio photo)

Country-Style PICNIC ST. MARY'S — LANESVILLE (Hwy. 62 & 460 — 10 Mi. West of New Albany) Sunday, Aug. 11 Chicken or Ham Dinner Served 10:30 A.M. to 4:30 P.M. Adults \$1.25 Children 75c

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Holy Island

(Continued from page 2) by ancestry. His life at Lindisfarne and at other monasteries in Northumbria was distinguished by its charity and prayerfulness. For nine years he was a hermit on another island, but in 685 his solitary existence was interrupted by a visit from King Egfrith, who prevailed upon him to return to Lindisfarne as its bishop.

Cuthbert accepted and for the two years of life that remained to him, he brought still greater fame to the monastery he governed. Upon his death, his body was honored as the relic of a saint and the monastery became a place of pilgrimage.

It was sometime during this century that the illuminated Gospels of Lindisfarne were produced, a rare blend of the Celtic tradition modified by Northumbrian taste. Today these manuscripts are to be found in the British Museum.

The exposed position of the island made it vulnerable to the attacks of the pirates who ravaged the North Sea during the eighth and ninth centuries. In June, 793, the Danes landed, plundered the monastery and killed many of the monks.

This first attack was followed by others until the reluctant decision was made to abandon the island during the time of Abbot Eadred. The monks took with them the coffin of St. Cuthbert and their precious Gospels. Eventually the body of the saint was placed in the cathedral of Durham where a shrine was constructed to hold it. From this early period of the Irish monastery at Lindisfarne, nothing has survived except a few of the tombstones of the monks, kept today in a small museum on Holy Island.

For nearly two hundred years, Lindisfarne was without its monks. Whatever was left of the early monastery fell into ruins, but its desolation was only temporary.

After the Norman conquest, a new bishop arrived in Durham, William of St. Calais. In 1083, he established a Benedictine monastery at his cathedral and determined that a priory dependent on Durham should be established on Lindisfarne.

A NEW CHURCH and monastery were constructed, at this time built of red sandstone and in the Romanesque style familiar to the Benedictines. A small number of monks continued the tradition of the island up until the time of Henry VIII, when the small monasteries throughout England were dissolved and the monks dispersed. During the four hundred and fifty years of its existence, the Benedictine monastery of Lindisfarne lived a rather uneventful life. At times, Scottish raiders did appear, and this necessitated strengthening the priory gates and the construction of a small fort south of the main building.

The remains of the priory and church are very impressive. One of the arches that once stood over the altar is still in place. The towers and walls of the church are intact in many places as are most of the columns in the nave.

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Richmond native to receive veil

RICHMOND, Ind.—Sister Paul Margaret, daughter of Mr. and Mrs. Paul R. Barrett, will receive the black veil and make first profession of vows as a Sister of Charity of St. Joseph on August 15.

A Pontifical Low Mass will be offered in the convent chapel at St. St. Joseph, Cincinnati, at 10 a.m. The former Mary Ann Barrett, Sister Paul Margaret was graduated from Richmond High School and completed a year of nurses' training at Good Samaritan Hospital, Dayton, Ohio.

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Lafayette to hold K.C. golf tourney

LAFAYETTE, Ind.—The Purdue University Golf Course will be the scene of the annual Knights of Columbus State Golf Tournament Saturday and Sunday, August 24 and 25. Lafayette Council 456 will be host to the event.

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**'Big Retreat' slated at ND, Aug. 15-18**

NOTRE DAME, Ind.—The 42nd annual Big Retreat will be held on the Notre Dame campus Aug. 15-18. More than 1500 men are expected to register for this year's observance.

Father Richard Popen, C.S.C., a member of the Holy Cross Family Mission Band, will preside over the conferences. Supplementing Father Popen's talks will be two seminars on "The Family" and "Parents and Adolescents." Conducting the seminars will be Herbert Batner, M.D., Loyola University professor, and Robert Christin, Ph.D., professor at Notre Dame.

Contact men in the Indianapolis area for the retreat are: Donald Littlejohn, ME 8-0721; James Williams, LI 7-1089; and William K. Drew, WA 3-7405.

**All-time high**

NEW YORK, N.Y.—Total circulation of 610 Catholic periodicals listed in the 1962-64 Catholic Press Directory, official reference volume on the Catholic press in English-speaking North America, reached an all-time high of 28,847,343 at the beginning of 1963.

**Furnish chapel**

SUSSEX, England—Prisoners in several British jails have worked together to furnish a new 80-seat Catholic chapel at Lewes prison here. Alton liners were made by women prisoners at London's Holloway jail.

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SISTER STUDY, TOO—While summer school is over for the Benedictine Sisters of Our Lady of Grace Convent, Bench Grove, these photos will remind them of their hard work in the classroom. More than 100 Sisters and Novices took a variety of classes at the motherhouse, while about 35 others were attending other colleges and universities throughout the country. In the photo above, Sister Mary Benedict is explaining how a tachistoscope will aid in the presentation of classroom material. Seated, from left, are Sister Anita, Sister Ernestine and Sister Loyola. At right is the class instructor, Sister Madeleine.

OF LASTING VALUE—This group of Sisters will remember their "Theory and Design" class for a long time. They executed a landscape mural which will be mounted on a wall in the new novitiate building, under construction at the motherhouse. From left are: Sister Mary Anne, Sister Mary Richard and Sister Mary Clarence. The class was conducted by Sister Winifred. The other member of the class was Sister Marie. In addition to regular classes, offered both for credit and as refresher courses, several other activities were offered to round out the summer months for the Sisters.



MODERN CATECHETICS—A course in Modern Catechetics begun last summer by Sister Mary Paschal, C.P.P.S., of St. Louis, was continued this session, with particular emphasis upon the Bible as part of the trial formed by the Liturgy, The Bible and Systematic Doctrine. The instructor, shown at left above, said that the trial must be integrated into a solid religious education. Also shown above are Sister Amelia, center, and Sister Mary Constance. The entire summer school program was directed by Sister M. Cleophas, subprioress of the Benedictine Convent. (Photo-story by Paul G. Fox)

MANY BUDDHISTS INVOLVED

Charges Vietnam extremists are selling U.S. 'bill of goods'

By REV. PATRICK O'CONNOR

SAIGON, Vietnam—Buddhists in south Vietnam have been selling the American public a bill of goods. They sold it first to some of the foreign correspondents in Saigon.

They have represented themselves as undergoing religious persecution. By now they have been depicted in the press around the world as suffering from "a host of restrictions on their religious freedom" "refusal to grant them freedom of worship," "discriminatory practices," and so on. They are described as comprising sometimes 70 per cent, sometimes 80 per cent, of the population, persecuted by a "Catholic minority government in Saigon."

On the other hand, "Vietnam has impressed me as a country of religious tolerance," Ambassador Frederick E. Nolting told the N.C.W.C. News Service here. "In the time I have been here—on visits to all parts of the country during nearly two and a half years—I have never seen any evidence of religious persecution or of bigotry on the part of any religious group."

The government of the Republic of Vietnam is headed by a strong-willed—some would say "obstinate"—president who is Catholic. That does not make it a Catholic government.

Obviously nobody is sure of the Buddhist percentage in the population here. Shrewd Vietnamese estimate the practicing Buddhists at anything from 20 per cent to 28 per cent.

The author of this article on the campaign of Buddhist extremists to overthrow the Vietnamese government of Catholic President Ngo Dinh Diem has spent almost two decades covering the news in the Far East. For the past two years he has maintained headquarters in Saigon, Vietnam's capital, and kept a close eye on the complex political currents active in that communist-battled republic. The present report comes at a time when the chief Buddhist priest of South Vietnam, Thich Thinh Khai, has protested in a message to President John F. Kennedy against the statement by the outgoing U.S. ambassador to Vietnam, Frederick E. Nolting, that he has seen no evidence of religious persecution of Buddhists.

800,000, will have nothing to do with the General Buddhist Association, the chief protesting body.

THE MILITANT "Inter-Sect Committee for the Defense of Buddhism" has listed five demands. For these it is prepared to throw the country into disorder and defy the government, in the middle of a life-and-death struggle with communism. For these it is prepared to let elderly persons, a bonze and bonzess, turn themselves to death—provided that the foreign press, with cameras, can be present.

The five demands are for redress of alleged grievances, which apparently sum up the "persecution."

Two of the grievances date only from May of this year. Therefore, they hardly constitute a pattern or policy.

The first arose from a government order—certainly an inconsiderate, ill-tempered order—restricting the flying of the Buddhist flag. The same order affected Catholics, too, and probably more keenly, since they were accustomed to fly the papal flag much more than Buddhists fly theirs. Catholics just obeyed the law, without raising any ructions.

The Buddhist flag is not part of the Buddhist religion. Gautama Buddha never laid eyes on it. It is a modern organization emblem, dating from the first World Congress of Buddhists held 13

years ago, while Buddhism is said to be more than 2,800 years old.

ANOTHER grievance is the status given to Buddhist associations—not to Buddhism, he it notes—in a law made in 1950, before President Ngo Dinh Diem took office. According to the government, no Buddhist group ever complained about this law until recently. An official commission for amending it has been created.

Two of the grievances are based on allegations of intimidation and discrimination, for which local incidents in three provinces (with an "etc.") are cited. There are 40 provinces and four autonomous cities in mainland south Vietnam.

On June 16 government and Buddhist representatives signed an agreement covering these five points. Since then the Buddhists have accused the government of insincerity. Neither side seemed to trust the other. Then the President spoke on the radio offering assurances.

The government proposed forming a mixed commission to investigate Buddhist complaints in the presence of the local and foreign press. Buddhist leaders delayed a reply, then refused to take part in the mixed commission until a list of alleged grievances was first remedied. They distribute sheets of mimeographed propaganda bulletins and keep up the campaign of protest.

The Buddhists' published statements, as far as I know, have not referred to President Ngo Dinh Diem's religion. Their spokesmen have said repeatedly that they do not accuse the Catholic Church. They are merely circulating copies of a letter of sympathy they say they have received from 17 Catholics. It looks as if there is no very strong surge of popular support for the demonstrating bonzes. There has been no evidence so far of any sympathetic stirrings.

"THE DISPUTE between the government and the Buddhists has had no perceptible effect on military operations or military morale up to this point," Brig. Gen. Richard Stilwell of the U.S.

Cardinal Spellman named for Legion decoration

Cardinal Francis Spellman was the unanimous choice for the 1963 Distinguished Service Medal of the American Legion. James E. Powers, legion national commander, announced in Indianapolis that the presentation will be made to the Archbishop of New York on September 10 in Miami Beach, Fla., during the Legion's 54th annual national convention, which runs from September 6 to 12.

The commander said the Cardinal was the unanimous choice of the executive committee of the veterans' organization. The medal is the legion's highest award to an individual for service in behalf of causes to which the Legion is dedicated—the service of God and country. The award was instituted by the legion in 1921. The resolution announcing the Cardinal's selection for the honor said he "has continuously demonstrated his friendship, and his sympathy and his devotion to the

men and women who wear the uniform of the United States armed forces and his concern for their morale and their welfare wherever they may be stationed throughout the world."

Cardinal Spellman is Military Year of the Military Ordinarate, which serves the nation's armed forces at military bases in this country and abroad.

Military Assistance Command told the press (July 19):

As one bonze has admitted to a correspondent, the five demands no longer represent their aim. No matter what the government may do, the leaders of the Inter-Sect Committee will find new matter for complaint. Only the fall of the government will satisfy them.

They know that American support is vital for the government. They want to put pressure on the U.S. to withdraw that support.

By selling their bill of goods to the American public they are putting pressure on Washington. They and their friends know that next year is election year in the U.S. They know that the present administration would not wish to face the election with any taint of responsibility for religious persecution anywhere.

Meanwhile, the Vietnamese government certainly has amended to make, not for any religious persecution, but for excessive police measures taken during the past three months against Buddhist demonstrators. The bonzes are to blame for organizing unauthorized demonstrations of a defiantly provocative kind. But the action taken by security forces on May 8 and June 3 in Hue, and on July 17 in Saigon, went beyond all justifiable bounds. Vietnamese Catholics deeply deplore it, but if they voice their distress, Buddhist propagandists seize on their words and exploit them in what is now regarded as largely a political campaign.

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