

Vernacular date is set in Canada

OTTAWA—The Canadian Catholic Conference has announced an extensive plan for replacing Latin with the vernacular in languages in the Mass and the administration of sacraments in Canadian Catholic churches.

Archbishop George B. Plahiff, C.S.B., of Winnipeg, chairman of the CCB board, said the plan for the changes, approved by the Canadian bishops at a meeting here on April 15, has now been confirmed by the Holy See.

To allow time for the preparation of the necessary texts and the working out of practical details for implementing the plan, the bishops of Canada have agreed it will go into effect in this country on January 1, 1965, according to an ordinance the bishops to be issued later this fall.

THIS DATE was chosen to give bishops a chance to get home after the third session of the Vatican Council, scheduled to close about November 20, to lead in the final preparations for the changes in their respective dioceses. Meanwhile, altar missals and other necessary materials will be made ready.

The Canadian plan is similar to one decreed by the bishops of the United States, and expected to be in use by the end of this year. But whereas the Kyrie is to become English in the United States, it will remain in Greek in Canada. The Creed and Eucharistic communion will be in either English or French in Canada, but remain Latin in the United States.

BESIDES in the Mass, the plan provides for the use of English and French for baptisms, confirmations and weddings; for the bishop's allocution before each order of ordinations; for the sacrament of the anointing of the sick, and for funerals, benediction of the Blessed Sacrament and Forty Hours devotions; for the blessing of candles on February 2; blessing and imposing of ashes on Ash Wednesday, and for much of the Holy Week liturgy, including the blessing of the palms and the Palm Sunday procession, the blessing of the holy oils, and the washing of feet on Holy Thursday, the liturgical service on Good Friday in honor of the Passion and Death of Our Lord, and the Paschal vigil service.

For the Masses of Holy Week, however, the norms for the vernacular will apply. In the Mass, the vernacular is approved for "the people's parts."



THE MACHINES ARE STILL—Sister Mary Margaret, O.S.F., stands by an old printing press she used for many years while she was in charge of the print shop at the convent of the Sisters of St. Francis, Oldenburg.

78 YEARS IN ORDER

Oldenburg nun, 94, once ran print shop

By LULA A. EHNINGER
Catholic Correspondent

OLDENBURG, Ind.—A 94-year-old former "printer's devil" recently marked her 78th anniversary as a member of the Sisters of St. Francis.

Sister Mary Margaret, a convert who was baptized 79 years ago tomorrow, holds the longest record of service in the Oldenburg community. Some 60 years of her career were spent in the convent's print shop—first as an apprentice and later on as manager.

She was invested in the order on the feast of the Immaculate Conception in 1886, took her temporary vows August 2, 1889, and her perpetual vows July 24, 1897.

Sister Margaret's first association with Catholicism came when as Miss Mary Abby Jackson, went to the Knobs near Starlight.

Ind., as a mother's helper to assist after the birth of a baby. She had traveled there from her home in Bridgeport where she was born February 25, 1870, to the late Joseph Monroe and Jane Miller Jackson.

From the Knobs, the 14-year-old girl went to live with Mr. and Mrs. Adam Poff, Sr., who operated a small general store near Starlight.

Though not a Catholic, Mary Abby frequently attended services with the Poffs at St. John the Baptist Church at Starlight. She was baptized there by Father J. P. Gillip.

Her sponsors at baptism were Elizabeth Schindler (Mrs. Martin Schindler) and Adam Poff, Jr., two of the children of the Poff family. That autumn, Mary Abby became a godparent herself when she acted as godmother for the second Schindler child, Mary, who is still living in St. Joseph Hill and is a member of St. Joseph parish there.

SISTER MARGARET remembers being accompanied to the Oldenburg Convent by two nuns who were returning to the convent for the summer after a teaching tour at St. John's School in Starlight.

She can't recall exactly how the trio reached the "whistle stop" station at St. Joseph Hill from Starlight, but says some good parishioners from St. John's must have taken them in a buggy or surry the three miles between the towns.

The little nun isn't certain whether they changed teams at New Albany or Louisville, but is certain the train fare was a nickel between any two whistle stops.

While she was a postulant, Sister Margaret assisted in the con-

vent bakery. Later she was assigned to St. Mary School, Bridgeport, Mo.; Our Lady of Perpetual Help School, Cincinnati, and St. John School, Middleton, O.

In 1900, she and Sister Cordula took over the print shop at the Motherhouse in Oldenburg, then set about learning the printing trade. When Sister Cordula was sent on mission the following year, Sister Margaret took over the operation of the shop with the assistance of Sisters Hitt and Euphrasia.

THE CONVENT printing equipment originally consisted of a T-11 foot powered machine. During the years, two larger machines and a cutting machine were added and were still in use until 1962 when Sister Margaret's duties in the printing shop ended. The convent now has its printing done outside.

Sister Margaret's father spent the last 20 years of his life working on the farm and as maintenance man at the Oldenburg convent. He was converted to Catholicism by Father Lambert Brockman, O.F.M., former chaplain of the convent.

When Mr. Jackson died in 1914 at the age of 82, he was buried in Holy Family Cemetery, Oldenburg, on a lot belonging to the Sisters of St. Francis. Sister Margaret's mother was in St. Edward Hospital, New Albany, during her last illness and is presumed to have been buried in the Miller family cemetery near Borden.

Sister Margaret, despite her age, still shows a vital interest in the Criterion, but must rely on someone to read it to her. She has catarrhs on her eyes and her sight is poor, but in spite of that, she is able to find her way without any trouble to the old printing shop in the convent basement where she relaxes in a favorite rocker.

This is where she entertains her visitors—surrounded by the familiar printing equipment and memories of more active years—with a complete happiness of faithful service to God and her order.

Orders meet at Alverna

Representatives of the four major branches of Franciscans are winding up a week-long re-evaluation conference today (July 31) at Alverna Retreat House. The branches represented are the Order of Friars Minor, the Order of Friars Minor Capuchin, and the Third Order Regular.

FATHER Philip Marquardt, national director of the Third Order of St. Francis, Chicago, and former director of Alverna, said the conference was called "to try to get back to the point of mobility that St. Francis had by being more available to the Church and the call of the Pope and bishops of various dioceses."

He said the new ideas in liturgy and theology will be used in studying Franciscan vocations and their applications to contemporary society.

"We invited outside groups in to talk to the 45 U.S. and Canadian Franciscans here," Father Philip said, Father Declan Gilligan, Washington, D.C., depicting at the conference.

(Continued on page 9)

cross-session of council seen 'most productive'

By JAMES C. O'NEILL

VATICAN CITY—The outlook for the third session of the Second Vatican Council is that it should be the most productive session yet.

The productivity of the upcoming session of the council, which opens on September 14, can be logically expected for several reasons. Most significant is the fact that the 13 schemata, or projects to be acted on by the council fathers, have been heavily edited to make them clearer and shorter.

Secondly, much work has already been done. During the second session of the council, six out of eight chapters of the schema on the Church were debated and discussion ended. Likewise, the three chapters of the schema on ecumenism have passed the initial phase and four chapters of the schema on the bishops were also discussed.

Lastly, various new additions to the regulations of the council have been made to deal with speeches which are repetitious or which present nothing new. These new additions are important because during the second session of the council, its progress was slowed greatly by speeches that caused the fathers to go over ground that had already been extensively covered.

THE FIRST matter of business on the council floor, after opening ceremonies on September 14, will be the schema on the Church. Since the first six chapters were voted on and sent back for revision during the last session, only two final chapters were discussed on the floor. Amendments on the first six chapters will be introduced during the discussion, but the amendments themselves are not subject to discussion and the Fathers will be asked to either approve or reject them.

The first of the two final chapters deals with the vocation to holiness within the Church and the union of Christians with the Church in heaven. The second deals with Our Lady in the mystery of Christ and the Church. The chapter was added to the schema during the second session after the Fathers voted to include it within the schema rather than treat it as a separate schema.

As it stands, the schema on the Church consists of 223 paragraphs. It includes the text of the six chapters examined last year and the text of the same six chapters with the amendments made by the Theological Commission on the basis of the suggestions or criticisms made by the Fathers during the debate in October, 1963. The two texts are printed in parallel so that the Fathers can easily note the differences.

Also included in the volume are footnotes for every chapter, detailed reports on the various numbers into which the six chapters are divided; separate reports on the content of the six chapters and an additional report to explain how the original text was revised to conform to the interventions of the Fathers.

Lastly, the volume includes the texts of the two chapters yet to be discussed completely. Council officials report that the texts of these two chapters were drawn up in line with the various comments and ideas proposed by the Fathers during the second session as they made their general comments on the schema as a whole. Therefore, it is hoped that the two chapters as they stand will find wide agreement.

AMONG important matters in the schema is the concept of collegiality, that is "the college of bishops," of the relations of bishops to bishops, of relations of the pope to bishops and of the bishops to the pope within the hierarchical structure of the Church. During the last session of the council, these relationships became central points of discussion.

One point of a sort of "straw vote" was taken in the legislative effect, but it did indicate the prevailing opinion of the more than 2,200 Fathers taking part, an overwhelming majority. The Fathers approved of the concept of collegiality; i.e., that all bishops are considered members of the body or college of bishops and that the college of bishops succeeded the college of the Apostles and share with the pope in the governing of the Church.

While the text and the revisions as drawn up by the Theological Commission still remain under the seal of council secrecy, people who wish to see the text and that the majority of the Fathers will be pleased with the amended text and particularly with the section on collegiality.

Once the discussion of two chapters of the schema on the



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BROUGHT PARENTS TO U.S.

Baby-sitting earnings reunited Cuban family

By MARJORIE DUTTON

Celia Gonzalez frugally saved every penny she could for more than two years.

She had a special goal—to get her parents to Indiana, the only she has learned to regard as "home."

The pretty 15-year-old Cuban refugee dreamed of the day her parents could join her and they could live in peace, safe from the fear of the Castro government in their native Cuba.

"I needed almost \$300 because my parents had been able to get to Spain from Cuba, and I wanted to get them here from Spain," she said.

Celia was living in a foster home under the auspices of Catholic Charities. "I was able to baby sit frequently," she explained, "and the money I earned from that, in addition to gifts I received for my birthdays and Christmas, soon built up to the amount needed to get my mother and father here."

MR. AND MRS. Guillermo Gonzalez arrived at Weir-Cook Airport June 7. The excitement of the trip and the joy of being reunited again with their only child radiated from the couple.

"When we said 'goodbye' to Cuba in Cuba almost three years ago, we expected to follow her to the United States in about three months," Gonzalez said. "But when it became impossible to leave, we just had to await our chances to get out of the country, which we were able to do February 1 of this year when we went to Spain. We stayed there four months before coming here."

Celia's father, an industrial chemist and pharmacist, said the Cuban government "took over" his drugstore in Camaguey and he hasn't worked for two years.

He is impatient to be working again. "I've had a long enough vacation to last a lifetime." So he is now job-hunting, with the help of Al Diaz, director of Cuban refugees here.

MRS. GONZALEZ is eager to help the family finances too. The couple had \$10 left when they landed in Indianapolis and spent half of it on a used sewing machine. She is planning on doing alterations and dressmaking at their furnished apartment at 327 Pa. Creek Parkway, S. Drive.

Celia is proud of her mother's efforts. "She's a very good housewife," she said.

Hospital to get new power plant

Construction began this week on a new power plant and maintenance shop at St. Francis Hospital, Beech Grove, according to Sister M. Vicentiana, O.S.F., administrator.

The three-boiler power plant will be located on the northeast corner of the hospital grounds, replacing the existing plant and laundry building. It will also contain limited laundry facilities and garage area.

Construction contracts totaling \$58,000 were awarded to: F. A. Wilhelm Construction, working \$29,872; Sandhorn Electric, \$15,700; Price Plumbing and Heating, \$25,255; and Applegate Elevator, \$14,340.



'SHE IS 'SEW' GOOD'—Celia Gonzalez, (center) and her father, Guillermo Gonzalez, watch her mother make a seam with the sewing machine the couple bought as soon as they arrived in Indianapolis from Spain. Celia saved almost \$300 in less than three years to bring her parents from Cuba via Spain to her new home.

for her. "Mother didn't have a pattern for this," Celia said, "I saw a picture of it in a magazine and she copied it for me."

Not to be outdone, her mother brought out a shirt his wife had made for him since they've been here. Mrs. Gonzalez apologized of the material in the perfectly tailored shirt.

WHEN ASKED what impressed him most about the United States, Gonzalez gestured with his hands and explained: "The smell of freedom. It is everywhere. Everybody can work and work hard if they want to, I know I do." Mrs. Gonzalez nodded in agreement.

The couple expressed gratitude to Father Paul Courtney and St. Luke's parish for sponsoring them here, and to Diaz and Catholic Charities for the assistance given the family.

"They've been here only a few weeks, but already Mrs. Gonzalez has enjoyed a window-shopping spree downtown. Her husband says it is one of her favorite hobbys since they've been here for her when she doesn't feel well."

Celia's proud father stated that she has used her time well since she has been here. "She is a very good student and on

Offers aid to public school

BURLINGTON, Vt.—The diocese of Burlington has offered to guarantee a \$100,000 loan to the Burlington school board for completion of a new public high school here.

The loan would be made to the board by National Life Insurance of Vermont, using Church property as collateral.

Burlington Mayor Edward A. Keenan called the offer by the diocese and offers from three Burlington banks "gratifying." He added, however, that it is doubtful that the city could legally accept the offers and said the city is seeking other solutions to the problem.

Completion of the new high school here has been hampered by difficulties in obtaining a second payment of state aid funds.

Urges understanding in quest for unity

WASHINGTON, D.C.—Respect for the sacredness of conscience and for the religious convictions of others "will be the only foundation for really ecumenical conversation," Cardinal Bernardini declared here at the 23th Interfaith Assembly of Pax Romana.

Archbishop of Utrecht in The Netherlands, Cardinal Hlirink is a president of the Second Vatican Council and a member of the Vatican Secretariat for Promoting Christian Unity. His address brings together 300 representa-

tives of Catholic student federations in some 50 countries. "Here lies the painful tragedy of all ecumenical striving," Cardinal Hlirink continued. "Often unity will not be found because both sides are so certain by their fidelity to the word of God. Nobody can, even for the sake of unity, do violence to his conscience and to truth itself. Whoever in conscience feels obliged to understand the word of God in a certain way cannot let it be."

(Continued on page 8)

Cardinal McIntyre declines to take stand on fair housing proposition

LOS ANGELES — Cardinal James Francis McIntyre has declined publicly to take a stand on an effort aimed at nullifying and prohibiting any type of fair housing legislation in California.

"The teaching of the Catholic Church concerning the human dignity of all persons and the duty of all to respect that dignity is as clear as day and has always been manifested," the bishop of Los Angeles said in a statement.

But, he added, "when an issue is submitted to the people for vote, it does not behoove the Archbishop of Los Angeles to encourage the clergy to presume to direct the faithful in the expression of their individual judgment and consequent vote. In such political matters our position is to leave the decision to the individual conscience."

CARDINAL McIntyre's statement referred to Proposition 13 on the November ballot which, if adopted by California voters, would nullify existing state fair housing legislation and prohibit such legislation in the future.

The bishops of five other California dioceses—San Francisco, Sacramento, Santa Rosa, Oakland, and Stockton—have some on record opposing Proposition 13. They have stated that it is contrary to Catholic teach-

ing on racial justice and property rights.

Cardinal McIntyre's statement was issued in response to picketing at the archdiocesan chancery by representatives of the Catholics United For Racial Equality (CURE) organization. About seven Negro and white pickets appeared, some of them carrying signs referring to Proposition 13, which would nullify and prohibit the enactment of the change, drafted at the chancery before.

THE LATEST demonstration occurred three days after it was disclosed that Father William H. Dubay, 29, who criticized Cardinal McIntyre in June for failing to provide civil rights leadership to Catholics here in the expression of their individual judgment and consequent vote, in such political matters our position is to leave the decision to the individual conscience.

Mrs. Hawkes reminded the CURE members that Cardinal McIntyre had accepted a written petition from them a year ago and had replied in writing.

"We would recommend that you follow this procedure, if you have a matter of importance to present at the present time for the consideration of the cardinal," he said. "This is the normal procedure and will be more in conformity with the dignity and loyalty of the Negro people of the diocese."

Cardinal McIntyre's statement was issued the day after the picketing at the chancery,

dominantly white parish of St. Boniface in Anaheim.

As the CURE pickets gathered at the chancery, Msgr. Hawkes presented them with a written statement in which he said that Cardinal McIntyre was then offering Requiem Mass in St. Lawrence's church for Mrs. Josephine Brown, whom Msgr. Hawkes called "a very staunch, loyal and devoted leader of the Catholic cause amongst the Negro people of Los Angeles."

The statement said the funeral Mass was attended by "nuns and priests of the diocese and representatives of the Archdiocesan Council of Catholic Women."

Official



Dispensation

By virtue of special authority from the Holy See, a dispensation from the law of abstinence is granted to the faithful of the Archdiocese on Friday, Aug. 14, Permission to grant the dispensation was given by the Vatican in view of the "holiday (vacation) season."

The Chancery Office By order of the Most Reverend Archbishop

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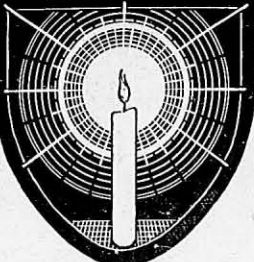
COUNCIL PREVIEW

REVELATION

BY CARROLL STUHMUELLER, C.P.

REVELATION. The word makes us think of a sense, ghostly, black and lonely, in which God whispers mysterious secrets to someone wrapped in ecstatic prayer. Or else revelation flashes to mind a million spectacular visions only God and Hollywood could ever afford, like the panorama of

Father Carroll Stuhmuller, C.P., is a nationally known scripture scholar, professor of scripture and theology at the Passionist Seminary in Louisville, Ky. He is a frequent contributor to theological and scriptural journals—The Bible Today, Thomist, Catholic Biblical Quarterly, Worship.



readily admits that human beings, not enlightened by faith, despite or pity the cross. To them it is "a stumbling-block and ... foolishness" (1 Cor. 1:23). Nothing, in fact, seems less divine and more human than that someone should die. No one dares to deny that many human forces were involved in the death of Jesus: the cowardice of the apostles; the desertion of the common people; the jealousy of the Jewish leaders; the vacillation of ambitious Pilate. Are these persons, however, the ones really responsible for the death of the Son of God? Vatican II wants to re-define this responsibility and put the blame not on Jews or Romans but on all men of every age who are sinners.

The hand of God is present beneath the surface of world events, the controlling power of God is sustaining and directing all human decisions. Not even sin—sin as wicked as the rejection of Jesus Christ—interrupts

Why SHOULD the crucifixion of Jesus constitute the supreme revelation of God's will? St. Paul

ONLY GOD CAN bestow faith, that power beyond natural vision; God alone can share the secret of revelation, that wisdom that God orders all things; for the salvation of His children. Faith sees beneath the

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Spirit of truth, has come, he will teach you all the truth. . . He will glorify me, because he will receive of what is mine and declare it to you (John 16:12-14).

Revelation occurs today as the Spirit of God dwells with each of us, but this presence is particularly influential with those of us who must communicate this spirit to others through guidance and leadership. Major acts of the Popes, like the convocation of an ecumenical council; of Congress and state legislatures, like those enactments affecting large groups of citizens; crucial decisions in the home, like the vocation to marriage or to the religious life—all these events reveal to a greater or lesser degree the will of God.

Whoever are led by the Spirit of God, they are the sons of God. You have received a spirit of adoption as sons, in virtue of which we cry, "Abba! Father!"

"Abba!" an Aramaic word with an emphasis of devoted love, means "Father!" It was one of the most frequent words spoken by Jesus on earth; it was almost by every last word from the cross.

The Spirit gives testimony to our spirit that we are sons of God. But if we are sons, we are heirs also, heirs indeed of God and joint heirs with Christ, provided, however, that we suffer with him in order that we may also be glorified with him. (Rom. 8:14-17).

In the midst of suffering, we mysteriously sense the presence of God, conforming us to the image of his divine Son Jesus, presenting us to share his glory. Little wonder St. Paul also exclaimed wondrously, "Oh, the depth of the riches and of the wisdom and of the knowledge of God!" (Rom. 11:33).

God IS constantly revealing the presence of Jesus in the hearts of every true follower. This guidance and encouragement will be especially felt by Christian leaders: civic leaders like presidents and governors and mayors; family leaders like fathers and mothers; religious leaders like the superiors of religious orders, more importantly like pastors, bishops and cardinals, and especially like the Holy Father, the Pope.

To all these men and women, therefore, to all of us in our capacity of leading others to God, Jesus says through the apostle St. John:

Many things I have yet to say to you, but you cannot bear them now. But when he, the

judgment, determining where the hidden presence and genuine will of God lay; so too today, divine-chosen leaders make the decision for the family, the state, the church and the entire Church. The Spirit within the leaders is the same Spirit of God who had dwelt within the hearts of people long ago. It abides with all men of good will today.

In ORDER to receive and appreciate the revelation of God's presence, we must heed the advice of St. Paul. He wrote it at a time when he was a victim of human injustice, a situation which he looked upon as the all-embracing will of God:

I, therefore, the prisoner in the Lord, exhort you to walk in a manner worthy of the calling with which you were called, with all humility and meekness, with patience, bearing with one another in love, careful to preserve the unity of the Spirit in the bond of peace; one body and one spirit, even as you were called in the one hope of your calling; one and the same Father of all, who is above all and throughout all and in all (Eph. 4:1-6).

In order to conclude, we state

THE BIBLE contains the revelation of God's presence among his children on earth. In Old Testament times God came through the many kinds of human instruments. In the fullness of time, as St. Paul wrote enthusiastically, "God sent his Son, born of a woman . . . that we might receive the adoption of sons" (Gal. 4:4-5).

Not all of revelation is in the Bible. The prophecies or Books of Isaiah or of Jeremiah are an anthology of a lifetime of preaching. St. John's gospel concludes with this remark: "There are many other things that Jesus did; and if every one of these should be written, not even the world itself, I think, could hold the books that would have to be written" (John 21:25).

Contemporary revelation, as already noted, is also missing from the Bible. Only, however, through the presence of the Spirit in our lives today, and especially through his more dynamic presence in the soul of all leaders, can we appreciate the genuine meaning of the Bible. The mystery of "God with us" produced the material which became incorporated into the Scriptures; by living within that mystery today can anyone's mind think sympathetically and congenially with the Bible and begin to intuit its full import.

In biblical times God's religious leaders made the final

edge of God's presence within the world, ordering all things mightily for our salvation in Christ Jesus. By faith we detect this revelation, continually being made through the indwelling Spirit.

In biblical times, some but not all of this revelation found its way into the Scriptures. Today, revelation does not add any new

or different truths to Christianity; the last page of the Bible has been written. Revelation, however, leads each believer to the inner meaning of the Bible by inducing a similar experience within him. Finally, now as formerly, God's Spirit dwells most effectively within the leaders of the Christian community; through them he exerts his redeeming power among men.

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Catholic population on rise in Britain

BY JOHN A. GREAVES

LONDON—The Catholic population is slowly growing larger in Great Britain despite some lingering traditional prejudice against Catholics.

Unofficial tabulations show that the number of Catholics has increased from four million in 1950 to 5.32 million in 1963. This growth, due to a higher birthrate, immigration and conversions, is substantially higher than the growth rate of the entire nation. Catholic schools today have 600,000 pupils as opposed to 518,000 in 1958. It is estimated that by 1974 there will be 1.3 million Catholic children of school age, as against 0.5 million non-Catholic children. However, it is estimated that the percentage of Catholic school children will drop from 63 per cent to 48 per cent during the same period because of a slackening in immigration.

ONE PERSON in every five in the Liverpool archdiocese... today

is a Catholic. In some other places it is one in four. Some of these figures were given in a survey of Catholicism in Britain carried out by the Sunday Express, popular national newspaper. Some were given by the Catholic Herald (July 3, 1963).

These figures are based on parish and diocesan returns, and are conservative. Some experts suggest the real total of Catholics may be as high as seven million out of a general population of 52,673,221 in 1961. That, over the whole country, would be one Catholic in every seven or eight persons.

The Sunday Express, investigating prejudice against Catholics, found none existed in industry. In fact some people are attracted because of the growing influence of the Catholic Church and the prestige given it by some prominent converts that being a Catholic could actually help. The newspaper quoted Sir Richard Powell, director general of the Institute of Directors, as saying: "The fact of being a Catholic can be a plus rather than a minus."

Catholics rank high in trade unions and in some of the professions, especially medicine and the law—which one lawyer said is "riddled with Catholics."

A CATHOLIC is still barred, however, from the highest post in the judiciary, that of the lord chancellor, who presides over the House of Lords. This is partly explained by his being officially "keeper of the queen's conscience"—and the monarch under the present British constitution cannot be a Catholic.

No modern prime minister has been a Catholic. Neither has the foreign secretary or the chancellor of the exchequer. In fact it is in the government and in parliament generally where Catholics are weakest, numbering much less than the average for the country.

In some post-war governments of all the 80 or so ministers not one has been a Catholic. Of the 630 Members of Parliament some 60 to 70 would be the Catholic ratio. Today Parliament has an exceptionally large number of 28-32 Conservatives, supporting the government, and 15 Laborites, in the opposition.

Many things I have yet to say to you, but you cannot bear them now. But when he, the

Third Order group pledges to aid lay training program

CHICAGO — The Carmelite Third Order, auxiliary association of Catholic laymen and women, resolved at its 10th national conference here to assist in parish training programs involving forthcoming changes in the liturgy and increased lay participation in the Mass.

Liturgical changes, including expanded use of the vernacular (English), have already been approved by the Second Vatican Council. The role of the layman in the Church is still to be defined by the council, but greater lay participation in the liturgy was emphasized at previous sessions.

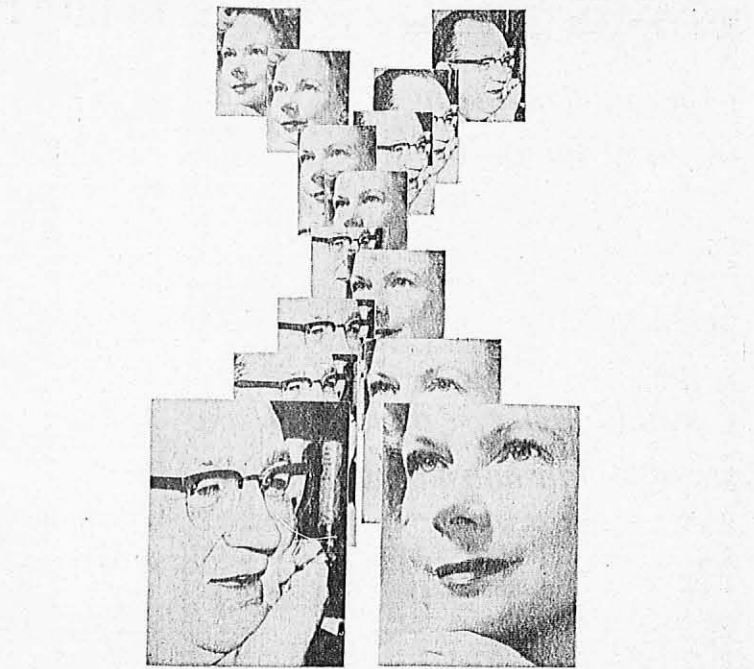
"The pastors are going to need help in bringing about these changes, and we want our members to be a real help," said Father Alexis McCarthy, prior of Aylesford, the National Scapular Shrine Center at suburban Downers Grove.

The resolution was adopted to train such helpers, he added. Third Order delegates also adopted a resolution urging members to help implement the Civil Rights Act, both in letter and in spirit. Father McCarthy pointed out that this was an effort to bring about "justice for all people."

Sisters of Charity adopt new habit

RIO DE JANEIRO — The Daughters of Charity in Brazil will wear their characteristic white-winged headgear for the last time at the Mass on the feast of Assumption, August 15. They will remove the huge coronets and change to their new simplified habit.

The huge white coronet—typical of the dress of the French peasant girl of the early 17th century when the congregation of the Sisters of Charity was founded by St. Vincent de Paul and St. Louise de Marillac—is being replaced by a black veil with a light band on the forehead. The Sister's a kirtle, traditionally reaching to the toes, will be standardized to 10 inches from the ground.



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THE CHURCH AND THE WORLD Anti-poverty bill—Freedom in Spain—Urges dialogue

The Vatican

◆ Pope Paul VI called for restoration to full value of the principle of honesty, fraternity and concord in social and individual life as a defense against "threats of disorder and subversion." Appearing at noon on the balcony of the inner courtyard of his summer villa to recite the Angelus and the Rosary, he had gathered there, the Pope spoke of the persisting "reasons for apprehension and sorrow for so many bereavements and misfortunes" which still torment the world, as reported in the press. He pointed to some "weaknesses and decadence regarding good principles which must sustain individuals as well as family, social and international life."

At home

◆ WASHINGTON—The Senate has passed the administration's "war on poverty" bill after amending it to permit state governments to veto participation by private agencies and institutions in several of its key programs. However, the amendment related to other amendments that would have barred funds under the bill's community action program from being used to support schools. The \$917.5 million measure would focus to a large extent on programs for the training and education of the young.

◆ SAN FRANCISCO—Catholic voters have voiced the only opposition to a bill to relax California's abortion law during hearings here by the State Assembly's committee on criminal procedure. Catholics attacked the proposal on moral, legal and medical grounds. But support for the measure came from other religious groups, as well as representatives of the State Department of Public Health and the California Junior Chamber of Commerce.

Abroad

◆ LONDON—The House of Commons voted to give Malta inde-

pendence and approved a constitution for that predominantly Catholic Mediterranean colony. The constitution, as approved by the government and passed by Parliament, modifies the privileged position for the draft in Malta called for in the Church constitution submitted by the island's Catholic premier, Giorgio Borja Olivier. But it makes the Catholic Church the established Church of Malta.

◆ The British government is reacting to considering further aid for Catholic schools now facing a population crisis in England and Wales. Government officials met with the Bishops following the latest official estimate of an increase in the school population of 50 per cent by 1970. The new estimate places Catholic education in an increasingly difficult position. Without more substantial aid the government is expected to curtail its subsidized Catholic schools inside the state system which may collapse.

◆ BUDAPEST—Hungary's Catholics are praying ceaselessly for prompt substitution of the present constitution in this communist-ruled country, and hoping that a settlement will be reached before summer. The bishops believe that secret negotiations have been underway between the Holy See and the Hungarian government for more than a year. Many Hungarian bishops, priests and lay leaders believe the talks are so far advanced that all that remains to be done is to sign an agreement.

◆ BONN, Germany—A second group of priests is expected to be released from a concentration camp in Rumania in August, it is reported by the German Catholic news agency, ENA. The camp, at Baragan, Rumania, was set up particularly for priests and nuns to have 80 of them as prisoners. Ten priests were reported released in early July, but not allowed to return to pastoral duties. The new report says that

the release will be a part of an amnesty of all political prisoners in Rumania.

◆ MUNICH—Young people today should be given help to build families against all the pressures that raise difficulties for them, the Holy See has told delegates from 26 nations to the meeting here of the International Union of Family Organizations. In its message, the Vatican linked help to young couples with "the worldwide struggle for freedom of the individual."

◆ PARIS—The Spanish bishops and the Holy See have informed the Spanish government that they have an objection to government-sponsored legislation to give Spain's Protestants more freedom, according to the information bulletin of the French Protestant Federation. The bulletin said the proposed law would recognize the right of Protestant churches to hold property, conduct schools and have their own publishing houses, but would not lift the ban on Protestant proselytizing.

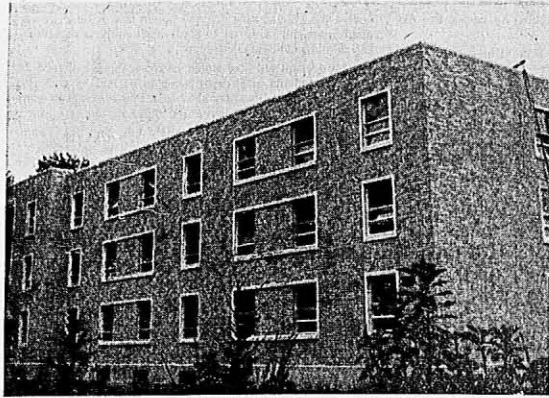
◆ MADRID—a blunt attack on the labor policies of the ruling Falangist party in Spain has been made by the Young Catholic Workers organization. The organization's publication asserted that the Falangists inject politics into the lives of the workers in the same way as do the communists. A number of Young Catholic Worker leaders have supported a petition for the rehiring of Asturian coal miners dismissed for strike activity. The Asturian petitioners maintain that present rehiring conditions and workers are in many cases "a permanent insult to the dignity of the workers." They hold that though recognizing some of the

miners' grievances, the government authorities allow management to play the part of judge, so that worker's interests invariably suffer.

◆ ATHENS—a leading Greek Orthodox theologian has declared that conversations between Orthodoxy and Catholicism "on a basis of equality" could wipe out their centuries-old mutual heritage of indifference, ignorance, distrust, hatred and fanaticism. Dr. Hamilcar Alivizos, lay theologian who is a government representative on the ruling synod of the State Church of Greece, said that it is only recently that Catholics have come to the realization that Orthodoxy in its representation in the ecumenical movement is projecting a catholic point of view in what would otherwise be an almost totally Protestant atmosphere.

Archbishop's Schedule

- August 4—N.C.C.W. Meeting.
- August 12—Oldenburg Religious Profession, etc., 10 a.m.
- August 15—St. Mary-of-the Woods Religious Profession, etc., 9 a.m.
- August 17—American Board of Catholic Missions Board Meeting, Chicago, 10 a.m.
- August 20—Oldenburg, Dedication of new novitiate.
- August 31—North Indianapolis Deanery Conference, 3 p.m.
- September 1—Lawrenceburg Deanery Conference (at Glenmary Novitiate), 10 a.m.; North Vernon Deanery Conference, 3 p.m.
- September 2—Richmond Deanery Conference, 10 a.m.; South Indianapolis Deanery Conference, 3 p.m.
- September 3—Terre Haute Deanery Conference, 3 p.m.
- September 4—New Albany Deanery Conference, 10 a.m.; Bedford Deanery Conference (at Seymour), 3 p.m.
- September 5—Tell City, 1 p.m.
- September 6—St. Meinrad Seminary, Ordinations; Blessing of Ritter High School, 4 p.m.
- September 12—Departure for Second Vatican Council.



FIRST UNIT OF MEN'S DORM AT MARIAN—Above is the first unit of a 715-capacity men's dormitory complex being constructed at Marian College. The building above will accommodate 75 men, and college officials report that they have received about 60 applications to date for the fall semester. Burns and Bohlen are the architects, and F. A. Wilhelm is handling the general contract. The dorm is located on the newly-acquired South Campus. (Staff photo)

ARCHBISHOP RAMSEY

Denies 'plot' to make Anglicans join Rome

LONDON—Anglican Archbishop Michael Ramsey of Canterbury has denied in Parliament a suggestion that proposed changes in Church of England laws were a "plot" to join the Roman Catholic Church.

"The prime, who as a senior bishop of the established Church of England has a seat in the House of Lords, the upper chamber of Parliament, was speaking in a rather heated debate on a

measure to approve the use of certain Catholic-like vestments. Earl Alexander of Hillsborough, a leading Labor party spokesman and president of the Council of Protestant Churches, claimed that changes in the law on what Anglican churchmen may wear at services were "a direct provocation from the original Protestant prayer book."

"If we are not going to be different from the Church of Rome then what is the use of having a Protestant Church?" he asked. "I would like to interrogate the

bishops individually and ask them: Are you a Protestant? We should know. The great days of this country and the Commonwealth will be behind us unless through the acceptance by the people of the principles of the Reformation. Grant it may continue."

WAS THERE, he asked, some special reason why the Church must pass this measure? "It is because members of the Anglican priesthood in the Anglo-Catholic sector of the Church of England wish to be free to go on without breaking the law. . . . The vestments practically speaking are the vestments of the Mass."

government supporter, Lord Brentford, called the measure "the greatest act of appeasement since Munich." He said that to give clergy members freedom to wear the vestments they chose was part of a trend to direct Church of England policy towards a sympathetic outlook to Rome.

"If the (Anglican) Church contemplates this, it can only do so in the terms of the supremacy of the pope," he added. "That would be a complete surrender of the sovereignty as the head of the (Anglican) Church. Whatever alleged safeguards may be introduced into the arrangements they could only result ultimately in the complete dominance of our Church by Rome."

THE ARCHBISHOP of Canterbury in his reply said:

"I am a Protestant precisely in the way that the Archbishop of Rome and the Anglican formularies use that term. When I say in the sense of our formularies that I am a Protestant, I mean without any qualification, I believe in what these formularies call the Holy Catholic Church precisely in the sense in which our formularies do—without qualifications. . . ."

"I want to repudiate and deny from my heart and my conscience that anybody ever thought that behind our Church legislation there is some kind of subtle plot to assimilate the Church of England into some kind of Roman Christianity. That is not true."

The suggestion is "either scandalous or silly," he said. He added that he values vestments because they symbolized the continuity of the Christian Church through the ages, and they add color. The Anglican church needs to bring its obsolete laws up to date, he stated.

THE MEASURE—the Vestments of Ministers Measure—was approved by 86 votes to 15. To date the only legal vesture of Anglican ministers during their church services has been the cassock and surplice, though a cope could be used for Majorities in cathedrals. But a great majority of Anglican clergy now use such continuity of the Christian Church, alb and chasuble and the same liturgical colors as the Catholic clergy. This will now be permitted by law.

The measure recently approved by the Anglican Church Assembly had appeared innocuous. But once it went into Parliament it became political dynamite. A group of "Low Church" politicians decided to fight it to the embarrassment of the government and the Labor opposition leaders. If the Low Churchmen had stopped the measure there was some risk that Archbishop Ramsey, who has constantly sought more freedom for his Church from political interference, might have taken even stronger measures to break with Parliament altogether.

Raps 'clouded' characterization of late Pope

LONDON—Archbishop John Heenan of Westminster has criticized what he called the cloud of mythology obscuring the real personality of the late Pope John XXIII.

Pope John was being talked of as "a resourceful, ruthless, calculating" character of his destiny to become the liberator of the Church held in bondage for centuries by his small-minded predecessors," the archbishop wrote in his diocesan journal, the Westminster Cathedral Chronicle.

"The mythical John is being built up into a man with phenomenal perception . . . determined to make his Church free for Catholics of every degree of immaturity. No longer would restrictions of any kind be put on freedom of thought by the censorship! Down with the Roman curia! Set free the people of God!"

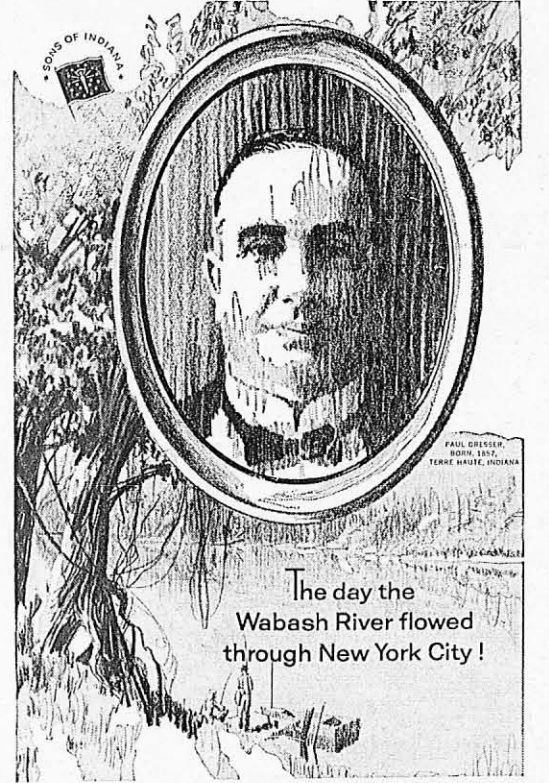
Pope John has been dead only a year, already the people who thought we knew him are hard put to it to recognize his gentle, lovable personality behind a cloud of mythology," the archbishop added. "The chief difference between Pope John the man and Pope John the myth is that the real John was no genius."

"THE POPE I KNEW was not in the least like this mythical John. My Pope John was more like a benevolent parish priest. I doubt if he had read many of the books of contemporary theologians. He made scholars smile when he had told them the name of his favorite bedside book—Father Faber's 'All For Jesus'."

"But the widest divergence between the two Johns is in relation to the Vatican council. For the mythical John, the council was a brilliantly thought-out campaign to open all windows in the Church for the emergence of an entirely new school of thought. These domestic disputes among Catholic theologians would be forever silenced."

The church must be seen as essentially the same as all other Christian denominations. Theological differences were unimportant. The council was not a matter of life and death. It could hide them in the impenetrable mystery of the Church. Under the leadership of the mythical John, a Protestant observer remarked: "By the time the Romans have the English liturgy and a married clergy and the Church government's denial that the missionaries could go back."

◆ New Peru Carmel
ABANCAJ, Peru—A convent of Discalced Carmelite nuns has been erected canonically in the town of Abancaj, according to the first Credo to be established in the country since it won its independence nearly 159 years ago.



The day the Wabash River flowed through New York City!

It was 11:01 in New York that morning in 1899. Sun-baked air billowed in through an open window—swirling about a 300-lb. hulk of a man who dwarfed the piano at which he sat. It was Paul Dresser, the songwriter.

He spoke to his younger brother, Theodore Dresser (later to become a world-famous novelist).

"How about an idea for a song?" Paul asked.

"Why don't you write about a state or a river?" Theodore answered. "Why Indiana or the Wabash River."

"I was born on the banks of the Wabash, far away. Indec- it was far away! In those days cities were isolated. Communications were slow and uncertain at best. It often took weeks to get a letter to New York, for example."

Dresser wrote many hits, including the famous My Girl Sam. But, on *The Banks of the Wabash Far Away*, Paul Dresser did try. And the result was *On The Banks of The Wabash Far Away* . . . his greatest song. Soon it was being sung all over the country. Later, it became Indiana's official song.

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VACATION TIME
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House passes measure to curb 'offensive' mail

WASHINGTON—The House has passed and sent to the Senate a bill to give recipients of "morally offensive" mail a new weapon against its senders.

The measure won overwhelming approval—325-10, despite criticisms from the Post Office and Justice Departments and opposition from the American Civil Liberties Union and a small band of congressmen who called it unconstitutional.

The Justice Department has said the measure raises "grave constitutional questions." The Post Office has suggested that it would create administrative problems.

Rep. Glenn Cunningham of Nebraska, chief sponsor of the bill, said it is based on the principle that "a man's home is his castle."

THE BILL WOULD permit a person who receives mail he deems "morally offensive," or whose children receive such mail, to return it to the Post Office and request that the postmaster general direct the sender to remove his name from his mailing list. The sender would have 30 days to do so.

If mailings continued after this time, the postmaster general would be "authorized" to ask the Justice Department to go to a Federal court for an injunction against further mailings. Violation of the injunction would make

the sender subject to contempt of court penalties.

Cunningham told the House that "millions of parents are disturbed at having this trash dumped in their mailboxes."

Rep. Roy Johnson of New York, leading the fight against the bill, argued that "under this legislation the Post Office must act as the honest, single person without due process—a plain perversion of the First Amendment."

Cunningham, however, contended that under the bill neither the Post Office nor the Justice Department is required to act solely at the insistence of an individual.

"THERE ARE MANY safeguards in the bill," he said. "If someone objected to some particular advertisement in a mail order catalog, he would not get anywhere, because the postmaster general would decide whether it should be taken further. If he did decide that the bill provides that the Justice Department would not be mandated to take his name from his mailing list, the Justice Department may."

A Justice Department statement accompanying the committee report on the bill said it raises "grave constitutional questions" but acknowledged that "Congress may desire to enact this bill and leave these legal issues for determination of the courts."

Proposes minimum 14-year school span

NEW YORK—The man who directed the Carnegie Corporation-financed study of Catholic schools said here that the 12-year plan for universal education in the United States no longer serves the nation's purposes.

Dr. William H. Conley, layman president of Sacred Heart University at Bridgeport, Conn., held that two additional years of study beyond high school will be required in the future.

"The need for easing the pressure on the labor market demands that young people be kept in school longer," he said in an address before the 29th annual meeting of the Christian Brothers Educational Association at Manhattan College.

DR. CONLEY forecast at least a 14-year program of intensive education as part of the program to which the nation is committed. That program, he said, would also demand continuing education for specialized purposes.

The university president argued that the modern school has a distinctly social mission, part of which is to provide more cultural education for increasing leisure time. "The increase of leisure time calls for a new emphasis on the cultural areas not now included in school curricula."

He urged school emphasis on the creative fields and behavioral sciences. "If we are to provide for employment and proper use of the shortened work period."

IN EDUCATING the whole man, Dr. Conley suggested that "developing a general understanding and general skills are the functions of the school."

"Business itself must undertake more of the specific training and retraining for its needs. . . . Business itself must undertake more of the specific training and retraining for its needs. . . . Business itself must undertake more of the specific training and retraining for its needs. . . ."

Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint—and necessarily The Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

Homework

Most Catholics take quiet pride in the work of the Church's foreign missions. Among the earliest and most honored European explorers of this very Archdiocese were Catholic priests in search of souls.

The grand tradition has carried on across the centuries, generously, ever growing, and with broadened social and medical services reinforcing the world-wide propagation of the faith.

It is a pleasure now to note an increased interest in home missionary work.

For there is much homework to be done—right here in Indiana where brave martyrs of the Church were among the first and the best white men the Indians saw.

In last week's Criterion, Paul G. Fox, news editor, told of one hot summer day's work by members of the Legion of Mary in an unobtrusive apostolic canvass at Scottsburg.

The Legionnaires visited a total of 1,100 homes in the friendly southern Indiana city of 4,000 in four days, distributing appropriate literature where interest warranted.

Elsewhere in the state, members of the Legion also are surrendering parts of their week-ends and vacations in offering interested persons an opportunity to become better informed about the Catholic Church.

The fruits of such efforts are intangible, at least initially. At any rate, we have yet to hear of non-Catholics deciding in brief visits to become Catholics—just like that.

But, as Msgr. Victor L. Goossens, director of the Archdiocesan Home and Foreign Missions Office, comments: "If the home mission parishes are to succeed, it will mean extensive personal contact with non-Catholics as a preliminary to winning converts. Otherwise, we shall have empty churches."

Msgr. Goossens pertinently observes that it is a wonderful thing to build new churches in Archdiocesan areas—where Catholics are relatively few but that "home mission labor means more than brick and mortar."

It means filling those churches with Catholics.

We hope more and more big-city parishioners, and those in communities with substantial Catholic populations, will be inspired by the quietly apostolic efforts of such groups of the Legion of Mary. Some, we suspect, do not realize of how remote certain sections of our Archdiocese are from truly effective communication with Catholicity.

There is happy missionary work to be done everywhere in the world—and some of the nicest part of the world is right inside the Archdiocese of Indianapolis.

You are there!

The official text for the English version of the Ordinary parts of the Mass pertaining to the direct, spoken participation of the people was carried in its entirety in last week's Criterion.

These harvests of the Vatican Council deliberations by the Bishops of the United States are almost ready for feasting. The hoped-for results of these liturgical changes are full and energetic joining of the congregation with the priest in the supreme act of worship.

Although the date of the changeover to English remains unannounced, a good guess is November 29, the first Sunday of Advent. By that time, it is expected, priests will have altar missals incorporating all revisions, including those for the variable parts of the Mass.

It will not be necessary for lay persons to discard their present missals. Publishers already are rushing supplies of supplemental inserts.

Although Latin has not been entirely eliminated—it still will be used in some dialogue and the Collect, Preface, and Postcommunion—its use by the congregation will be kept at a minimum. What remains should be no barrier to total understanding.

And nobody should fear that, come the changeover, ushers will rush up and down aisles confiscating rosaries, novena leaflets, and prayerbooks.

But surely the time has come for every American Catholic to accept the obligation and privilege of attending Mass, not as a casual spectator, but as an intimate, vocal, wholly involved participant.

Sister Madeleva

Exuberantly creative minds stir the ecclesiastical air these days. Many are feminine. The sisterhoods of the church at last are beginning to receive long overdue recognition.

Twenty years ago Sister Mary Madeleva, C.S.C., president of St. Mary's College at South Bend, conceived the idea of a graduate school of Theology and Scriptures which better would prepare teachers of religious courses. She was gently rebuffed.

You haven't the curriculum, the graduate library, the faculty, she was told.

But, with seven years as president of St. Mary's and seven years as president of a Utah college already behind her, she was convinced the science of God should be the integrating subject at any college.

She put her conviction to work.

The result at St. Mary's was a famous educational contribution; it became the working model in planning Regina Mundi, Rome's graduate school of Theology for Sisters.

Sister Madeleva also was a poet and essayist of distinction. She was the magnetic force behind many literary and philosophical contexts of wit. She was friend and confidante to such diverse personalities as Barbara Ward and Clare Boothe Luce, Mortimer Adler and Wilfred Meynell.

Now dead at 77, she doubtless would be most pleased to be remembered though as founder of St. Mary's School of Theology, the first of its kind. As she said, "Once St. Thomas might have had to prove that women had souls. Now he can regard happily their Thomistic minds and the home in which they honor his Summa."

Improvement

When the National Defense Education Act of 1958 was being fought out in Congress, it was denounced as "socialistic"—and worse—by the same mentalities which a generation earlier had resisted the Federal Deposit Insurance Corporation on similar grounds.

Once passed, the merits of the act became so obvious the "anti-socialist" opposition quietly withdrew.

But it did contain sections unfair to private schools.

Now the House Education Committee, in approving ex-

QUESTION BOX

What are your views on Yoga?

By MSGR. J. D. CONWAY

Q. My son once wanted to become a priest, but now he has become interested in Yoga and claims he wants to be a yogi. I don't care to investigate this in detail and would appreciate it if you could dispense its veracity.

A. Maybe you should send him into the forestry service.

I don't care to investigate Yoga in detail either, but I suspect that a quick cure for your son's interest would be to send him to a Buddhist monastery, or Meditation House, for his training period of three years, three months and three days. There he would be a voluntary prisoner, observing silence most of the time, meditating continuously 16 hours a day, every single day, without ever lying down to sleep. He could doze, of course, three or four hours a day in his sitting position.

If his enthusiasm for Yoga wanes before the three years, months and days are over, by all means keep him out of a seminary. We need priests but not that kind.

Q. I read where St. Alphonsus said that he who prays is certainly saved, but he who prays not is certainly lost. I would like to know how often we must pray in order to get saved, and what kind of prayers.

A. I am not familiar with such quotation from St. Alphonsus, but I know that Jesus said: "Not everyone who says to me, 'Lord, Lord,' shall enter the kingdom of heaven; but he who does the will of my Father in heaven shall enter the kingdom of heaven."

However, I doubt very much that you will be able to do the will of the Father in heaven without a considerable amount of prayer; and I don't think we should be looking for the minimum amount required. St. Paul says we ought always to pray. Prayer is our encounter with God in thought, desire, affection, and conversation. It is through encounter with God that grace comes into our souls; and it is grace that saves us.

The grace which saves us is the love of God active within us; we cannot love one whom we do not know. You can never get to know a person unless you have some sort of personal encounter with him, especially in an intimate exchange of thoughts and feelings. Such is prayer.

We follow Paul's monition to pray always when we frequently renew our awareness of the presence of God and live constantly for the love of him. So, if you must have your minimum: I would say a recommendation of yourself to God's care each morning, with an offering of all your words, works, thoughts and suffering for love of him; a renewal of that offering several times during the day, by brief thoughts or ejaculations, and a checking up on your-self each evening, with a renewal of love, and contrition for your failings during the day.

Of course we must all engage in that great community prayer and sacrifice—the Mass—at least once a week. And daily prayer will not retain vitality unless it is nourished; there should be some good reading and sound thinking (meditation) on God's love for us as shown in the life, death and resurrection of our Lord Jesus Christ.

As for the kind of prayer, remember the words of Jesus that your Father realizes what you need before you ask him; so simply say:

"Our Father in heaven, may your name be sanctified, may your kingdom come, may your will be realized on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors, and subject us not to the trial, but free us from the Evil One."

Q. Some time ago in answering a question you stated that before the year is over half the Mass will be in English. My question is: Why before the year is over? I've been reading the English variety of all the prayers the priest says at Mass for about 40 years now—that is until the dialogue Mass became popular and I again had to use a language I don't understand.

Why does the Church have to make a big do about something that could be settled simply by reading from the right hand page of the missal instead of the left. Is the translation so bad it couldn't be used? If so, how come it was good enough for me all these years?

A. There are many differences in missals used by laymen. If yours is 40 years old it uses the Douay-Rheims translation of the Scripture passages. Others use the Confraternity, Knox, or possibly some other modern translations. Then there are a variety of versions of the non-scriptural parts of the Mass, some literal, some almost in paraphrase.

The Bishops want the Mass to be the same word for word—in all parts of the United States. So they had to choose the best translations available, and have them printed all in one book. It is the printing process which takes most of the time. It would be quite difficult for the priest at the altar to read from the small layman's missal—especially for many of us whose eyesight is defective.

tion of the omnibus act, is seeking to revise two discriminatory sections.

The changes, presently before the Rules Committee, are these:

- The debt feature of the law would be extended to parochial and other private school teachers. This would enable them to enjoy the existing opportunity to borrow from the Federal government to help finance educational costs and have up to 50% of the debt forgiven after teaching five years in non-public schools and colleges.
- Private school teachers would become eligible to

receive the stipend now granted public school teachers enrolled in special institutes to study such subjects as mathematics and guidance counseling.

The over-all bill also would increase the sum available to needy students in Federal funds to be lent by colleges. And it would qualify student nurses and specialized war-on-poverty students for loans and the forgiveness feature.

The House Education Committee has done its part in trying to better a good law, particularly in extending its benefits to private school teachers. We hope the whole Congress will act in the same enlightened manner.

YOUR WORLD AND MINE

Pakistan enjoys precarious peace

By DR. GARY MacEONIN

PAKISTAN — Among all the freakish consequences of the precarious ending of the colonial era after World War II, there is not more curious anomaly for the twentieth century than Pakistan. The fifth most populous state in the world (after China, India, U.S.S.R. and United States), it consists of two parts separated from each other by 1100 miles of larger and somewhat more developed segment lies to the west of India, running north and south from the Indian Ocean, and bordering Assam and Burma is the smaller but more densely populated eastern segment which contains nearly half of the state's 53 million people. Poverty and ignorance are abysmal. Illiteracy is more than 80 per cent. There is one doctor for every 15,000 people (one for 770 in United States). The calorie availability ran 1810 per inhabitant is far below the minimum standard established by the United Nations to maintain health.

The two parts of Pakistan are not bound to each other nor distinguished from the adjoining parts of India by race, culture, historical experience or language. Neither is there any community or complementarity of their economies. Pakistan exists for one and only one reason, namely, the Moslem religion solved many of the basic problems of the inhabitants when the state was created in 1917. This proportion is much bigger today through the subsequent flight of some ten million non-Moslems to India and their replacement by some seven million Moslems from India.

Like the other Moslem states which have entered the comity of nations since World War II, Pakistan has had difficulty in reconciling the Islamic concept of a theocratic state with the principle enunciated by the United Nations that the rights of the citizen are not affected by his religious allegiance. Its early attempt to create at least partially democratic institutions ran into a stone wall. Conservative Islamic elements had an absolute control of public opinion and they insisted on imposing their notion of a society in which the non-believer would enjoy at best a precarious toleration.

As in other Moslem states, the solution was found in a military dictatorship which imposed an iron control on the media of communications. It has not yet solved many of the basic problems of the country or economic, but it keeps substantial order and curbs the extremes of fanaticism.

The tiny Catholic minority of about 200,000, although too small to be politically significant, did not escape its share of pressures and tribulations. Today, however, it has reached a satisfactory equilibrium, as I was assured by Archbishop Cordeiro, first Pakistani Archbishop of Karachi, when he received me recently in his modest home. Pastoral work for the Catholic community can be conducted freely, and there is no objection to a quiet radiation of Catholicism among non-Moslems. Accordingly, while growth of the Catholic community is mainly dependent on conversions, there have been 250 Catholic converts in a recent year. Adult baptisms in a recent year were 13,600, more than four per cent of the entire Catholic population.

Pakistan recognizes its desperate need to expand education in order to improve living conditions, and it welcomes the contribution which Catholics are making. The number of Catholic students with 75,000 students. The population of non-Catholic students is particularly high at the upper levels, so that the Catholic high schools and colleges provide a direct service to the whole community.

Artificial though the basis for the state of Pakistan may seem to be, it has no likelihood of any kind of federalism with India, even against the massive Chinese threat to the sub-continent. The emotional gulf between Pakistanis and India is such as to destroy all reason. All of the help they have received from the United States, for example, is today forgotten, because of the support we have given India to strengthen her defenses against China. All one hears is the perfidy of the United States for arming Pakistan's enemy.

This violent reaction to every imagined slight prevents the non-Moslem population from ever feeling quite secure. The precariousness of the balance was vividly demonstrated recently by the chain reaction to the disappearance of a venerated relic, a hair of the Prophet's beard. Though the incident occurred in Kashmir, rioting soon spread to distant East Pakistan.

Tens of thousands of peasants, most of them Christians (mainly Protestants), were forced to flee through the jungle to refuge in India. Such violence inevitably provokes counter-violence. Our lives are ever in the shadow of a smoking volcano.

(Question Box Continued)

Q. About six years ago a relative of mine died. He was tight and selfish, saved every penny he made, and never gave his sisters, who were in need, any help. When he died he willed all of his money to the Church, so his sisters would get any of it. Now since all this time there has not been a sprig of grass on his grave. Is it because the fire of hell is burning in his grave?

A. I suspect he tried to take some of it with him, and the gold mixed with water creates Au2O, harmful to hearse.



OPINIONS

City dweller replies to Mrs. Hoff

To the Editor:

When I was in grade school, we engaged in what seemed a harmless form of practice debate: Who works harder, a city businessman or the farmer? Now, apparently, the adult version of this debate is: Who is the best taxpayer, the city dweller or the agrarian?

Just as the childhood debate led to a circular argument which proved that anyone is important to a well-developed society, the adult debate also has its endless circumlocutions. Unfortunately, the adult debate seems like a real question and not a practice one. And it seems also to have a strange non-sequitur attached to it—find the best taxpayer and you have found the most responsible person to choose the legislature. If we did decide things that way we would have a state government run by millionaires and out-of-state owners businesses.

Since the tax structure of any state is an intricate instrument, it always amazes me to find people hanging all of the tax evils on the property tax laws.

When one considers the personal property tax, the gross income tax, the automobile licenses, the liquor licenses, dog tags, and all of the licenses and permits which businessmen must purchase, (do farmers have to have a license?) it is obvious that the state does not feed on property tax alone.

However, to reassure those who believe that all city dwellers are engaged in an endless stream of taxes, let me point out a few obvious facts about city living. First, all city dwellers are not obliged for everyone to own a separate dwelling. This implies the need for multiple dwellings which in turn implies the need for rental property.

Secondly, there are two groups of people who find it necessary to rent. The first group is the respectable, average-income, middle-class group which includes single working people who have no need for a whole house, divorced people who cannot afford to buy a house, retired people for whom property ownership is a severe strain both physically and economically and numerous other ethical people who just can't own their own home. Then there is another group for whom the problem of food and shelter is a major daily battle. These people also rent, although to the lodgings they rent apartments is a glorious over-statement.

These people live in overcrowded, under-ventilated, dirty

housing with inadequate sanitary facilities. They do not, repeat not, do this because they wish to avoid paying property taxes. They do it because there is no other way to provide the minimum form of one of man's minimum needs, shelter. None of the individuals in either group goes to sleep at night congratulating himself on the fact that some farmer is paying real estate tax and he is not.

Who does pay the property tax on all of the improved real estate in the city? Well, there are the home owners, and the businessmen. And some people fall into both categories, since unlike the farmer the small businessman in a large city can only rarely have his residence on the same property. And let us not forget those irresponsible citizens, those people who rent. The man who owns property to rent naturally figures in his tax bill when he decides how much to charge. Thus, even the most determined anti-tax-paying citizen cannot avoid contributing indirectly to the property taxes, unless he chooses to sleep in the park.

One might also comment on the relative real estate values of urban business property and farm acreage, a comparison which would often show that a radish would be a rare and precious item if farm property sold at the same rate as business

frontage. But to go into this problem would delay further a discussion of the real issue at hand. The real issue—the issue which compelled Mrs. Hoff to write so indignantly a month ago and again two weeks ago—is the issue of reapportionment. Brushing aside the legality of this issue, since it is established, let us look at the basic principle involved.

Mrs. Hoff, there will always be people who will not pay their fair share of taxes, and there will always be people who cannot pay what society might consider a fair share. But this is irrelevant to the issue of representation in the legislature. Very irrelevant.

The word citizen is not defined in either the Indiana constitution or the Federal constitution as taxpayer, landowner, farmer, businessman or even that socialistic phrase, the productive worker. So far the ultra-conservative wing has not managed to arrive full circle at the far left and demand that every citizen must produce a minimum amount of revenue for the State in order to be a citizen.

The word citizen has no socio-economic definition; it has a meaning which is at once simpler and yet more profound than that. To designate a man a citizen is (Continued on page 9)



THE YARDSTICK

A cause for rejoicing

By MSGR. GEORGE HIGGINS

A quarter of a century ago the distinguished Fr. Joseph Maritain, published a brief but very incisive essay on "The Problem of the Catholic Press" as an appendix to his book, "True Imitation," which deals with a series of questions belonging to the domain of philosophy which Maritain called "Practical. The "problem" of the Catholic press which Maritain analyzed so perceptively in this important essay had nothing to do with a rise in printing costs or a decline in circulation figures or any of the other bread-and-butter problems which are the bane of every publisher's existence. It was a very "practical" problem none the less.

Delay cathedral to aid the needy

LONDON.—The authorities at Westminster cathedral here are putting the plight of underdeveloped nations before the costly completion of the cathedral. "To press on with the work of the decoration of the cathedral is a very understandable ambition," said the cathedral administrator, Msgr. George Tomlinson, in the diocesan journal, the Westminster Cathedral Chronicle. "But I have the feeling that at the present crisis in the development of the human race it is time to turn our minds to the plight of men and women in the underdeveloped countries." Westminster cathedral was built just over 60 years ago in early Byzantine style. It has bricked walls over the years as being slowly covered with mosses and marbles. This work, still far from complete, is expected to be postponed for the present.

CANA: CHILDREN AT THE WEDDING?

WERE THERE CHILDREN AT THE WEDDING WHEN CHRIST CHANGED WATER INTO WINE AT CANA? ... The Gospel account doesn't mention children, but we suspect they were there. After all, children love a party. ... Four miles or so from Nazareth, in the hills of Galilee, the youngsters play ball in the sun-baked streets, run for water to the village well, and wander about the world outside. ... The Franciscan Sisters are teaching these children to read and write, as well as the catechism—in a school that is but a few steps from the Holy Land. ... In fact, 130 youngsters are squeezed in, shoulder-to-shoulder, in a single classroom. Under these conditions, how can they possibly learn? ... By placing pennies the Sisters can double the school's budget for only \$2,000. ... \$175 more will buy the desks and benches, and even a blackboard! ... "Won't you help? Christians are few and far between in the Holy Land, and these youngsters must be given the chance to learn. ... Please send whatever you can (\$1, \$5, \$10, \$100), and mark it "CANAN." You'll be helping the youngsters Jesus loved.

REFUGEE VOCATIONS

VIOLETTE HAJAR and THERESE DANIEL are the first girls in our refugee camp at Jist-E-Basha, Lebanon, to admission to the convent. They will join the Aleppo Sisters (Maronite Rite), who teach catechism in the camp. ... Each girl needs a "trousseau" (\$400). ... Will you help her purchase one?

SPEAKING OF REFUGEES

WE NOTE THAT AMERICANS will consume 97 pounds of beef a person in 1964, or two pounds more than the record per capita consumption in 1963. ... In LEBANON, JORDAN, SYRIA, and the GAZA STRIP, our Palestine refugees (over nine million more than 14 million) eat meat, at best, once or twice a year. ... We can FEED A FAMILY FOR A MONTH for only \$10. ... If you will FEED A FAMILY FOR A MONTH we'll send you, in thanks, an Olive Wood Rosary from the Holy Land.

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Sewing machines help cause

SIBU, Malaysia.—Ten sewing machines and two new stoves have made life much brighter for the domestic economy classes in St. Elizabeth's school here.

Donated by the National Council of Catholic Women in the United States, they are a great improvement over the one sewing machine and two old kerosene stoves the school had before. The sewing machines will be used not only in teaching the girls how to sew, but will also help supply badly needed clothing. Funds for purchase of the sewing machines and stoves were provided by the Madonna Plan, a project of the NCCW's foreign relief committee.

Triangular motif set for Congress altar

BOMBAY, India.—A "basic triangular motif" leading up to two suspended golden-crozier crucifixes has been selected as the design for the main altar of the 28th International Eucharistic Congress here next November 28-December 6.

The altar will rise up from the center of the Oval, the picture-ground in the heart of Bombay where the liturgical functions of the congress will be held, and will be flanked by a raised dais to seat 500 bishops and a tiered chancel holding 500 singers. In front and behind the white and silver-grey altar will be seating accommodation for 80,000 people, standing area for thousands and more than a dozen gates to the streets around.

Kennedy urges change in immigration law

WASHINGTON.—Atty. Gen. Robert F. Kennedy said here that present U.S. immigration law is "a standing affront to millions of our citizens and our friends abroad and should be scrapped." Kennedy called for dropping the national origins quota system which now governs U.S. immigration and replacing it with a preference system based on potential usefulness of an immigrant to the nation and on relationship to persons already living here.

"It is my conviction," Kennedy said in a House Judiciary subcommittee hearing, "that the immigration reform bill backed by President Johnson and by the late President Kennedy (July 22), 'that there are few areas in our law which more urgently demand reform than our present unfair system of choosing immigrants. ... We will allow to enter the United States.'"

UNDER THE national origins quota system, immigration quotas are allotted to countries on the basis of national origins of the U.S. population in 1920. Kennedy said this system "implies that regardless of individual qualifications, a man or woman born in Italy or Greece or

Clergy-psychiatrist cooperation lauded

COLLEGEVILLE, Minn.—The dangers of placing professional psychiatric know-how in the hands of untrained clergymen were minimized here by Dr. Francis J. Braceland, former president of the American Psychiatric Association and psychiatrist-in-chief at the Institute of Living, Hartford, Conn.

His remarks were made at the opening of the eleventh annual Institute for Mental Health on the campus of St. John's University. Each summer these workshops on pastoral care and psychotherapy, sponsored by the Hanson Foundation, St. Paul, bring together three groups of clergymen of all faiths and the nation's leading psychiatrists for one week.

DR. BRACELAND said that both the psychiatrist and the clergyman must respect the other's professional domain, but this does not preclude becoming

Doctor's preley VALLETTA, Malta.—The first European Conference of the Holy Doctors will be held here from September 6th to 10th. About 500 physicians are expected to attend.

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WHAT OF THE DAY

What is happiness?

By REV. JOHN DORAN

In the great "happiness" game which people are playing these days, defining happiness in many and clever ways, I would like to insert this definition, "Happiness is in being me."

Each of us has been created individually by God, and then we have individualized ourselves still further by our own lives and history. In all the world we are unique. If a person comes to know and accept this, he will be content. Our acceptance of ourselves as ourselves need not be if we are honest cannot, be egotistical. We must know and be grateful for our abilities and good qualities, but we must acknowledge to ourselves at least our many failings and shortcomings. This strange amalgam of both good and bad which forms our character is the real we. Acceptance of this, in place of denying it or wishing ourselves something different, is the basis of interior peace.

I could not help thinking about this a couple of weeks ago as I visited a Mrs. Acosta in Phoenix. This thirty-five-year-old woman has five children between the ages of fifteen and five. Four of them are victims of cerebral palsy. In her home four children live in braces and face a problem of learning with huge difficulty things which other children take in stride. For instance, her 13-year-old Daniel developed blindness as his toes just trying to

get strong enough to walk on his crutches with sufficient agility to be eligible for a summer camp. One little daughter, Cynthia, aged 11, is free of the disease. She, accepting her position in life, helps her mother to dress and brace her younger brothers each morning before she goes to school. Unashamedly she brings herself home, and gets them to help her give the boys a little time of pleasant play outside the house.

But the mother is the one who impressed me. Quite simply she told me of the depths of despair through which she went, and from which she has long escaped. "These are my children, Father," she told me; "and I shall raise them as long as I can. Many people want me to put them in a home; and maybe some day I'll have to; but not now. I go on from day to day. Truthfully, Father, it doesn't seem any different than having normal children."

Thanks be to God, Mrs. Acosta does have some help. The Cerebra (Continued on page 11)

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MOYNAHAN APARTMENTS

Sister Mary Alban, O.S.B. St. Plus X Convent, Indianapolis WISH-TV (8), 7:30 A.M. Subject: "CHRIST'S MESSAGE IN PARABLES" Monday, Aug. 3 thru Friday, Aug. 7

Monsignor Goossens Says: BE IT CASH OR A SAVINGS ACCOUNT, STOCKS OR BONDS, PERSONAL PROPERTY OR REAL ESTATE, YOU CAN'T TAKE YOUR WEALTH WITH YOU, BUT YOU CAN GIVE IT TO GOD WHO WILL MAKE IT WORK FOR YOU!!!
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Why Church of West forbids priests to marry

By JOHN J. KANE, Ph.D.
Why can't a priest marry, love his wife, and still perform his duties? The Eastern rite has married priests. I am seventeen, and my boyfriend and I just entered the seminary. I never have said a word of this to him because a vocation is priceless. I never doubted any theories or traditions of the Church, but now this question bothers me. Please answer.

Carolyn, allow me to commend you for speaking so honestly of a problem that bothers you. In this way it can be brought out into the open, discussed, and hopefully your mind can be put at rest. It was considerable of you to have been so forthcoming in this to your boyfriend. I do not think that it would have disturbed him. The first priest, bishop, and Pope was a married man, St. Peter. Undoubtedly, he did love his wife and there is even less doubt that he performed his duties excellently, even to the death of a martyr.

At the beginning of the Church celibacy was not required, but at the beginning of the fourth century the Spanish Synod of Elvira ordered married clergy to live in continence. This idea spread throughout the Church and the First Lateran Council of 1123 declared marriage for the higher clergy not only illegal, but invalid. Among Catholics of most Eastern rites in the past married men could be ordained and retain their wives. This is no longer true. Once ordained, a single man could not marry. If his wife died, remarriage was prohibited. Bishops had to be single or widowers. So the Eastern Church which you mention also encourages celibacy.

CELIBACY of the clergy is based upon ecclesiastical law, and there is no indication that it will be changed. Perhaps you have read in the papers of some married ministers, converted to Catholicism, who have subsequently been ordained and continue to live as married men. This is a very special case. They are not members of the general change in Church discipline. Reasons for celibacy of the clergy are both spiritual and temporal. Virginity has always been valued by the Church. It is the voluntary giving up of the right to marry for the love of God. Through it, priests and religious can devote themselves to the service of God and to the worries and problems of the world.

THE WEEK IN LITURGY

Aug. 2 ELEVENTH SUNDAY AFTER PENTECOST. "He it is who is welcoming the homeless into his house," the Entrance Hymn sings of the Father's love. His is a house of glory in which there is no longer suffering, pain, the father of our human faculties (Gospel). It is the house of which this Lord's Supper is our sign and pledge. It is the house to which we gain entrance because Jesus died and rose again (First Reading), and because His dying and rising, His passage from earthly life to glorification in and by the Spirit, can be ours, too. He who makes "the deaf hear and the dumb speak" wills that we should all share His glory. So His glorious, risen humanity radiates the Holy Spirit to all humans.

Aug. 3 MASS AS ON SUNDAY. The good news of His saving life and the holy sign of His Body and His Blood—these are the means of identification with Him which His Church possesses, ministers, celebrates.

All that these lessons speak of is present in the Church for the sake of our redemption, our passage from this condition of mortality to life in the Spirit. This is the mission of the Church. We who are the Church find in the promotion of this identification of man with Christ our cause, our unshakable faith in person, dignity and value, our ability to endure all that is ugly in Church life.

Aug. 4 ST. DOMINIC, CONFESSOR. Today's lessons speak of the watchfulness and fidelity required of those whose mission it is to share the good news. For this Mass honors the founder of the Order of Preachers.

It is a watchfulness and fidelity owed to that, but, however sacred, but to Christ in glory—i.e., to the present Christ as He returns the Holy Spirit to contemporary man. It has nothing to do with outdated language and outmoded form of thought, but only with the permanent truth that this Man in glory is our hope.

Aug. 5 DEDICATION OF THE CHURCH OF OUR LADY OF THE SNOW. "You have given birth to the King" (Entrance Hymn). He who

necessarily associated with being a husband and father. At this point certain misunderstandings sometimes occur. I want to make this matter clear. Married people sometimes resent statements about how the Church values virginity. But everyone must realize God calls him or her to a certain state of life. For the married, marriage is the highest state of life because that is the one to which God called them. St. Paul, who wrote often on virginity, also called marriage "a great sacrament."

ASIDE FROM the spiritual or supernatural aspects, celibacy has been a tremendous advantage to the Church. It is not merely the economic costs that would be involved if priests had to be paid salaries sufficient to maintain a separate home and wife and family. Priests are able to manage to support their ministers who have wives and children. Catholics could do so, too, all ministers are about the lowest paid professional men in the United States aside from priests.

It is rather the detachment from worldly cares that enables a priest to have a singular love of men. The diocesan priest must be prepared to accept transfer whenever the bishop so decides. He may be transferred to an urban parish to a poverty stricken one in a depressed area. Married men sometimes have to leave their families when they do, they and their wives express concern over the type of community in which they have to raise their children. Are the schools adequate? Are there cultural advantages? Is the climate suitable for them and their children? If the priest is immeasurably bleak, a married man may resign and look for another job. This a priest cannot do.

Ministers' families live in a fierce glare of publicity. When their children engage in what would otherwise be considered "leisure" tricks, they are magnified out of all proportion. Even their wives at times suffer unfair and extravagant criticism.

Catholics have extraordinarily high expectations of their ministers. While the violent anti-clericalism of some European countries has never been known here, and hopefully never will be, criticism of the clergy is not rare. What a heyday such critics might have if priests were married!

SO FAR AS religious are concerned, marriage would be utterly impossible. Religious life in community life, an impossibility for a married man. The problem with the religious missionaries is still another one.

One can only admire the heroism of ministers, their wives and children, who take up residence

would redempt man must become man so thoroughly that even His human nature's conception involves the freedom of a human act.

Mary's acceptance of this mysterious design of providence, totally a work of grace, makes her prototype of the faithful and gives her a unique position in the People of God.

Aug. 6 THE TRANSFIGURATION OF OUR LORD JESUS CHRIST. This moment of transfiguration, this exception, proves the rule about Jesus' sufferer during His earthly life of the fullness of His glory that He might be truly one of us.

Before the submission to death of His life "according to the flesh" and the Father's raising Him to glory by the Spirit's power, only the event we celebrate today showed Christ as He has been ever since the Resurrection. "Splendor which dazzles human eyes" (First Reading) belongs to Him who has become Lord.

Aug. 7 ST. CAJETAN, CONFESSOR. Our passage to glory involves more than sloughing off of the more obvious limitations of human existence. It means also a transcending of many good things which on earth are actual means of loving God.

Today's Mass, in honor of the founder of another religious community, is particularly concerned with one of these: man's property, possessions, material goods. The Religious who vows he will not possess nor own is merely bearing witness here and now to an aspect of our life in glory.

Aug. 8 ST. JOHN MARY VIANNEY, CONFESSOR. "I would have him leave his sinning and live on" (First Reading). Sin-grace, death-life, mortality-immortality—the promise of passage older even than its actualization in Jesus Christ. The prophetic text of the Old Testament is living word of God today. It is achieved. And the pastor, the laborer in the Gospel, the shepherd, such as he who preaches this good news at the Supper where the news becomes living an experienced fact.

WORKING TO BEAT HELL

By REV. JOSEPH T. McGINN, S.J.

You have to like someone a lot before they're able to touch you in any important way—to make you mad, or sad, or glad. And I suppose that for this reason, the teenagers who are being caught by teen-agers can sometimes get pretty fed up with them. It's not that you teen types are anything but generally lovable as a class, but sometimes we pay too much attention to those of you who are making yourselves very unlovable indeed. And then, with George Bernard Shaw (I think), we have to observe that "It's too bad youth has to be wasted on the young."

Anyone hates to see valuable items wasted, and youth—with its great potential talent—is valuable indeed. No one is particularly disturbed by seeing an old worn-out adult sitting around occasionally looking off into eternity, but it does get to you when you see a teenager too wound out to do anything but stare into space.

Now this urgent occupation with nothing of importance isn't all the teen-ager's fault, by any means. On a recent visit to one of our most prominent cities, I was told by a father that he was moving somewhere else "because there simply is no challenge here for the children."

He had a profound point—the fact that young people, thank heaven, do not operate only medicinally is set up as a goal. It takes a challenge, and a pretty enormous one, at that, to bring out the best in a teenager, and the parent or teacher who doesn't realize this will get nowhere with the kids.

We had a great apostle of this "challenge the teen-ager" idea in the late Father Dan Lord, who was not only convinced of its necessity, but proved it over and over again every day. Where others, proposing mediocre projects with an occasional spurt of fervor to teens, got nothing from them, Father Lord offered them nothing but challenges and got tremendous results. He never made the mistake, for instance, of "talking down" to them as though they were infants, though he realized that their maturity was still increasing and not yet perfect.

Father Lord dedicated himself to teen-agers more than to any other group. He wrote for them, spoke to them, gave retreats, directed them in massive plays and pageants, and, above all, sought to imbue them with the spirit, at least, of an organization called "The Sodality of Our Lady."

Now the Sodality has been the subject of a lot of misjudgment through the years, on the part of just about anyone who has known little or nothing about it. Many adults, who should know better, have failed to look into it, because they thought it "just another organization," and even some priests and religious, who should have known a lot better, have neglected it, not realizing its tremendous power for good.

Teenagers, too, have made their own mistakes about the Sodality. "It's just for girls," the boys will say, with that air of infallibility which comes only with guessing. (Not one girl was ever allowed in the Sodality for some hundreds of years of its existence.) "It's a do-good organization," others will say scornfully, not bothering to notice that whatever "do-goodness" it includes comes from the depth of charity and not from any sentimental twist to the "brotherhood of man and fatherhood of God" bit. To be quite honest, there are some very wonderful teens who would do nothing to do with the Sodality because they do not discover their own talents in the challenge of leading for. But the fault here lies, most often, not in the Sodality itself, but in the would-be leaders who do not make sufficient effort to understand it.

But this column isn't any direct plug for the Sodality itself, but rather for its purpose and spirit. Because the Sodality is not only a club or organization (though it is the latter also) but rather a way of life, an outline of spirituality designed to make everything

in certain areas of the world for religious purposes. Some have recently suffered death. When this act of faith must always be preceded by knowledge of the person must know, for example, that God speaks through the Catholic Church but he can reasonably assent to what that Church teaches. To believe in the teachings of a church while being unacquainted with its dogmas of church and licensed to speak with God's authority would be irrational. That is why the Catholic Church will admit no one who doubts her credentials.

Q. What is the act of hope?
It is the act of which a man expresses under the impulse of divine grace his firm conviction that God, his all-powerful, loving, and faithful Friend, will supply him with all the help he needs to attain heaven. Faith and hope differ therefore. Faith is a response to God's intelligence and veracity; hope is a response to His power and goodness. Faith prompts us to believe in what God chooses to tell us as indispensably true; hope impels us to believe in His promise to bring us to His home in heaven. A man of hope, then, relies on God; on His mercy, His infinite ability, His sense of justice, to lead man through all the trials of life to final salvation.

Q. What sins are opposed to hope?
A person can sin against hope by either presumption or despair.

Q. What is presumption?
Man overcomes temptation and wins eternal life by his own efforts. Presumption, however, denies this and regards only one of these elements as sufficient for salvation. It is a sin against hope because, if he feels that he can reach eternal happiness by his own natural virtue without the supernatural aid of God, such presumption stems from pride. A man sins equally by presumption if he thinks that God's grace alone will see him through, and

one does valuable, to make sure that nothing is wasted but everything is used.

All too often, Catholics seem to imagine that their religion consists in periodical observance, like going to Mass or to Confession. But the truth is that their life is really just this—a life, where one lives in Christ and lives every moment of his day, using everything God has given him, for Christ and for his eternal good.

The Sodality spirit not only emphasizes this fact, but shows us how to accomplish it. It's very nice indeed to know that one is made for God, but to know how to act on that knowledge and to live one's whole life accordingly—this is something else again. The Sodality doesn't simply promote a Communion Day now and then, or hold an occasional convention or election of officers (these things, too), but it helps its members to sanctify every detail of their lives—and that is living.

The Sodality, you might say, shows you how to live your Morning Offering instead of just saying it. It brings home to you the fact that nothing counts, as any mature person knows, except getting to God, and therefore coming to know, love and serve Him right here and now. No pleasure, no wealth, no health, nothing can count except insofar as it leads to Him, now and later. And the Sodality way of life tells you to work away at this, not just in your monthly corporate Communion, but always, in every action.

The Sodality has some social affairs, too, but where some other organizations will offer such social blasts just in the interest of good, clean fun (a very good motive, admittedly, but not good enough), the Sodality directs you to sanctify the dance or game or party by doing it for God, as a step on the road to God. The surprising and pleasing fact is that with such an attitude, you don't enjoy the dance or the game any less, but you enjoy it infinitely more. Naturally, you can see that the Sodality requires some maturity to begin with, but adds to the maturity of its members, too, because only the immature fail to look beyond an action to its more significant motives and objectives. When a person with the Sodality spirit says his or her Morning Offering, he really means "I offer you all my prayers, works, joys and sufferings of this day, in union with the Holy Sacrifice of the Mass. . . ." And, as (Continued on page 9)



THIS IS CATHOLICISM What precedes faith?

By REV. JOHN WALSH, S.J.

Q. Since faith is not irrational, what must always precede it?
The act of faith must always be preceded by knowledge of the person must know, for example, that God speaks through the Catholic Church but he can reasonably assent to what that Church teaches. To believe in the teachings of a church while being unacquainted with its dogmas of church and licensed to speak with God's authority would be irrational. That is why the Catholic Church will admit no one who doubts her credentials.

Q. What is the act of hope?
It is the act of which a man expresses under the impulse of divine grace his firm conviction that God, his all-powerful, loving, and faithful Friend, will supply him with all the help he needs to attain heaven. Faith and hope differ therefore. Faith is a response to God's intelligence and veracity; hope is a response to His power and goodness. Faith prompts us to believe in what God chooses to tell us as indispensably true; hope impels us to believe in His promise to bring us to His home in heaven. A man of hope, then, relies on God; on His mercy, His infinite ability, His sense of justice, to lead man through all the trials of life to final salvation.

Q. What is the act of charity?
It is the act of which man, under the impulse of supernatural grace, loves God above all things for His own sake, and loves himself and his neighbor as another self for the sake of God.

Q. What is meant by loving God for His own sake?
An act of divine charity is a movement of pure friendship, disinterested affection, unselfish altruism. It consists in praising God not merely because He is desirable and utterly lovable in kind and generous to us, but principally because He is so totally devoted to love of God for His own sake means, therefore, to cherish Him not so much for what He does for us as for what He is—infinite Truth, unsurpassable Beauty, unsearchable Goodness, dazzling Holiness. It means to be loyal to God because this is what He deserves; to obey God because this is His due; to make a total commitment of one's intellect and will, of one's entire presumption or despair.

Q. What is presumption?
Man overcomes temptation and wins eternal life by his own efforts. Presumption, however, denies this and regards only one of these elements as sufficient for salvation. It is a sin against hope because, if he feels that he can reach eternal happiness by his own natural virtue without the supernatural aid of God, such presumption stems from pride. A man sins equally by presumption if he thinks that God's grace alone will see him through, and

therefore that he need not bestir himself to resist temptation and to practice virtue. This account of presumption is rooted in sloth.

Q. What is despair?
A person sins by despair when he deliberately refuses to trust that God stands ready to provide him with the necessary graces to save his soul. Despair, then, is the sin of judging a denial of God's mercy, of His inexhaustible powers of forgiveness.

Q. What does loving one's neighbor as another self for the sake of God mean?
God loves our fellow man for what he is and for what he is to be. For what he is—the product of His goodness; for what he is to be—the eternal sharer of His joy. Now our love of neighbor must reflect God's love for him. Hence we must cherish all men without exception, even our enemies, not for what they are of themselves (for of themselves they are nothing), but for what they are to God: His children. And we must promote the eternal welfare of our neighbor, not out of a mere natural philanthropy, but on account of God: He wants our neighbor in heaven just as we want him there. We must love our neighbor for the same reason (creation) and to the same end (salvation) that God loves him. This what is meant by loving one's neighbor as another self for the sake of God.

Q. When particularly should a person pray for the graces of faith, hope, and charity?
Since the Mass offers the greatest challenge to faith, the surest basis for hope, and the strongest inducement to charity, it is at Mass above all that one should make special plea to God for these essential virtues.

Q. In what way does the Mass present the greatest challenge to faith?
Of necessity because it involves the awesome miracle of transubstantiation the Mass summons to believe the word of God. For everyone to put forth, almost once a person has learned humbly to accept God's revelation concerning the presence of Jesus

dear to improve ourselves, to grow in virtue, and eventually to

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IN THE WHOLE CHRIST The Eucharist

By ABP. EMILE GUERRY

That they may be one, as we also are one; I in them. . . . (John, XVII, 22)

The Blessed Eucharist is the Sacrament which makes the unity of the Mystical Body. But we must not imagine this Mystical Body as something already complete and perfected; it is always in process of growth, like a living organism. What was required in order that this great unifying design of Our Savior should be accomplished, through the instituting of this Sacrament? In the first place, it was necessary that the obstacle to unity should be cast aside. Then, that this Sacrament should contain in itself a unifying power. But this Sacrament is fully communicated to us, only through a participation in the great mystery of Christ.

The fight against sin, the obstacle to unity
The precise and immediate aim of the Blessed Eucharist is not purification from sin, since Our Lord has given us another Sacrament for this specific purpose; though we must add that venial sins are forgiven by the increase of charity procured by the reception of the Blessed Eucharist.

But what the Blessed Eucharist affirms is the incomparability which exists between itself and the sins which destroy the unity of the Mystical Body; mortal sins, deliberate and serious sin against charity. "If therefore thou . . . remember that thy brother hath anything against thee . . . go first to be reconciled to thy brother" (Matt., V, 23-24). It would be a sacrifice to receive the Blessed Eucharist with a deliberate feeling of hatred in one's heart for another; because such a sentiment is a flagrant contradiction of what is signified by this Sacrament of unity.

He Whom we receive in the Blessed Eucharist, is Christ immaculate for the Redemption of the sins of the world. The Eucharistic Christ comes, therefore, to make us participate in the great battle by which He has vanquished sin. He desires to continue to wage this warfare against sin, with His Church, with us, and in us. Of course, this can be said of the whole Christian life; but it has a special application to the Blessed Eucharist. In this Sacrament, the immaculate and glorified Christ is really present in the very action of His Redemptive Sacrifice, in order to engage us personally in the warfare which He eternally wages against sin, regarded as the obstacle to unity, and therefore especially against those sins whose roots in us are selfishness and egoism.

The proper effect of the Sacrament
The Blessed Eucharist is specifically directed towards the unity of the Mystical Body, and hence it is that this Sacrament gives us an increase of charity.

Let us examine this more closely, however, because individualism can insinuate itself even here. Not everyone who receives Holy Communion, does so in order to extend to others the benefit of his charity, and thus contribute to the establishment of the Mystical Body, in love. What is of paramount importance in the Blessed Eucharist, is unity in the Mystical Body, in the Church. Charily is produced in this Sacrament as an effect. Through this Sacrament, the Christ-Head builds His Body in unity. The Blessed Eucharist does not merely cooperate in producing this unity, by the fact that it brings people closer together through charity. The Blessed Eucharist creates the unity of the Mystical Body, since this Sacrament really and substantially contains Him, in Whom the whole Church is united and formed but one: Jesus Christ Himself. For, in His Church, Christ is the center of unity, by His Sacred Humanity, by His Body, by His Soul, by His Redemptive Sacrifice through which He has reconciled men with God and reconciled them with one another. They each receive one and the same physical Body of Christ, and eat one and the same Bread of Life—"unum panem, unum corpus"; and this has the effect of knitting each one more closely with Christ, the member with Him who is the Head, this in turn having the effect of uniting each member more closely with all the other members of Christ's Mystical Body. In short, what is effected in communion in the Mystical Body.

Participation in the mystery
But how does this communion in Christ produce such a unity? The explanation is that the Blessed Eucharist, through this phenomenon of spiritual nourishment, effects a vital assimilation of our souls to Christ in Holy Communion, and a transformation of our souls in Christ, through love. It takes us, so to speak, with Christ and with the intimate dispositions of Christ. In a more particular manner proper to this Sacrament, it makes us participate in the great mystery of love through which Jesus offered Himself entirely to the Father, in order that men, liberated from sin and nourished with His life, should all be one in Him as He is one with the Father.

The Eucharist gives Christ to us in this very act of His return to His Father, in order that we may enter into that return with the dispositions demanded by unity; or rather—since we cannot repeat sufficiently that it is Christ Himself who acts in the Eucharist—It is Christ Who introduces us into the mystery of His passage to His Father through His Redemptive Sacrifice, in order that, where He is in unity with the Father, we also may even be united with Him, through the Blessed Eucharist. . . . "That they may be one, as we also are one, as we also are one; I in them. . . ." (Continued on page 10)



ST. PETER BAPTIST . . . In 1597 twenty-six persons (twenty of them Japanese) were crucified for their Christian Faith at Nagasaki. St. Peter was the comrade of the Franciscan missionaries in Japan, a Spaniard by birth, who had previously ministered in Mexico and the Philippines. Five others of the martyrs were Franciscans and seventeen were lay members of the Third Order of St. Francis. The remaining three were Jesuits. All were canonized in 1862.

VIEWING WITH ARNOLD

'Unsinkable Moll' seems as showcase for her

By JAMES W. ARNOLD

If freshness or originality is any criterion, then "The Unsinkable Moll Brown," which is a reasonably workable marriage between "Annie Get Your Gun" and "The Beverly Hills Cop," is not much of a movie. But it is difficult to fault it for much fault with a completely workable technical and visual that involves someone more than Fabian and Annette Funicello.



wants wealth and power, she's going to have to change.

There seems an obvious analogy to the rise of America from humble frontier origins to power in an often more developed world. At first, her manners are too rough, she flouts her new wealth generously but tastelessly, and she is not accepted. Finally, after accomplishments abroad (in the film, becoming pals with European royalty and showing heroism in the sinking of the Titanic), she learns "how to act" and is cherished for her true qualities.

But a deeper conflict remains within the heroine herself. She is unable to reconcile her ardent materialism and ambition ("I can be anything I want") with her frontier values: the need to be friendly, open, unselfish, unaffected. The conflict is made more acute by the incongruous images familiar to "Hillbillies" fans: the common folk uncouthly yukking it up in the upper crust while the upper crust looks on in horror.

What's her solution? To go back to the log cabin joys of poverty and hard work? To escape the corruption of subtle, sophisticated society? That would mean giving up "I Ain't Down Yet" is already a pop standard. Many of the original songs have been cut. Peter Gennaro's dances are not as lively, full of arms and legs, shouting and stomping, as they are indistinguishable from the dances in most western-type musicals. "Moll" has a heavy tried-and-true aura about it.

role in a complex world of abundance and social responsibility.

The movie might have been better, since it involved some high class production talents: director Charles Walters ("Easter Parade," "High Society"), scenic artist Charles DeLoach ("Hill Country Tomorrow"), photographer Daniel Gapp ("West Side Story"). But the filmic approach is too conservative.

Every musical since "Oklahoma!" has been required to have a few serious moments, heart-lugging, if possible. Miss DeLoach chugs along on a fare for 90 minutes (in one scene, a fellow throws a pick over his shoulder and opens up a \$10 million gold mine), but then tries to get the audience emotionally involved with the characters as real people facing marital breakup. It doesn't work.

Walters is at his best in the staging of "I Ain't Down Yet," which has Miss Reynolds run, climb and whoop over half the acreage in Colorado. Unfortunately her voice lacks the necessary power. The interior dances are a little more successful. Walters is at his best in the staging of "I Ain't Down Yet," which has Miss Reynolds run, climb and whoop over half the acreage in Colorado. Unfortunately her voice lacks the necessary power. The interior dances are a little more successful.

There are two brief but splendid examples of how film may be used creatively to spruce up a musical. In one, Harvey Pressnell, who plays the character of a man who builds a complete home by himself during a single song. In another, a couple decide to take a world tour, then begin whirling across the ballroom floor and continue, without missing a beat, through four of the globe's main tourist attractions.



ON 'SISTER SAYS'—Sister Mary Alban, O.S.B., will be seen on "Sister Says" catechetical program next week at 7:30 a.m. over WISH-TV, Channel 8, Indianapolis. Her topic will be: "Christ's Message in Parables." Sister Mary Alban, a teacher at St. Paul X School this past year will be assigned to St. Anthony School, Clarksville, in the fall. "Sister Says" is a production of the Archdiocesan Radio and Television Apostolate.

Among other good moments: a whiskey spoof that takes much of the legendary allure out of dance hall girls, a desperate sequence in which Miss Reynolds tries to teach herself how to play the piano, a long shot of Pressnell singing a love song in the middle of a huge brown-green field with the Rockies in the distance.

Pressnell is a lean, lanky, old-fashioned Broadway company with a strong, if occasionally wispy, tenor voice. When he gets emotional, however, he tends to shatter his vocal cords all over the set. Audrey Christie is elegantly nasty as the head wife of Denver's swank Sacred 36. The sets are ingeniously wild: the best gimmick is a fold-down bathtub that may well start a rage in Scarborough.

(Lepion of Deceasy: A2—morally unobjectionable for adults and adolescents.)

ORTHODOX THEOLOGIAN'S VIEW

Church not fully ecumenical, observer at council declares

GENEVA.—One of the delegate observers for the World Council of Churches at the Second Vatican Council holds that while the assembly in St. Peter's is making a real effort to promote understanding between the Roman Catholic Church and other Christian churches, the Catholic Church is not yet "really ecumenical."

The WCC official, Dr. Nikos Nissiotis, also holds that the Vatican Council schema on the nature of the Church places such great stress on Christ that it neglects the Holy Spirit. As a result, according to Dr. Nissiotis, there is too much emphasis on the sociological and juridical bases in the concepts of the hierarchy and the People of God.

Dr. Nissiotis, a Greek Orthodox theologian who is associate director of the WCC's Ecumenical Institute at nearby Bossey, expressed his views in an article entitled "Is the Vatican Council Really Ecumenical?" in the July issue of the WCC quarterly, the Ecumenical Review. It begins with a trinitarian basis and by accepting the mystery of the Church, proceeds, in its systematic exposition, to overlook both things.

"The Holy Spirit, once mentioned, is entirely forgotten throughout the rest of the text. In this way its right christological basis becomes in the end christomonism which is quite inflexible in the discussion of the particular controversial issues of ecumenology. Thus the concepts of the hierarchy and the People of God, as well as the royal priesthood, are thought out on a sociological and juridical rather than a charismatic basis. The lines of succession Christ—Peter—Pope, and Christ—the Eleven—bishops become the inflexible de jure juridical structure of a hierarchical institution which is obliged afterwards to set definite limits to the one Church, taking as criticism, not the wholeness of the sacramental charismatic life of the Church, but the discipline and order sub Romano Pontifice."

Turning to the discussions on episcopal collegiality at Vatican II last fall, Dr. Nissiotis said: "The discussion on the collegiality of the bishops is a sign of the deviation of the First Vatican Council which is fully maintained by the second. It is a discussion which has no place in ecumenology; it can be regarded as an indirect denial of the fullness of the episcopacy of the Catholic Church even to question the fact that the bishops belong to one episcopacy of the one Church. The de jure divino foundation of episcopacy, which is peccata as a problem in all five questions addressed to the Fathers of the second session after the discussion on collegiality, shows a preoccupation with correcting a serious ecumenological situation created by the First Vatican Council. But the correction is equally dangerous for further developments, and especially for an ecumenical debate about the priesthood as a whole, which is inevitable in a third Vatican council."

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"Of course, for an Orthodox this is sufficient to defeat again all the efforts of those who are seeking a peaceful inner reform within Roman ecumenology; but it is precisely here in extreme difficulty that we must show patience and spiritual solidarity with those inside the Roman Church who are eager to overcome this difficulty and contribute to the reestablishment of the broken communion between Rome and the other churches."

"The most important sign of the positive attitude of this council is the fact that the Roman Church and its bishops are engaged in a free discussion, open to a tremendous publicity and subject to criticism by those outside it. Thus the practice of the council holds the theory of primacy and structure, as it is formulated and maintained by the integrals and canon law especially after Trent and the First Vatican Council. A church which believes simply and absolutely in the ex cathedra infallibility of the Bishop of Rome, in the understanding that the Eastern Orthodox understand the Romans to do, would never allow an open pan-Roman council. It would be easier and more reasonable for the Bishop of Rome, after consultation with his immediate advisers, to give a prompt solution to all the vital problems the Roman Church faces."

Referring to the traditional Catholic concept of ecumenism as a "return to Rome," Dr. Nissiotis declared: "All churches speak in one way or another of 'return' if they are sincere about the truth they represent, but the question is: 'return where and how?' I personally think that if it is return to a geographic center then this does not mean a gathering of the churches in Christ by the Spirit, but return to a sacred social institution which, de jure divino, replaces the eucharistic and charismatic center in Christ expressed by the local church and the tradition of the historical Church as a whole, the Ecclesia. So finally Roman ecumenism seems to refute one of the fundamental bases of ecumenism, that

is to say its christocentrism maintained only by the power of the Holy Spirit in action in all churches throughout the world without juridical preference for any one place. The doctrine of the pope as universal bishop of the Church is not simply a particularity of faith, it can be a severe hindrance in the ecumenical dialogue. . . .

"Rome tends to believe that some other churches of the catholic stream maintain the same position as she does. The recent attitude to the Orthodox Church shows that Rome is seeking to deal with the Orthodox as one global Church with a spokesman of the same type as the pope, and falling to see that the Orthodox primacy of love and honor has very little to do with the primacy developed by Roman canon law after the 10th century. The Orthodox attitude concerning return is not an appeal to the other churches to return within the Orthodox historical structure, but an appeal to all churches to find their orthodoxy in themselves, returning continually to the one tradition of the apostolic Church from which they all spring and which does not allow them to remain separate."

IN CONCLUSION, the World Council official had this to say: "We do not mean that the Second Vatican Council is not helping the Roman Church to take part in the ecumenical dialogue, but we cannot say that she is already fully engaged in it. The truth lies between the two extremes and saves us at this very critical moment either from falling into a rigid anti-Roman mood or from being romantic about Rome. There is indeed a sincere and welcome effort on the part of the Second Vatican Council to come into contact with the other churches and to share in their dialogue. But this ecumenism, we believe, has to become really ecumenical."

To move church BONN, Germany.—The communist Czechoslovak government has declared its intention of preserving the famous church at Most, in Bohemia, an outstanding example of late Gothic architecture. The church and town will be moved and rebuilt because they are atop a newly-discovered coal lode, according to reports received here.

VARIETY IN BOOKS

"This is Eric Sevareid," by Eric Sevareid, McGraw-Hill, New York, 306 pp., \$5.95.

Sevareid notes in his first book in eight years that journalism is perpetually at school and forced to conduct his education in public which, he says, is often hard on others and embarrassing to him.

The point is well taken in this volume, Sevareid's fifth book, for followers of the perceptive commentator will detect a growing uneasiness with the liberal political articles of faith he has embraced in the past two decades.

Indeed, Sevareid, in a remarkable exposition of this change which serves as introduction to the book, admits that he is developing a "cautious conservatism," especially on foreign affairs.

"Long ago," he writes, "I accepted the whole formula. Conservatives were essentially reactionary and what was not liberal was not only wrong but evil. . . I am not so sure on any point, any more."

"I cannot get over the feeling, painfully acquired by travels of inquiry in Europe, Africa, and Latin America, that many of the best-hearted American—and British—liberals have misjudged the postwar era in consequential reverse," he writes.

Sevareid says that the intense self-consciousness of liberals has obscured their vision of communist method and purpose. "They have not understood,

save in the vaguest of long runs, that this (East-West conflict) is not a battle for moral ends, but that communism is not so much an alternative way of life as a political technique for seizing power. . . .

In addition to essays reflecting this change in thinking, which indeed must be hard on Sevareid's liberal friends and on an appears embarrassing to him, the book includes a tremendous variety of his commentaries on radio and television and his weekly columns or daily newspapers which were prepared between 1955 and 1964.

Some of his comments, particularly those written back in the late 50's are badly outdated, but most have a sting vibrant. His articles on the Kennedy assassination, "Cautious conservatism," and on his beloved South Dakota are as Sevareid at his best. . . . I am not so sure on any point, any more."

"The Pilgrim" by Michael Serafin, Farrar, Straus, New York, 281 pp., \$4.50.

Michael Serafin, we are told in this book, "is the pseudonym of a diplomat. . . As a Roman Catholic serving in posts abroad, he has witnessed the vicissitudes of a diplomat's life, and has participated in the struggle that has characterized the two sessions of Vatican Council II."

This may perhaps best serve to characterize the author's approach to his book. He visualizes a struggle, with Council Fathers drawn up in battle array, firing away at each other. And the Curia! One might almost picture the author as himself, himself, "Can any good come out of the Curia?"

"The Pilgrim" is subtitled: "Paul VI, the Council and the Church in a Time of Decision." Approximately a third of the volume is taken to review the present position of the Church, with the author's interpretations of what various events and circumstances mean—interpretations with which many may disagree. A short chapter, describes "The Joannine Era," and the remaining chapters discuss proceedings of the second session of the Council and various actions of the Holy Father.

Perhaps it is frustrating to admit that one possesses no powers to see into others' minds, to know infallibly the intent and purpose everywhere, to know everything of almost every action, to be that is discussed in private meetings. Yet this seems to be a common power of many who write about the Council. They feel able to set down what they seem to consider the intricate scene, the trickery, they attribute to certain actions by certain Council Fathers.

Some may gain from reading "The Pilgrim" but most are likely to find other volumes on Vatican II more revealing, more descrip-

New Sevareid book

Frankly, it is more interesting as a metaphorical statement of some of the traditional dilemmas and conflicts in American life. The story is the persistent Colorado legend about a backwoods founding who tries to use power of will and personality to become the social darling of Denver and the international set. The poor girl, he comes rich, but clings to the brass innocence of her past. She faces a choice: if she

live, more clearly analytical. Michael Serafin's style is not marked by clarity, and this may tend to make his writings more difficult to follow. And some of his assumptions, based on diplomatic or ecclesiastical gossip, are just plain silly.

(Reviewed by Floyd Anderson, Director, N.C.W.C. News Service).

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Cuban refugees in U.S. number more than 80,000

MIAMI, Fla. — The number of Cuban refugees resettled in the U.S. since the Miami area has passed the 80,000 mark, the Catholic Relief Services-National Catholic Welfare Conference has accounted for well over half of them.

New figures released by the Cuban Refugee Center show that resettlements in other parts of the country as of mid-June total 80,136. Catholic Relief Services has resettled 45,008 Cubans, while the center accounted for the second largest number has resettled 17,075.

Since the refugee center's opening in February, 1961, by the Dept. of Health, Education and Welfare, 172,907 refugees have registered with it. Besides the 80,000 resettled with jobs and sponsors elsewhere, several thousand have left the Miami area without resettlement assistance from the center while an estimated 80,000 remain here.

Since January of this year, the number of resettlements has been two-and-a-half times the number of new registrations—7,569 compared to 2,924.

Radio and Television

Table listing radio and television stations and their broadcast times for various areas including Indianapolis, Evansville, and Richmond.



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The Packer

NAMES IN THE NEWS—Best wishes to Mr. and Mrs. William Cummings, residents of Providence Retirement Home, New Albany, who will observe their 50th Wedding Anniversary on August 2. Also to Mr. and Mrs. Edward Sherman, members of St. Jude parish, Indianapolis, who will mark their 25th Wedding Anniversary on August 1.

Receiving degrees tomorrow, Aug. 1, at the University of Notre Dame are Father Kenneth Smith, chaplain at Marydale School, Indianapolis, and Sister M. Emily, O.S.B., dean of girls at Chatham High School, Indianapolis. Father Smith will receive a master of arts degree in the classics (Latin and Greek). He teaches at St. Mary Academy, Latin School, Marian College and Marydale. Sister Emily will receive a master of arts degree in secondary education, with minors in English and guidance. . . . Father Columbus Kelly, O.S.B., choir master and organist at St. Meinrad Archabbey, is serving as a summer school faculty member at St. Joseph's College, Bensenville. . . . Father James Hoffman, assistant pastor of St. Mary's parish, Richmond, recently underwent surgery for torn knee ligaments at St. Vincent's Hospital, Indianapolis. He expects to be "up and about" soon with a walking cast. . . . Father Kenny C. Sweeney, director of the Catholic Information Center and Archdiocesan director of the Radio and Television Apostolate, has been named state chaplain of the Knights of Columbus.

AROUND AND ABOUT—Kathryn Grant Crosby, wife of the famous golfer, became an honorary member of the St. Vincent School of Nursing Alumnae yesterday. She received a scroll of membership in recognition of her contributing part and of her interest in the acceleration of nurse recruitment from Sister Virginia D.C., director of the school. Miss Grant is in Indianapolis this week to appear in "Sabrina Fair" at Avondale Playhouse. . . . Father Theodore Hesburgh, C.S.C., president of the University of Notre Dame, was recently named to receive the Presidential Medal of Freedom, will be the second youngest person to receive this award. He was born four days earlier than the late President John F. Kennedy, given the award posthumously last year. . . . Department of new telephone numbers: Latin School of Indianapolis and Holy Rosary parish (same listing)—ME 6-1478; Ritter High School, Indianapolis, WA 4-4333. . . . Father Cornelius J. Kelly, pastor of St. Charles parish, Otterburn, Ind. (Lafayette Diocese) has 25 children news "in good condition" for sale. The pews measure 12 feet, six inches.

NEAR CENTENARIAN—Mrs. Anna Singer of 1717 S. Tallot, Indianapolis, will celebrate her 88th birthday Monday, Aug. 3. Her daughter, Miss Stella Singer, with whom she makes her home, said her mother is alert but has been hospitalized for a year. She is the eldest member of Sacred Heart parish and is well known throughout Marion County for her quilting which she had to give up five years ago because of the strain on her eyes.

RETREAT FOR HOUSEKEEPERS—The fourth annual Parish Housekeepers Retreat will be held at St. Jude Guest House, St. Meinrad Archabbey, from August 17 to 20. Father Marcello Fisher, O.S.B., director of development at St. Meinrad, will conduct the retreat. Reservations may be obtained by writing St. Jude Guest House, St. Meinrad Archabbey, St. Meinrad, Ind. 47377, or calling FLanders 7-5366.

3d session Charter buses for D-I parley

(Continued from page 1)

Church is completed, the agenda calls for discussion of the schema on the pastoral duties of bishops. This schema today is a combination of an earlier schema on the bishops and another on the government of dioceses and the care of souls.

Four chapters of the first schema have already been debated at the council. Father McGloin will be asked only to vote on the amendments. The second portion of the composite document will be discussed and then referred to the commission for revision.

THE THIRD MATTER of business to face the third session will be reconsideration of the schema on ecumenism. This schema, which originally had five chapters was divided during the last session. The first three chapters were introduced for discussion on the floor. They dealt with the general principles of ecumenism within Christianity. The text of the other two chapters never reached the floor during the session and therefore were not discussed.

Since the three chapters of the ecumenism schema have already been discussed, council Fathers will vote only on the amendments proposed in the other two chapters—the Church's relations with the Jews and on religious freedom—now are now termed "declarations" and will be presented for discussion and vote.

Reports have been frequent that the former chapter on the Jews has been altered and authoritative sources confirm that the text of the "declaration" to be presented during the third session will differ from the text of the original chapter. However, they also point out that the text is only presented for the basis of discussion and the Fathers have the right to make any changes they think necessary. On the other hand, the text on religious liberty has been clarified to express the issue even more boldly than it was in the original.

Next on the agenda is the completely revised schema on Revelation. This document was prepared after the first draft was

ordered withdrawn by Pope John XXIII during the first session in 1962. Many of the more advanced biblical scholars still have the document objectionable, but other experts feel sufficient support could not be found among the Fathers to approve a radically different document.

IF WORK is completed on all the foregoing, the council Fathers will pass on to considering the schema on the lay apostolate and even possibly the one on the Church in the modern world. However, it is generally agreed that it is unlikely that work on these last two will be completed unless the council sits longer than has in the past. No closing date has been established for the third session, and it is possible that Pope Paul VI may ask the Fathers to stay on in Rome longer than during past sessions to complete more work.

Even if the session is not extended, the prospect for accomplishment for this portion of the council is great. If the council Fathers complete all work on the schema on the Church, on the lay apostolate, on ecumenism—to say nothing of making significant headway with the schema on Revelation—then the third session will stand behind it a legacy of immense importance.

Father McGloin

(Continued from page 7)

the day goes on, he lives it. This is the only wisdom and the only challenge worthy of a teen-ager.

Father Dan Lord popularized the Sodality. He had such a genuine love for teen-agers that he didn't want to see them wasting what they had, and he helpfully helped thousands on thousands of them to avoid such waste.

He hated to see teens contradicting their very nature—their looks who "couldn't be bothered," who were too immature themselves to see real values, but who still designated themselves as spokesmen for the rest of leandom with their lazy, insipid doctrine of mediocrity.

Teen-agers, of all people, have the best possible crack at greatness, at sanctity. The Sodality tries to direct all one's actions to that end. But this is the only spirit worthy of any teen—Sodality member or not. So don't waste your youth on trifles. Use it.

DIES AT AGE 77

Funeral Mass is offered at ND for Sister Madeleva, educator

NOTRE DAME, Ind.—Requiem High Mass for Sister Mary Madeleva, educator, poet and for more than 20 years a leading figure on the American and Catholic

Editorial, Page 4

Intellectual scene, was offered here in the church of Our Lady of Loreto on the campus of St. Mary's College.

Canon A. Pursey of Fort Wayne-South Bend offered the Mass (July 28) for Sister Madeleva, who served as president of two Catholic colleges including St. Mary's, published 18 books, received seven honorary degrees and scores of other honors, "as lectured throughout the United States.

Sister Madeleva, 77, died July 25 at 6 a.m. in New England Baptist Hospital, Boston, following surgery July 23. She had entered the hospital for a check-up.

ONE OF THE BEST known nuns of her time, Sister Madeleva for years personified the intellectual and professional standards that increasingly have become goals for American nuns generally. She was the first nun to qualify for a doctorate at the University of California in Berkeley and later did graduate study at Oxford University in England.

Her books included scholarly works in the field of English essays and reminiscences, and a dozen volumes of poems. Her most recent book was "Conversion of the Catholic Church," published in 1961. Her autobiography, "My First Seventy Years," appeared in 1959.



SISTER MADELEVA

She was a college president for 34 years — 27 of them at St. Mary's College here from 1934 to 1951, and seven at St. Mary's of the West in College in Salt Lake City, Utah, from 1926 to 1933.

Born in Cumberland, Wis., May 24, 1887, as Mary Evaline Wolff, she studied at the University of Wisconsin in 1905 and 1906 and at St. Mary's College from 1906 to 1909, receiving her bachelor's degree in the latter year.

She joined the Holy Cross Sisters in 1910 and made her first vows in 1910 and her final vows on August 15, 1914. From 1915 to 1918 she attended the University of Notre Dame, where she received her master's degree. She taught in Ogden, Utah, and Woodland, Calif., before studying for

her doctorate in English at the University of California from 1921 to 1925. She then began her career in a year-long teaching stint at the University of Chicago, and Robert Aldering, of Indianapolis.

FATHER PHILIP stated that while the idea of a re-evaluation of the Catholic world was "rather new" for the Franciscans, the participants were enthusiastic about the program.

OVER THE YEARS her poems and articles appeared in such periodicals as America, Ave Maria, the Communal, the Catholic World, the Saturday Review of Literature, and the Quarterly Review of Literature. She was a member of many learned societies and professional associations, including the Modern Language Association of America, the Poetry Society of America, the Catholic Poetry Society, the Poetry Society of London, the Catholic Commission for Intellectual and Cultural Affairs, the National Conference of Christians and Jews and the American Association of University Women.

During her tenure as president of St. Mary's College, the school's enrollment, faculty and number of buildings all showed an increase. She was the college graduate school of sacred theology, the first of its kind in the world for women.

Sister Madeleva was articulate and outspoken on a wide variety of subjects. In 1953, at the height of the controversy over the alleged failure of Catholic colleges to produce intellectuals, she said Catholic schools had not failed in "the highest objective of learning" — promoting knowledge of God.

"We need Catholic standards of judgment, then most secular colleges would be found wanting," she commented.

Of students and "thinking" she once said: "75 per cent of college students think. Twenty-five per cent of graduate students think. I'm going to start a kind of apostolate of thinking."

And of poetry and philosophy: "It isn't an abnormal thing to love poetry, and to write it even. . . . It isn't an abnormal thing to love philosophy and to want to study it, and to want to understand it. These are only the normal appetites for truth that we all have."

SHE RECEIVED awards for her writing and her contribution to intellectual life from such sources as the National Poetry Center, in 1959; the New York Society's Fair, the Women's International Institute and the Catholic Book Club.

Her honors degrees were awarded her by Manhattan College in New York; the University of Notre Dame; Mount Mary College and Marquette University in Milwaukee; Manhattanville College of the Sacred Heart in Purchase, N.Y.; Indiana University in Omaha, Neb.

DIocese announces retirement plan for lay employees

TT WAYNE, Ind.—Bishop Leo Pursell this week announced a new retirement plan in effect for all full-time lay employees of the Diocese of Ft. Wayne-South Bend.

Observers slated for 3 meetings of Protestants

VATICAN CITY—The Secretariat for Promoting Christian Unity has announced that it is sending observers to three non-Catholic Christian communities that honorable name of "Church." The treatise on ecumenism speaks of the "Ecclesiae Sacramental" Churches which are separated. Most of the bishops were very happy with this name because it so clearly manifests the underlying link as an indication to seek for further unity.

Couple to mark 25th anniversary

INDIANAPOLIS—Mr. and Mrs. Edward Sherman will observe their silver wedding anniversary on Saturday, Aug. 1. A Mass of Thanksgiving will be offered at 10 a.m. in St. Jude's Church on that date.

Observers will attend the meeting of the Commission on Faith and Order of the World Council of Churches at Aarhus, Denmark, from August 15 to 27. They are Msgr. John Vodopivec, professor of theology at the Pontifical Urban University in Rome and a consultant of the secretariat, and Father John Long, S.J., another observer at the meeting. The secretariat and an assistant in its Oriental section.

NEW GEORGETOWN president named

WASHINGTON—Father Gerard J. Campbell, S.J., executive vice president of Georgetown University, has been named president of the 175-year-old university effective December 3.

Father Campbell, 41, will succeed Father Edward B. Bunn, which the 12 years' president for the past 12 years, Father

Alverna

(Continued from page 1)

scribed the idea behind the Better World Movement earlier this week. Other speakers were Brother Philip Harris of Brooklyn, N.Y.; Sister Faralina, a teacher at Madonna Hill School, Chicago, and Robert Aldering, of Indianapolis.

FATHER PHILIP stated that while the idea of a re-evaluation of the Catholic world was "rather new" for the Franciscans, the participants were enthusiastic about the program.

OVER THE YEARS her poems and articles appeared in such periodicals as America, Ave Maria, the Communal, the Catholic World, the Saturday Review of Literature, and the Quarterly Review of Literature. She was a member of many learned societies and professional associations, including the Modern Language Association of America, the Poetry Society of America, the Catholic Poetry Society, the Poetry Society of London, the Catholic Commission for Intellectual and Cultural Affairs, the National Conference of Christians and Jews and the American Association of University Women.

Opinions

(Continued from page 4)

The State's attempt to follow God's example and try to look on every individual as equal. It is the basic definition behind every attempt at social justice in America today. It is the definition which abolished poll tax, which passed the civil rights bill and which will continue to support a democratic form of government. Adhering to this principle of the basic quality of every individual sometimes creates situations and reactions we do not like, but it never sacrifices human dignity for expediency or personal gain.

There is no question in my mind that it is only simple justice that Highway 252 in Franklin County should get more than a little patching up now and then. But you will never get simple justice by supporting a power elite who wishes to use you to maintain an unfair practice in state government. Indeed, you will not get any kind of justice at all.

Emile C. Murray
Vanderbilt University
Nashville, Tenn.

'Thank you'

To the Editor:

Thank you sincerely for the very nice story and pictures in the July 21 issue of "The Crucian" describing the Legion of Mary "Vacation Apostolate" at Spencer and Scottsburg, Ind.

I am certain all the members of the Legion of Mary appreciated this interesting story and it should also give us a tremendous assist in interesting prospective members to enlist in the ranks of the Legion of Mary.

Pilot ordained

MADRID — Ildefonso Guillon, veteran Spanish air force pilot, was among several Jesuits ordained to the priesthood here by Archbishop Casimiro Morcillo of Madrid, graduate of the second class of the Spanish Air Academy. Father Guillon attained the rank of captain.

Calendar

FRIDAY, JULY 31

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

SATURDAY, AUG. 1

St. Bridget's Social starts at 6:30 p.m. in the school hall, 815 N. West St.

The Saturday Social at Holy Cross at 6:30 p.m. in the parish hall, 125 N. Oriental St.

SUNDAY, AUG. 2

A Card Party, sponsored by St. Catherine's Altar Society, at 2 p.m. in the school hall, 1115 E. Tabor St.

MONDAY, AUG. 3

The Card Party at Union Federal hall, 5646 E. Washington St. (rear), begins at 1:30 p.m. Sponsored by the Blue Ladies for the benefit of Veteran Hospital patients.

WEDNESDAY, AUG. 5

The Card Party in St. Philip parish hall, 550 N. Rural St., begins at 8 p.m.

Guid to meet

INDIANAPOLIS—The St. Pius X K of C Guild will meet Wednesday, Aug. 5, at 8:30 p.m. at St. Pius X Council club, 2100 E. 71st St.

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AROUND THE ARCHDIOCESE

Richmond group slates variety of activities

RICHMOND, Ind. — A dance, picnic and baseball outing are among the summer activities planned by the Young Men's Institute (YMI) and its auxiliary.

A membership dance is scheduled Saturday, Aug. 1, beginning at 9 p.m. John McMan and his dance combo will provide the music.

The annual family YMI picnic conservation park is set for Sunday, Aug. 2. Games for children will start at 3 p.m. A picnic supper will be served at 5:30 p.m. Each family is asked to bring a food basket.

On Sunday, Aug. 9, the YMI and auxiliary will sponsor a chartered bus trip to Cincinnati, O., for an afternoon and evening at Crosley field. Those making the trip are to be at the clubhouse no later than 10 a.m.

The YMI will meet Wednesday, Aug. 12, at 8 p.m. The YMI auxiliary meeting will be held Wednesday, Aug. 12, at 8 p.m. The YMI picnic will be held Wednesday, Aug. 19. The joint August meeting of the men's and women's groups is set for August 26.

The Richmond Deaneey CYO picnic will be held Sunday, Aug. 2 at Whitewater State park. There will be swimming, softball, tug-of-war, relay races, ball throw, sack races and three-legged races.

DOVER

Continuous country style serving will be featured at the annual chicken supper at St. John Church, Sunday, Aug. 2 from 3 to 7 p.m. Adult dinners are \$1.50; children 6 to 12, 75c. There will also be a country store with many home made goodies. The public is invited.

FRENCHTOWN

Parishioners at St. Bernard's Church have completed plans for the annual chicken dinner to be held Sunday, Aug. 2. The menu lists country fried chicken, fresh tomatoes, tasty noodles and a variety of fresh vegetable selections. Adults \$1.25; children 75c. There will be plenty of rides and games for all. Proceeds from the affair will benefit the school fund.

Mass will be offered at 5:30 and 9:30 a.m. Everyone is welcome.

LANESVILLE

Delicious country style chicken and ham dinners will be served at St. Mary's annual picnic slated Sunday, Aug. 9, at the church. The parking lot is being enlarged to provide ample parking space.

OAK FOREST

The public is invited to enjoy the country-fried chicken dinner to be served at the annual picnic at St. Cecilia Church, Sunday, Aug. 2. Serving time is from 11 a.m. to 2 p.m., adults \$1.50; children 75c. An evening lunch will be served from 5 p.m. to 8 p.m. There will be amusements and refreshments for all. St. Cecilia is located on St. Mary's Road between Brookville and Batesville.

CONTRIBUTORS

THE CRITERION will carry a list of names and organizations of contributors and their gifts to the state council program. The following are those submitted items for this year:

- WILFRED E. SIEG, Ramsey, Ind., \$10.00
- MISS LULA FRENCH, Shelbyville, \$10.00
- MISS CLARA A. BECK, Brookville, \$10.00
- FRED J. SCHICKEL, Lanesville, \$10.00



JUBILARIANS—Mr. and Mrs. William Cummings will celebrate their 50th wedding anniversary on Sunday, Aug. 7, at the Providence Retirement Home, New Albany. The Jubilee Mass will be offered at 11 a.m. by Father Juniper Cummings, O.F.M. Present for the celebration will be the couple's eight children: Thomas, Joseph and William Cummings, Mrs. Kenneth Oliver, Mrs. Henry Schulte, Mrs. J. Hennessy, Sister Mary Julia, S.P., and Sister Marie Janice, S.P., and 21 grandchildren. A reception will be held at Holy Trinity school hall, 424 E. Market St., from 2 to 5 p.m. All friends are invited.

Archbishop Guerry

(Continued from page 7) thou, Father, in me, and I in thee. . . Father, I will that where I am, they also whom Thou hast given me may be with me. . ." (John, XVII, 21, 24).

"Sanctify, O Lord, these gifts which will be offered to You for the unity of the Christian people. Through them, grant unto us, in Your Church, the benefits of unity and of peace."

"Though we are many, we form but one (mystical) body and are nourished with one food, for we all share the same bread and the same Chalice."

"The Communion which we have just received, O Lord, is the sign of the union, in You, of all those who are faithful to You. Grant, we beseech You, that it may also effect unity in Your Church."

(Secret, Communion and Fastenings of the Vatican Mass for the Unity of the Church) "Guerry," in "The Whole Christ," St. Paul Publications, 2187 Victory, Blvd., Staten Island, New York.

State KC officials map council program

KOKOMO, Ind.—State officers, committee chairmen and district deputies of the Knights of Columbus in Indiana met here Saturday and Sunday, July 25 and 26 at the local council to map plans for the 1964-65 state council program.

Alvin B. Holland, Logansport, state deputy, pointed out that the goal of the program this year is to see every Indiana council organized under the six-point plan. "Our goal," Holland said, "is every council a state council." He explained that under the projected plan, each local council must sponsor 24 activities during the coming year and must meet membership quotas to become a state council.

Included in the six-point program are Catholic activities, council activities, fraternal activities, membership, public relations and youth activities.

SATURDAY'S meeting of state officers and chairmen resulted in the basic outlining of the program which was then presented to the 22 district deputies on Sunday. The program will be presented to local grand knights and program chairmen at area group meetings in Indianapolis, South Bend and Jasper in September.

Attending the meeting from the Indianapolis area were Lawrence P. McFadden, Jeffersonville, state advocate; John W. Gerlach, Indianapolis, state warden; Fred St. Priest, Terre Haute, immediate past state deputy; John L. Furgason, Sr., Indianapolis, administrative assistant to the state deputy; James E. Russell, New Albany, Religious organizations, public relations and southern Archdiocesan Catholic affairs; Thomas E. McLaughlin, Indianapolis, state fair booth and northern Archdiocesan Catholic affairs; Roy W. Conner, southern Indiana insurance representative; and Thomas C. Eyer, Indianapolis, youth affairs.

STATE WARDEN Gerlach also will serve this year as fraternal affairs chairman, and will be in charge of the speakers bureau. In addition he will fill the post of state lecturer. Past state deputy Priestler is in charge of new council development.

District deputies from the Archdiocese include: Winford Foy, New Castle; Jack A. Sherrill and Garland F. Burris, Indianapolis; Raymond Chausse, Brazil; Harold L. Oakley, Greensburg; David Shea Thompson, Aurora; John E. King, Jr., Bloomington; and Maurice Kochert, Lanesville.

The dispensation, effective for five years, was granted by the Congregation of the Council which has also given it to several other airlines because of difficulties in preparing two complete menus.

Another airline gets dispensation

MONTREAL—Canadian Pacific Airlines announced here that Catholics traveling on its airplanes have been dispensed from the Church law of abstinence on Fridays and other days. The dispensation, effective for five years, was granted by the Congregation of the Council which has also given it to several other airlines because of difficulties in preparing two complete menus.

FARMER'S VIEW The retired

By DANA C. JENNINGS
Someone once wrote a little piece to answer the teenager who complained of boredom because "there was nothing to do." The writer urged the bored teenager to give a hand with a scout troop, youth club, to help in a hospital, help organize a teen-fun center, offer services to the pastor.

The same advice could be given retired folk who sit around complaining because God was good enough to let them live long. The Capuchin order once published a little pamphlet entitled "God's Quartermaster." It told about the aged Capuchin brother, too infirm to do more than sit in the sun and tell his beads.

He said, with just a touch of modest pride, he was "God's Quartermaster," a spiritual supply sergeant, bringing through prayer spiritual support to missionaries, priests, brothers and sisters in their active works. I visited an old folk's home recently in which gnarled fingers

were flying happily, stuffing envelopes for a community fund drive. One man was in a wheelchair, another had his crutches nearby. They chatted and sang and talked and joked, happy to be busy, happy to be doing something worthwhile, happy to serve a good cause. Probably that day weighed less heavily on their bent old shoulders than most.

Retired folks can find innumerable things to do if they will just turn their attention outward instead of inward. Not as spry as teen-agers, perhaps, they are wiser, more experienced, far more patient. They, too, could heed the advice to help, even if

Plan pupil aid

SYDNEY, Australia—Cardinal Norman Gilroy of Sydney announced a program to ease the financial burden of parents of children in archdiocesan schools, including standardization of textbooks and uniforms and elimination of unnecessary expenditures in school construction.

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nothing more strenuous than stuffing envelopes for a charity drive. You can still play while stuffing envelopes, you know. Offered up, the work itself, like any honest work, can be a prayer. If your fingers are too rheumatic to stuff envelopes, you can still pray for others. God still needs quartermasters.

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Funeral is held for Oldenburg nun

OLDENBURG, Ind. — Funeral services were held here Tuesday, July 28, for Sister M. Victoria (Margaret Magdalena Stei), who died Sunday, July 26, at the Motherhouse. Burial was in the convent cemetery.

A native of Cincinnati, Ohio, Sister formerly taught at St. Vincent school, Bedford; St. Gabriel school, Connersville; and St. Lawrence school, Indianapolis.

Surviving are three sisters, Ann Stei, Mrs. Jacob Crawford and Mrs. Jacob Busendorf, all of Osgood; and a brother, Frank Stei, also of Osgood.

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Dr. Kane (Continued from page 7) do seem inadequate. You can only appreciate it on the supernatural level. What the priest is asked to sacrifice is great. He voluntarily gives up the love and companionship of a woman for the love of God and the love of mankind.

But God is never outdone in generosity. He provides the necessary graces for his state of life. While the priest has no children of his own, he is a father to all.

Perhaps this will help you understand the reasons for a celibate clergy. Many boys and girls who later become priests, brothers, and nuns have dated before entering the seminary and religious life. But they have freely made their choice. On your part, you can pray for your friend that God will help him become a good and holy priest.

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Sunday, August 9 MODERN DINING ROOM GAMES and AMUSEMENTS

Quilt Display at New Alsace, Sunday Afternoon, August 2 For Dinner Reservations Write: St. Paul's Church, Rte. 1, Guilford, Ind. (Because of demand, no reservations made without cash accompanying order, please!)

Harlem-reared nun recounts 'heartaches'

CINCINNATI—Anguish, heartache and frustration are the feelings of a Negro woman "as she struggles against the forces of hatred in a spirit of faith, hope and love," a Negro nun said here.

Sister Maria Mercedes, vocation director of the Franciscan Handmaids of Mary, spoke on "The Effects of Slavery" at an institute on interracial justice held at the College of Mt. St. Joseph. Some 600 persons, most of them Sisters attending summer sessions at the college, took part.

Sister Maria Mercedes, born and reared in Harlem, said that "every black woman must walk

in the shadow of the cross—simply because she is black."

After the Emancipation, she said, the Negro woman continued to walk in an atmosphere "infected with slavery's malignant consequences."

"She was a woman whose total sacredness as a human person had been utterly destroyed," she said.

THE NUN suggested that the institution of slavery was "no longer solely responsible."

"Was not the society itself culpable for not working at changing its attitudes toward the newly freed slave?" she asked.

"Because society did not meet this responsibility, today—100 years after the Emancipation Proclamation—1, as child, woman, and religious, still carry the burden of the lingering effects of slavery."

Sister Maria Mercedes recalled an occasion when, at the age of 17, she was working in a five-and-ten-cent store after school. A white customer, annoyed because the young clerk could not produce a desired item, publicly berated her as a "nigger" and "relegated her into the category of illegitimacy."

"But nothing is quite so painful," she went on, "as a cut from the subtle knife often wielded by those who are clothed in the garb symbolizing charity."

She told how she had gone from motherhouse to motherhouse, "seeking admission into the postulancy of the different white religious orders."

She was turned away repeatedly by such comments as "if only you were a registered nurse . . . if only you had a college education."

"No one said so, but I instinctively knew that behind their excuse there was a true reason for their refusal, namely, that the doors to God's houses were closed to me because my face was black," she commented.

EVEN AFTER seeking refuge in an all-Negro community, she continued, the Negro Sister "still has not escaped the quiet oppression and disdain shown by many of her confederates belonging to the white religious community."

Moreover, she has been "aware of the artificial show of friendship by communities who welcome 'the little Colored ones' to parties arranged just for them."

"No," said Sister Maria Mercedes, "not even her religious garb has protected the Negro woman from the bigotry of the world. How pathetic that Christ's great commandment to love one another often has been given only lip service even in the court of His chosen ones."

Mission appeal

VIENNA — Catholic churches throughout Austria are appealing to motorists to contribute to a collection to buy cars for the missions on Sunday, July 26, the day after the liturgical commemoration of St. Christopher, patron of travelers.

Become 'involved' Kennedy advises Catholic students

WASHINGTON — Atty. Gen. Robert F. Kennedy urged an international gathering of Catholic students here to use their education in such a way as to actively help solve the world's problems.

In a welcoming address to the Interferal Assembly of Pax Romana, an international movement of Catholic students and intellectuals, at Georgetown University Kennedy said students must prepare to take an active part in public affairs.

"There is a danger, growing out of your university experience, that you will not do so," he said. "The very education which has helped expand your awareness of the problems of other men is the same education which prepares you for a place in society far removed from those problems."

"The carpeted office of the medical specialist in the United States has little relationship to the ailing peasant child in Latin America," he said. "The philosopher's study in Europe is a century away from the hovels of the Asian poor. The research laboratory does not produce concern over militarism in a far-away country."

Institute for nuns

NOTRE DAME, Ind. — About 2,000 Sisters representing religious communities of women across the nation are expected at the 11th annual Theological Institute for Local Superiors at Notre Dame University, August 3 to 9. The theme is: "Our Religious Vocation as a Worshipping Community."

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