





THE CHURCH AND THE WORLD

Canonizations — Social justice — Banished



The Vatican

◆ Three men Religious of the 19th century are now expected to be canonized together next December...

◆ Pope John has suggested that the motto of the city of Paris—"Fluctuat nec mergitur" (It is battered by storms but does not sink)—might well be that of all nations...

◆ An American, Father John E. Taylor, O.M.I., has been appointed by Pope John as Bishop of Stockholm and its head of the Catholic Church in all Sweden...

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in Sweden's total population of over seven million.

Abroad

◆ LIMA, Peru—The Papal Nuncio to Peru, as dean of the diplomatic corps, promoted collective action by the diplomats to secure the release of deposed President Manuel Prado...

◆ GEORGETOWN, British Guiana—The Bishop of Georgetown has lashed out against new government regulations restricting free tuition to two schools run by the government...

◆ RIO DE JANEIRO—The greed of the wealthy classes in Brazil is the equivalent of Catholicism and gives the communists their best ammunition in this country...

◆ ASUNCION, Paraguay — Economic difficulty was a major factor in the U.S. Conference for Latin America (Caltas) of this country to suspend its program of distribution of U.S. farm surplus foods...

his asserted. The suspension was also motivated by lack of a new agreement with the Paraguayan government to continue the program, the Bishops stated.

◆ MEXICO CITY — A Christian trade union leader has charged that "conformist Catholics" are among groups hindering the development of the Young Christian Worker movement in Mexico...

◆ MATAGALPA, Nicaragua — The indifference of the rich to the problems of the poor requires that strong remedies for social justice be undertaken in Nicaragua...

◆ BARCELONA, Spain—Dr. Alfonso Prieto, a member of the central office of Spanish Catholic Action, has been banished from mainland Spain...

◆ TOULOUSE, France—The general chapter of the Dominican Order has elected Father Amleto Ferrando Alonso, O.P., 67, former superior of the Dominicans...

◆ GOA, India—W. S. Mascarenhas, a Catholic and one of India's best known engineers, has been appointed chairman of the Goa Planning Commission...

◆ SASKATOON, Sask. — Various Christian clergymen who have been advocating third-party medi-

ation and principled concessions by both the government and the medical profession played a key position in the nearly four-week doctors' strike which was settled here this past week.

At home

◆ WASHINGTON — When Anthony C. Celebrezze, Mayor of Cleveland, takes over the post of Secretary of Health, Education and Welfare, he will become the President Kennedy's cabinet...

◆ GREENHILLS, Ohio—Students enrolled at parochial or private schools may attend special classes in public schools when the subjects are not offered in their own institutions...

◆ NEW YORK—Dr. Jesse M. Bader, general secretary of the World Convention of Churches of Christ (Disciples), has been named to represent that body as a delegate-observer to the forthcoming Second Vatican Council...

INDIANAPOLIS NUN PROFESSED—Archbishop John F. Dearden, of Detroit, presided at a recent profession ceremony during which Sister Therese Marie, the former Janet Wiseman of Indianapolis, kneeling above, pronounced her first vows as a Xavier Mission Sister...

Atlanta Catholic schools to enroll 11 Negro pupils

ATLANTA, Ga.—Eleven Negro children will attend previously all-white Catholic grade and high schools in the Atlanta archdiocese beginning in September.

Archbishop Paul J. Hallinan of Atlanta announced that five Negro pupils registered July 16 for previously all-white Catholic elementary schools.

Archbishop Hallinan announced desegregation of Catholic schools in the archdiocese in a pastoral

Extension given for Easter Duty

MANILA, P.I.—The time in which Catholics in the Philippines are obliged to make their Easter duty has been extended until November 1, it was announced here.

Previously, the faithful in the Philippine were obliged to make their Easter duty (Confession and Communion) in the period from Septuagesima Sunday to June 29, the feast of St. Peter and Paul.

PRAY FOR RAIN

BOMBAY — Cardinal Valerian Gracias, Archbishop of Bombay, has directed that a prayer for rain be said in churches and chapels throughout his archdiocese.

Experienced . . . Catholic Funeral Director

3 Convenient Locations

Advertisement for Moore, Kirk & Usher Funeral Homes, listing locations in Irvington, Northside, and Lawrence.

Catholic observers plan to attend WCC meeting

NEW YORK—For the first time official Catholic observers will be present at a meeting of the policy-making Central Committee of the World Council of Churches...

Father John Sheerin, C.S.P., editor of the Catholic World Service, is chairman of the U.S. Conference for Latin America (Caltas) of this country to suspend its program of distribution of U.S. farm surplus foods...

Liturgical reform initiated for the Malabar Rite

ERNAKULAM, India—The head of the Syro-Malabar Rite liturgy has offered Mass in the language of the majority of the people of this part of southern India...

The occasion was the Malabar Rite feast of St. Thomas the Apostle on July 3. Ancient Indian tradition holds that St. Thomas himself brought the Gospel to India...

The liturgical reform was announced in a pastoral letter signed by the two metropolitan bishops of the Malabar Rite, Archbishop Parentini and Archbishop Matthew Kavakatt of Changanacherry...

Advertisement for The Indianapolis Restaurant with a National Reputation, located at 2861 Madison Ave.

Large advertisement for Wabash River flowing through New York City, featuring a cartoon character and text about vacation time and apartment living.







Conversation

By JAMES H. BOWMAN, S.J.

Dave and Ida are two friends of mine. They're non-Catholic Negroes, both around 18 years old, good-looking, intelligent, interested in problems.



could this be? Didn't I put my faith first? If so, how could I have an independent philosophy, as it were? What was my philosophy, in a nutshell, she asked.

First of all, I said, she was right, the truth of faith were to be believed and acted upon.

"Yes, I believe them to be true and, therefore, know them to be true. You see, faith for me is not a guess or a bet or a hope. It's a way of knowing with the greatest certainty I am capable of.

"I said nothing. She and Dave just listened.

"For instance," I went on, "the Church has taught since apostolic times that . . ."

Ida interrupted: "Which Church

do you mean? The Roman Church?"

"Yes," I said, "the only Christian Church there was, you know, till the sixteenth century." She nodded. I went on.

"The Church has taught for almost twenty centuries that Christ is both God and man, O.K.?"

"I paused briefly to let this sink in, and noted a particularly graceful dancing pair go by, the boy trailing the girl by a couple of yards, the two of them doing a kind of soft-shoe routine in close harmony, and then getting together for some arm-in-arm business as they reached the end of the floor. Very interesting.

I continued, "Theologians came up with the idea of nature. Not a brand new idea at the time, but one which only then did they tie up conclusively with the incarnational Person."

"All of us human beings have a human nature which makes us human beings. Brute animals have brute animal natures which make them brute animals. Plants have plant natures. Rocks have rock natures.

"Each of us is one person. Jesus Christ is one Person, the Second Person of the Blessed Trinity. God from all eternity, God the Son. But ever since God the Son became man, He has not only His divine nature, which He has had from all eternity, but a human nature as well."

Nothing can be truer, and here, far out of space, I cut off the Dave-Ida conversation. Jesus Christ is just as human as we are. He was only an eighteen years old, like Dave, the young non-Catholic Negro leaning against the wall at a settlement-house dance. Jesus Christ was (and is, as far as I can gather) Jewish, just as Dave and Ida are Negro.

Were Jesus Christ to walk the streets today, He would be seen as a Jew and therefore would be subject to the restrictions, written and unwritten, that our society places upon Jews. When Dave and Ida walk the streets of Chicago, they are also subject to the restrictions that our society places upon their particular human being.

I think Jesus is able to sympathize with Dave and Ida, don't you? Most of all, I think He wants them to know Him and to love Him and to be happy with Him forever in heaven. In fact, I know this is true, because God through His Church has told me so.

Cy Cipher

REMINDER—Deadline for submitting entries for the Indianapolis Deaneys CVO Cadet and 100 League football leagues in Monday, July 30. Entry deadline for the Indianapolis Deaneys CVO Cadet and Junior Kickball leagues is Wednesday, Aug. 15. Deadline for entries in the Junior CVO Talent Show is Wednesday, Aug. 8.

SOFTBALL — The CVO Office this week reminded all boys' and girls' Softball League teams to schedule make-up games as quickly as possible, to allow for league playoffs at the close of the regular season. Team coaches are asked to notify the CVO office when these make-up games have been scheduled.



ST. JOAN OF ARC'S SWIMMING CHAMPS—This mob scene came as the result of St. Joan of Arc's third straight over-all team title in Junior CVO Swimming Meet, held July 16 and 17 at the Broad Ripple pool. These Junior CVO-ers from the winning parish posed beneath the life-guard tower for the photograph with some of their 1962 hardware, including the Notre Dame Student Club trophy, which now goes into the parish trophy case permanently. At the lower right corner of the picture are Father Donald Schneider, Priest Moderator, and Coach Steve Kin (both were ceremoniously thrown into the spacious waters of Broad Ripple right after this picture).

Scores

JUNIOR GIRLS' SOFTBALL
Wednesday, July 11
Division 1: St. Anthony 14, St. Joan of Arc 4, Little Flower 20, St. Michael 4.
Division 2: St. Catherine 27, St. Simon 6 (Injury: St. Mark 0, forfeit). Holy Name 10, Lourdes 7.

JUNIOR BOYS' SOFTBALL
Sunday, July 15
Division 1: St. Anthony 15, St. Matthew 3, Division 2: St. James 2, St. Jude 10 (forfeit).
Division 3: St. Anthony 17, St. Christopher 13, Little Flower 13, Holy Name 10.

LEAGUE—JUNIOR BASEBALL
Monday, July 9
St. Michael 12, Holy Spirit 2, Richmond 11, St. Patrick 6, Latin School 10, Bernadette 1.

LEAGUE—JUNIOR BASEBALL
Monday, July 16
Richmond 7, Latin School 6, Tuesday, July 17
St. Patrick 10, Holy Spirit 4, Richmond 10, St. Bernadette 8.

LEAGUE—JUNIOR BASEBALL
Friday, July 13
North-East League: Little Flower 6, St. James 2, St. Lawrence 2, St. Philip 2, St. Andrew 11, St. Philip 2.

LEAGUE—JUNIOR BASEBALL
Friday, July 13
North-East League: St. Andrew 11, St. James 2, St. Lawrence 2, St. Philip 2, St. Andrew 11, St. Philip 2.

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Vocations flourish in mountains
BILBAO, Spain—The high altitude of the Pyrenees seems to be conducive to religious vocations: Three Basque towns have given an average of 20 per cent of their populations to the religious life in the past generation and a half.

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3 GALA DAYS HOLY SPIRIT Festival! Friday-Saturday-Sunday July 27-28-29. Exchange for free ticket at pony corral. Exchange for ticket at pony corral. Drawing for winners 5:00 P.M. each day.

YOU ARE INVITED TO DINNER. FRIDAY: FISH FRY SERVED 4 P.M. TILL 9. SATURDAY: CHICKEN & HAM SERVED 2 P.M. TILL 9. SUNDAY: CHICKEN & BEEF NOON TILL 9.

\$6,500 IN PRIZES. FRIDAY — Dumont Portable Stereo 20-Watt Amplifier. SATURDAY — Dumont Portable TV 19 Inch Sleep Master and Stand. SUNDAY GRAND PRIZE 1962 WHITE CADILLAC. Come Out and Dance Under The Stars.

SCHOOL PRESS PARLEY DATES ANNOUNCED. MILWAUKEE — "The Press: Its Personal and Social Dimensions" will be the theme of the 1962 Catholic School Press convention November 9 to 11 here.

Thorough, Reliable Courses. All courses in keeping with the requirements of modern business practices. This is the INDIANA BUSINESS COLLEGE of Indianapolis.

SONS OF DIVINE PROVIDENCE. A life of total dedication to God and active charity to bring souls to Christ. A Papal Congregation. It cultivates the regular religious life with active work.

Men's Softball. Results of Sunday, July 22. St. Andrew No. 1, St. Lawrence No. 2, St. Patrick No. 3, St. Michael No. 4, St. James No. 5, St. John No. 6, St. Joseph No. 7, St. Francis No. 8, St. Vincent No. 9, St. Elizabeth No. 10, St. Ann No. 11, St. Mary No. 12, St. Martha No. 13, St. Mary Magdalen No. 14, St. Elizabeth No. 15, St. Ann No. 16, St. Mary No. 17, St. Martha No. 18, St. Mary Magdalen No. 19.

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Spanish-speaking census opened. MIAMI, Fla.—A census of Catholic Spanish-speaking persons residing in the Greater Miami area has been launched by the Diocese of Miami and will continue through August 5.

CONVENTION SLATED. ST. LOUIS — Some 800 delegates are expected at the 107th national convention of the Catholic Central Union (Verein) of America here from August 3 to 8 at the Sheraton-Jefferson Hotel.

The Liturgical Week

SEVENTH SUNDAY AFTER PENTECOST. The entrance hymn of today's Mass with its "clap your hands" and "shout for joy" doesn't exactly sound like a description of the worship of our average Catholic church. We would almost automatically associate it with Protestant and revival-type services. Yet the Catholic liturgy is full of such Biblical expressions and such exultation, because it is the worship of a community conscious of its deliverance from sin and death, the Mystery of Christ. What's wrong, perhaps, is that we are so accustomed to the misery of a "congregational" worship in which we do not sing, we do not in an experimental sense "act out" anything, and often we do not even speak, that we normally think of worship as miserable (in a human sense), while no doubt giving glory to God.

MASS AS ON SUNDAY. This incredible growth in which our practice of unintelligibility and non-participation has shrouded what should be the great religious experience of the week is nonsense. Strictly speaking, it does not make sense. Under these wraps there still exists (thank God, who protects his Church) the Mystery of God, the sacred, the death of disciples of Jesus Christ. There still exists the possibility of our entering once again into living participation in the Mystery of God, of His taking our flesh (nature, and the rigorists) and in it overcoming death and raising us to the promise: "... the gift of God is everlasting in Christ Jesus our Lord" (first reading).

ST. IGNATIUS, CONFESSOR. An interruption today in our thoughts on the Sunday Mass for the celebration of the great founder of the Society of Jesus, and great apostle of the Christian layman. For he preached the potential holiness of the Christian layman, preached that "the word of God is not bound" (first reading) and that the layman is not only a "receiver" of Christ but a giver and sharer of His life in his hands. He, too, brings the "peace" and the knowledge of the fact that "the kingdom of God is at hand" of which the Gospel speaks.

MASS AS ON SUNDAY. To return to our theme of Monday, though these possibilities remain even in the present way in which the Sunday Mass is celebrated on our day, they are possibilities to be realized in a community of Christian men and women who are not pure spirits. It is always the job of the public worship of the Church to make not only the possibilities present but also their human realization. In other words to humanly "light up" and humanly "vitalize" the human words and songs and actions through which we human beings meet the Mystery.

ST. ALPHONSUS MARY DE LIGOURI, BISHOP, DOCTOR. This is why we always need great teachers in the Church, teachers (whether bishops, pastors or laymen) charged with this responsibility who will make humanly alive and perceptible what the liturgy already holds. And who will realize that the liturgy itself, properly celebrated, is the greatest teacher.

MASS AS ON SUNDAY. Both the first reading and the Gospel speak morally. But note they do not attempt to move the wills of Christians to acts of love (holiness) by proposing any abstract system of law or set of commandments. The "word of God" that the Christian knows in his "slavery" to God, the good tree bearing good fruit are the results of the very experience of the saving Mystery of Christ which I have written. And because we meet this saving Mystery concretely and humanly in the public worship of the Church, they are the results of these things: An intimate, a personal public worship can be expected to influence adversely the moral life of Christians.

ST. DOMINIC, CONFESSOR. Because St. Dominic was a great exponent of the Faith in extremely difficult days, the Gospel pronounces Jesus' blessing on the vigilant, on those constantly watching for Him. This is part of that preservation of "sound doctrine" which the first reading of the Epistle, the "vigil par excellence." We think of the Easter Vigil, and of the fact that for some time every Sunday's (Vigil Easter) Mass was celebrated by the Christian community as a little. Watchers are attentive, not bored; active, not passive; happy in anticipation, not caught in a smog of gloom and misery.

THE FAITH EXPLAINED

When someone dies he is called for the sick?

BY REV. LEO J. TRESE
Every Catholic who has reached the age of reason can and should receive the sacrament of Extreme Unction when in danger of death from sickness, accident, or old age.

Since the purpose of Extreme Unction is to comfort the soul in anxiety and to heal the effects of sin and to strengthen the life of the soul against the possibility of its sin, it is plain that this sacrament is not for infants. Neither is it for mentally afflicted adults who have lacked the use of reason their whole life long.

As a good shepherd he likes to visit the disabled members of his flock if only to impart a blessing and speak a few words of comfort. Even when Extreme Unction does not seem to be called for, the priests of the parish do want to bring Holy Communion to those who are confined to their homes for any considerable length of time.

Unfortunately, it sometimes happens that a person who does have the right to the Last Anointing dies without it because of the carelessness of the misdirected love of those who are in charge of the patient.

Just as bad as delaying Extreme Unction through ignorance of its purpose is the postponement of the sacrament through mistaken love. This happens when those close to the sick person think that it will be a shock to him or her if the priest is called. "We didn't want to frighten Mother by telling her how bad she was."

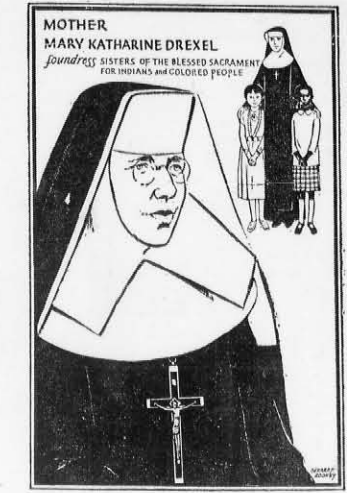
Many a priest has had to restrain his rising blood pressure as he has listened to some such explanation at three o'clock in the morning by the bedside of an unconscious person who should have received Extreme Unction a week or more ago.

TO REALIZE how uncharitable it is to keep a sick person ignorant of his critical condition, we have only to ask ourselves, "Would I wish to be told if I were in danger of dying?" Ninety-nine out of one hundred of us will answer "Yes!" to that question. No matter how good our lives may be, we feel that we could put a little more pressure into our prayers if we knew that Judgment might be near.

Confirmation anointing is still a requirement
WASHINGTON - A thorough study of the text of the new Vatican decree does not permit the omission of the rite of anointing on conferring Confirmation, a liturgical expert said here.

THIS RAISED the question whether the Holy See now wished to emphasize imposition of the bishop's hands as essential to the sacrament of Confirmation, even in the case of a lay minister, omitted in exceptional circumstances, Father McManus noted.

ALTHOUGH the anointings at Baptism may now be omitted as a temporary measure in some areas, the rite of anointing at Confirmation may still hold. "The sacrament of Confirmation must be conferred by the imposition of the hand, with the anointing with chrism on the forehead, and by the words prescribed in the pontifical books approved by the Holy See."



THE SISTERS OF THE BLESSED SACRAMENT FOR INDIANS AND COLORED PEOPLE... was founded in 1891 by Rev. Mother Mary Katharine Drexel, at the invitation of Pope Leo XIII. The Sisters engage in every type of missionary work. Their missions are located in twenty states from Massachusetts to Louisiana, and from Virginia to California.

leaving the priest to answer himself. IF IT IS A dangerous illness that occasions the calling of a priest, he doubtless will come prepared to administer the Last Rites. This involves a little added preparation to those already described for Holy Communion.

ON the bedside table, besides the items already mentioned, there should be a saucer containing six balls or pieces of absorbent cotton with which the priest will wipe away the Holy Oil of the anointing. Another dish should contain a slice of bread cut into squares and a slice or two of lemon with which the priest will cleanse the Holy Oil from his fingers after the anointing.

THE CANDLES should be lighted before the priest arrives. One of these candles (or a third lighted candle) should be carried by the person who goes to the door to admit the priest.

As he enters the home the priest will say, "Peace be in this house." The one admitting the priest will answer (if he knows the answer), "And to all who live here."

The priest is led silently and placed upon the table the basin containing the Sacred Host, then will rise and kneel in prayer before the room with holy water. Other members of the family who may be in the sick room should kneel in prayer.

After the sprinkling and its accompanying prayer, the priest will not to the others present, and while the priest hears the sick person's confession, they should leave the room, closing the door as they leave.

SONNET

The Carpenter of Nazareth heard the cry of sinners as they stumbled down the hill. And smiled at once to fence and fortify. The garden spot of Truth and Holy Will. Beyond the gate horizons still delight.

Radio & TV Apostolate
ROSARY RADIO PROGRAM
WIRE-1430 on Your Dial-Mon.-Fri.-7:45 P.M.
FRIDAY, July 27-(Tape) Rev. Paul Landwerlen.
MONDAY, July 30-(Tape) Rev. James Doherty.
WEDNESDAY, July 31-(Tape) Rev. Charles Byrne and members of Holy Spirit CV.
THURSDAY, Aug. 1-(Tape) Rev. Charles Koster.
THURSDAY, Aug. 2-(Tape) Rev. John Kahle and members of St. Michael CV.

FAMILY CLINIC

Woman worried about marrying a widower

Do marriages of the widowed face special problems? I've been married 16 years, and since my children are married, I have moved away, these have been lonely years. Recently I agreed to marry a widower with four children. I have been living with an unmarried daughter, I like her and her four married sisters, but am worried by the strong influence they can exert on their father. When differences arise, he sides with them rather than me very often. In fact, I feel like an outsider on such occasions. Would it be advisable to marry under such conditions?

To start with your first question, Mildred, the answer is in the affirmative, that is, such marriages face special or unique problems, though not necessarily more difficult ones. The widowed have the advantage of experience and maturity, of course, but these assets are sometimes offset by lack of adaptability, delicate financial problems, and unfavorable pressures from children or relatives.

Studies indicate that loneliness, insecurity, and economic necessity are the principal motives given for entering new marriages. Although these downward motives stand in sharp contrast to the more romantic reasons generally given by younger couples, they may indicate only a more mature appraisal of reality.

was natural for your prospective mate to tend to side with his daughters at the beginning of your relationship since this internal relationship was of long duration and probably taken for granted. But once you are married you will be able to gain complete control. This is possible if you are willing to face a good fight, but it would probably result in the complete alienation of his daughters and other relatives.

THE YARDSICK

Does organized labor in the United States have a consistent philosophy of its own or is it contending in these terms about the matter from day to day to avoid such conclusions? Do you have concrete objectives? Is it "conservative" or "progressive" in its attitude? Does the United States really have a "labor movement" or does it have merely a loose conglomeration of separate and autonomous unions which are not really interested in helping one another, except in critical situations, and whose chief concern is about the welfare of those workers who do not belong to unions?

Whenever one is called upon to discuss American trade unionism with European or Latin American labor leaders or Catholic social action representatives either here or their own countries, he is almost certain to be asked a num-

ber of questions along these lines. And more often than not—if my experience is any guide—the answer will soon discover that his interlocutors have long since answered these questions to their own satisfaction, and are not about to concede, without an argument, that their answers may be out of focus. It is as if they would ask yourself whether it is worth the price.

As a result of your experience of the "labor movement" (Continued on page 10)

American labor movement is apt to be misinterpreted as special pleading or as evidence of Yankee chauvinism. It is important, nevertheless, to keep the record straight even at the risk of appearing to be super-patriotic or, worse than that, of being a "bourgeois" apologist for the American labor movement.

Professor Philip Taft of Brown University, a distinguished labor economist and labor historian, is an American who is always ready and willing to run this risk. He did so again recently in two scholarly articles, entitled "Reflections on the Present State of the Labor Movement" and "Labor History and the Labor Issues of Today." The gist of these two articles is that the American labor movement is, on balance, the most aggressive and most successful labor movement in the world. It is a "bourgeois" philosophy, says Professor Taft, is an asset rather than a weakness or a limitation.

CONTROVERSIAL MOVIE

Why did they film 'Lolita,' critic wonders

By JAMES W. ARNOLD

The question is not why they ever made a movie of 'Lolita,' but why. The why question does not really have an answer, once past the profit motive. The how question is irrelevant. They have simply not made a movie of 'Lolita,' at least not the Lolita of Vladimir Nabokov's controversial 1958 novel, which began its career by being banned in (of all places) France.



Stanley Kubrick's film will likely fall the expectations of both those who detected in those who adored the book. (Catholics were on both sides. One normally broadminded Jesuit critic called 'Lolita' the 'most obscene laceration to disgrace U.S. publishing in many a year.' But another reputable Catholic reviewer termed it a work of art offering profound comic insight into humanity's foibles.) Whether the film is a 'most obscene laceration' or, as the reviewer stated, 'a work of art,' the movie is almost stupefyingly dull.

What apparently happened is that the producers were so anxious to exploit the Lolita character...

ter as a Sex Symbol that they completely changed her conception. She is not a beautiful, athletic schoolgirl of 12, attractive only to the oddball hero, Humbert Humbert, a middle-aged European professor, abominably interposed in a pre-teen fete.

In the person of actress Sue Lyon, a precociously glamorous California blonde of 18, Lolita looks 15 or so and will win the adult admiration of any man in the house. Since neither her age nor Humbert's peculiarity is ever indicated, the viewer assumes she is just a local high school beauty queen and Humbert a genial gaffer intent on enjoying his second childhood.

'Lolita' is thus deprived of much of both shock and bite, and director Kubrick (last picture: 'Spartacus') is stuck with a 120-minute film about a slightly dirty man whose only clear motivation is lust for a potato chip-chomping, coke-quaffing nitwit.

Nabokov's screenplay has a sex-satiric thrust to keep one awake, but nothing much beyond the literary powers of a bright college sophomore. Most of the humor, in fact, is in the uproarious hammering by British funnyman Peter Sellers, who plays another cracked Lolita-chaser, and in such standard slapstick as a non-collapsible collapsible cot.

Even an altered 'Lolita' is something less wholesome than a Cub Scout picnic. Humbert (ingeniously defined by James Mason) still marries Lolita's nymphomaniac mother (Shelley Winters) just to be near her daughter, and when Maria is conveniently dispatched in an auto accident, he tears off with his stepchild on a cross-country orgy. Eventually he is killed by Sellers, and Lolita ends up as the almost absurdly naive and pregnant wife of a healthy proletarian.

Warns of 'slavery' of materialism

VATICAN CITY—Pope John XXIII, addressing a general audience, urged Christians to free the world from the "slavery" of materialism, and stress mankind's "supernatural destiny."

"It is the task of the Christian to remain in the world for the slavery of material things, reminding it by word and example of the supernatural destiny awaiting it," the pontiff declared.

about it. He is best compared to the half-likeable scoundrel in those odd British comedies (like "Kind Hearts and Coronets") who murders people in amusing ways, only to be caught by a bird-watching detective who stumbles over a corpse in the bushes. In "Lolita," the comic horror is just a bit more sick.

The sharpest satire is directed at "glamour" dates, encouraging "going steady" and teenage nite-partying. Lolita is sent to camp to be "isolated from boys"; the camp would delight the old Romans. A suburban housewife encourages Humbert's prolixity with Miss Winters—"We're (wink) bradmindin'" Same

Protestants, Jews get bids to attend Pontifical studies

RAVENNA, Italy—More than 200 Catholic, Protestant, Jewish and Moslem scholars will gather here in September to study the progress and achievements made in the field of early Christian archeology in the past eight years.

The occasion is the sixth International Congress of Christian Archeology which will be held from September 23 to 28th. The congress, organized by the Pontifical Institute of Christian Archeology and the Pontifical Institute of Christian Archeology, will be attended by delegates from more than 80 of the world's universities, institutes, academies and libraries interested in the field of early Christian studies.

The congress will be closed with a Pontifical Mass to be offered by Cardinal Amleto Cicognani, Vatican Secretary of State.

woman, coming upon Humbert in the bathtub, carefully shields her eyes. A male citizen offers to pay Mrs. Humbert's funeral expenses, looks faintly pained when Humbert accepts.

The picture of America in this film is bluntly depressing: Americans are gross, shallow, sensual, materialistic. The image lacks balance. But an artist need not be an objective reporter. What he has left out may be flattering, but of little value to us; the artist here is serving his audience in the role of sardonic Old Testament prophet.

On the screen, the sexual dalliance becomes dominant and frankly tempting, the varietal humor more obtuse. The producers hint at their motives only in the film's advertising, which ironically reveals their own hypocrisy and willingness to exploit the Sex Symbol.

As bikini-suited Lolita peers fectishly over her heart-shaped sunglasses, carelessly licking her lip, the producers obviously hope she is looking out at a sea of Humbert Humberts. (Legion of Decency: Separate Classification)

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BOOKS OF THE HOUR

The role of Catechism

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

More and more people today are interested in the nature and usefulness of philosophy, and in its place with relation to such disciplines as theology and science.

The booklet describes the book as its author's "philosophical memoirs," and there is a certain autobiographical element about the book for the most part, though, it is an autobiography of a mind, rather than a collection of dates, places, and activities that mark physical progress and change.

Describing his own "theological infancy," Gilson says some wonderful things to say about the importance of the catechism, that indispensable first tool of the Christian, nowadays so often badly written and intellectually unprofitable—largely because they are "written down" in an imagined level of childish intelligence.

The catechism, says Gilson, "Used to be, and in some cases, still is a very serious introduction to Holy Scripture and to theology... the teaching of the catechism deserves to be called 'theology'... because it rests upon the truth of what God Himself has said concerning His nature, our duties toward Him, and our destiny. Whatever philosophy may have to say will come later, and since it will not be permitted to add anything to the articles of Faith, any more than to explain them, it can well be said that in the order of saving truth, philosophy will come, not only later, but too late."

Later on, Prof. Gilson returns to this theme of the importance of a thorough grounding in a catechism, whose questions and answers are memorized, repeated over and over, and strongly imprinted on the mind, even though, at the time, the child may be unsure of the exact meaning of the words.

"In 1900," he says, "and I think the same might be said of 1925," "children learned their catechism; they knew it by heart and never forgot it thereafter. Priests were not then so much concerned as they are now about what the children really understood of the catechism. They were taught with a view to the future, to the time when they would be old enough to understand it."

Still farther on, the author says speaking of the French catechism, but perhaps with applicability to what happened in other countries:

"This catechism theology contained all that was required to meet the needs of a whole life. Yielding to the illusion that it was democratic to treat citizens as morose, they brought the catechism down to the level of the masses, instead of raising the masses to its level. Hence the low caloric diet that children are today fed under the name of catechism... It is not exaggeration to say that instruction in the catechism is the most important teaching a Christian will ever receive through his life, however long or learned it may be."

I quote at such length from Dr. Gilson in this matter because it is seldom that one finds a great Catholic intellectual making this point, which may well be a fundamental one with respect to the discussion now taking place on such topics as the numerical lack of Catholic intellectuals and the proper conception of the laity's role in the Church.

My own feeling (though I speak as anything but an expert

in catechetical matters) is that children today are not very likely to have a solidly memorized base of simple theological truths that will stay with them all their lives.

There are many more profitable points made in this work (which is not always translated as idiomatically as might be). Speaking, for example, of what he believes to be a wrong kind of theological or philosophical conservatism, Dr. Gilson says:

"They (the rigidly conservative) imagine that things are self-conserving, so that to conserve them means doing nothing... Theologians and philosophers teach on the contrary that things are conserved in the same way in which they are created. Truth is no exception, since though it does not change after it has been found, everything around it changes, and if no effort is made to keep alive the feeling of its presence, it will soon be forgotten. It is still there, but it has become unrecognizable."

Some of the chapters will be rather special for the general reader—a long exhortation on Bergson and his philosophy, for example. But this is a fine book, readable, and beautifully presented as a piece of bookmaking.

Radio and TV Programs

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

Burger Beer advertisement featuring 'Economy 8 Pack' and 'Full 12 Ounce' bottles. Includes text: 'NO DEPOSIT - NO RETURN BOTTLES', 'Economy 8 Pack', 'Burger Beer', 'Distributed By Indianapolis Beverage Co., Inc.', '916 E. Washington St. Indianapolis, Ind. ME 9-6301'.

Boarmor Cabinet Co. advertisement for kitchen remodeling. Text: 'A New Concept In Kitchens', 'ALL EXTERIOR SURFACES COVERED WITH GENUINE FORMICA AND COSTS NO MORE THAN WOOD!', 'FHA Terms Available', 'Kitchen Remodeling Jobs with Built-in Oven and Ranges, featuring the New Jen-Air, Air-Conditioned Range that you will see on TV.', 'CALL FOR APPOINTMENT OR DROP IN AND BROWSE AROUND... Complete Kitchen Displays!', '1627 OLIVER AVE. ME 9-5201'.



# Tic Tacker

One of The Criterion editors recently received a brochure in the mail promoting a French priest named Father Michel Collin, who claims that he has been divinely selected to be the successor to His Holiness Pope John XXIII. He chief collaborator—on Gaston Tremblay—claims to be a bishop and is known as Brother Jean-de-la-Trinite.

For the guidance of others who may have received the same literature, we are printing the following information received from the NCWC News Service concerning Father Collin:

In February, 1961, the Holy See issued a personal interdiction against Father Michel Collin, who claimed that he had received special revelations from God and had been leading devotees to a "bleeding" statue of the Sacred Heart. The decree of the Sacred Congregation of the Holy Office said the priest "has continued to persevere in disobedience and has not desisted from promoting forms of devotion and worship not approved and even prohibited, deceiving the faithful and promoting public scandal." He has been dismissed by the Congregation of the Priests of the Sacred Heart. Recently he was arrested in Strasbourg in connection with "fraudulent financial operations."

**NAMES IN THE NEWS**—Father John C. Reynolds, well-known Paulist retreat master who has conducted several Carmelite Novenas in Indianapolis, will be guest preacher during the month of August on the Catholic Hour radio program. His theme will be "That Your Joy Be Full." . . . Ten-year-old Adrienne Romer, daughter of Mr. and Mrs. Joseph Romer of Our Lady of Lourdes parish, Indianapolis, is appearing with Ginger Rogers in the Starlight Musicals' production "Anne of the Thousand Days" through August 11 in a 12-week consecutive year for the Lourdes' sixth grader to appear in Starlight Musicals. . . . While vacationing in Washington, D.C., recently, Msgr. Francis J. Reine, president of Marian College, was the guest of Jim Johnson, former Marian student now legislative aide to Senator Lee Metcalf (R. Mont.). They lunched in the Senator's private dining room at the Capitol. . . . Not to take away any credit from artist Sister Harriet, O.S.B., who gave a recital last Sunday evening at Our Lady of Grace, Beech Grove, but the audience couldn't help but conclude that her accompanist, Reverend Mother Mary Robert, is no "slouch" at the keyboard. Good show.

**DIAMOND FRONTIER**—"Ask not what Diamond can do for you, but what you can do with your diamonds" is the slogan of the 63th annual New Frontier Homecoming this Sunday, July 29, at St. Mary's mission, Diamond, Ind., according to the pastor, Father Bernard Schmitz. For those who want to come, eight miles of cold water lines; 12 1/2 miles of steam lines; two and one-half miles of oxygen lines; three miles of sewer lines. They must also keep in repair: 21 bath tubs, 106 sinks, 217 lavatories, 145 water closets, 18 showers, 18 sewerals sinks, 15 drinking fountains and other fixtures. Chief engineer is Carl Hancock.

**BOGUS NURSE**—St. Vincent's Hospital, Indianapolis, has been notified that some young lady is soliciting subscriptions to newspapers and magazines on the pretext that she is being sponsored by the hospital and that she is a student nurse there. This is not true. The hospital states the person is a fraud.

**HAPPY BIRTHDAY, CHAPLAINS**—It has been brought to our attention that the U.S. Army Chaplains' 18th birthday celebration this month. This provides an opportunity to publicly acknowledge the brave priests from the Archdiocese who are serving in the various branches of the military: Father Joseph P. Casey, Father Vincent R. Graman, Father Carl A. Herold, Father Charles B. Knight, Msgr. James J. McMahon, V.G.

**INCIDENTAL INTELLIGENCE**—Consider the woes of the engineering students of St. Francis Hospital, Beech Grove, who must attend four miles of hot water lines; eight miles of cold water lines; 12 1/2 miles of steam lines; two and one-half miles of oxygen lines; three miles of sewer lines. They must also keep in repair: 21 bath tubs, 106 sinks, 217 lavatories, 145 water closets, 18 showers, 18 sewerals sinks, 15 drinking fountains and other fixtures. Chief engineer is Carl Hancock.

## 'CATHOLIC DR. SCHWEITZER'

# Ex-insurance executive now 'apostle' to lepers

By JAMES C. O'NEILL

ROME — Msgr. Gerard Bakker is a happy family man—six sons, two daughters and 50,000 lepers.

The French civil servant "le grand monsieur," a Canadian paper describes him as a "Catholic Dr. Schweitzer." And Bishop Fulton J. Sheen, with an obvious reference to his family and his work, terms him "a modern Abraham."

But no nickname can capture his forceful, cheerful and compelling personality. A brief phrase can sum up the one-time Dutch insurance executive who left the comfort of his home in Nijmegen, Holland, to work among the world's largest leper colonies in the Cameroons, Africa.

**VOCATIONS** to the priesthood from St. Ignace, Leavenworth, Ind., he fact, they practically fallow. Three of his sons are Jesuit priests and one of his 19 grandchildren is studying for the priesthood in Holland.

The tall, heavy-set and handsome prelate was in Rome recently to attend ceremonies in which his youngest grandson, Father Leo Bakker, S.J., was made a doctorate in sacred theology.

But the brief Roman visit was by no means merely a family affair. The 33-year-old Monsignor, more often than not smoking his favorite study Dutch cigars, became a familiar figure in the Congregation's waiting rooms of the Church's top administrative offices and at a dozen headquarters of religious orders and congregations.

Msgr. Bakker's activity stemmed from both his native energy and from his office as delegate for the six bishops of the Cameroons to work for the country's leper colonies. It was he that came to late in life but nevertheless one which he has done well.

Before World War II Gerard Bakker was the director of a prosperous insurance company in Nijmegen. "We had it good—Is that not how you say it?", he

## ISSUE EXPLAINED

# 'Ban' on translation of pastoral clarified

ROME — Subsequent explanations appear to have soothed ruffled feelings in The Netherlands over a so-called "ban" on the Italian translation of a joint pastoral which the Dutch hierarchy discussed the relation of the Pope with the bishops in the realm of authority.

One of the most sensitive issues to be faced by the Second Vatican Council, the question of the collegiality of the bishops' authority, or their position as successors of the apostles, was one which the First Vatican Council had not time to take up. Its session, which was interrupted by the invasion of Rome in September, 1870, after it had only enough time to define the infallibility and primacy of the Pope.

The controversial joint pastoral of the Dutch bishops was an attempt to synthesize theologically the position of the Pope, the bishops and the laity in the Christian community. This is a question of great interest especially to the Eastern Orthodox Church, which feels that the declaration of the Council in 1870 reduced the episcopacy to the level of mere vicars or delegates of the Roman See.

**THE PASTORAL** was issued at Christmas Eve in 1960. It was promptly translated into many languages, and the only "ban" was that applied on the Italian translation. This must be stressed, was not meant as a reflection on the bishops. Nor can it be fairly construed as an encroachment on the liberty of the forthcoming Council. Local Roman circumstances, rather than any doctrinal judgment, were at the root of the decision, which took Dutch Catholics by surprise.

Last June 13, the Rome correspondence of The TNS, Catholic daily published in Amsterdam, broke the news that the entire Italian edition of the Dutch pastoral had been withdrawn from sale on the orders of the Salesian Generalate in Turin.

No official explanation was given, but the Dutch correspondence said an Italian official review had prepared to launch an attack on the pastoral.

The writer's implication was

that the reason for withdrawing the Italian version from sale was to prevent embittered theological polemics in Rome.

Part of the Dutch pastoral regarded as particularly controversial was as follows: "The infallibility of the Pope cannot be separated from the totality of the Faith in which it was placed by God. Because of the premature adjournment of the First Vatican Council, the separate definition of papal infallibility gives the impression that it is an isolated dogma. Actually, this infallibility is embedded in the infallibility belonging to their office, and this in turn, rests on the infallibility of the whole believing community."

Also in The Netherlands, Professor H. de Groot, head of the St. Willibrord Society, which carries on work with non-Catholics, said in a television interview that he was convinced that the basis of criticisms of the Dutch bishops' pastoral must be sought in the outlook of Italian theologians.

He said their more traditional approach, which saw everything from the standpoint of authority, was in contrast with the method of the Dutch bishops, who put the accent on the living interdependence of all elements of the Church—Pope, bishops and laity.

Meanwhile, in the incident involving a joint pastoral letter of a national hierarchy, Rome observers saw merely the anxiety of the Vatican to anticipate and avert heated and public controversies in Rome which would only end in jeopardizing the dignity of the Second Vatican Council. What they wanted to prevent was a re-encapsulation of the open divisions between majority and minority witnessed in 1869 and 1870.

**IT IS TO BE noted** that the recall of the Italian edition did not take place until the Central Preparatory Commission of the Second Vatican Council had already reviewed the general area treated in the pastoral.

Official press releases have made it clear that the collegial role of the bishops in the Church was taken up on one of the May sessions of the Commission when a schema, or draft statement, dealing with the Church was presented.

Remember them in your prayers

- INDIANAPOLIS**
- 1 FERN B. MITZELBERGER, 73, St. Joseph Church, July 20, St. Joseph Church, 1001 N. Dearborn, Edward L. Smith, Walnut Street.
  - 1 CAROLINE E. PFLIDER, 90, St. Mary's Church, July 21, St. Joseph Cemetery, 1001 N. Dearborn, Edward L. Smith, Walnut Street.
  - 1 WILLIAM FABRANS, 76, St. Paul's Church, July 22, Holy Cross Cemetery, 3400 W. 10th St., Katherine, 1001 N. Dearborn, Edward L. Smith, Walnut Street.
  - 1 CAROLINE M. BUCKLEY, 82, St. Mary's Church, July 26, St. Joseph Cemetery, 1001 N. Dearborn, Edward L. Smith, Walnut Street.
  - 1 MARY T. COURTNEY, 76, St. Ann of the Holy Spirit, July 27, Holy Cross Cemetery, 3400 W. 10th St., Katherine, 1001 N. Dearborn, Edward L. Smith, Walnut Street.
  - 1 EDWARD A. GRAMM, 67, Assumption Church, July 28, Holy Cross Cemetery, 3400 W. 10th St., Katherine, 1001 N. Dearborn, Edward L. Smith, Walnut Street.
- RICHMOND**
- 1 URAL D. HARTMAN, 72, St. Mary's Church, July 28, St. Joseph Cemetery, 1001 N. Dearborn, Edward L. Smith, Walnut Street.
- ST. HEWARD**
- 1 LEO ELMER, 90, St. Matthew's Church, July 29, Holy Cross Cemetery, 3400 W. 10th St., Katherine, 1001 N. Dearborn, Edward L. Smith, Walnut Street.
  - 1 WILLIAM STEWART, 83, St. Matthew's Church, July 30, Holy Cross Cemetery, 3400 W. 10th St., Katherine, 1001 N. Dearborn, Edward L. Smith, Walnut Street.
- NEW ALBANY**
- 1 MILDRED N. BENSON, 57, Holy Trinity Church, July 31, Holy Cross Cemetery, 3400 W. 10th St., Katherine, 1001 N. Dearborn, Edward L. Smith, Walnut Street.

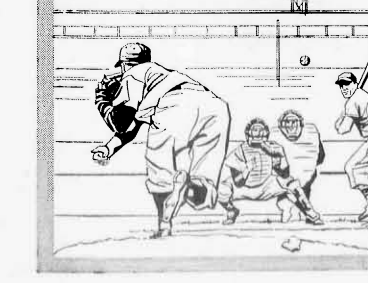
## Festivals

- JULY 26, 27, 28**  
St. Christopher's "Tops in Food" Festival, 5301 West 16th St., Speedway.
- JULY 27, 28, 29**  
Holy Spirit parish, 1200 E. Tenth St., Fish fry, Friday; chicken and ham dinners, Saturday; chicken and beef dinners, Sunday.

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## 'Religious fog' among pupils hit

NEW ORLEANS—A "religious fog" envelops most Catholic children in public junior and senior high schools, Archbishop John P. Cody said here.

Archbishop Cody, Apostolic administrator of New Orleans, said that after Confirmation most Catholic students in public schools receive no further religious instruction.

He said half of the 68,000 Catholic students of junior and senior high school age in the New Orleans archdiocese attend public schools.

"And the distressing fact is that of these 34,000, perhaps only one-fourth have availed themselves of the opportunity to attend formal religious instruction classes," he stated.

Archbishop Cody said he had directed establishment of a high school of religion under Confraternity of Christian Doctrine auspices in each of the archdiocese's 133 parishes.

**WEDNESDAY, AUG. 1**  
The Card Party in St. Philip Neri Auditorium, 555 Eastern, begins at 8 p.m.

**THURSDAY, AUG. 2**  
Holy Angels Social at 6:30 p.m. in the school auditorium, 29th and Northwestern.

**FRIDAY, AUG. 3**  
Household goods auction at St. Patrick's school yard, 559 Prospect St., beginning at 8 a.m.

**FRIDAY, AUG. 10**  
A Fish Fry in St. Bernadette's Cafeteria, 4800 Fletcher Ave., from 5 to 8 p.m. Sponsored by the Men's Club.

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IN FLORENCE

Prelate meets with laity to discuss council views

FLORENCE, Italy — The Archbishop of Florence has met with his people in public session to listen to their suggestions for the coming Vatican Council.

On April 29, a second meeting was held during which a letter to the Archbishop of Florence was drafted by the heads of a number of Catholic Action groups in the Archdiocese.

On such matters of common concern as the hierarchy, social questions, and the "pastoral" have been carefully prepared and detailed, these introductory reports quickly led the way to an open and vigorous discussion.

ORDINATIONS UP

VIENNA — This year 25 percent more priests are scheduled to be ordained in Austria than were ordained in 1961.

The Archbishop, present throughout the four hours of discussion, did not himself direct the meeting.

"I hope that we will have meetings like this regularly, even when the Council is over," Archbishop Florit told the gathering.

Need for 'Catholic brains' seen factor in school aid

BOSTON — Public recognition that "Catholic brains are as useful as any other kind" holds hope for public aid to church schools, according to a veteran Catholic educator.

But, he says, "the fact is that the American people do not wish to do so, and the reason why is that, by and large, they object to what are thought special favors for the Catholic Church."

"I have allowed you all to speak openly," the Archbishop concluded. "Not everything that was said here today is in perfect accord with all of the truths of our faith, and some of the speakers did not observe a completely accurate understanding of the problems."

Urges that laymen, nuns be permitted to give Communion

MAASTRICHT, The Netherlands — Laymen should be able to distribute Holy Communion and nuns should be entrusted with real decisions in September, and in America where the shortage of priests is acute, a prominent priest-sociologist said here.

Father Francois Houtart, who has conducted a study of religious and economic conditions in Latin America, said also that priests should have permission to grant collective absolution in situations wherein individual auricular confession is impossible for physical or quantitative reasons.

Father Houtart, a Belgian, addressed a conference held here on the needs of the Church in Brazil. Sponsor of the meeting was the Pro-Mundi Vita International Foundation, which was established in Paris in 1961 for information on aid and documentation of the needs of mission areas.

PAPAL CAMPS

ROME — More than one million Italian children are having summer vacations at the seashore or in the mountains in camps operated by the Pontifical Relief Organization (P.O.A.).

"If it is, just as medical scientists can draw up rules for bodily health, so our moralists could set forth rules for our public philosophy."

Father Houtart said that the scarcity of priests in most Latin America is such that a new kind of religious service should be developed so that a layman could lead the congregation in worship in the absence of a priest.

ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

ST. PATRICK'S BOOSTER CLUB SPONSOR—PUBLIC AUCTION—FRIDAY, AUG. 3—8 P.M. ST. PATRICK'S SCHOOL YARD—950 Prospect Street

Feeney-Kirby MORTUARY HARRY J. FEENEY MERIDIAN AT 19th STREET

Hit Jewish council 'representations'

NEW YORK — A council of Jewish Orthodox rabbis has opposed any secular "representations" on behalf of the religious Jewish community.

HELP FOREIGN GIRLS HANNOVER, Germany—A collection will be taken at this year's Catholic Convention (Katholikentag), to be held here August 22-26 to provide a home-like hostel with the proper religious atmosphere for foreign girls and women employed in Germany.

MOBILHEAT BUDDY PAYMENT PLAN

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HELP FOREIGN GIRLS HANNOVER, Germany—A collection will be taken at this year's Catholic Convention (Katholikentag), to be held here August 22-26 to provide a home-like hostel with the proper religious atmosphere for foreign girls and women employed in Germany.

Spanish bishops deplore lack of 'social conscience'

MADRID — A forthright statement deploring the "lack of a more lively and active social conscience" in Spain was issued here under the signatures of all eleven Catholic metropolitans (archbishops) in the country.

Published in Ya, leading Catholic daily, the statement stressed that it was especially important to "raise the level of the clergy's social conscience," since the Church's influence was an essential factor in helping to raise the living standards of the workers.

IN THEIR statement, the Catholic archbishops hailed the affirmation of the regime's concern for workers. At the same time, they called for recognition of the mutual problems which affect both workers and employers.

working conscientiously. In their statement, the prelates apparently were careful to guard against openly endorsing the recent wave of strikes in Spain. However, they declared that "action in support of the sacred and legitimate rights of workers is not open to criticism."

Aid to education peril emphasized

LITTLE ROCK, Ark. — The Bishop of Little Rock said here that Federal aid to education poses a dangerous step toward "overcentralization of the government."

NOTING ALSO that Pope John had stressed the Church's valid concern over sociological questions, the archbishops echoed his statement that "the social doctrine of the Church must be a compulsory subject, particularly in seminaries."

On the other hand, the archbishops admonished, employers must also play their part by

MOVING? When moving send or call in your old and new address to The Criterion p r o m p t l y . If the change is received by Tuesday, your Criterion will be delivered to the new address that same week.

JESUIT NAMED — Father John A. Hardon, S.J., noted author and professor of dogmatic theology at West Baden College, has been appointed to teach at Western Michigan University's expanded department of religion and philosophy.

Prayer pickets' seeking return of worker-priests

GRENOBLE, France—A group of "prayer pickets" has been organized in this industrial city in an effort to induce Bishop Andre-Jacques Fougerat to restore factory activity by priest-workers.

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