

NONAGENARIAN-Brother Mark Michel, O.S.B., one of the oldest Benedictines in the United States

Holy Father Impact of Eastern Rite plans trip on council emphasized to Orvieto

VATICAN CITY-Pope Paul

By FRED W. FRES LASTERS TRIES LASTER RIVE bishops have played a vital role in Vatican Council II, although they number only five per cent of the council Fathers, Archibishop Ge or ge Hakim, visiting Melkite prelate from Israel, stated at a reception held Monday evening in his honor at SI. Mary Academy. The reception followed the concelbraception of the Council Cou VI will make a one-day visit to the medieval city of Orvieto, about 65 miles north of Rome, to attend ceremonies on August 11 marking the 700th anniversary of the Feast of Corpus Christi. His trip will be the pontiff's first major journey since going to the Holy Land last January. Since then, however, he has made a number of visits to Rome and its suburbs.

to subtros.

Orieto, a discree directly attached to the floty See and not to a province as a suffraçan bas played a major role in Churchistory, Because of its peographical location it was often used by Fopes as a place of refuged in the middle ages, and has a "Palace of the Popes' built by Bonface VIII who reigned from 1291-1203. In his comments on the impact f the Eastern Rite bishops at the council, the 57-year-old prel-te stated that the adoption into

ate stated that the adoption into the Roman liturgy, on special occasions, of concelebration of the Mass and Communion under both species is indicative of the trend toward greater unity he-tween the two basic rites. The principle of collegiality is another concept long held in the East, Archbishop Hakim said.

The visiting neglate who was Archisishop Hakim said.

The visiting prelate, who was a guest of Archishop Schulte during his three-day stay in Indianapolis, stated that the Eastern Rite could serve as an invaluable "hridge" toward eventual unity between the orthodox and Roman Catholics,

THE FIRST recorded Bishop of Orvieto was known as John, who headed the diocese about 500. Its cathedral, one of the most beautiful churches in Italy, was begun in 1285, designed in Gothic style by Lorenzo Maitani.

It has three naves and the cathedral's tripartite facade is embellished with scenes from the Old and New Testaments and with mosaics and statues of the Blessed Virgin Mary, the Apostles and the Prophets.

Blessed Virgin Mary, ine Aposites and the Prophales interior contains many famed religious works by noted Italian artists. In one of its changle is a large reliquary in which is preserved a corporal religious control of the Apolita of the Apolita of the Apolita of Christi in the form of bread was celebrating to the story, when the doubting to the story, when the adoubt in the corporal on the altar, thus confirming the real presence.

THE CORPORAL is exhibited

firming the real presence.

THE CORPORAL is exhibited
only rarely. Many historians,
however, dispute the connection
helween the corporal and the destitute the universal feast of
Corpus Christi. The principal
reason they give for doubting
the connection is that the buil
Transisturi's instituting the
feast makes no mention of the
croporal or miracle.

corporal or miracie.

The date of issuance of the bull was June 19 and no reason has been given why the Pope should travel to Orvicio for commemoration of the bull on Aug. 11.

Honor Cardinal

Bioston - Cardinal Richard Cushing, Archbishop of Boston, has been awarded the Grand Cross of the Order of Isabella, Spain's highest decoration. The cardinal said he was 'happy and the Cardinal said he was 'happy and lerred by Generalissime Franco, as recognition of the 'humble ef-torts' of hinself and many others in the Latin American apostolate.

wore was given him by Pope Paul at the close of his Palestine visit, the prelate said.

The archbishop outlined the position of Christians in the Holy Land, noting that their relations with the Israeli and Jordanian governments and with other religions are showing "marked improvement."

At the same time, he emphasized, Christians form only a small part of the population and suffer from what he termed a "minority complex."

For this reason, he stated, there For this reason, he stated, there has been difficulty in developing among the Christian community a strong intellectual leadership. Lack of educational opportunities for Christians, who are mainly Arabs, prompts many of them to come to the United States for higher studies, he pointed out, 21 regret to say," he added, 22 received a say are studies and the community of the land.

EARLIER on Monday, Arch-bishop Hakim held a press con-ference at the Catholic Informa-tion Center and was the special guest at a luncheon for Arch-diocesan priests at the St. Pius X Council, Knights of Columbus.

On Tuesday, he was the hinch-eon guest at the Butler Univer-sity Christian Theological Semin-ary (Disciples of Christ), where he addressed a convocation of (Continued on page 9)

Stresses right of workers to voice in economic policy

VATICAN CITY—Workers have earned a right to a voice in making national economic policies and to a just share of national income, a Vatican letter has declared.

At the same time, the letter urged workers' organiza-tions not to become mere pressure groups, but to work with management for national

and international prosperity.

The letter was written on behalf of Pope Paul VI by Cardinal Amieto Cicognani, Papal Secretary of State, to the 51st French Social Week meeting in Lyons. A story on the letter in the Vatican City daily, L'Osservatore Romano, said the Pope "had his wishes and his guidelines" sent in the letter.

CARDINAL Cicognani wrote:

"The part taken by the diverse categories of workers in con-structing the common prosperity permits them to take a legitimate part in the choices that give di-rection to it and to share equit-ably with the whole nation the goods which are its fruit. It is no longer a question simply of the distribution of national income, but more basically of an essen-tial right of the worker to take part as a citizen. . . in the ori-entations that involve the enter-prise and every economic activ-ity of the country."

ily of the country."

Also, the letter added, there is no longer a question, "as there once was, the trade union concerns to the trade union concerns to the defense of just rights... Now it must build, if not in common, at least in harmony, through a fruifful dialogue with the other communities, under an acknowledged dependence on the responsible authority, which will be eager to favor this free participation of all in the building of society.

"The workers associations will refuse, then, to become 'pres-sure groups,' but rather rise above all class outlook to col-laborate with the heads of enter-prises for the common good, na-tional and then international."

FOLLOWING is the text of the letter:

In August of 1934, under the stimulus of thosa two Jacid and valiant pioneers, Marius Gomin and Adeedal Robissard, the Iris Lyons, Some "courses of social doctrine and practice" constituted its program, marked by an instance on principles and an effort to draw rules of action from them. As early as the following year, Henri, Lorin stipulated the goal of these periodical consciences the understanding of Christian morality, and to prepare ourselves to make the social significance of the Christian dogmas better known to other men.

The Social Weeks have kert

mas better known to other men. The Social Weeks have kept their word: the repeated encouragements of the sovereign pontiffs vouch for this. Faithful to their tradition as to their first intentions, they return this year, after 60 years, to the city of their beginning to lackle a subject that leads them back to their beginning: Work and be workers in Contemporary Society."

Contemporary Society."

FROM RERUM Novarum to
Mater et Magistra, by way of
Quadragessimo Ahno, the forms
of work and the condition of the
workers have been prefoundly
transformed; it is on their present situation that you intend to
ponder, in the light of this authoritative teaching. The problem of

work as it poses itself today over-laps "the social questions" and "capital labor relations": it is no longer simply the manual activity of an industrial worker that must of an industrial worker that must intelligence and knowledge "se-pended to transform created na-ture and adapt it to increasingly differentiated human needs. Be-sides, save for rare exceptions, everyone "works" who is able to carry out an activity and whose dispensable gain needed for the life of the family, to the develop-ment of persons and the ordering of society. work as it poses itself today over

The part taken by the diverse categories of workers in constructing common prosperity permits them to take a legitimate part in the chelces that give direction to it, and to share equitably with the whole nation the goods which are its fruit.

It is no longer a question simply It is no longer a question simply of the distribution of the national income, but more basically of an essential right of the worker to take part as a citizen—the Social Week in Caen gave a reminder of this last year—in the orientations that involve the enterprise and every economic activity of the country, an activity to which he brings his irreplaceable contribution.

button.

This is to speak of the immense task which, in the city, falls to the control of the co

favor this free participation of qualita the huilding of seel-sty.

The workers' associations will refuse then, to become "pressure groupe," but rather rise above all class outlook to cellaborate with the heads of enterprises for the common good, national and then international, Organs for the common good, national and then international, Organs for the defense of the legitimate collective—but always private—increased and the second properties of the propert

BUT THIS is the place to re-flect on this prosperity which is the fruit of work, and to ask why one works. It is the honor and the duty of an assembly like yours to pose this question, which in-volves an entire conception of man and of the world. Also, no regime, no cenomic or political

"It should be noted that the schema on Divine Revelation still has to be discussed in its entirety in the council, while that on the Church was parily dealt with last year."

What remains to be discussed on the schema on the Church is a chapter on the crowning of holi-ness in heaven, he said.

"The whole schema, however, still has to be voted on following the amendments proposed last autumn, and still has to be approved as a whole," Msgr. Vallaine wrote.

FOUR OF THE doctrinal com-mission's March meetings and three of its June meetings were held jointly with the Commission for the Lay Apostolate.

"Their purpose was to study the schema, still erroneously called the 'seventeenth,' which deals with the Church in our times," Msgr. Vallaine wrote.

year. But now, after the pronutgation of the Liturgy Constitution and of the Derece on Mass Media, and after the merging of the schema on the Blessed Vindinary with that on the Church and of the schema on the Care of Souls with that on the Pastoral Dutles of Bishops, the schema on the Church in the Modern World has become schema 'thirteen.' "

Msgr. Vallaine said the Com-mission for Bishops and the Gov-erament of Dioceses held its plenary session March 3 to 13 after a series of subcommission meetings.

"The schema, which now consists of three chapters, still has to be discussed by the Fathers regarding those parts which were absorbed from the schema on the Care of Souls. It still has to be voted upon in its amendments and as a whole.

"For a better re-elaboration of the schema, meetings were held with the Commission for the Ori-ental Churches, for Religious and (Continued on page 9)



INDIANAPOLIS, INDIANA, JULY 17, 1964

WON'T SEND OBSERVERS

Greek Orthodox Synod rejects bid to council

ATHENS—The Holy Synod of the Orthodox Church in Greece announced here that it had ruled against appointment of delegate-observers to the Second Valtican Council's third session.

Its announcement said that the invitation had been extended by the Vatican Secreariat for Promo-ting Christian Unity, headed by Cardinal Augustin Bea.

CASTELGANDOLFO, Italy — Pope Paul VI arrived here (July 15) to take up residence at the papal summer home in this town in the Alban Hills about 16 miles from Rome.

He was greeted on his arrival by Cardinal Giuseppe Pizzardo, Bishop of Alano and prefect of the Congregation of Seminarles and Universities; Cardinal Al-berto di Jorio of the Roman curia, and by other Vatican dignitaries and town officials.

Release priests

Release priests
BONN, Germany — Ramania's
communist government released
to priests from a concentration
camp in Baragan in early July
as part of a general annesty,
was reported here by the German
Catholin ensw agency, KNA. The
agency said that the priests have
not been allowed to return to
their pastoral duties.

the council's third session beginthe council's third session begin-ning Sept. 14. Metropolitan Da-maskinos of Volos in Thessaly, an influential member of the Holy Synod, told the press in June that he was "hopeful" that observers would be appointed.

general audience in St. Peter's Basilica. On the way out of Rome he stopped at two of the city's

churches.

The first stop was at St. Agatha's Church in the Trastevere section of Rome: He venerated the patroness of the Lay of Carmel, patroness of that section. Trastevere was decorated for its annual restival that begins July 18, during which the statue is carried through the streets decorated with greeted with fireerackers.

greeted with intercacers.

After leaving St. Agatha's, the Pope was driven to the ancient burnch of Santa Maria in Trastevere, titular church of Cardinal Stefan Wyszynski, primate of Poland, where he spoke briefly, Leaving the church, he went to the central baleony of the palace of St. Callistus, a Vatican office building which temporarily houses the offices of the Rome viceratate. There he gave the apostolic blessing.

"The last word has not been said on the subject of sending ob-servers to the council," he said at that time.

ting Christian Unity, headed by
Cardinal Augustin Bea.

The Synod held that its action was in conformity with a decision made in 1953 by the hierarchy of the Church.

There had been some speculation that the Greek Church would be represented by observers at council and a proposed Orthodox.

Pope Paul VI travels

to Castelgandolfo

churches.

Archbishop Chrysostomos of Afhens and All Greece had pre-viously described dialogue with the Vatiena as "futile." However, the Greek Church, following the Rhodae Conference's decision to accept such a dialogue on "equal terms," agreed to participate in the ecumenical project.

APPOINTMENT of "conserva-tive" delegates to the forthcom-ing Rhodes Conference by the Greek Church's Holy Synod has stirred some controversy in the Greek press and among some churchmen.

Greek newspapers claimed that Metropolitan Chrysostom, head of the group, is against any con-tact with the Catholic Church and has been critical of the Ecumeni-cal Patriarter for his relations with that Church and Pope Paul VI.

They also charged that the other metropolitans and the lay theologians are ranked among the most conservative of churchmen in the field of Orthodox-Catholic relations.

National Catholic paper is planned

KANSAS CITY, Mo.—A new na-tional Catholic weekly newspaper to be published and staffed by lay-men will begin publication here this fall.

Robert G. Hoyt, editor, and Mi-chael J. Greene, managing editor of the Catholic Reporter, newspa-per of the Kanasa City-St. Joseph diocese, will be editor and pub-lisher, respectively, of the new publication.

According to Hoyt, the new publication will be "primarily a newspaper, meaning that its function will be to report what is going on in the Church, not to explain or defend it."

Shift in chaplains for Muscatatuck

Father Edward L. Eisenman pastor of St. Joseph's parish, Jen-nings County, has relinquished his duties as chaplain of Mus-catatuck State School because of ill health. He has served as chap-lain there for 16 years.

The Chancery Office has announced that the new chaplain will be Father Bernard V. Koopman, assistant pastor of St. Mary's parish, North Vernon.

parish, North Vernon.
During his tenure at the state
institution for the mentally retarded, Father Eisenman has administered the sacraments there,
including Confirmation, and inaugurated catechetical instruction
by laymen and Sisters of St.
Francis, Oldenburg, He will retain his pastorate.

EXPERT ANALYZES COMMISSION WORK

Sees accelerated pass for council's third session

VATICAN CITY — The head of the Second Vatican Council's press office, eaching a backward glance at the council's now completed intersession work, has predicted that this work will have a rich harvest at the council's third session this autumn.

ARCHBISHOP Hakim, official host to Pope Paul VI during his historic trip to the Holy Land, emphasized the importance of the ponliff's pligrimage not only for Catholic-Orthodox relations, but for the entire returneral move.

It is clear, said Msgr. Fausto Vallaine in an article in the Vati-can City daily, L'Osservatore Ro-mano, "that the third conciliar phase will move faster thanks just to the silent and often over-looked activity of the conciliar commissions during these seven months."

MSGR. VALLAINC'S article sketched the work of each con-ciliar commission from just be-fore the council's second session closed on December 4 until Pope Paul VI, in a rescript dated July

of the third session. This rescript, in the words of Msgr. Vallaine, "marks in a way the end of the so-called intersession period."

He said the council's coordinat-ing commission met December 28 and January 15 "to translate the directives outlined by the Holy Father at the closing of the second period into concrete lines of action."

He said the coordinating com-mission also studied procedural problems of the council's general meetings "in order to facilitate the discussions of individual sub-jects and to streamline the pro-cedure of the speeches."

MSGR, VALLAINC spoke of the activity of the Doctrinal Com-mission for Faith and Morals, which held a plenary session from

March 2 to 14 and again from June 1 to 8. He said that to this commission "have been entrusted the study and elaboration of two fundamental schemata of this council: that on Divine Revelation and that on the Church, as well as part of the one on the Church in our times."

He did not mention the special commission which the late Pope John XXIII created during the first session of the council to re-vise the schema on Revelation. This was drawn largely from members of the doctrinal com-

In fact, according to a well-

In fact, according to a well-placed informant, the doctrinal commission did virtually all alhe work of redrafting the schema. The special commission con-tented itself with making sug-gestions about the new draft.

However Msgr. Vallaine did in-dicate that the schema on Revela-tion to be presented to the council

Little Sisters' drive nears goal

The fund campaign for the St. Augustine's Home for the Aged stood at \$1,730,000 as of Tuesday, July 14-only \$30,000 short of the over-all goal of \$1,800,000. The Criterion learned at press time. Campaign officials stated that of the over-all total, \$1.4 million has been pledged and contributed through the parochial committee.

Sixty-eight parishes and missions have now exceeded their goals Region III has exceeded goal on a regional basis, and Region I is virtually at goal, campaign headquarters reported.

"It was in fact schema 'seven-teen' until the autumn of last

layman's hopes for Vatican Council

By JOHN COGLEY

By JOHN COGLEY Cayable, 1844

Tallie over-all title of this series—"The Layman and the Series—"The Layman and the Gouncil"—suggests that this first column should be focused on what the Isyman would like to see come out of the Ecumenical Council. I clamost write that column, not a clamost write is merely on of them. I can only speak for myself.

I hope that I am speaking for others as well, of course, but it is only a lope. And I am quite aware that there are millions of the council and it is only a similar column. All I can do then is to state what one Catholic would like to zerome out of the council, and let it go at that.

it go at that.

A larger role for the laily,
Lay participation in the Second
Vatican Council has been minimal. Is fact, the Catholic laily
do not even have as much representation as the observers from
Orthodox and Protestant churches. The few laymen invited to



SPEAKER — Father John LaBauve, S.V.D., will be the guest speaker at the first quarterly meeting of the Indianapolis South Deanery Council of Catholic Women on Wednesday, July 22. The meeting will be held at Our 5355 E. Washington 5t., at 7:09 p.m., Father LoBauve will discuss "Racial Discrimination and the Christian Conscience" beginning at 8:45 p.m.. The public is invited to attend this portlin of the meeting and the social hour that follows.

sit in are significantly called "auditors." Presumably they are with maintained to be seen and not heard. There are no layene among the period to be seen and not heard. There are no layene among the period to the council to the cou

sion.

This may be all right where questions of strictly theological significance are at stake—collegiality or the sources of Revelation, for example. But I believe it is unwise where "mixed matters" are concerned.

it is unwise where "mixed matters" are concerned.

A good instance is to be found
in the Communications Decree,
promulgated at the last session.
In the first place, it was not
taken very seriously by the countaken very seriously by the countit was, in fact, barely debated.
Only the laymen on the fringes of
the council seemed to care about
it. Then, predictably, it was received cooly and indifferently by
the world after its promulgation.
For unfortunately the Decree has
small internal substance and
practically no external impact.
For unfortunately the Decree has
small internal substance and
practically no external impact.
It lacked what it needed above,
all—the imprint of the lay intelligence. It recked of the clerical
paperach to the world, and as a
result has been widely dismissed
as irrelevant to the real needs of
the lay intelligence, I am concomment of the counting decrees on
mixed matters.

It is TOO LATE now to expect

ome tortucoming accrees on mixed matters.

IT 15 TOO LATE now to expect any more realism from the second Vatican Council. It will probably take the experience of the council its-VI to convine Church and the council its-VI to convine Church world. But one hopes that they will learn the reson ultimately and realize that anembers of the lairy must be used in the theological enterprise of the post-Con-ciliar Church.

If they need any more encoursement, at least the Americans seement, at least the American Seement, at the State that the members of the lairy the fact that members of the lairy of the lair of the Church, and in anticipating the present moded of the Church, and in anticipating the present

-Church,
This should not surprise or
shock anyone. Of their nature,
the hierarchy and clergy are conservative establishments. Being

In the past the only laymen the authorities seemed inter-eated in were those who, in the name of obedience, avoided such speculation like the plague and were more adept at flatter-ing the clergy than stimulating them to try new approaches and seek for helpful adapta-tions.

and seek for helpful adaptallous.

I hope that will no longer he
true in the future. I hope the
he
medalied, be skuighted diocesan
lies take seriously.

If the Church is to achieve a
gamine applogrammento in fact
as well as on paper, clergy-latiy
cooperation is absolutely necessary. If the Catholic theological
enterprise is to be meaningful
ful patients
more than a clerical pastime, a
more than a clerical
more th

religions.

Msgr, Joseph W. Baker, canon
law advisor to Cardinal Joseph
Ritter of St, Louis at the Second
Vatican Council and vice chairman of the archdiocese's Commission on Ecumenism, made the
statement.

He was asked for comment on the ceremony here June 13 in a Catholic church in which Susan II. Ekberg, an Episcopalian, mar-ried Patrick C, Barker, a Catho-lic, Officialing were a Benedic-tine priest and an Episcopalian minister.

cent, Msgr. Baker said it did and that it could not be called an "isolated" incident as alleged in some press reports.

The circumstances, he elabo-rated, were the bride's sincerity and her allegiance to her Faith.

statement.

lieve, was that the "religious" and the "secular" began to be too sharply distinguished. Never in theory but sometimes in practice, it seemed that even Catholies looked upon the two as anti-nomies.

as seemen that even Catholics as antinomies. Which is really an extreme and the seemen of the bresklown that the seemen of the bresklown of the bresklown that the seemen of the bresklown that the seemen of the bresklown that the seemen of the seemen of the seemen of the spiritual, the service of the church, the life of prayer or the opiritual, the service of the Church, the life of prayer or the opiritual, the service of the Church, the life of prayer or the opiritual seemen of the service of the Church, the life of prayer or the service of the Church, the life of prayer of the service of the church reading a living, pursuing a profession or engaging in political life was at hest a second-class Christian. It suggested that only those distance where the seemen of the church. To some it even suggested that there were two Goston-priests, monks, and muss—and another for the masses of the Church. To some it even suggested that there were two Goston-priests, monks, and muss—and another for the masses of the Church. To some it even suggested that the seemen of the church reading the chiracter for the Martha-Mary story—Martha is the busy mothstance, the num is the "bride of Christ" and the lay person is—what?

THIS ATTITUDE was reintered by the fact that almost all

THIS ATTITUDE was reinforced by the fact that almost all the modern saints canonized were priests or religious. In fact, only a priest service of the control of the contro

St. Louis official gives background

The attitude was further strengthened by the fact that, at least in the United States, a strengthened by the fact that, at least in the United States, a Catholic sub-culture grew up, with a Catholic Poetry Society, a view of the Catholic Poetry Society, at Veterans association, a Catholic Historical Society, etc., etc. The impression was created that those involved in the "secular" counterparts of such associations would find it hard to connect their activity with their Catholicism, despite the fact that the latter despite the fact that the latter can culture, inevitably the impression got abroad that Catholics can culture, inevitably the medical interpression got abroad that Catholics receded insulation and protection from the secular hecause at hest it was "un-religious" and at worst a danger to falls. Well, I am convinced that we

Well, I am convinced that we are never going to have a full-scale "religious" culture, at least in the foreseable future, but that there is nevertheless a religious dimension to good work done in the "secular" sphere.

Why, for instance, it is a "religious" act to support a Catholic art association and depressingly secular to support a general, non-denominational museum simply denominational museum simply escapes me. The reason is that I do not believe it is true to Ca-tholicism to see such utter breaks between the service of the Church and the service of the common good.

and the service of the common good.

I do not believe I am wrong in hinking that the Church regards civic obligations and political activity as enimently fitting to the Christian and not at all as involving an essential conflict with religious obligations and the fulfillment of the Christian vocation. Oddly crough, though, the only last been when military service was the issue. But I would hope that the council Fathers will rediscover, as it were, the value of other aspects of the secular.

I hope, then, that after the council there will be less sectarianism and separatism among us, I hope that the Christian significance of the ordinary man's life and his secular concern to make and in secular concern to make a castion and the next gets a new extress and the next gets a new extress and the hoedical usiffica-

untulored layman will be shown that in serving the needs of the world and of his fellow man he is indirectly serving the Curch. I have a lay saint to encourage us and a "lay" layman, too, not someone who lived in a monastery as a special guest. How about the father of a family who communded to an office every day, and the saint of the saint

world even the worthly secular is sacred.

• The acceptance of modernity, the third thing I hope for from the council is that the long cold war between the Church and modernity the council is that the long cold of coase, I do not mean that the Church should, or will, put its blessing on what Is uncCristian or morally unacceptable in the modern world. That would be a betrayal of which the Church is modern world. That would be a betrayal of which the Church is the Church is the Church is the Church will be compared to the church will be compared to the church will be compared to the Church is considered to the church will be compared to the church will be church and the church

What I wish for is that the Fa-thers mute somewhat the sense of the Church's antiquity and put an increased stress on its con-temporaneity. It has always been a matter of Catholic pride that Rome sees contemporary history sub-specie acternitatis. That is fine, but why shouldn't it be com-plemented by a willingness and effort to see things sub-specie modernitatis?

effort to see things sob specie modernitatis."

This would mean that what was irrevocably of the past would be quietly and tearlessly buried— for example, the "Catholic State," of the "Catholic State," the "Catholic State," confrontation with Protestantism, confrontation with Protestantism, the vindetire attitude towards the Jews, the suspicious attitude toward science, the nervous ap-proach to psychiatry, the nega-tive response to religious pitral-ism as a fact of life, the persistent ing on like ploats in the comic-opera uniforms of Swiss guards, vestments, titles, and insignia of thispost, the overdressing of nuns and friars, etc.

and friars, etc.

ACTUALLY, this last of my bapes seems the most likely to be found to freely a fixed to the fixed to the

Set scholarship plan for Negroes

NEW YORK—The Ford Foundation has inaugurated a new five year, 57 million scholarship program for outstanding Negro high school students.

program for outstanding Negro high school students.

The program will begin in Oc-tober under operation of the National Merit Scholarship Corp. It will offer grants to L000 Negro high school seniors at the rate of 20 a year.

Under the program, students warded grants may apply them warded grants may apply them warded grants may apply them there was a senior of the choice. The scholarships will range from \$1,000 to \$5,000 to the four years, Candidates for the scholarships will be nomin-ated by their high school officials on the basis of past performances and motivation.

Sudan is planning

will seek for the ecumenteal encounter rather than the hostile cardinals' ernine or bishops' due to the point of convergence rather than the point of departure — the lesson to be hurded—the wisdom to be hurded—the wisdom to be absorbed rather than the error to be denounced.

If all this comes to pass, as 1

Japanese 'Ave Maria' hit song

KYOTO, Japan—Japan's counterpart of a Rodgers and Hammer-stein hit-tune writing team has composed a popular song, "The Ave Maria of the Little River," at the suggestion of the Maryknoll Good Shepherd Movement in this country.

The lyrics were composed by Hachiro Sato, Japan's leading poet and the music by Yuji Koseki. Non-Christians, they are regarded as the country's top song-writing team.

Premier of the song was held before some 5,000 persons attending a "Light of the Heart" charity show sponsored by the Good Shepherd Movement, headed by Father James F. Hyatt, M.M., of Seattle, Wash. It was performed by The Three Graces, a popular

The lyrics tell the story of Mary and the Boy Christ going for a walk to the bank of a small river where Jesus tries to catch min-nows. Mary, ever watchful, catches the Child as He starts to slip and they return home safely.

The song's last line: "Mary is just like mama, and Christ is just like me."



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Space mission

RIO DE JANEIRO—The Sisters of Jesus Crucified help support a noviliate here by preparing in-flight meals for a Brazilian airline. In 25 years of existence this Brazilian religious community has grown to a membership of 2,185 in 122 houses throughout the country.

ST. LOUIS—An official of the St. Louis archdiocese has said permission may be given for more mixed marriages to be wit-nessed by clergymen of Catholic and some non-Catholic Christian religions. gate to see if a Catholic-Episco-palian wedding could be arranged in which the beliefs of both bride and groom were represented.

on unusual mixed wedding rite

"I had been thinking about it some time," Mrs. John Paul Ek-berg, Jr., the bride's mother, said in a telephone interview from her home in Greenwich, Conn. The family, long residents of St. Louis, moved to Greenwich, last

The Ekbergs are active Epis-copalians. Mr. Ekberg for many years was senior warden of the Episcopal Church of the Good Shepherd here. "We take our religion seriously," Mrs. Ekberg said.

Ekberg said.

As it became clear their daughter was planning to marry, the Ekbergs felt a growing problem of conscience, she related.

They knew of the late Pope John XXIII's permission for Princess Sophio of Greece, who is Otthodox, and Prince Juan Carless of Spain, who is Catholic, to lave a final weelding ceremony in an Orthodox cathedral.

"But I did not want two services," Mrs. Ekherg said. "After all, you only get married once,"

SHE WROTE TO Edisconal aome press reports.

"While it would be wrong to consider this to be the general pattern, there is no reason to think that such permission would not be granted in the future, given the same set of circumstances," he said.

SHE WROTE TO Episcopal Bishop George L. Cadigan of Mis-

Bishop George L. Cadigan of Mis-souri telling of her dilemma. He wrote to Cardinal Ritter, Mrs. Ekberg and Susan then visited the Catholic cancery in St. Louis. "We ha da nice visit with Msgr. William M. Drumm, the Car-dinal's chancellor," Mrs. Ekberg recalled.

PERMISSION for the ecremony was granted by Cardinal Ritter and is thought to be the first ever given in the United States, was made, it has been disclosed, after prospective bride and her mother brought to his attention the problem of conscience they said they would face if forced to give up entirely the Christian ceremony in which they believed, Cardinal Ritter has gone on record several times during the Council as saying that the consciences of sincere non-Catholic Cristians should not be violated. Shortly after the second essein of the council candid not be violated. Shortly after the second essein of the council ended, the family of Miss Ekherg began to investi-

dinal's chancellor," Mrs. Ekherg recalled.
"He couldn't have been nicer to us; he wend out of his way to be helpful. We kept trying to be helpful. We kept trying to helpful. We kept trying helpful. We kept trying to helpful. We were trying to do. Helpful. We will be a were trying to be used, we will be a witness with Father Leonard Jackson, O.S.B.

FIRST SCHEDULED for a uri-

FIRST SCHEDULED for a private home, the wedding was switched to the Catholic church of Ste. Genevieve du Bois in

Warson Woods at the request of the groom's mother,

the groom's mother.

At the ceremony, Catholic canon law requirements were observed in that the priest received the couple's vows. He was wilness of the marriage at the precise moment it took place. The bride and groom got the usual promises.

Etom. 2. Etom. 2. Etom. 2. Etom. 2. Etom. 2. Etom. 2. Etom. 3. Et

From an Episcopalian point of view, the Book of Common Prayer was used for the entire ceremony and the minister offi-ciated at roughly half of the cere-mony. The Episcopal minister pronounced the couple man and

wife.

The only time the Roman ritual—from which the wedding rite is customarily taken in Catholic churches—was used was at the very beginning of the ceremony when the priest read the invocation.

The bride said after the cere-mony, "I'm happy and glad we did it."

"A wedding is supposed to start you off right, and it did not make sense to me to have either of us married by a church we did not believe in," Susan Ekberg Barker said,

Would she recommend it to an-

other couple?
"I don't know," she said,
"Every case is so completely different. It is a lot of trouble to
do what we did if you really don't
care very much about the issues."

Susan said she did not regret signing the paper customary in mixed marriages, agreeing to raise her children as Catholies.

MSGR. BAKER said the Ek-berg-Barker wedding was unusual because of the issue of what the Church calls "communicatio in sacris"—mutual participation in

sacris"—mutual participation in worship, in worship, worship, who worship is the fact that the dispensation granted to enter a mixed marriage is already communicatio in sacris. It is the entering into the celebration of a sacrament in which the ministers of the sacrament—the bride and the groom—belong to different churches," he

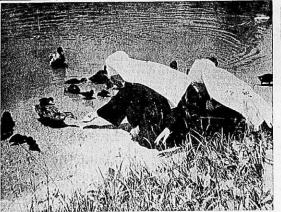
belong to different churches," he said.

"What was involved in the Ek-herg-Barker wedding was the form and the participation of a minister as witness. The Car-dinal granted permission for his participation as a witness out of consideration for the religious convictions of the Episcopalian partner to the marriage," he said,

national church

HAITOHAI CHITTEH

LEOPOLDVILE, Congo—Persecution of the Catholic Church
secution of the Catholic Church
Sulfan, according to reports
Sulfan, according to reports
caching here. Following expulsion of foreign missionaries, the
government of General Birahim
Abboud in Khartoum is now trying to create a national church on
the pattern of communist China,
vited to make trips to China at
government expense. However,
seminarians are not allowed to
leave the Sudan to continue their
studies for the priesthood in other
countries.



THE CHURCH AND THE WORLD

that with the signing of the bill, San Francisco businessman and former member of the California necky is concluded. The yound board of education. President who died early by deadly butlets, and he who succeeded him with faith and courage, inspection of the california of the control of the 'Sign of the times'—Poverty bill—Housing ordinance

♦ The Vatican City weekly mag-azine has hailed passage of the civil rights bill in the United States, but warns that laws are not enough to form man. L'Os-servatore Della Domenica, said

CONDITIONS favorable for in

CONDITIONS favorable for in-creased capital investment and stable efficient government won't flourish, Father Besse said, "as long as the social habits and in-stitutions are geared to main-tain political instability, caste dis-intention, racial and class preju-dice, the hacienda system of the political instability, caste dis-tinction, racial and class preju-dice, the hacienda system of the political instability caste dis-tention of control and the absence of a middle class."

"Organized labor, it seems to me, is pursuing a soundly moral and economically proper policy;" he said, "when it directs its cit-forts at creating a middle class and providing the average worker with a family savings wage."

At home

At home

• WASHINGTON — The Senate
Labor Committee has reported
the administration's "war on poverty" hill to the Senate floor after
amending it to permit participation by private, non-profit agencies in two of its key programs,
Under the amendment, private,
non-profit agencies in two of its key programs,
under the amendment, private,
nonprofit agencies in two of its key programs,
authorized to participate in the
measure's work-larining a nd
work-study programs, envisioned
as a plan to give work expericince to young people aged 16 to
21 to increase their employability
and to provide part-time employment to enable them to stay in
school.

♦ SAN FRANCISCO - The Re-♦ SAN FRANCISCO — The Re-publican Party was asked by the National Catholic Welfare Con-ference to include all school-age children as heneficiaries if it sup-ports Federal aid for education. The request was made of the GOP platform committee by Msgr. Mark J. Hurley, superin-tendent of schools, diocese of Stockton, and Thomas Mellon,

Jesuits to conduct "Organized labor is committed tutoring program "Organized labor is committed to this goal in Latin America. Can you point to any basic error in their goal? Do you know of any other organization that is mak-ing this effort day-in and day-out on a well-organized basis?" he asked.

NEW YORK—Jesuits in New York will tutor 50 Negro and Puerto Rican youngsters to help them gain high school and col-lege admittance—an "experi-mental first" in the order's 400-year history.

A newly created Office for In-tergroup Relations of the order's New York Province will enlist 18 Jesuit seminarians from Wood-stock (Md.) College as tutors. The summer program will last six weeks.

For visitors

FOP VISIONS

ROMBAY—The government of
Maharashtra state has offered to
huild 1,000 apartments to help
meet the need for housing of the
25,000 foreign and Indian visions
expected here for the International Eucharistic Congress in November.

board of education.

♦ DETROIT—The archdiocese of Detroit has launched an education program against a proposed management of the program against interracial justice. The ordinance, one of several appearing on the city's Explember 1 ballo, is sponsored by the Greater Detroit Homeowners' Council. In defining the "rights" of a property owner, it permits him to accept or reject any prospective by the country of the property of the property of the proposed to the property of th

Abroau

4 MADRID—In his opening address to the Spanish Cortes (par-liament), Generalissimo Fran-cisco Franco sald communist influence is behind "the sowing of suspicion against Spain" and the Church in Spain, "which is the Church in Spain, "which is the Church in Spain, "which is catholic circles." The Spain hiel-of-state referred specifically to the French Catholic review,

meal and labor representatives.

\$ STUTTGART, Germany—Division among Christians was called "a scandal for the world" that "weakens the credibility of the Christian message" by Cardinal Augustin Rea, 3.3, in a broadcast over the South German Radio. The head of the Church's Secretary of the Christian message" by Cardinal Designation of the Christian Charles over the South German Radio. The head of the Church's Secretary of the Christian charles of the Christian churches or communities, He said of these conversations that they must be held in the spirit of truth and charly and are not intended, as contrasted with political discussions, to reach compromises.

reach compromises.

A NEW DELHI, India—An unconfirmed report published by a
leading Indian secular daily said
that "the state will take over"
lida's private medical colleges
during the country's fourth fiveyear development plan, achedica
to be launched in 1964. The colcatholic medical college, St.
John's, which was started last
year in Bangalore by the india
hierarchy after almost 18 years
of preparation of preparation.

"Spanish unions are made for angels, and that we are not. If owners were angels, everything would go very well, but since they are not, the owners are the ones who get the fleece." Papal aid

Better Homes Savings & Loan Association

Young priest-journalist stirring ruckus in Spain

The priest is determined to open up communications with Spain's working classes.

Spalin's working classes.
"THE IDEAL," he costends,
"is to listen more to the workers,
"is to listen more to the worker,
the total the more to the worker that,
but in practice we have not done
enough. The worker knows that
recopic pay no attention to hin,
to the the terminal to the pay to the
talk, but that there is a great lack
of confidence in the value of
speaking out.
"Spanish unions are made for

Father Arias observes that workers have become allenated from the Church in Spain because they "have always had the feeling that the Church and the clergy only support Righlist movements and are always on the side of the wealthy."

MADRID, Spain — A young priest-journalist on the staff of the government-sponsored trade union daily is stirring attention by the pungency and independence of his views.

Among the conditions of Spanish life that Father duan de Arias has challenged is the very positive of the stage of efforts to establish a union controlled by the workers rather than by the government:

"People are afraid of the free

Republic..."
SUCH VIEWS are drawing popular response. Father Arias first article in the daily Pueblo, organ of the National Central Syndicate, the only trade union permitted in Spain, brought 300 letters. Another article, "Who Would Crucity Christ Today?" resulted in a sellent of that particular issue, as the contract of the contrac

the streets to buy it.

Other Spanish publications have started arguments in print with Father Arias. He himself has launched his own review, entitled "Mother and Teacher" echoing the title of Pope John's social action encyclical, About his relations with the Pueblo editors, he says he enjoys working with them but "that does not mean I must be entirely in agreement with them, or vice versa."

The editorial manager of Pueb , Emilio Romero, at first turne

SANDERS CLEANERS

But he believes that commu-nism has done much to spur Christians and awaken them: "Communism would not have ex-isted if Christian ideals had been preached in their entirety. The truth is Christian and it always gets through. It is our strength and that which keeps us from fearing anything, including reli-gious freedom.

Maurice E. Dunn, Vice-President 2311 Shelby Street CURRENT DIVIDEND RATE OF 4%

JESUIT LAUDS CONTRIBUTIONS

U. S. labor aiding the Church against Reds in Latin America

commission asserted here that U.S. organized labor is standing with the Church in the battle against the forces of Communism in Latin America.

Church "alone stand against the forces of communism in the practical realm of housing, clothing and a decent wage."

"Who clse is engaged in such work." he asked. "The answer to that question can be determined to the common of the common of

St. Louis schools plan teacher aide system

ST, LOUIS, Mo,—A teacher-aide program assigning volunteer as-sistants to Roman Catholic schools to handle routine matters under the direction of classroom teachers will be inaugurated by the Archdiocese of St. Louis.

Msgr. James T. Cuttin super-intendent of schools, said the new program will free teachers and principals for more direct educa-tional functions, Teachers, he added, sometimes spend as much as two-thirds of their time in "non-productive" work.

"non-productive" work.
FOUR TYPES of teachers-aides
will be used, Msgr. Curtin said.
Clerical aides will relieve teachers of paperwork; supervision
aldes will assist teachers in
watching over the children assigned to certain work; instrutional sides will have duties in
ton, at and dramatics, and assistant teachers will undertake
tutorial duties, including aid to
the teacher in reading classes.
A training program to prepare

MSGR, CURTIN cited a study in the Bay City, Mich., public schools which revealed that such assistance gives the average classroom teacher 144 per cent more time to hear recitations, 41 per cent more time to hear recitations, 41 per cent more time to supervise activities, 27 per cent more time to supervise activities, 28 per cent more time to supervise and assistanced with the supervise activities and activities activities and activities activities and activities and activities activities and activities activities and activities activities and activities activities

One year in parish work to precede ordination

ARRAS, France-Starting next year, deacons in this diocese will be ordained priests only after working for a year in a parish church, Bishop Gerard Huyghe church, Bishop Gerard Huyghe years of the party service in a parish church is regarded as necessary pastoral training. Bishop Huyghe said in his diocesan paper, Eglise of Arras, that while in the past seminarians received only theoretical instruction, today it is necessary to allow future priests contained to have direct pastoral experience by taking part in apossiolic activi-

concrete parish staff," the bishop of Arras pointed out.

"Up to now the diocese has been relying only upon seminaries' teachers for the making of future prests. By now they are no longer solely responsible: in this field really both priests and the field really both great solely responsibility. It is a work of the whole Church to direct a deacon loward priesthood," stresses Bishop lluyghe.

Bishop lluyghe said that al-

Bishop Huyghe said that al-though it is true that a parish receives spiritual and apostolic formation from its clergy, it is by no means less true that the parish itself can give much to its clergy.

Dearth of priests in Brazil

BELEM, Brazil—There is one priest for every 5,550 Catholics in Brazil, as compared with more than seven priests for a comparable number in the United States.

These figures were released here by Auxiliary Bishop Jude Prost, O.F.M., of Belem following a survey. He noted that Brazil has 32% of the population of Latin America, but only 27% of the priests.

He said Brazil suffers further because the language barrier (Portuguese is spoken) keeps Spanish priests from Brazil, even though they form the majority of missionaries working in Latin America.

MSGR, CURTIN cited a study

"These investments are re-garded as sound and productive, and are in no way regarded as a gift," Father Besse said. a gift," Fisher Besse sald.

Labor is conducting "an extensive education program to promote the interests of free labor, and thereby to counteract the forces of communism," Father lesses said. The program, a gift, said-feel.

Under the educational program, workers from the various Latin American countries take 12-week training courses in Washington, with all expenses paid.

"In a way," said Father Besse, "it can be said that a key goal in our Latin America policy is to average and the said that a key goal in our Latin America from communism and national socialism through the instrumentality of a free labor movement."

He pointed out that "e con-siderable number of U.S. am-bassadors and other representa-tives of State to Latin American countries are men who held ad-ministrative positions in the AFL-CIO labor organizations."

organized labor."
In addition to vigorous efforts to persuade firms to invest productive capital in Latin America, "labor itself is investing its own funds in housing projects for workers."

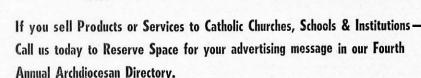
free labor movement."

TO THE QUESTION of
"whether the heritage of freedom
or when the U.S. stands should
be labororientated," Father Bess
said: "My answer is a strong and
unconditional affirmative as far
statin America is concerned."
What is needed in Latin America, Father Besse said, is "to offect a change in the socio-political structure, thereby creating a
middle class, eliminating the
propertyless probleman class and
raising the worker's standard of
living."

"This is the task that must be accomplished if communism is to be thwarted there. One major function of this task is to educate poeple in sound prin-ciples of economics and a sound

Pope voices auto safety warning

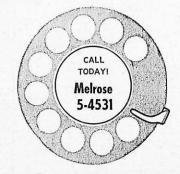
VATICAN CITY—Pope Paul VI wished thousands of visitors here a happy vacation and warned them to be careful on the roads. As the control of the roads of the control of the road of the control of the road of the



This Directory contains a complete and up-to-date Index of:

- Archdiocesan Offices
- Churches
- Schools Hospitals

- Men's and Women's Organizations
- Institutions
 Sources of Supply
 Map of Archdiocese



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Comment

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

Guns of July

This is a week of violent anniversaries.

One hundred years ago this week President Lincoln rode out to Fort Stevens near the present location of Walter Reed Hospital. He wanted to see what the shooting was about.

He almost got killed by a sniper of Confederate General Jubal Early's raiding party. It was a summer of desperate last-ditch fighting.

Nine months later, almost to the day, the Great Emancipator was killed—by a fanatical Confederate civilian. The President had survived the whole dirty business, including a serious threat to his re-fection in 1864 by the Copperheads. But Booth's post-bellum bullet got him.

Fifty years ago this week seven nations of Europe began mobilizing for war with an open-faced formality unbeliev-able in today's Era of Nuclear Overkill.

It had as its excuse the assassination of an Austrian archduke, although plans and plots carefully had been in the making for years. It ended 4 years later, with 12 million dead, 30 million others as casualties, half a world remapped, and nething solved.

Twenty-five years ago this week Adolf Hitler was making final plans for his attack on Poland. He had achieved effective control of Germany seven years earlier as an agent of that nation's Far Right.

Gradually, he won the confidence of Germany's industrial-military elite, even murdering his fellow revolutionaries as a show of faith. Then he cleverly splintered the elite. Then he started what he had had in mind all along—a wholesale war. The cost: Millions killed and a world turned upside down.

What was at the heart of those three summers of violent anniversaries—100, 50, and 25 years ago?

Was it not ultra-nationalism?

With all of its economic and racial ramifications, the Civil War basically was a determination that the United States would stay united; that a part of the United States would not be allowed to set itself up as a separate and competitive nation.

World War I was a long-planned contest among the great nations of Europe for dominion, incredibly cold-blooded in the drafting.

World War II was nationalism brought to the nth power, with satanic racism and bigotry adding fuel to the flames.

The guns of super-nationalism have cost the world a horrible price in July of summers past.

Beware of oratorical charges in this summer of 1964 that America's mission is to "defeat Communism throughout the globe" or otherwise shape mankind into this nation's particular image. Politicians of both major parties sometimes are thoughtless in this respect.

The available and ready weapons of 1964 will not kill one million, 12 million, or 50 million people. Once unleashed —and once everybody gets scared enough, as everybody does in a showdown war—today's weapons will kill every-body.

The hope of the world is not to be found in vigilante sun-downers or political fire-eaters of any party, but in the optimism and Christian love so clearly expressed by Pope John XXIII and already embodied in initial ecumenical works of Pope Paul VI.

Bishop Raines

Indiana Catholics have reason to join with their Meth-odist friends in welcoming the news of Bishop Richard C. Raines' reassignment to another four years of service as resident Methodist bishop in the Indiana area. His concern for man's temporal and spiritual welfare long has tran-scended any specific religious affiliation.

Scenace any specific rengious attriaum.

Bishop Raines must have taken particular pleasure in an address to the North Central Jurisdictional Conference of the Methodist Church last week when a Houston 'elegy-man urged delegates to activate their commitment to Christian unity and brotherhood and "to summon our people to war against poverty, ignorance, injustice, and disease."

This was a crystallization of the Bishop's philosophy and a capsule history of his efforts with those of all faiths.

He has been both a leader and a willing vineyard la-borer in translating the spiritual concepts of justice and charity into everyday reality.

We are delighted he is to remain here for at least another four years.

End legal murder

It long has been a custom in Indiana at biennial sessions of the General Assembly to seek abolishment of capital punishment. And it has been a companion custom to give the seekers a polite hearing, then file the bill in some convenient burial ground, such as the House Judiciary B Committee.

A new effort to end legal murder will be made in the 1965 Assembly. This time the spark-plug committee will represent a broader spectrum of state opinion than some-times has been the case in the past.

The committee, still in the organizing stage, will be known as Indiana Citizens for Abolishment of Capital Punishment. The initial response from a small and hodge-podge mailing list brought enthusiastic offers of help from more than 40%.

This in itself suggests that a majority of Hoosiers would like to do away with capital punishment once and for all. As the committee grows and becomes better organized, it anticipates a response which will convince even the most timid legislators that a vote against capital punishment will meet with popular favor back home.

Although only eight of the 50 states formally have out-lawed the electric chair, the noose, the gas chamber, the firing squad and the other devices of legal murder, many of the remaining 42 have all but allowed capital punishment to fall into disuse.

Indiana, for example, has not put a person to death in electric chair since 1951. Yet in the past 13 years there is been no outery from any responsible source that de (Continued on page 9)

A new Tshombe

One of the minor irritations with insignificant elements of the secular press is the effort to prove how right one was.

Especially when the writer or newspaper wasn't particularly right at all.

Some segments of the Katanga Firsters, whose "crusado" dates back to 1960, scarcely can contain a temptation to climb the highest tree and flap their wings like a tired old bird badly in need of rest and recovery of memory.

What has them stirred up is the acceptance of the Congo premiership by Moise Tshombe.

QUESTION BOX

Intriguing query on Mystical Body

By MSGR. J. D. CONWAY

Q. After our class read your article entitled, "Who the Members of the Mystical Body of Christ?" are the Members of the Mystical Body of Christs" a question arose. Can a member of the Mystical Body have atlained this membership through Baptimo Blood? A Baptimo Blood is not a baptim unless martyrdom for the Faith of Christ is suffered, and yet dead persons are not members. As an example the massacre of the Moly Innocents was an example the massacre of the Moly Innocents was once be a member of the Combiger question. "Can once be a member of the Combiger question." Can once be a member of the Combiger question." Can once be a member of the Mystical Bod?"

A. This question comes from a grade school, and A. This question comes from a grade school, and the writer says she represents room 2. Surely they must start numbering their rooms from the top in her school. After her class is doing some sound blinking—and making me think too.

As regards the haptism of blood, the principle which should guide us is this. Sanettly must be attained in the course of our human life on earth. If we die without sanettlying



As regards the baptism on moon, the principle which should guide us is this: Sancitiy must be attained in the course of our human life on earth. If we die without sancitiying grace we cannot enter heaven. So baptism of blood—which confers all the graces of baptism of water—must be operative before the moment of death. Therefore it makes it witchins" members of the Mystital Body for a fractional moment at least.

With adult martyrs there is less of a problem than with the Holy Innocents. The adults may well have a haptism of desire before his martydom begins, and he gives supreme expression of many virtues: faith, love and courage, especially. The haptism of blood adds the great benefit (like baptism of very of remission of every fault and punishment due for sins—unless the person retains voluntary attach-

Death is essential to martyrdom—and so to the baptism of blood—but this does not mean that its merits come after death. The merit is in accepting the death—accepting it rather than deny the faith, accepting it for love of God (which means preferring death to sin). A martyr may live for some time after gaining the merits of martyrdom, which began when he accepted the fatal wounds.

In the case of the Holy Innocents the means and methods of their sanctification is more different to understand. About all we can say is that the merits of Christ's death were applied by him in special manner to those who died for him, even though their manner to mose who need for min, even most used marry-from was not a voluntary act. In point of time, Jesus did not die until after the Holy Innocents; but the saving henefit of his death were applied to them in anticipation—as they were to all those who were saved before the Redeemer came.

And this brings us to your final question. S And this brings us to your final question. Surely Abraham, Moses and Anon are members of the Communion of Saints, but they lived long before the Church of Christ—his Mystleal Body—eam into existence. We honer St. John the Baptist, St. Joseph and Holy Innocents as saints, and yet they all died before the Church was established. St. Joseph is the patron of the Church, but in a technical sense he was never a member of the Church. So we should say that those who lived and died before the death of Christ were never members of his Mystleal Body, as we understand that term today. But they may be members of the Communion of Saints.

However, since the death and resurrection of our Savior, his Mystical Body is the mystery of his sanctifying and saving action on earth. No one has ever been saved except through him, but now no one is saved except in him—in the specific sense of living as part of his Mystical Body. But we know not the limits of his Mystical Body, because we know not the limits of his imerey or the good intentions and saving desires of men. This is doubly true of those who have been haptized into membership, but have drifted in good faith beyond the visible limits of the Church.

Q. In a recent article you said that nobody knows what Christ looked like. Well, Falher, I would like to recommend that you read the book on the "Self-Portrait of Christ," by Father Edward A. Weenschel, C.SS.R., S.T.D. You will find that you were wrong.

C.55.R., 5.T.D. You will find that you were wrong.

A. I could afford to spend a buck for this book which the Holy Shroud Guild of Esopus, New York, run by the Redemptorists, calls "a must book" and a real bargain. But I have far more important books waiting to be read; so I have contented myself with a short quick review of "The Holy Shroud," a polemic by the same author in pamphlet form. I still go along with sound Catholic scholars who say the "Holy Shroud" lacks about 13 centuries of being authentic.

Some of your friends have taken me to task be-cause I did not mention Veronica's Veil. Of course, everyone knows that no such veil is authentie, The story of an authentic image of Christ came from legend, combined with aprocryphal writings. In re-sponse to the stories a number of "authentic" images came into being in several places. One at Rome, called the vera icen, (the true icon, or picture). And from a combination of those two words came the name of Veronica, in later centuries.

Q. If a Catholic girl is married to a divorced to an by a minister what is the procedure to have to marriage sanctioned in the Catholic Church?

A. Such "sanctioning" may be impossible, but the interested parties should talk to a priest, giving him all the details of the divorced man's previous marriage.

"We told you so," these self-congratulation enthusiasts are saying, at the risk of breaking their arms patting themselves on their backs.

lytes on unit paths.

If they will consult their own files, most of them will
nd that their crusade pre-dating Tshoube's departure from
atanga consisted of a "hard line" insistence upon the proince's right to self-determination.

At that time, Tshombe even had a well-paid lobby in the United States seeking separate nationhood for Katanga. He also had a small contingent of gabby congressmen obsessed by Katanga autonomy at the expense of important American issues. And he had a force of white mercenaries trying to separate Katanga from the Congo.

Well . . . that's water down the river as far as Tshombe

is concerned. He left. The UN came in, did a good job until it ran out of funds, and now he is back, by popular of the leaders of the Congo.

The thing is, Tshombe has changed. He no longer is a fremzied separatist dependent upon a curious crowd of outside agliators. He has returned to the Congo as a Congolese, not as a Katanga Firster.

For the time being at least, he seems to be enjoying a broad spectrum of political support in a relatively new nation where any sort of support is at best tricky.

We wish him luck. He seems to be a man with many fine qualities who a few years back fell under the influence of some unsound counsel, but who now has enlarged and improved his vision.

YOUR WORLD AND MINE

Lies and truth about the Sudan

By DR. GARY MacEOIN

By DR. GARY MacEOIN

Spokesman of the Sudan dictatorship are, making cynical efforts to whitewash the persecution raging in the south of that country. They claim that ail foreign missionaries were expelled last Februsy because of "legally proved" interference in the internal politics of the country. They add that the expelled missionaries are to be replaced by Sudaness priests.

priests.

I travelled in southern Sudan less than two weeks before the decree of expulsion. I saw then thirties the terror of the propiet in a caccepting the blow. I gathered evidence from people on the spot which seepering the blow. I gathered evidence from people on the spot which satisfied me that the missionaries were leaning over backward to observe the harshyl discriminatory laws and thus avoid any charge of refusal to cooperate.

At the very moment of expulsion I was interviewing victims of the persecution in refugee camps and
elsewhere in neighboring countries. These were not
foreign missionaries. They were sudances who had
fled the terror. They were enduring hunger pathy
in the hope that somewhere in the world people would
be found who so loved justice and hated evildoing
that they would come to their aid.

On the very day that Sudan's Interior Minister mounced the expulsion of the missionaries, lawyer Bechgaard, chairman of Kenya Justice, was telling announced the expulsion of the missionaries, lawyer K, Bechgaard, chairman of Kenya Justice, was stelling me in Nairobi that the Sudan Government had per-sistently and repeatedly relugated to allow him to enter the Sudan. He is the Impartial investigator named last year by the International commission of Jurists of Geneva, Switzerland, to report on com-plains of Sudan's violations of human rights, Ilis interim report hased on evidence taken from refu-gese is in the hands of the Commission, but he wa never allowed to visit Sudan's jails or attend trials before its milliur courts. before its military courts,

before its military courts.

Neither are other independent observers permitted to travel and report freely. Contrary to the claims of Sudan Embassles, a special permit had to be obtained in Khartoum from the Interior Ministry before Sudan Airways (the only carrier) would honor my ticket to the south. And this permit was obtained only because they believed I was an inoffensive American tourist anxious to swell their dollar reserves. Various U.S. and British officials assured me that a newsman could not hope to obtain a permit. Nobody would speak to me until I had provided documentary evidence that I was not a Sudanese agent. Every informant warned me that disclosure of his identity would bring dire reprisals for telling the truth.

The basic fact about the Sudan is that the dic-The basic fact about the Sudan is that the distorbing is engaged on a rubbies policy of imposing the Arab language and culture of the north, along with its Moslem religion, on the south. As a first step, it has eliminated the leadership of the south's town million black Africans, some of whom are Christians and the rest Animists (pagans). The educated people are in exile, in jail or dispersed in villages in the north. The Christian missionaries had first been isolated and their schools had been seized over the past eight years, But the people still railled around them. The policy of geneide required their elimination, and so they have gone.

elimination, and so they have gone.

Perhaps the most cynical of the assertions of the Interior Minister is that Sudanece priests will replace hose expellers in the government indicators clerey. The fact sit that be ministen authorities had long seen the writing on the wall. Since 1956, both Catolici and Frotestant missions had been refused views for new missionaries. As expulsions were stepped up, they appealed continuously to the authorities for permission to increase the intake of candidates to junior seminaries and for permission to start additional junior seminaries. These requests were absolutely turned down. In consequence, Sudan has only a handful of ordained elergymen for service in the south, and some of these are in jail, others in exile from which they dare not return.

Within the Sudan no voice can be raised in protest.

Within the Sudan no voice can be raised in protest. The dictatorship controls all newspapers, radio and television. The army has an iron grip on the people.

World opinion, as yet strangely unmoved, is the one hope of the weak, oppressed and leaderless Negroes now at the mercy of their traditional ene-

(Question Box Continued)

Q. In a recent issue of a Catholic paper I read:
Mary intercedes for it (grace) on our behalf, according to Christ's will, and when He wills to save,
Mary at once prays. He wills according to her
prayer, but she prays according to His will.

My question: Isn't it a wonder we don't have more Protestants?

A. Let us merely say that the explanation is a bit clumsy.

Q. If a marriage ceremony between a Catholic and a Mathodist is performed by a Methodist minister and this marriage ends in divorce could the Methodist then marry a practical Catholic before a Catholic price, in as much as the first marriage was invalid in the eyes of the Catholic Church?

A. Yes, after necessary investigation and dis-



OPINIONS

A rural housewife answers back

In answer to your most recent editorial on leapportionment, it is quite obvious you spent a great deal of effort to misinterpret my letter of June 23. At no point did I ever refer to area tax pay-ments or suggest representables by census of trees or cornfields.

by census of trees or cornfields.

It doesn't take much intelligence to conclude that, normally, a metropolitan area is going to pay more taxes than a rural area. My contention is that the individual tax lead is greatly prejuticed against the greatly prejuticed against the greatly prejuticed against the greatly reproperly taxes are raised. It is a proven fact that these tax raises are voted in by people who own or call estate and little personal property. When they are ready for a bigger handout they decide to vote to let the other fellow give it to them. This hardly sounds like social justice.

sounds like social justice.

If every one should be fairly represented—and this is true justice; then every one should be fairly taxed. As things are now, the ownership of private property is obviously considered some sore that the solid propertional considered some sore that the solid propertional control of the solid property tax. In the solid property tax. In this way, any spending voted in by all voters, would be paid by all voters. There might be a little more thought given to some forms of "hand-out" if the cost the every solid property tax. In the solid property tax. In the way, any spending voted in by all voters, would be paid by all voters. There might be a little more thought given to some forms of "hand-out" if the cost this everyone's pocket instead of just a few.

There is one remark you made

There is one remark you made that I would like to see proven in print. You stated that "metro-politan areas have paid more and got less for it than tural areas." Perhaps they are being led by poor shoppers and more liberal spenders than rural areas!

poor snoppers and move nover a spenders than rural areas!

It is apparent that they are assly getting their share of schools and related henefits and welfare benefits. You are undoubtedly referring to roads and highways. It so, you are sadly highways the so, you are sadly been since you drove on a state load eutside of the Indianapolis area? If you think we are ahead of the cities on that count, then I would like to invite you to rank the state roads. The state of the work of the state of the s

If there are other ways in which the rural areas are sup-

posedly receiving a greater share telligible worship. A Church of of the tax dollar (in proportion mute sheep!

to payment) than the metropoli
Another myth: since Latin is a tan area, I would sincerely like to know what they are and to what extent we are profiting.

As an "aside": until a few years As an "aside"; until a few years ago, Indiana was, reportedly, one of the few states operating in the black. Do you blame this on the "ultraconservative" faction that was running the state? Well, as an ultra-conservative home-maker, I firmly believe in the old-fashioned maxim; you don't spend more than you have. Why can't governments do the same thing?

Mrs. Thomas Hoff Brookville, Ind.

English in Mass

To the Editor:

Not until the twentieth cen-tury did the Catholic Church re-flect on the medieval liturgy it had entertained for centuries, and decide that modernization was in order. Now we are prom-ised a mass partially in English, Why not in English in toto?

Why not in English in tolo?

For centuries we have been told that Latin serves as a hond of unity one catholics where ever they may be. This in the main is a mytir if Catholics are united by Latin, they are bound in a unity of passivity at liturgical functions. They are united by the spirit of unitelligible formalism, not by the spirit of in-

Another myth: since Latin is a dead language and thereby not subject to the changes of a living language, it is the best for Cathing and the control of the

If the Mass is anglicised in toto, should it retain its present form with the legin of meaning-less symbols, actions, and ancient and medical parapheraila? Or should the Mass be simplified and made more flexible, as it is in the Eastern rite of the Church?

Another myth: since Latin is

Eastern rite of the Church?

Consider the number of times the priest makes the sign of the control of the contr

By Bill O'Malley

LI'L SISTERS



Explains Bible 'contradictions'

ROME—Cardinal Augustin Bea, S.J., has given some rules of thumb for reconciling apparent contradictions in the Biblical ac-counts of Christ's life.

The head of the Church's Sec-relariat for Promoting Christian Unity, who has devoted most of his 83 years to the study o fithe Scriptures, listed "some princi-pal rules" to bear in mind:

- That the Gospels are not stenographic records of Christ's words;
- That Christ probably repeated the same idea in different
- That every account of an event is shaped by the purpose the author has in writing about the event.

the event.

Cardinal Bea styled this purpose of the author "the fundamental question." He pointed out that Pope Pius XII, in the encyclical, Divino affiante Spiritu, called it "the supreme norm of interestical control of the supreme corn."

called 11 "the supreme norm or interpretation."

CARDINAL BEA m ad e his points in Civila Cattolica, a fortnightly review of the Rome province of the Society of Jesus. His article dealt principally with the Gospels of SS, Matthew, Mark and Luke.

He warned against trying to recombel differences among the caspels by seeking to bestime the state of the seeking of the caspels by seeking to be carreled and reparding the rest as mere direction. As we have been decided and reparding the rest as mere direction, and the practical difficulties of attempting such distinctions, he said, "there would be a risk of abandoning facts and particulars that might be very important, simply because the excepte momentarily does not see their connection with faith and morals or with the escential points of the faith."

He also warned against plv-

He also warned against giv-ing more theological weight to Biblical passages which scien-tific criticism indicates are more "primitive." The more

IRAN: MEET SISTER POUILART
IN IRAN, (ancient Persia), the city of ISFAHAN is famous for its mosques, its bazars, and the Persian carpets it produces. Its atmosphere is exotic, old-world, modelm—And, then, shockingly, own meet Sister Poullart. Witry and with the control of the

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IRAN: MEET SISTER POUILART

primitive passages deal more directly with events or with the words of Christ, while the less primitive passages are explana-tions furnished by the Evangel-ists for a particular public.

Such distinctions, said the car-

God."

Cardinal Bea began his article by pointing out that while the Gospels are inspired by God, the human who is used by the Iloy Ghost as Ilis instrument still "makes use of linagination and still—no less than any other human author," Cardinal Bea said the special influence of the Holy Ghost "leads the author to write precisely what the Spirit of God wants and in the manner He wants."

AFTER POINTING out that the Evangelists gave varying ac-counts of the life of Christ be-cause of their human differences and their different aims, Cardinal Bea commented:

Bea commented:
"We may even add a word regarding the advantages of these differences. If the Apostles had not offered us a preaching which varied in the aspects if presented to us, in its emphasis and its manner of presentation, we might wonder why Jesus chose 12 of them, and 12 of such varying temperamants, as they reveal themselves in the Gospels.

themselves in the Gospels.
"It is clear, instead, that Jeaus
desired that the infinite light of
lifs life and lifs doctrine, filtering
life and lifs doctrine, filtering
life and lift doctrine, and should reveal
lifted as fully as possible in its
abundance and its riches,"

Don't live in the past, parishes cautioned

AMSTERDAM, Ohio—The parish without a fu-ture today is the parish that lives in the past, Bishop John King Mussio of Steubenville, said here.

- · "A parish today must move, and its parish-
- · "Buildings for the sake of building, liturgical excitement simply for the sace of obtaining, incorrect simply to spend money, social programs just for the fun of it, highly organized groups for the sake of organization—all of these are the death of true parish life."
- "The parish . . . must 'sell' Christ to its peo-ple. The (Valican) council is perfecting that selling technique whereby the parish can become effec-tive in making Christian truth highly desirable for a doubtful yet expectant public. The council, or ever, cannot get to the people unless the parish is ready and eager to adopt this mobile and direct approach to the people of today."
- approach to the people of today."

 "People who keep demanding that the Church do something positively to bring Christian principles to life in our modern world are oftimes the very people whose lack of personal involvement endangers the spirit of agglornamento from ever coming to really. Something is demanded of us all. And that something is basically a sacrificial spirit based on the love of neighbor for the love of God."

• THE YARDSTICK

'Selling' capitalism is no simple matter

By MSGR, GEORGE HIGGINS
C, I. Sultherper, special correspondent for the New York Times, reported in the July issue of the United States Information Agency has discovered that the more our propagation of "capitalism".



tises the virtue
of "capitalism"
and attacks "socalism," the
calism," the
calism, the
calism, the
likes us. Sulc
berger, in comeens the American economic system has in
proved immensely in recent decades, but he hastens to add that
it is really best we currently
mean by capitalism and socialism
is different from what most for
eigners mean.
"There is surely no sense," he "There is surely no sense,"

"There is surely no sense," he says, "in proclaiming our philosophy in terms that are unsalable and peculiarly vulnerable to our opponents' attacks. No advertising firm would insist on describing a good product in a demonstrably unpalatable way."

Mr. Sutzberger's point is well taken.

It is somewhat surprising, how-ever, that it should have taken the U.S. Information Agency so long to discover that "capital-ism," whether deservedly or not,

Delayed Vocations seminary already needs expanding

BGSTON — Cardinal Richard Cushing was as tickled as a the-atrical producer with the "SRO" sign hung out before opening night.

night.

The Archibihop of Boston said

"now we must study plans for
expansion" of the new Pope John
XXIII Seminary for Delayed
Vocations in nearby Weston
Mass, which will open this fall.
Fifty candidates already have
been accepted for the seminary
believed to be first of its kind
in the Western worth. This is
cardinal had planned originally
to accept and necessitated the
study of plans for expansion even
before the seminary opened.

A wild variety of experience

before the seminary opened.

A with variety of experience is represented among the men who have decided to study for the priesthood at the seminary. They include two physicians, a school superintendent and several teachers are manager, public relations executive, advertising consultant, overment employees, printers, journalists, air line executive, government employees, printers, journalists, air line executive, advertising consultant, and an aumber of other professions.

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()

the world. After all, tried and true friends of the United States have been telling us this for years, A decade ago, for example, Jacques Maritain, the distinguish-

Jacques Maritain, the distinguished French philosopher, said, in the course of a book which, if anything, was extravagantly laudatory of the American economic system, that "in this country... the average and official propagant of the country of the average and official propagant of the country of the average and official propagant of the country of Communist propagand isself: Communist propagand isself: Communist propagand isself: Communist propagand isself: communism versus Capitalism, America being the strong bed of Capitalism. This is a great misfortune . . . (for) nobody is ready to die for Capitalism in Asia, Africa or Europe."

ready to die for Capitalism in Asia, Africa or Europe."

Father Raymond Bruckberger, O.P., another well informed French author who is admittedly mannered of the American economic system, makes the same point even more forcefully in his Image of America. 'I hold tanky,' he writes, 'Hold you using the word 'capitalism' to define your economic and industrial structure. You who are the greatest travelers in the world day ky ourselves what people outside of America think of the word capitalism. To them, capitalism, explains a side of America think of the word capitalism of the poor by the rich for celonialism. 'You may well pay a visit to the moon, but you will never rehabilitate the world.''

word capitalism in the eyes of the world."

Now that the U.S. Information Agency, responding belatedly to Father Bruckherger's request of several years ago, has asked itself with epople outside of America really think of the word capital think of the word was perfectly and the followay survey recommended by Mr. Sulbetper and will try, if possible, to discover ways of precenting our economic and political system in a manner more acceptable and more understandable to those abroad whose opinion would like to influence.

This is a task which should not entursided exclusively to the experts on Madison Avene, low-perts on Madison Avene, low-perts on Madison Avene, powers of the self-proved to be in selling the phenomenal variety of goods or gadgets that flow so coplously from the Cornucopia of the American economic system. The technical skills and assorted gimmicks of the advertising profession can be useful, up to a point, even be useful and benefit as a point of the advertising profession can be useful.

less about finding a new name for the American economic system and more about making it operate with greater effectiveness as an instrument of social progress for all our people.

In other words, the proof of the pudding, ultimately, is in the eat-ing, no matter what the pudding is called.

is called,

In this connection, a case can
probably be made for the argument that in 1961 the American
conomic system, with all it
adults, is as good as any other
conomic system in the world and
far better than most. But any
system in which there is still
mass unemployment and mass
powerty in the midst of plenty is
far from being perfect.

Church seen too cautious on rights

SAN FRANCISCO — A priest from the South engaged in social action work said here the Church has been too cautions in seek-ing razial justice.

"Too often we've moved only when it was safe," said Father Louis Twomey, S.J. a Tampa, Fla, native who is director of the Institute of Industrial Relations at Loyola University in New Or-leans.

leans.

FATHER Twomey, here as a staff member of the Summer School of Catholic Action, said that in many instances seculation for the Advancement of Colored People have done more for civil rights than have the churches.

He warned against the Church earning a reputation sa an institution for middle-class whites only.

"MATIN AMERICA is a perfect example of what happens when the Church becomes identified in an interview. While critisis of the Latin American attitude on poverty is justified, he said, "our treatment of the Negro has been no better than their treatment of the poor."

In so far as it is based on real social injustices, Father treatment of the poor."
In so far as it is based on real social injustices, Father treatment of the poor."
Our Callure. You callure. And, he warned, there is danger in the fact that communists "preach and often enough practice social justice much more effectively than we do."

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→ WHAT OF THE DAY

Defining the terms

tion. The clergy as such think and want nothing.

What we are dealing with is people, individual lay persons and individual lay persons and individual priests. Many lay people may want some particular changes and accomplishments. Many priests may want certain the control of t

alone."
Or take civil rights as another example. After preaching on the subject some months ago, I had the reaction of some thinking that I was entirely too liberal (imaginet) and some thinking I was too conservative. The laity had no reaction at all; the lay people of the parish certainly did. The same will be true of us

people of the parish certainly did.
The same will be true of us priests. About the only thing upon which you will find all priests in agreement is the existence of the Trinity. On aimost anything else we can find discussion of the control of the

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and I were watching the rehearsal of her play "Child of Merning." During an intermission the non-catholic men who were playing the different priest parts came over to me and asked what I thought of their interpretations. I said, "You are trying to play a priest type. There is no such priests and see how individual they are, then come back and just be yourself in the part, and you'll do all right.

I think we can use the word, "some" or even "many" when alking about lay people or priests. I think the word "most" was always to be a such as a

If we belong to the "eager beavers," we must try to under-stand the "stand-patters" even though we cannot agree with them. With understanding there should come charity.

should come charity.

The young cleric fresh from
the seminary will need to sympathie with his clerely paster
or Cardinal—even though he cannot agree with him. The searlayman and woman will need to
a universal among all the laily.
Even if, in our vanity, we think
our thoughts are charisms from

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Weather forces postponement of swimming finals

Tuesday night's downpour in the Indianapolis area forced a postponement of the finals of the annual Archdiocesan Junior CYO Swim Meet until Monday evening, July 20. Competition will begin that evening at 6 p.m. In addition to the finals in all 25 events, four preliminary events remain to be run off on Monday: one each for boys and girls in the novice 50 meter breaststroke, and the open 100 meter breasts throke, and the open 100 meter breasts throke.

stroke.

All though it is too early to pick a leading learn, last Monday's pre-limitary competition provided some fine individual efforts. Two some fine individual efforts. Two too the sound of the sound in the novice girls (13-14 yrs.) to meter backstoke, Sandra Mosley, of Our Lady of Lourdes parish, set a new mark of 43.5 seconds. Likewise Carl Wetzler, St. Michael's, surpassed the previous best time in the novice 50 meter butterfly for boys 15 years and older, with a time of 33.7 seconds.

JOAN WEBER, of St. Joan of Arc, equaled the record time of 1 minute 16.7 seconds in winning the girls open butterfly event, and St. Matthew's novice mixed relay team tied the standing record of 2 minutes 20.9 seconds.

Men's Softball

Results of Sunday, July 12
Division It 51. Signature No. The 13, 51, exerce No. Into 6; 51. Extracts No. One 7, 51 men's No. One 0, 51. Andrew 20, 51, 2016 of No. One 0, 51, Andrew 20, 51, 2016 of No. One 0, 51, Andrew 20, 51, 2016 of No. Signature Sunday, No. Philips 2, other cames cattoned due to rain.

Standing as of Sunday, July 12
Andrew Division 1

therine 13
hillips
Schedule for Sunday, July 19
slan It 51, Andrew at 51, Lawrence No.
51, Simon's No. One at 51, Fanols
60. Division III; St. Jude at St. Bernadelle; Nativity at St. Catherine; Holy Name at St. Philing.

ur in the Indianapolis area finals of the annual Archive from the finals of the annual Archive from the past four years by St. Joan at evening at 6 p.m.

The CYO Office voiced appreciation to the volunteer officials who assisted as timers and star was a fare, Indianapolis, and donated by Hoosier Athleties, Inc., co-sponsors of the event, which is reputed to be one of largest closed as swimming meets in the country, they also asked that other volunteers who would like to help with the final night contact their office, ME 2011, or of the CYO OFFI AND OF

PARISHES ARE competing for

Urge early entry

in Talent Contest

tively scheduled to open on rues-day, Aug. 11.

The Talent Show, featuring sur-vivors of the audition alimina-tions, is set for Friday, Aug. 21, at the Garfield Park Amphithe-

atre,
As in the past, entrants will compete in one of three categories: vocal, variety or instrumental,

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CYO Scores

Patrick 2.

Standings

Division 1: Holy Trinity 6.0; St. Anthony

; Christ the King 4.2; St. Bridget 3.3;

joan of Are 3.3; St. Michael 3.3; St.

mas 2.4; St. Christopher 1.5; St. Gabriel 0.6.
E'Visien 2: St. Roch 50; St. Catherine 4-1;
Socred Heart 3-1; Holy Name 3-2; Little
Flower 2-3; Holy Spirit 1-3; St. Patrick 1-4;
St. Lawrence 0-5.

23. Learnice 0.5.

DUMON BOTS SOFTBALL

Findings of Wedender, 35t at 15t at 15t

51. Gebril 0-5.

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"C" Legan-Stuth-list Engage
the floor / 3. Simon Offerfill, takin
of 10, 51. Simon of the floor / 13.
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CHEMISTRY "TEAM" AT SCHULTE—For the third consecutive year Schulte High School, Terre Haute, has taken one of the top three prizes in the chemistry contest sponsored by the Wabsah Valley Section of the American Chemical Society. Team members, from left, are: Barbara Heine, Robert Torrence, Kay Wylthe, Penny Higglins, Guy Mascari and Cynthia Marolda. Not present was Thomas Steppe, Sister Thomas Mary, S.P., is the Schulte chemistry teacher. Penny Higglins also received an award for earning fourth highest score among 26s tudents who competed. The photo was taken shortly before the close of the school year. 3 sets of courts Movie List

will be used in tennis tournament

Due to the expected "bumper crop" of entries, three parks will again be used this year for the annual Archidocesan Junior CYO Tennis Tournament, CYO Execu-tive Secretary William S. Sahm announced this week. 6-2-1; Little Flower 5-2; 31, Lawrence 3-3-1; 31, Simon 2-5; 31, Catherine 2-2; Merthwest League—"C": League 51, Fist X 8, Holy Angels 5; 51, Joan of Are 15, 31, Fist X 2; Holy Angels 7, 51, Iboms 0, Standings 51, Michael AO, 51, Fise X 1, Standings 51, Michael AO, 52, Fise X 1, Michael AO, 52, Fise X 1, Michael AO, 51, Fise X Act 15, 20. First X 2; fish Angils 7, 31, 1814 Angils 7, 31, 1814 Angils 7, 31, 1814 Angils 73, 1814 Angils 74, 1814 Angils 74

The three Indianapolis parks, all of which have excellent tennis facilities, include Riverside, Gar-field and Brookside.

Ob. North League 31. Lawrence 7, St. Parague 31. Lawrence 7, St. Thomas O. Standard 7, St. Thomas O. St. Lawrence 7, St. Thomas O. St. Michael 40; St. Lawrence 53-1; St. Andrew 2-3-1; St. Andrew 2-3-1; St. Thomas 2-3; Haby Spirit O.7. field and Brookside.

Open Division competition will be held on Saturday, Aug. 1, and Sanday, Aug. 2, on the Garfield courts. Novice girls' climinations exists, with the novice boys competing at Riverside on the same day. The later elimination rounds in the Novice Division for both girls and boys will be held the following day at Riverside.

Mixed doubles competition is scheduled for Sanday, Aug. 8, also at Riverside. The fournament of the Competing and Novice categories are slated for Saturday, Aug. 8, also at Riverside. Deadline for the annual Arch-diocesan Junior CYO Talent Con-test, popular summer cultural ac-tivity, is Wednesday, Aug. 5, and the CYO Office has asked that en-

Deadline for entering the tournament is Thursday, July 30.

Nuns on daily TV in 'Bible Belt'

MIDLAND, Tex.—For the sec-ond consecutive summer Catholic nuns conducted a daily religious vocation school via television in this so-calle dBible Belt region.

inis so-calle dibible Belt region.
Victory Noll Missionary Sisters
presented a two-week series
religious instruction classes for
religious instruction classes
tudents and the fall-hour programs
were broadcast daily, Monday
through Friday, over KMID-TV
sere.

A spoke-week

here,

A spokesman for the station estimated that the programs reached 8,000 to 10,000 people each day. Fan letters were received from 15 cities and towns in the surrounding area.

A nuns' spokesman said the programs were designed for both Catholics and non-Catholics and emphasized "the truths that unite us."

Group endorses voluntary prayer

GRASS LAKE, Mich.—Volun-lary recitation of prayers and Bible reading in public schools was approved by the Romanian Orthodox Episcopate of America in a resolution adopted at its an-nual meeting of elergy and lay delegates here. The resolution made no men-tion of the so-called Becker Amendment and similar pro-posals in Congress to permit prayers and Biblic reading in the schools.

prayers and mine reauting in the circles and mine resident prayers and filling reading when prayers tied voluntarily. The resolution steesed that if those who do not be read to have the right not be pray to the right to pray if they so desire.

Priests banished

Priests Danished
BONN, Germany—Only a few
days after the conclusion of talks
between Vaitean representatives
and Hungarian government officials, seven priests were remove
foreibly from their post in the
distant real and were faken to
distant real and were faken to
distant real and were faken to
distant real were faken to
priest to the German Catholic case agency.
KNA. There was no apparent
reason for their banishment, KNA
reported.

CLASS A-SECTION 1

Morally Unobjectionable for General Patronage
The Great Alakazam, Almost Angels, Angel
In a Tasil. exi. Bear, Black Gold, Boy Who Caught a ok.

Aptain Sinbad, Capture That Capsule, Catking, Coming Out Party. Constantine and
Cross, Calminn Blade, Circus World,
Dawn the Derient, Day Mars Invaced the
th, A Dentist in the Chair, Dimka, Drums
Africa

Arrica. Escape from East Berlin. 55 Cays at Paking, Five Weeks in a Baf-in, Flight that Disappeared, Flipper, Francis night of Eagles, Gay Furree, Great sering of Eagles, Gay Furree, Great Golden Arrow, Great Van Robbery, and the Sans of Babylon. ser Island, How The West West Won, a and the Captive Women, Hay There, oil Bear. and the Captive Women, Hey There, Bear, It and the Castaways, Incredible Me, Invasion Guartet, It's Only Money, and His Brethren, Jumbo,

or Cure, King Kong vs. Godzilla. eyette, Legend of Lobo, Lilies of the List of Adrian Messenger, The Longest Lefagette, Gegend of Ecto, Lillier of the Control of the Control Children C

American, y of the Dragons, Voyage to the Bot-the Sea. Bury You, When the Clock Strikes, Vesterners, Wonderful, World of the thers Grimm, Jank In Viet Nam, You Have to Run Fast, ing Guns of Texas, Young and the Brave, Young Swingers.

CLASS A-SECTION II Morally Unabledionable for Adults and Adolescents

Motern Williams and March 2011 Might Leng-mann of Rome, Andyone Any Northean Williams and March 2011 Might Leng-lers and Might Leng-lers and Might Leng-lers and Might Leng-lers and Might Leng-th Leng-changes and Might Leng-changes and Might Leng-port and Might Leng-lers and Might Leng-port and Might Leng-mann and Might Leng-lers a

is set. The Sweet Cellin, to set of the Site of the Cellin Cellin

ter.

Dark House.

Engler, Play If Cool, Piretes of Blood

Playboy of the Western World.

Jiem for a Heavyweight, Ring of option for a Measyweight, And or income, Sandolium, Savage Gurt, Sersem ar, Sercet of Drey Hathor, Shame of the Women, Shandown, the Slave, Sound ungerts, Stolen Bours, Saund of the Con-cious Savadon. South Fatty, Secret Invasi-od 3 Savadon. South Fatty, Secret Invasi-as Bulba, thrill of It All, Thonder Island, il a Mockinghoft, the Tunk, Turnity Tao, Tune Told Educ, the Mights Wish inhable. Multy Brann.

re, two lickets to pails, thable Molly Brown, t of the Hurricane, is Hell, Weekend With Lulo, Werewulf irls' Domitory, Wheeler Dealers, Walk

CLASS A-SECTION III Marally Unablectivable for Adults

Marally Unabjectorasis for Audit ids, Angels of Darkness, Armored Com-od, America. Baltic Express, Battle of Stallingrad, The Risk, Bye, Bye, Birdle. Risk, Bye, Bye, Birdle. aretakers, Cairo, California, Claudelle ish, Come Blow Your Horn, Come Seatem-Corridors of Blood, The Couch, Crima s Not Pay, Dr. Crippen, Critic's Choice, iks Anonymous, Condemned of Altona,

Date had Pay. Br. Cropen. Collect.

Construction.

of Adjustments, Fire Orace Fellow. Quare Fellow. Rebel with a Course, Rice Girls, This Red

Line, Riffit in Tokyo, Rocco and His Studbars, Rouning Man.
Source of Particle, Secrets of Heal Conlain, Source and Smoke, Sundays and Cybels,
Sources and Heal, Direct, Thomas and Heal,
Sources and Heal Cybels, Sundays and Heal,
Sources and Sundays and

(An A-IV Classification is given to certain films which, while not morely offensive in themselves, require caution and some analysis and expandation as a protection to the un-informed equirst, wrong interpretations and faite conclusions.)

informed against wrong interpretations and assist economistics. Advise and Consent, Ana-Back Live Mex.

Actin and Eve, Advise and Consent, Ana-Back Live Mex.

Case of Dr. Laurent, Circle of Deception, Closters 5 to Jr. Crooking Experience.

Devil's Weeten, Divorce, Italian Style.

Eclips, 819.

Girl of the Night, Girl with the Green is to the Consent Conse

Girl of the Night, Girl with the Green important Man, laturuser, Fig. of Kings, the Catumbia, i.e. letter Night and the Catumbia Night and the Catumbia State of the Catumbia Inc. Originizer, The Originizer, The Originizer, The Originizer, The Originizer, The Statemach the Sty Above and the Mod Below, Storm Center, Strangers in the City, Octoberly, Last Sourcer, the Sourcing Life, Octoberly, Last Sourcer, the Sourcing Life, Statemach Sourcer, The Sourcing Life, Statemach Sourcer, The Sourcer Life Source Catumbia Statemach Sourcer, The Sourcer Life Source Catumbia Statemach Sourcer, The Sourcer Statemach Sourcer, Last Sourcer, Sourcer

in Joses, Lett summer, Ito Years to Leve. Under the Yum Yum Ires. Under the Yum Yum Ires. Welk On the Wild Side.

CLASS 8-Morally Objectionable In Part

Arturo's Island. Eack Street, The Bloody Brood, Black Seb-Candidate, Chapman Report, Cleopatra, City of Battle, Conjugal Bed, Crary Desire, The Carpethogory baggers. the Earth Caught Fire, Diamond Head, in the Explosive Generation, the Sirebrand, Flus interest to Live, Follow the Boys, the A Girk Named Tamika, Goodbye Again, on Hank, Guyland Tamika, Goodbye Again, on Hank, Guyland Hank, Guyland Momen, the Cool of the Day, Hansmoon Hotel, Jestice, the Joker, Johnny Cool, Kitten with a Wing.

Attention and the control of the Care, Landru, La Viscolo, Ledy, Lipst Fantasiic, Levis, Core Back, Loe on the Skiret, Loves On a Tight cope, Long Shop, Marine Marine, Mary Bidde, Long Shop, Marine, Mary Bidde, Mary Bidde, Mary Bidde, Little, Masker, Mongoli, A. New Kins of Love, Night in My Future, Right of Evil, No Enil, No Love for Johnsy, Mary Marine, Lington Country, Name Control of Love, Night of Evil, No Enil, No Love for Johnsy, Mary Marine, Lington Country, Name Control of Lington, Name Country, Name Count Operation Assembly of Love and Person Human Bondage.
Falm Springs Weekend, Paris Blues, Passion of Slow Fire. Peopling Tom, Private Lives of Adam and Eve, Purple Noon.



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MENU - Saturday

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Salads

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Immature husband, 25, provokes family crisis

By JOHN J. KANE, Ph.D. We are married six years and have three children. Before marries my husband was shy and never went out much. Now he wants to make up for the fun he missed. He is running arecord the strength of the s

Person and community

PENANCE

by ABP. EMILE GUERRY

Person and community

The nearer a person approaches to God, the more he becomes aware of his own misery, and the more also does he feel the need for truth in his relations with God and with his brethren. In the eyes of God, he knows that he is guilty, sinful and nothing in himself; but he knows, too, that this is not the realily he presents to his fellow-men. He suffers at the thought of this mask of hypocrisy which hides his real self, and he desires himself to be in the sight of God.

But a twofold obstacle epposes this desire. First, there is the law of charity, which rules over all. A member of the Mystical Body must not be a stumbling block, a cause of scandal, for the others: he must welfy' the Whole Christ. Futhermore, no human person or society has the right to violate the sacred domain of conscience. In Confession, Jesus Christ, our Head, has found the means of harmoniously reconcil-

He right to violate the sacred domain of conscience. In Concession, Jesus Christ, our Head, has found the means of harmoniously reconciling the rights of truth and the right of charity, the rights of the person

"May Our Lord Jesus Christ Himself absolve you . . . "

(Words spoken by the priest before giving Absolution)

able prognosis.

The claim that he failed to have fun" before marriage and wishes to make up for it now is a plausible excuse which he aspersuaded himself is justification for his misbehavior. Before he can grasp what is happening to himself, this balloon must be punctured.

For a young unprescried.

himself, this balloon must be punctured.

For a young unmarried man to have a number of girl friends, to enjoy dances, parties and other states of the punctured of the puncture

For most people youth is a happy, relatively earfree time. They have not yet assumed the obligations of martie the more the the same of the same the H is a period of life where direc-tions can be changed without seri-cus barm. Society is patient with persons of this age when they change jobs, after their life's vo-cation, even when they break en-gagements to be married.

But marriage makes quite a change in many of these re-spects. Now it is expected that

One of the most serious objec-ions to youthful marriage is that tions to youthful marriage is that too many involve boys and girls who are not really prepared for marriage. They live in a dream world of romantic life with little or no realization that marriage means responsibility.

means responsibility.

Your husband's self-delusion
that he owes himself a good time
which he missed earlier seems to
indicate that he is either unwilling an adult role. Yet, to paraphrase St. Paul, when we are
children, we act as children;
when we grow until a vary
when we grow the strong of the strong
that is a strong to the strong of the strong
that is still a child. Hence, he cannot
or will not put away the things of
childhood, even though what he
is doing is not permissible even
before marriage.

Your first step is to consult

hefore marriage.

Your first step is to consult with one of the parish priests. If your husband will accompany you fine. If not, go yourself, Ask the priest how he thinks you can help your husband. You, too, will have to do some soul searching and make certain you do not contribute directly or indirectly to your husband's present attitudes. Penance is certainly the Sacrament which is most liable to be considered and to be received in a purely individualist manner. In this Sacrament, everything takes place in the silence of the soul listelf and of its personal relations with God. And yet, this Sacrament takes on its full meaning only when it is considered in the light of the Mystical Body.

But you must call the alten-tion of a parish priest to your situation for it will likely be-come worso before it becomes better. You may even, after consultation, have to take some drastic steps.

drasile sleps.

The priest may be able to recommend a professional matriage may be able to recommend a professional matriage may be able to the professional professional professional professional professional problem is a personality problem, and I will risk a guess that ultimately he may need professional help of a psychological nature.

Immaturity is not an uncommon human falling, but your husband's immaturity is critical. As I mentioned in the first paragraph, he is risking involvement with the law, specifically for contributing to the delinquency of a minor, if fadeed, not something worses.

minor, if indeed, not something worse.

Whether he sees a priest, a marriage consoler or anyone, this running around with teen-ace girs must be stopped at one. The consoler or anyone, this running around with teen-ace girs must be stopped at one. The consoler of the con

follow through with the steps recommended.

If this should happen, your hopes will be raised. Eventually, however, the whole sordid situation will again emerge and this time will absolutely overshelm the sorry, you have been kind enough to accept his statement. But you must realize that this is merely a sop he throws you to get you off his neck. He may he had not be sorry, which we have the sorry in the s

Widower ordained

WHOWER ORDAINED
MADRID—Father Pedro Alberola, a widower who has served
as presiding judge of the Madrid
juvenise court sine 1939, was ordained a priest here at the age
of 70. One of Father Alberola's
14 grandchildren is a member of
the Society of Jesus,



Patron of Ceylon

ROMAN MARTYR...St. Lawrence was chief among the seven dea-cons who served the Roman Church during the mid-third Century. The young cleric held a position of great trust, caring for the goods of the Church and distributing alms among the poor. He was arrested under the Emperor Valerian in 238, laid upon a griditon, and slowly roasted to death. Lawrence rejoiced in his anglu martyrdom and died praying for the conversion of the City of Rome, in the hope that from it the faith of Christ might spread throughout the world. From that time idolatry began to decline in Rome.

Supernatural acts

By REV. JOHN WALSH, S.J.

Q. What revard does God con-fer upon the soul of a person who attends Mass deroutly? Anyone who assists at Mass with a sincere desire to come in-to contact with Christ receives actual grace.

Q. What is actual grace?

Q. What is actual grace?
Actual grace, as its name implies, is grace to accomplish an act. It is, therefore, a supernatural gift, bestowed on us by God, which enlightens our understanding and moves our will to perform a good act or to avoid performing an evil one.

Q. Does actual grace remain ermanently in the soul?

permanently in the soul?

No. It is essentially a transitory,
fleeting grace by which God, as
it were, momentarily speaks to
us, illumining our mind and showing us what we should do, as well
as supplying us with the strength
and will to do it. Actual grace is,
then, a supernatural inspiration, a
heavenly impulse, a divine urise
or summons to tum our face
toward God and to serve Him.

Q. Can we reject this sum-

nous?
Yes, since our will is free, even
God cannot force us to accept the
actual grace He sends to us. We
always have it within our power
to repel the invitation to do good
and shun evil which God voices
in our soul.

in our soul.

Q. What happens when a person accepts on actual grace?
When a person responds to
God's inspiration and performs a
good act or avoids an evil one
he takes a step toward God and
puts himself in a better position
to accept the next actual grace
which God will send him. Thus,
of actual graces, a man can draw
closer and closer to union with
God.

Outcombined.

Q. Are actual graces conferred only on those attending Mass? By no means. God sends actual grace to every human being who has attained the use of reason

and who, therefore, knows the and who, therefore, knows the difference between good and evil. These actual graces bestowed fre-quently, if not daily, throughout a person's whole life, especially at those moments when he especial-ly needs them—that is, when he is being tempted to commit sin.

Q. Is such divine help really scential?

Q. it such more the present of the control of the c

Q. Does God ever refuse grace

Since He is interested in and ardently desires the salvation of every human soul, God never denies to anyone sufficient grace to overcome templation.

ion grace in equal measure to exercepone?

No. Grace is in the fullest sense food's free gift and, with soverwhom fie wills, when Ite wills, and in the measure that Ite wills. Nor has God ever seen fit to enthetine us as to the reasons why Ite confers choice and abundant them to others. Such decisions of life goodness and wisdom are them to others. Such decisions of life goodness and wisdom are benefit of the such as the s

From "This is Catholicism" by John J. Walth, S.J. Copyright 1959 by Western Cel-lege. Fublished by Doubleday and Company,

Pope cites special role of St. Peter in Church

VATICAN CITY—Pope Paul VI, discussing the role of St. Peter in the Church at his weekly with the Church, there is Christ."
Pope Paul told thousands of pilgrims and visitors in St. Peter's basilica that "the question comes easily to the mind of every—"The answer seems easy—lew as a Disciple, the first called an Apostle, with the other 11," the Pope said. "The answer becomes the images and metaphors which the Lord used to make us understand what this chosen one of Ilis was to be and to become."

THE POPE contrasted the sa-

His was to be and to become."

THE POPE contrasted the nature of a rock, to which Christlikened SL. Peter, with the Christlikened SL. Peter, with the cheapplied to a man simple and senstive, we might say voluble and
weak? A stone is hard, it is
strong and stable. It is lasting,
it is the basic of the editice and

it supports all of it ..., and the edifice is called the Church: 'On this rock 1 shall build My Church.'"

Pope Paul singled out two other symbols chosen by Christ to illustrate the role of St. Peter, the keys and the fisherman's net. He said these symbols chosen for the said these symbols chosen in the said the symbols chosen in the said of the said the said of the said the said of the said the said of faculties within an exercised not only on said.

As for the net, the activity of

said. As for the net, the activity of fishing "assumes the immense and majestic significance of the historical and universal mission entrusted to that simple fisherman of the Lake of Genesareth," he declared.

THE POPE SAID all these images, "typical of Biblical particularly of the evangelical language, contain great and precise sig-(Continued on page 10)

• WORKING TO BEAT HELL

The 'democratic' way is not always the best

wouldn't cause any fromes winin filty miles of home.

We've worn our benign and tolcrant aniles so blood to a shreds
that we hardly realize we are
doing so any more. We've always
thought it cute and American to
gripe at authority, or to boo the
umpire, an outdoor sport the
smallest boy learns when he is
first dragged off to his first base
all game by Dad, the old pro.
And cet his second ye comments
but it is seen to be a seen to be
one taste (and poor sportsmanship if you want to be honest
about it it is easily applied by
Junior in other fields.

If it's fan and American to boo

shoult it) is easily open houses, when it is in a casily opined by Junior in other fields.

If it's fun and American to boo an unpire, a symbol of subtority, then he figures, implicitly, that you can despise and at least mentally boo authorities and symbols of authority in other fields—like at home or at school, for indication of the control of the

Balistas.
"Democracy" has become a byword in some American families, too, with the family voting on decisions instead of following the natural authority inherent in any family. Some parents act more like the older roomers in the house than like parents. They



Disobedience requires a high degree of immajurity.

supply the funds and the meals and clean up, but when it comes to decisions, they only vote.

We've made a fetish of letting teen-agers "make their own decisions," which sounds nice and grown up and modern and at the sit sounds.

True, any young person should begin to make more and more decisions as he grows older, and more in the teen years than in mervious years. But these decisions are to be made when one has the background, without and maturity. The teen-ager, for all his increasing maturity, is stilling to always able to spot the difference between gilter and real gold, and he must sometimes be able to fall beak on the maturity and experience and eachers and other superiors. That's want these people are for, it takes no little maturity, for instance, or is swimmer—to get reliable to fall believe highly and they supposed the proposed of the propo

and without discipline.

"Democracy" is a marvelous word if you understand it. It is a great system of government—at iteast for us. It exists, however, on the supposition that mature adults vote (not always the ease, of course, but we hope for enough to make it workshot and wor

tive judgment.

The mature teen-ager or college student, for that matter, has one characteristic which shows her or his maturity perhaps more than any other-the recommendation that the hing, that officers may have the truth even when this truth desary sugare with the way he or six square with the way he or six wants things to be. The really mature boy or girl will recognize the need for authority right down the line — God, the school, the home, the Church.

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

July 19 NINTH SUNDAY AFTER PENTE-July 19 NNTM SUNDAY AFER PEACE PROST. These years of renewal and reform in the Church, beginning with the reform of public worship, are hard to understand for those of us who have been bitten by the bug of self-sipheousness or self-satisfaction, who have been so defensive about Christianity that we think any admission of fault is lack of faith.

fault is lack of faith.

Today's lessoms speak to our problem. The
The First Reading warns us that 'he who thinks
he stands firmly should beware of a fail." Submission to the will of God is never an accomplished, an achieved state of affairs. It demands
life, movement, prograss, wachfulmess—not a
clasping of the past to one's bosom.

clasping of the past to one's bosom.

And in the Gospel Jeaus weeps over Jerusalem.
Jerusalem—of all places! The city of believers,
the city of the righteous, the city where Temple
worship conformed to God's own directions. Yet
he weeps . . . and drives out of the Temple those
who sold and bought there. The Church is not immune to the same rigidity and unyielding stubbornness which alienated the Chosen People
old from the living God.

Jally 20 ST. JEROME EMILIANI, CONFES-SOR. Charity and child-likeness, the themes of to-day's Mass, are precisely the qualities which en-courage renewal and reform, and which save us from rigidity. And both are of the essence of salvation for the Christian.

sarvation for the Christian.

Love—because the new life in Christ and in His Spirit is the life of love: we live now for others. Child-likeness—because to live in the past, determined by the habits of the past, is to deny the Holy Spirit and the present action of the risen Christ.

July 21 ST. LAWRENCE OF BRINDISI, CONFESSOR, DOCTOR. But the teacher of Christ does not gauge his success by popularity, today's First Reading reminds us. The same love and childlikeness which move him to clothe the Word of God in modern language and concepts and in terms of modern needs also encourage in him the faithfulness and trust of which the Gospel teaches.

July 22 ST. MARY MAGDALENE, PENI-TENT. This is a feast-day of us all, for we are

all simers.

And if love, ripped in man's little way from the context of the common good and the salvation of us all, seems sometimes to lead us into sin, love is nevertheless the greatest vittue of the Christian life (First Reading, Gospel), the virtue which leads us to rependance, to receive forgiveness and the Spirit's change-of-heart.

Spirit's change-of-heart.

July 23 ST. APOLLINARIS, BISHOP, MAR-TYR. Both lessons today tell us that there is a ministerial office in the Church. The bishop has ne essential function in the family of God, among the People of God, The Eucharist itself reminds us of this every time we gather for its celebration, for it is presided over by a bishop or his priest-representative.

That is why we must be so careful not to let human pretension, pride and vanity obscure these offices of love and service, obscure the fraternity which is our by virtue of our common haptismal covenant.

July 2.4 MASS AS ON SUNDAY. The salva-tion Christ offers us is not a static thing but a dynamic presence of the Holy Spirit and the rise Savior in us, which should be constantly gaining

depth and pervasiveness.

Today's prayer over the offerings (Secret) expresses this dynamic quality of development in the Christ-Her. "As often as this memorial of Christ's sacrifice is celebrated the work of our redemption

is carried on."

July 25 ST. JAMES, APOSTLE. What is said of the apostles in these scripture readings may be said of the Church as a whole. It serves the human family, it "begels" (First Reading) new members of Christ, without any apparent human triumph or applaise or reward in human power, economic wealth, political influence, is lo will something at variance with Jesus' promises. It is also to will something incapable of the renewal and reform to which the Spirit clearly calls it in our time.

of the Church, what he is in the sight of God: misery, sin ana nonung-ness.

On the other hand, by reason of the fact that a minister of the Church intervenes here in the name of God, the community is present, in a sense, at this act of purification and of reparation. It is not only to God, but to the whole Mystical Body, to the Church in Heaven and on earth that the sinner confesses his trangressions, because no sin is purely individual, every sin having its repercussions on the life of the Mystical Body.

All the formulae used by the priest express this social character of Confession. He must first deliver the sinful soul from the bonds "of excommunication and of interdict," those disciplinary penalities which cut off the guilty person from the society of the Church: in other words, he must restore to the penitent the right to social communion in in the Mystical Body. Then, he absolves the penitent from his sins, in the name of the Blessed Trinity and through the divine virtue interior-by exercised in the sacramental sign. Participation in the mustern of Christ

Participation in the mystery of Christ

In the Sarament of Penance, as in all the others, there is a connection with Christ and with like Fastion, a participation in the mystery of Christ, an action of the Christ-Head.

The proper grace of this Sarament, list greatness and its beauty, is that it makes us participate in the reparatory, painful and explatory love of Jesus Christ, offering to Ilis Father the infinite merits and satisfactions of Ilis agonizing Heart, for the sins of the world.

Baptism has already introduced us into this mystery of the Passion of Christ, and, because of the faith of the Church, the regenerative virtue of this Sarament has been applied to our souls. In the Sacrament of Penance, which revives in us the grace of our Baptism, our personal contribution is very important. It is though them that we can participate in the mystery of the explainty and reparatory satisfaction mode by Christ, with all the reparatory love which we can express in each of these acts, for the redemption of our own sins and those of the world.

world.

We must prove that love by a sincere, generous and humble accusation of our sins, confessing what costs us an effort to admit—
those sins, intentions and motives of which we are ashamed and over

We must do so, as well, by a deep repentance for having offended Him Who has loved us so much, and Whose merciful love still waits to

Him Who has loved us so much, and Whose merciful love still waits to pardon us.

Finally, we must make a strong and unwavering resolution to be more faithful to Christ, so that in future we may compensate for our ingratitude by a more obedient love.

But all this is possible only because Jeaus Christ acts in this Sacrament. He is present in the grace of humility which invites the sout to realize clearly and poignantly its own misery, to admit this misery sincerely in Confession, and to accept it generously. He is present in the part played by the theological virtuer; faith in the efficacy of the Rendring of the Ren

infinite goodness.

Again, Christ is present in the grace of Absolution: "May Our Lord Jesus Christ Himself absolve you." The rependant sinner is absolved in Confession by Christ Himself—by Him Who said to the sin-ful woman crouched in repentance at His Feet: "Go, thy sins are for-But to what extent does Jesus pardon us? The measure of His nar

don is the measure of our participation in the mystery of His suffer-(Continued on page 10)

VIEWING WITH ARNOLD

'World of Henry Orient' features Peter Sellers

Some years ago a famous psy-chological study of the movies (by Martha Wolfenstein and Na-than Leites) discovered an inter-esting difference in plot themes between Amer

The audience dislikes him enough to want him to fail, but not enough to withhold sympathy; it accepts him as real, but rarely to the point where his roguery is painful. His clear cowardice and

In "Orient," Sellers, as a dandy-ish concert pianist who preys with uncertain success on married women, is only half the show. The rest concerns the lively mis-The rest concerns the lively mis-chief of two female adolescents (Merrie Spaeth, Tippy Walker) who belong to the world of J. D. Salinger: of the high I.Q. off-spring of divorced aristocrats fighting off boredom in the prep schools and adult playgrounds of Manhattan's fashionable East Skitles.

These attractive youngsters, in the story by old pros Nora and Nunnally Johnson, are exhibitating to both types and spirit. Incredible as it seems, they look (Hoppy skirts and hair, all legs and ebbows), talk (on teeth braces, log shaving) and act (each braces, log shaving) and act (each braces, log shaving) and act when the story of the sto



THE CRITERION
Tippy has a fascinaling Oedipal
relationship with her screenmother (Angela Lansbury), a
William Ingolsh monster who
clime fasher (gentle from Bosley)
and her teenage crush (Sellers).
Miss Lansbury, apparently fated
to blacken condlessly the image
cut inne; "All Fall Down"), loses
both ends of the doubleheader.
Director Hill's serious interpretation of this element jars the
fine of the companie of the companie of the
and renders its dramatic effect
ambiguous.
(Legion of Decency: A-2morally unobjectionable for
adolts and adolescents.)
"Ladybug, Ladybug' is a dreary
second effort by the creators of
"David and Lisa" (scenarist Eleanor Perry, producer-director-husband Frank Perry). They began
teachers and pupils at an isolated
school mistook an erroneous nuclear attack alert for the real
thing?-but let it suffocate in
more pretentious moralizing than
took on the Twist.
Yet even a Perry flop gives

patrons more to think about than most of the tlems that pass for movies three days. "Ladybug," made on an incredible \$250,000 at a rural school south of Philadelphia, has that flat, understated documentary look. The child actors that the child actors and the child actor and the child actors and the ch

stories in news coverage, news feature and best magazine stories,

feature and best magazine storles. This is a book to be savored, sipped like a finne wine, not bolted down "wino" fashion—although the temptation is strong to race through the pages in an ening or two's reading, instead of spacing out for relaxation on summer, fall, winter or spring evenings.

mer, fall, winter or spring evenings,
It's all there, the big sports upsted of the 1938 like the Dodgers
four-straight wins from the New
York Yankees in the World Series;
the baskethal fall of Cincinnati
the baskethal fall of Cincinnati
for the NCAA championship;
Floyd Patterson's pitful attempt
owin back the heavyweight title
from Sonny Liston—and the
theroes who made 1953 sports history, Stan Musial, Sandy Koulax,
tory, Stan Musial, Sandy Koulax,
Comya and a host of others.
For the sports-inclined "Best,
Sports Stories 1954" is a must,
(Reviewed by William E. Ring,
Domestic News Editor of N.C.W.C. News Service).

puzzle over the adults' failure to time than it takes to show the consult radios or other adults, coming attractions. The Perrys and wonder why, if they believe attack is Immineat, they know the proposed that the state of the proposed to the state of t

responds, and the caterwauling of rock-n-roll reveals that, for now at least, civilization is preserved.

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New political novel

"Best Sports Stories 1964," edited by Irving T. Marsh and Edward Ehre. E. P. Dulton & Co., Inc., New York. 320 pp. \$4.95.

New York. 320 pp. 34.79.
The tille, "Hest Sports Stories 1954," is a misnomer, but for the sports-minded the book's a honey. Harvested from the myriad sports pages of the nation's newspapers and magazines, this one, as a sub-litle says, is "a panorama of the 1963 sports year." It's the 20th in a series of such books—and one of the best.

—and one of the best.

There's something for everyone of the wide variety of sports buffs between the covers, depending on taste—stories on baseball, football, boxing, golf, basketball, horse racing, tennis, hockey, track and field, auto racing, skiing.

pp. 55.

Gov, Scranlon and Sen. Goldwater may think the battle for the Republican presidential nomination has become their exclusive joint concern, but they are reckning without John Thatch, Indeed, all indications suggest that Thatch is the man who will snare the prize in the end.

Thaten is the man wow will state the prize in the end.

Thatch, for those who may think they've been reading the wrong news stories, is not a real presidential candidate but is insight that the think the properties of Eugene Burdick's new giner by profession, he is vaulted by facts of derring-do in far off places—and by the machinations of political king makers—into the role of national hero and dark horse candidate. The story ends at the convention with the nomine still unchosen but Thatch firmly committed, after much soul-searching, to fight for the nomination.

nomination.

Mr. Burdick's tille derives from
the 480 categories into which, he
informs us, the American electorate has been divided by a political analysis firm which does its
work by computer. His theme
is the alleged danger that the
electorate could be so maniphavioral selectores as to be a perprey for some potential demagogue,

gogue. The trouble is that Mr. Bur-dick's book about politics-by-computer reads like literature-by-computer. It is very slick, very clever, and quite unconvincing, And it is bogged down by a lot of plodding expository of ia 10 g ue about computers, political polits, and other subjects that Mr. Burdenbert and the political polits, researched thoroughly but failed to transform into fiction.

into fiction.

Equally tedious is the author's monotonous insistence on a view of life in which competition is the only pattern for human relations. People do compete, of course, but they also relate to one another in other, more positive ways.

McGloin

Continued from page 7)
We are not born with maturity any more than we are born six feet tail. It has to be acquired gradually. You would't expect any person to have all academic knowledge automatically. Neither any person to have all academic knowledge automatically. Neither the state of the sudden ability to make the sudden ability to make a sudden ability. It's ridiculous to talk about obeying God when we don't even obey Illis representatives. "He that hears you," He said, "hears me, and he that despises you despises me."

One of the few things we know

Liturgy changes

6:45 a.m5aints Alive	
0.00 a.mSecred Heart(8)	
10:00 a.mHour of St. Francis(6)	
10:30 a.mtock Up and live(13)	
2:00 p.mDirection '64	
Monday thru Saturday IV	
7:15 a.mSaints Alive(13)	
Sunday Radio	
6:15 s.mSecred Heart	
6:30 a.mHour of CricifiedWIEC	

HEW ALBANY AREA Television-Sunday

track and them, auto racing, earing. As a lopping, there is a collection of the 30 best sports pictures of the year, designed to tickle the most discerning. As a reader progresses through the book he may get into an argument with himself over whether a board composed of Quentin Reynolds, John Hutchens and John Radio and Television INDIANAPOLIS AREA Sunday Television

| Intertities—Surfar | 11-20 pum_Christophers | WAVE | 4-20 pum_Christophers | 4-20 pum_Christo Menday thru Saturday

10:45 a.m.—Through for Icday

6:45 p.m.—Rosary Hour

WIRP

13-45 and Tombo, the Boars ... State ... State

Action—Daily ### Ac

and the unit despises you come to the test things we know about Clet's hidden life about Clet's hidden life about Clet's hidden life about Clet's hidden life as 30, even beyond that magic, legal age of 21 was that "lie was subject to them." A remarkable thing this, that God was subject to two people who would have gone out of existence at any moment. It estopped willing their moment. It estopped willing their to obey those whose creation we had nothing to do with. Littergy changes
BOMBAY, India-India's Catholics came a step closer to the
revised litturg with approval received here from Rome by Cardianal Valerian Gracias, archbishop of Pombay, of changes proposed by the Indian bishops,
some published to the control of the conpractice they are bright india's
India's national language, into
various parts of the Mass,

4.15 p.m.—Creb

Rafie Frentras

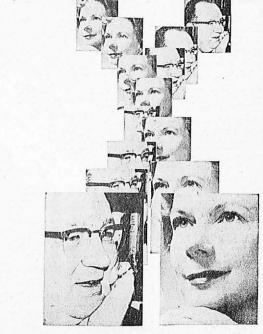
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1.00 m.—Are Specify

1.00 p.m.—Are Specify

1.00 p.m.—Creb

1.00 p.m.—Cre



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MARYDALE GUEST—Entertainment personality David Nelson was a guest of Marydale School one afternoon last week, where he visited with the Sisters of the Good Shepherd and Marydale students. He is shown above with Mother M. Anna Michael, administrator of Marydale, after answering a barrage of questions from the students about his prefessional and private life. Nelson and his wife, June Blair, were in Indianapolis, appearing at Avondale Playburgh and the Marydale Playburgh and th

ELECTRICITY

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Tic Tacker

lege graduate from Richmond, has received a Proctor fellowship for less graduate from Richmond, has received a Proctor fellowship for graduate study in English at Niagara University, Niagara Falls, N.Y. He is the son of Mr. and Mrs. John G. Mercier, members of St. Mary's parish. . . Father William Cleary, assistant principal of Seciena Memerial High School, Indianapolis, served as moderator of a panel discussion on 'Action in the Student Apostolate' last week at St. Mary-of-the-Woods. Panelists were Sisters of Providence. Pather Cleary serves as chaplain of Roncall Center for specialized Catholic Action groups in Indianapolis. . . The second anniversary of the Calis Society in Indianapolis will be basered at English Carefore Novas. Q. E. M. ety in Indianapolis with be observed at 10 a.m. Sunday, July 11 line forernor's Boom of the Manger inn, Fahier Gordon Kness, O.F.M., former diector of Alveran Retireal House and first spiritual moderator of the alcoholica' group, will be the principal speaker. Berther Carl Shank, C.S.C., of Calhedral High School, has been appointed regional judge for the National Council of Teachers of English achievement awards program of 1961. He will help evaluate writing skills and literary awareness of nearly 7,000 high achool participants.

FELLOWSHIP PICNIC—The Indianapolis chapters of the Catholic Interracial Council and the Episcopal Society for Cultural and Racial Unity will be hosts at the first annual Fellowship Picnic to be held Sunday, July 19, from 1 to 6 p.m. at Brookside Park, Indianapolis. Picnic areas six and seven have been reserved for members and triends of both organizations. Free soft drinks and ice cream. Games and prizes for the children. All welcomed.

AROUND AND ABOUT—Senator and Mrs. Vance Hartke were ests of the Benedictine Sisters of Our Lady of Grace Convent, Beech over, this past Monday. . . . Board members of the Latin School undation, a project of the Indianapolis District Council of Catholic Men, will combine their summer meeting at a picnic of the families 25 in Brown County,

SEMINARIAN ACTIVITY—Summer employment is a perennial problem for seminarians. Some are fortunate enough to solve the situation to their liking. Others arent. Several are busy with active demic courses at various colleges and universities. One group of Indianapolis lads, however, have found a new opportunity which has promise of expansion and continuous summer work for them and/or their successors. Seven young men have been given extensive orientation and training by "The Lawn Doctors," a firm specializing in lawn care. As LD's, they provide guaranteed services including; lawn fer-sitization week cilifine and free consultation and vanion on lawn and thrubbers. care. As LD's, they provide guaranteed services including: lawn fer-tilization, weed killing, and free consultation on lawn and shrubbery problems. According to the firm's owner, the seminarians were hired because "they have proven to be competent and conscientious work-ers." He added that he was proud to have them affiliated with "The Lawn Doctors." The seminarians, attired in "thumb-green" uniforms, are: Joseph Kos, Thomas Amaden, Jack Okon, William Cunningham, Ken Cady, David Williams, and Charles Reeves.

End legal murder

(Continued from page 4) facto abolition in this state in any way has contributed to increases in so-called capital crimes.

This, indeed, has been the common experience in other states and nations. Statistics and experts in criminology are in agreement that the death penalty is almost wholly ineffective as a crime deterrent.

But why, some ask, bother taking it off of the books in Indiana when it isn't being used anyway? Why not leave it there "just in case"?

That "just in case" is precisely the reason for taking it off the books. As long as it remains a part of Indiana law, its random emotional misuse in some case will invite a dangerous miscarriage of justice.

As the new committee becomes better organized and when the 1965 General Assembly prepares to meet, we shall have much more of a specific nature to say in behalf of abolishing capital punishment.

For the moment, we hope those who are asked to help the committee in its organizing work and who believe in its objectives will give such time, effort, and money as they can to the elimination of a brutalizing, degrading, ineffec-tive concept of crime control.

Arch trouble

BALHAM, England—A closed circuit television system has been installed in the parish church here to enable parishcource neers to enable parisminers sitting in a side chapel to see what is happening at the main altar. The view from the chapel is normally obscured by arches. The pastor, Father Marlin Bennett, bought the TV system from the British Broadcasting System for about \$480, After its first trial he said it worked fine.

Impact

(Continued from page 1) students and faculty. On Wednes-day he motored to St. Meinrad Archabbey, where he concele-brated the Divine Liturgy for the monks and seminarians.

After his stay in the Indianap-olis Archdiocese, Archbishop Hakim went by car to Louisville to continue his three-month U.S.

Opinions

(Continued from page 4) delete such patent inanities so that the Mass could be rendered more simple, less formalistic, and more meaningful for every-

and more meaning and one?

I don't wish to imply that the Mass should be reduced to nothing; only that the Church should delete the trivial and concentrate on the essential. The Mass should be an intelligible eucharistic benquet, not an oc., all rite.

John Hiegle John Riggle

Indianapolis

Sponsor bus trip to baseball game

INDIANAPOLIS—St. Bridget's parish Altar Society will sponsor a bus trip to Cincinnati, on Sun-day, August 9, to the baseball game between the Cincinnati Reds and the San Francisco Giants.

Reds and the con Giants.

The fee of \$7.50 includes the round trip bus fare and admis-sion to the game. For additional information or reservations call St. Bridget's rectory, ME 5-6604.

Stresses right of workers to voice in policy

(Continued from page 1) structure escapes this interroga-tion. What is man worth and what are those activities worth to which he binds himself or to which others bind him?

owers bind him?

If man is turned by nature toward a last not, it is in relationship to the propositions of the bing that work will find it in the propositions of the bing that work will find it in the proposition of the present and collective god of men, and whose total dimension is revealed to us only by the light of faith.

Created by God to His image, man must cooperate with the creator in the completion of creations of the completion of

usually orners inert towaru ure common good.

But "the appearance of this world passes," and human broth-erhoed would be shortlived if a earthly purposes made up its only horizon. We must then look far-earthly purposes made up its only horizon. We must then look far-cooperator, the grandear of the worker who frees himself from material slavery and fulfills the moral demands of his person, the brotherhoed of men in a common labor—these spiritual values of earthly work find their sense only in their relation to the eternal life to which is called the humanity redeemed by the Blood of Christ,

(Continued from page 1) the Discipline of the Clergy of the Christian People,"

THE COMMISSION for the Ori-

THE COMMISSION for the Oriental Churches held various mechanisms during the council's second session, and held its plenary session from March 10 to 18.

The commission of the council's second decedule original text, presenting it in form which still has to be voted on," Msgr Vallaine said.

"The Commission for the Missions worked above all through its four subcommissions, and them may be plenary seemed by the council of the council of the council of the council of the various proposals that had replaced the chapters of the earlier schema, without however changing its substance.

"The present title of the schema." The Church's Mission—the council of the counc

The Secretariat for Promoting Christian Unity prepared for its February 24-March 7 general assembly through a three-week meeting of its experts which began February 3.

perts which began Februsry 3.

"The schema on Ecumenism, reclaborated with the cooperation of the Commission for Oriental Churches on the basis of proposals already expressed in the council hall during cleven the council hall during cleven between the council hall during cleven between the council hall during cleven the council hall during cleven the council hall during cleven the council hall be considered to the council hall be considered to the two well between the council hall council hall

ight of workers to voice is

IF WHAT WAS Joyous creative activity in the plan of God has become through sin and awatere herouse through sin part of the work of Joyou of Marzeth. In this light, and the single part of Joyou of Marzeth. In this light of Joyou of Joyou of Marzeth. In this light work is transmuted into a gesture of derivative the bread and whether here the fruits of man's work become the symbol—as well as of his joy and of his life—of his possible to the point of the state of the spirit of the state of the spirit of the human person. There is no question then of passing from liberty here were the human person. There is no question then of passing from liberty here here the here and in a service associated with that of the Redeemer. The lowly human task, assumed because of the spirit of the common good whose demands impose themselves on all workers, whatever being the heavenly light were the world when the heavenly light were the world when the heavenly light well as the symbol service of the pursuit of the common good whose demands impose themselves on all workers, whatever being when the heavenly light well as the world when the heavenly light well as the world when the heavenly which places to go a society animated by the purpose of the pursuit of the world. The properties of the pursuit of the world to income the pursuit of the world to make the pursuit of the world to make the pursuit of the world to make the pursuit of the second world to make the world. The pursuit of the good of the pursuit of the world to make the pursuit of the world to make the pursuit of the pursuit of the world to make the pursuit of the world the middle and the middle and possible the pursuit of the make the present the world to make the pursuit of the world to make the pursuit of the world to make the pursuit of the pursuit of the world to make the pursuit of the pursuit of the pursuit of the IF WHAT WAS joyous creative activity in the plan of God has become through sin and austere labor and a pain dischedible and a pain dische

figured.

A selfalicious then would be a "civilization of work" whose only ideal would be to transition of the selfalicious which however all the selfalicious which, however all the selfalicious which, however all the selfalicious which, however of productivity have been pushed to the highest point, when the machine has truly been put to the service of many the selfalicious which were selfalicious to choose between a materialism that would content itself with more relined and easier enjoyments and a new humanium soilcitous for spiritual values.

Thus would annear the limit im-

Thus would appear the limit imposed by man's very nature upon all programming. Without doubt the community has a right to expect that aptitudes be discerned and employed to the full, that wastage of energy and of intellig-

were drafted by the Commission for the Discipline of the Clergy and the Christian People, which held its plenary session from March 3 to 6. This session was preceded by a meeting of a sub-commission specializing in mat-ters concerning priests.

Commission speciating in these concerning priests.

The Commission for Religious also reduced lits schema to proposals. The total is considerably softer than the original. Early in December the commission met proceeds the commission of the commission of the commission of the continuation of the continuation of the continuation of the commission in the commission is decided by the commission in the commission is decided by the commission is a final form March 4 to 9 to put the work of the subcommission in a final draft.

the midst of his brothers. Thus, in cooperating with the erection of the earthly city, every worker whether he be theft of an enter-whether he be theft of an enter-lifer or technician, artisan or hustersama, farm worker or factory professions — will unthe himself worker, or member of the hiberal with the creative work of the Father, with the redemptive work of the Spirit, and with the sanctifying work of the Spirit, and with the Spirit of the Create with the Spirit of the Spirit

49 (1957), page 527).

BEYOND THE means used by labor and the immediate goals it pursues there is the question of the page 50 of the pursue of

Sees accelerated pace for council Corporation

> Wooldridge Private "Schema 'thirteen' has traveled FOWERS bosti

as still to be debated in council."

The Commission for the Discipline of the Sacraments, with the five subcommissions, "studied the question of the Sacrament of Martines of the Sacrament of the final drafting of the proposals, which have already been sent to the Fathers."

Msgr. Vallaine added that the final tests, which had been examined by the Council Coordinating on June 26, would be sent to the bishops "during the next few days."

in a final draft.

MSGR, VALLAINC summed up
the work of the Commission on
the Lay Apostolate.

"The Commission for the Lay
Apostolate dealt with a schema
of its own, which was submitted
to the Fathers during the last
few minutes of the 32rd general
congregation, December 2, 1963,
Together with the Dectrinal Conschema on the Church in the
Modern World.

five chapters, and still has to be discussed as a whole in the council.

"Schema 'thirteen' has traveled a long way. In addition to being examined during the mixed meetings mentioned above, it was closely studied by a group of experts in December of 1963 and January of 1984, and also by a subcommission of Fathers and experts which held a three-day meeting in Zurich (Gwitzerland) that the studies of the state of the studies of the state of

TITlowers M

days."

He concluded: "Therefore, all the material to be debated and voted upon during the forthcoming third session now is in the hands of the Fathers, who will thus be able to examine it and study it in depth."

Calendar

Constanting of the Constant FRIDAY, JULY 17 St. Rita's Social begins at 6:30 m. in the parish hall, 19th and rsenal.

SATURDAY, JULY 18
The Saturday Social at Holy
Cross starts at 6:30 p.m. in the
parish hall, 125 N. Oriental St.

St. Bridget's Social at 6:30 p.m. in the school hall, 815 N. West St. SUNDAY, JULY 19

Dual Card Parties in the Assumption school hall, 1105 Blaine Ave., at 2 p.m. and at 7 p.m. Euchre and other card games. Prizes. Adm. 50c.

WEDNESDAY, JULY 22 The Card Party in St. Philip Neri parish hall, 550 N. Rural St., starts at 8 p.m.

time.

Such are the perspectives of faith in which—the Holy Father likes to think—you would like to place the coming Social Week of Lyons, Under the benevolent authority of His Eminence Cardinal Caller and the wire discrete.

Lyons, Under the benevolent autority of Itis Emitience Cardinal Gerlier and the wise direction of Gerlier and the wise direction of Courses by professors and brother-ly roundtable discussions will alternate, helped by the beneficient spiritual animation of Itis Excelnedy Sizer, Ancel. To these dear precision, and the precision of the process of the

ask you mister president, to accept the assurance of my religious devotion.

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KENDALL INN

"The schema on the Lay Apostolate, considerably short-ened by comparison with its original formulation in the pre-paratory period, now consists of Cultural enrichment plan launched by Ohio diocese

CLEVELAND — "Project Peace," a program of cultural en-richment for the underprivileged, has been launched by the Cleve-land diocese.

The plan will feature educa-The plan will feature educational and leadership training programs for the underprivileged from preschool to adult level. In many of its aspects it will put Catholic parish facilities at the disposal of the general community on a non-sectarian basis.

The plan was announced by Auxiliary Bishop Clarence E. Elwell of Cleveland, diocesan school superintendent. The word "peace" in the title is an abbreviation for Program for Educational and Cultural Excellence.

IT IS EXPECTED that Project Peace will eventually be intro-Peace will eventually he intro-duced into about a dozen Cleve-land parishes. First steps will be taken in the fall with a year-long pilot study at St. Thomas Aquinas parish in a racially mixed area.

parish in a racially mixed area. Cooperating in the project's implementation will be the discount school board and the Catholic Interracial Council, The council will recruit volunters for parts of the program, Highlights of the plan are these:

• A "group experience" class similar to nursery, school, lor perpare children for formal school learning.

pare children for formal senous less than the last of the 43-character Initial Teaching Alphabet in kindergarten to develop early reading. (The alphabet includes use of formal letters or combinations of letters to correspond with the basic sounds of the English language.)

basic sounds of the English lang-ange,)

An intensified course in per-sonal health and mental hygione for grade school pupils, including special instruction for those in grades five to eight by volunteer doctors and nurses.

Remedial classes for high school dropouts,

• Leadership training for adults and high school students to help find and develop potential community leaders. Many services, like the classes for dropouts and the leadership training, will be offered to all in a particular area on a non-sec-larian basis.

a particular area on a non-accuration basis.

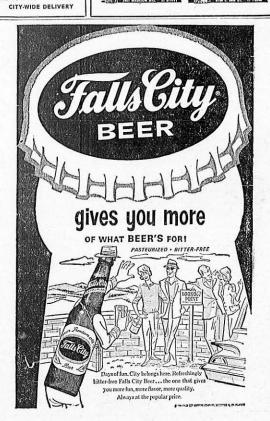
THE OVERALL project will utilize many educational techniques, including testing, counseling, courseling, courseling,

home environments.

The parish study halls called for under the project will be supervised by volunteers, probably feachers and college students and college students are supervised to the supervised students have many children have no place at home where they can read or study. They will be hald in the afternoon after regular school hours.

noon after regular school hours. Tutoring, studying halls and enrichment programs will be available to children in public schools as well as those in parochial schools. The remedial classes for dropouts will also be offered to both Catholic and non-Catholics, and will include counseling and guidance services.

Also not limited to Catholics will be courses for adults on family life covering such subjects as child care, handling teernagers, family budgetling, diet and home maintenance.



THE COMMISSION of Seminaries, Studies and Catholic Education held its plenary session aries, Studies and Catholic Education held its plenary session bers meeting logether in the mornings and the various subcommissions meeling in the afternoons, its two schemala, on the Formation of Priests and on Catholic Schools and Universities, have been reduced to what now are known as "proposals." They can be afternoon to be a subcommission with the commission of the co All the chicken you can eat Set on the table, Country Style-HELP YOURSELF

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Retreat is scheduled for Perry County men

TELL CITY, Ind.—A weekend of the Perry cliaily invited to attend.

County parishes in Southern Indiana is scheduled July 24, 25, and 28 at Alverna Retreat House, Indianally invited to attend.

MILLHOUSEN SI, Mary's Homecoming Chicken Dinner is scheduled Sunday, July dianapolis. Reservations should be made with Cletus Deom, R.R. 2, TEmple 6-5368 or Rev. Ralph Stasshelm, TEmple 6-5281.

The quarterly meeting of the Bedford Deanery Council of Cath-olic Women will be held Sunday, July 28, at 2 pm. in St. Vincent de Paul school, Bedford. The ladies of St. Mary's parish, Mit-chell, will be hostesses.

OSGOOD
The annual chicken dinner, ponsored by St. John's Church, islated Sunday, July 26 at the hurch. Dinners will be served orm 11 a.m. to 4 p.m. There will e entertainment for young and

MILLHOUSEN
SI. Mary's Homecoming Chicken
Dinner is scheduled Sunday, July
19, on the scenic church grounds
at Millhousen. Dinners will be served every hour on the hour from 11 a.m. to 2 p.m.

The affair is open to the gen-eral public.

eral public.

DIAMOND

The homicoming celebration at St. Mary's parish will be held Sunday, July 26. The day will begin with Mass at 11:30 a.m. Following the Mass, chicken and beef dinners will be served from con to 4 pm., adults \$1.25. children and the strength of the

St. Mary's Church Diamond, Indiana

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A A DÉRÉBER SADRAYER A LA CARRESTA DE LA CARRESTA D

AT NOVICE MASTER CONFERENCE—Front row, lelt to right: Very Rev. Basil Mattingly, Subprior (St. Meinrad); Yery Rev., Ambrose Brant (Corpus Christ), Tex.); Rev. Paschal Boland, Master or Novices (St. Meinrad); Rev. Dunstan Evand (St. Joseph, La.); and Rev. Alselm Galvin (Mt. Angel, Orc.). Second row: Very Rev. Daniel Scully Benst Lake, Wilsc.); Rev. Googen Mitchell (Mt. Angel, Orc.). Rev. Hardel Helman (New Sublace, Ark.); Lev. Lambert Secregel (Blue Cloud, S. Dak.); Rev. Andrew Bennd (St. Joseph, La.); Rev. Martin Beckman (Mt. Michael, Nebr.); and Rev. Philip Schuster (Cencipion, Mo.). Back row: Very Rev. Raymend Hubers, Prior (Marmion, III.); Rev. Herry Hetse (Corpus Christ), Tex.); Rev. Oamasus Langan (St. Meinrad); Rev. Frederic Schindler (Conception, Mo.); Rev. David Flusche (New Sublace, Ark.); Rev. Cloud, St. Dak.); and Rev. Denis Maran (Benet Lake, Wisc.) Phole by Hoffman Subsa., Japser,

Archabbey hosts conference of novice masters

ST. MEINRAD, Ind. - Novice masters of clerics and Brothers masters of cierces and Brothers of eleven Benedictine abbeys in the Swiss-American Congregation met at St. Meinrad Archabbey from July 6.9 to discuss common problems.

problems.

Seven of the twenty-one priests in attendance gave talks on various aspects of novitiate training. Key speaker was the Rev. Dunstan Wark, O.S.B., Ph.D., clinical psychologist at St. Benedict College in Atchison, Kansas.

lege in Atchison, Kansas.
Chairman of the Conference
was Father Paschal Boland, O.S.B.,
Master of Brother Novices at St.
Meinrad. The Very Rev. Basil
Mattingly, O.S.B., Subprior, and
the Rev. Banasus Langan, O.S.B.,
Master of Clerical Novices, also
represented the Archabba, also
represented the Archabba, also

25 Sisters mark Golden Jubilee at St. Mary-of-Woods

ST. MARY-OF - THE - WOODS, Ind.—Twenty-five Sisters of Provi-dence observed their Golden Ju-bilee of religious life here yester-day in a day-long celebration.

bilee of retiguous media day in a day-long celebration.

The jubilarians were: Sister Manua, Sister Manua, Sister Manua, Sister Mary Edna, Sister Annua, Sister Mary Edna, Sister Annual, Sister Mary Edna, Sister Manual, Sister Manua

Heten Loretto.

Also, Sister Ann Camillus, Sister Mary Gebriel, Sister Agne Loyola, Sister Alphonse, Sister Mary Loyetta, Sister Mary Aquin, Sister Mary Aquin, Sister Mary Alphonsus, Sister Jane de Chantal, Sister Elleen Marie, Sister Manetto Marie Marie

A Solemn Mass of Thanksgiving was celebrated in the Church of the Immaculate Conception by Faher Ralph Cark, of Boston, Bishop William F. Kupfer, M.M., of Taichung, Formosa, delivered the sermon.

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Archbishop Guerry

(Continued from page 7)
ings for the sins of the world (Saint Thomas, III, 9, 72). Christ Himself
must introduce us into the mystery of Ilis painful oblation and of Ilis
infinite satisfaction. For "in Him we live, in Him we merit, in Him we
make satisfaction by producing fruits worthy of repentance. It is from
Him that they derive all their value. It is by Him that they are offered Him that they derive all their value. It is by Him that they are offered up to the Father. It is for His sake that he Faher accepts them? (Council of Trent, Sees. KIV, ch. VIII). By Baptism, we have become sons in the Son; and, in the Sacrament of Penance, we live the painful part of the mystery of His filial Hic—His offering of Himself to the Father in reparation for the sins of men. We participate in his "reverence" (Heb., V.7) towards the Father, and in His adoration; but also in His merits and in His satisfactions. Therefore, we need no longer consider our own powerlessness, for what is of power is the mystery of Christ, which repairs all, compensates for all, and reestablishes the order disrupted by sin. What is demanded of us is that we should enter into his mystery, communicate in it, and form but one with the Man-God, our Head, Who calls upon His whole Allstical Body to cooperate in His Redemptive Mission of taking away the sins of the world. Our own sins are part of that mass of ignominy which has crucified our Divine Savior.

O Jesus, our Redemeer, we thank You for having given us peace through this Sacarament of Your love. But grant that we may not degrade this peace into something sellish or phariaical. We make no claim to be better than the rest of our bettern, for indeed we are all sinners. But at least we promise that we shall vadeavor, in each succeeding Confession, to eather more intimately into the infinite satisfactions of Your Sacred Heart, in order that, in You and with You, we may participate in the redemption of our own sins and of those of our brethren.

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

Greenwood Guild will sponsor tea

GREENWOOD, Ind.—The Altar olic Women, will be the guest sould of Our Lady of the Green-wood parish will sponsor a summer tea on Wednesday, July street and the Greensday of the Company of GREENWOOD, Ind.—The Altar Guild of Our Lady of the Green-wood parish will sponsor a sum-mer tea on Wednesday, July 22, from 1:30 to 3 p.m. in the parish

Mrs. William J. Miller, a mem-ber of the Board of Directors of the Archdiocesan Council of Cath-

Board to meet

DOATO I D MENT
The first quarterly meeting
of the Board of Directors of the
Archdiocean Council of Catholic Women, will be held Tuesday, Aug. 4 at 11 a.m. at 14
Warren Helel, Indianapolis.
Lurcheon reservations should
be sent to Miss Jolia Lanshan,
call ME 4-8113 or WA 4-2974 by
August 1.

BRODRATION

THE ALCOUNTY

St. Peter

(Continued from page 7)
nificance. Under the symbol
there is a truth, there is a reality
which our mind can explore and
can see, immense and divine."
Pope Paul coneduded by quoting the words of St. Ambreo"where Peter is, there is the
Church"—and commenting: "We
can add—Where Peter is, and
with him the Church, there is
Christ.

Only 30 ordained

BONN, Germany—Only about 30 new priests have been ordained in communist-ruled Czechoslovakia this year, compared with from 250 to 300 annually in the years prior to World War II, the German Catholic news agency, KNA, reported here.

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MANUAL FARMER'S VIEW MANUAL MA Chemical race

By DANA C. JENNINGS

A couple of months ago the Executive Director of the Nation-al Catholic Rural Life Conference questioned the wisdom and even the morality of using insecticides highly dangerous to man.

highly dangerous to man. He referred specifically to the corn rootworm that has develop-cid resistance to addrin and hep-lachlor, chemicals relatively harmless to man. Scientists are now recommending the organic phosphates for corn rootworm phosphates for corn rootworm to handle that the farmer is advised to notify his doctor in advance. Meer. Edward W. O'Rourke Meer. Edward W. O'Rourke

vised to notify his doctor in advance.

Msgr. Edward W. O'Rourke pointed out that the pest would develop, in a few years, resistance to these dangerous chemicals so farmers woul have to use still the property of the season of the suggested a return to farming methods more in tune with the suggested a return to farming methods more in tune with the Divine plan and rationality.

I discussed his views with a farm chemical dealer ... The hank book and, even though he is a regular churcheging Catholic, rose up in righteous wrath, He contested Monsignor O'Rourke's views on the morality of a farmer exposing himself to ever greater cheraical bazards.

CONTRIBUTORS THE CRITERION will carry a list of partial and organizational correspondents and others who have reported news for the current lister. The following persons submitted liters for this work.

nek.

MRS. R. M. BRALEY, Osgood

MISS LULA EHRINGER, Sellersburg

MARY J. FHILLIFS, Mitchell
BERHARD R. SCHMITZ, Brazil
MRS. FHILDMENA RAB, Belesvill

"Well, the rootworms get resistant to the phosphates, we'll resistant to the phosphates, we'll resistant to the phosphates, we'll the monsignor weis a farmer, wi'll the monsignor weis a farmer, hed want to use his best ground for his most profitable crop, woulder he?" He hinted the monand stay out of farming and not and stay out of farming and not and stay out of farming and moralize about farming either.

Me, I go along with the monandering in the profit of t

Lawrencehner

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and Control of the Control
and Control
and

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Remember them

in your prayers

tenthar, Frank V.

† LEOMARD C. FAITZ, 71, our Lady of
Lourdes Church, July 10, 31, Joseph Contetery. Spraivers brother, Lancence, sisters,
Flora Fater, Stells Mayer, Sister Anna Clare,
O.S.F., Sister Stells Marie, O.S.F.

† BOITH A. GALLIVAN, 62, 51, John's Church, July 11, Holy Cross Cemetery, Survivors

† MARIE C. PIECER, 78, St. Joan of Arc. Church, July 13, Holy Cross Cometers, Survivors: Sitter, Kathleen Moldtham, Drother, John L. Filter.

WILLIAM F. CALLAHAN, 75, Little F. Church, July 15. Holy Cross Certs

t Mainta Wall, e5, 5t. Simon's Cherch Joly to Celvary Cenetery, Survivota Str. Batton G.; Simon Butha Berner and Mills for Digitary trother, Joseph Albon,

departers, Mrs. Robert Heiler and Mrs. Al-bert Ferlets some, Daugh, of Ferchand, and Raymond of St. Meined.

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T BERNARD GESSNER, 92, St. N

t FRANK J. WALL, 51, Noty Liv 10. Chard Contery, bothers and fact tables.

MOTERIS MARY BARTLING, 63, 51, Arti

THOMAS MERKEL, 72, 51, Antho

t SOPHIA M. HILLINGRAND, SR, SK, Le.

Board meeting

INDIANAPOLIS — The quar-rely meeting of the Archdio-cesan Council of Catholic Men beard of directors will be held at 2:39 p.m. Sunday, July 26, in the ACCM Office, 12 W. Georgia St. Charles E. Stim-ming, ACCM president, will pre-side.

LOOK

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Three parishes slate festivals

INDIANAPOLIS — The annual festival sponsored by Holy Angels Church, opens tonight, July 17, on the school grounds at 28th and Northwestern, and continues Saturday and Sunday, July 18 and 19.

An exciting array of booths, games and rides have been assembled for the enjoyment of fun loving festival fans, young and 1 JOSEPH M. HOWARD, 05, 51, Thomas Aquinas Chorch, July 15, Holy Cross Cemetery, Sursivates daughter, Mary Broams listers, Mary Stricker and Halan Haward; brother, Frank V.

loving festival fans, young and
the festival mean lists sizzling,
but fish on Friday and Saturday,
and delicious chicken dinners
Saturday is from 5 p.m. to 11
p.m., and on Sunday, from 12
p.m. and on Sunday, from 12
p.m. and on Sunday, from 12
A 1961 Ford Falcan for \$2,000
cash will be awarded some lucky
with the sunday from 12
Sunday.

t GATY LEE PRINGEE, 13, Hely Ininity Church, July 11, Hely Cress Counters, Survivate parents, Forest L. Pringle and Mrs. Jean Banks, grandparents, Mr. and Mrs. Shariy Early. Next week-end, Holy Spirit par-shioners will entertain the public t their annual festival, July 24, † MARY E. FITTGERALD, 79, St. Francis de Sales Church, July 13. Haly Cross Cerre-

hinners whi ensemble a full midway of their annual festival, July 24, 5 and 26. There will be a full midway of artival rides for the 'young in earl' and sit-downgames for the ound family tickets, good may ine, and with no age victorion, and be pure self from merchants at 10th and Shadeland until Thurs-iay, July 22 and 10 the pure of the line he food department, erisp In the food department, erisp more fish fillets will be served

In the food department, crsp-town fish fillets will be served in Friday; chicken and ham din-ers will be featured on Saur-ay. The menu highlight on Sun-ay will be beef and chicken din-ers. Serving begins at 4 p.m. in Friday and Saturday, and at one, on Sunday, and at one, on Sunday, and at elections et a, stereophonic con-† DANIEL A. SEOSNAN, 67, Assumption Church, July 15, Hoty Cross Constery, Supports wife Matel. t EVA GISSON, 20, Immendate Heart of Mely Choich, Joly In. Hely Cross Centers, Survivors sitter, Catherine Gibson,

television set, a stereophonic con-sole and a 1964 white Cadillae. The public is invited.

St. Christopher parishioners will play host to fiesta crowds on Timrsday, Priday and Saturday, July 23, 24 and 23, Regular Speed-way busses, go directly to the fes-tival grounds at 3333 West 10th St. The extensive menu hears out the billing that the festival is tops

in food.'

A giant fish fry will be featured

on Thursday and Friday, diners may select ham, barbecue, coney sandwiches, hot dogs, home baked pies and cakes and many other a la cartie liens. On Saturday, mas-ter chefs will prepare fried chicken dimers, featuring one that a chicken, two vegetables, salad, beverage and rolls. Serving begins at 5 p.m. in the fining room, earry-outs 4:30 p.b. Festival activities start at 7 p.m. Cash awards will be given each night to lucky diming patrons. The public is mixed. pies and cakes and many other a

St. Vincent de Paul Society schedules meeting July 19th

INDIANNOLIS—The quarterly general meeting of the Particular Council of Indianapolis, Society of St. Vincent de Paul, will be held in St. Catherine's Church hall, 1169 E. Tabor St., on Sunday, July 19, the Feast of St. Vincent de paul. The group will attend the 8-al Mass in a body, Light remediately after the Mass, A business meeting will follow.

mediately after the Mass.

| Description | D

Invited

BELGRADE — According to a Vigoslav government broadcast, the Serbian Orthodox Church has received an invitation to send delegate observers to the third session of the Second Vattean Council.

Layman is elected school board head

WICHITA, Kan.—A layman has been elected by the 19-member school board of the Wichita discussed to serve as its chairman.
Election of Raphael Leionreau, vice president of a local construction firm and father of 0 children, was described by local Church officials as the first time a layman has been naned administrator of Wichita, said the election was "historic for the discussed and the nation." The predate said that the "new hoard

'Technical' Mass music composed

KLOSTERNEUBERG, Austria—A Mass composed for electronic instruments was performed in a Catholic church here as part of a local art festival.

The music was presented as a concert rather than as part of church service, but composer Hermann Heiss of Darmstadt, Germany, said permission had been obtained from the Holy See to perform the music during the celebration of a Mass.

The sounds have been produced artificially by means of sound filters, amplifiers, oscillographs and other technical instruments.

follows the suggestions of our board determines policy for Cath-beloved Pope John that we invite our lay people to share their counties which make up the points of view with us." The Wichita diocese.

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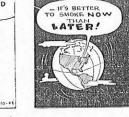
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MY OLDER BROTHER SMOKED HIS FIRST CIGARETTE YESTERDAY, SUZIE. (UGH!)







Holy See, Tunisia sign 'modus vivendi'

See and Tunisia have reached an agreement ensuring the Church freedom of action in that Moslem country and the transfer of many church buildings and properties to the Tunisian government without compensation.

without componsation.

Among the terms of the agreement, it was revealed in an "authoritative" article published in the Vatican City daily, L'Osservatore Romane, it has been agreed that the present archidiocese of Carthage will be reduced to the status of independent prelature of Tunis. A Vatican press office "modus virendi."

"modus virendi."

IN THE accompanying article in the Vatican City daily, a "modus vivendi" was described as a diplomatic international convention which "does not constitute a complete or wholly satisfactory settlement of the various questions concerning relations between the Church and state in a

given country." In the absence of such a settlement, "evidently immature or not yet possible, the republic.

"THE EXCHANGE of the instruments of ratification of the adversarial conditions indispensable for the life of the Church and for its relations with state authorities and organizations."

This modus vivendi is the fruit of a long period of negotiations between the Holy See and Trinsia, resulting in part from the wholesale migration of italian and Frent settlers from Tunisia after it passed from French control to the status of an independent country in 1959.

A Vatican press office bulletin announced the results of the negotiations with the following statement:

statement:
"On June 27, by an exchange of diplomatic notes between Cardinal Amleto Cicognani, Paga-Secretary of State, and Mongi Slim, Secretary of State for Foreign Affairs in the Tunisian Republic, a 'modus vivendi' was signed between the Holy See and Tunisia regarding the juridical Rome states views

ity living on Tunisian soil."

THE ARTICLE in the Valican
City daily noted that the situation
arising from the exodus of Italian
and French communities and
from a "jurifical vacuum due to
nonrecognition on the part of the
norrecognition on the part of the
new state. . has created problems which the 'modus virendi' is
intended to solve in the best and
protect problems are also the problems

Difficulties arising from the property of the proposition of the problems of the problems of the proposition of the problems of

about atomic threat

ADOULT ALONT.

VATICAN CITY—The Holy See has sent an outline of its views on the atomic threat to prace to a conference on the democratization of the conference on the democratization of the conference of the democratization of the conference for an audience with Pope Paul VI. While the participants from Arab countries are middle-conders or even representatives of governments, delegates representing the other Medical Cicognani, Papal Secretary of State, was counted in the most general terms and made no mention of the proceedings in Algiers, Yet the Italian communist organ, Unita, not only asserted that the message constituted "assistantial mention of the proceedings in Algiers, Yet the Italian communist organ, Unita, not only asserted that the message constituted "assistantial sistencial", it also asserted "it is netion." It also asserted "it is the first time that the Vatican has taken a stand so clearly in favor of an action proposed by a committee for peace"

a committee for peace."

THE CARDINAL'S letter was addressed to Houard Soutah, head of the desired the soutah of the desired the desired the soutah of the desired the desir



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"On the contiary, the Isly See has approved efforts which really an approved efforts which really a see and which help to remove the and which help to remove the dangers and causes of conflicts. It has particularly encouraged the undertakings for disarrament, especially those seeking the undertakings for disarrament, especially those seeking the undertakings for disarrament, especially those seeking his disarrament, especially those seeking and it desires that humanity should coem to forcerm taseff against such a serious threat by a sincere can render its efforts efficacious."

THE LETTER was published in the Vatiean City daily, L'Osservatore Romano, with the following introduction:

"In view of the conference which is being held in Algiers for the 'denuclearization of the Medi-terranean basin,' a delegation headed by Houart Soulah wedditerranean basin,' a delegation headed by Houart Soulah wedditerranean basin,' a delegation headed by Houart Soulah wedditerranean basin,' a delegation headed by Houart Soulah was sent, signed by Amleto Glovanni Cardinal Cleognani, see retary of state."

Constance

VATICAN CITY—Pope Paul has issued a Latin insunage led country of Constance (111-14) which he credited that country of the country of the

Prelate's prayer opens GOP parley

SAN FRANCISCO—Archbishop Joseph T, McGucken opened the Republican national convention here with a prayer that God il-luminate the minds and hearts of delegates.

delegates.

The archbishop of San Francisco prayed that God's guidance help "lest partisan spirit pervert the order of justice or ignorance lead us into error."

the order of justice or ignorance lead us into error."

He prayed that through the convention's deliberations the councilondary of the convention's deliberations the company of the convention of the convention

situation of the Chirce and the republic.

"THE EXCHANGE of the instruments of ratification of the struments of ratification of the struments of the struments

In the L'Osservatore Romano article, which the press bulletin described as "authoritative," it was pointed out that the agreement is the "first diplomatic agreement between the Holy See and the government of a nation which has centered Islamism into which has centered Islamism into higher and the properties of the pr

present possible."
Difficulties arising from the negotiations between the Holy See
and Tunisia. "rather than checking the effort for a solution,
served to underline the need to
find through good will a meeting
point acceptable to both sides,"
the article said. It continued:

VATICAN CITY-Pope Paul VI has issued a Latin language letter as issued a Latin language letter control of Council of Constance (1414-1418), in which he credited that cause with restoring the Church's unity. The letter, dated May 27, was addressed to Archibishop Hermann Schauelle of Freburg, Germany. The occasion was the Solfa amiversary of the council. Solfa minimary of the council of the Council of the Solfa amiversary of the council of the Solfa amiversary of the council paratin of the Solfa amiversary in put and to the so-called Schism of the West by the election of Pope Martin V following a period during which there were several claimants to the papal throne.

THE POPE IN his letter re-

throne.

THE POPE IN his letter re-called the historical importance of the ancient archidecese of Constance, which the events of the last century caused to be inexporated into the Freiburg See.

Of the council itself he said most all problems raised at that council are slowlyd, yet the Council are slowlydding to the Council are slowly the council are s

"THIS WAS DUE above all to the happy election to the supermo pontificate of Martin V. This event which took place im-medately after grave events per-turbing the internal life of the Church once more showed that the supreme pontificate was the superment of the superment of the superment of the superment of the unity and that it was universally recognized as such," the Pope de-clared.

recognized as such," the rope ed-clared.
"Therefore, the Council of Con-stance has become a symbol of fidelity toward the Success-consequently toward the succes-tion of the success-table that the success-cially marked by the exaltation of the Church's unity, once more re-celly marked by the exaltation of the Church's unity, once more re-splendent after so many differ-ences and controversies, in the person of her sole and undoubted head," the Pope concluded.



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"The Catholic Church has given manifest proof in Tunisia of gen-crous readiness in accepting sacrifices, even onerous ones, by ecding, without material compensation, most of the buildings and company of the control of the compensation, most of the buildings and compensation, most of the buildings and compensation, most of the buildings and compensation of the properties of the course of the requirements of a profoundly changed de facto situation.

"The government of the Tu-nisian republic for its part as-sures that the ceded places of worship will be used only for

Pidgin English set for liturgy

SYDNEY, Australia-Plans for the introduction of pidgin English into the Liturgy in the Territory of Papua and New Guinea are being prepared by missionaries in the area.

This was revealed by an American missionary, Father William Ross, S.V.D., here. Father Ross was en route to the United States on seven months' leave from the Mt. Hagen vicariate. It said the introduction of pidgin English into the Mass would be made in the near future.

"These sacrifices were made in a spirit of friendship toward a friendly people, with cordial and the sacrification and with the intention, certainly not to weaken, or the sacrification and with the intention, certainly not to weaken, but on the contrary to render more intense a cooperation which this sides show they regard as good and enduring. "For this reason the Holy Sec took care above all that the agreement ensured necessary conditions for the presence, the life, that could be a supported to the contrary to the cont

sistance."

THE ARTICLE noted that, while
the number of churches in Tunish has been greatly reduced
by terms of the agreement, the
government has pledged to assist
Catholics in the exercise of their
worship throughout Tunisia. This
would include the use of chapets
in Catholic institutions and prinist priests to enter Tunistia for
service in the churches

The article disclosed the fact

that the archdiocese of Carthage has been reduced to the status of an independent prelature. "Particularly painful for Catholics, even outside a Tunisi, will be the relicion of the present residence of the present residence of the present residence of the present residence of Tunisia, which corresponds in everythingt—crity and organization—to the former ecclesiastical circumscription."

The Carthage archdiocese in modern times dates from 1884

WASHINGTON-Within the shadow of the U.S. Capitol, seven nuns are keeping going summer school sessions of a public school,

The nuns are Sisters of Notre Dame de Namur who are sta-tioned at Notre Dame Academy, a few blocks away from the Walker-Jones public school. The nuns, aided by some 70 volunteer college and high school students, are keeping summer school ses-sions going at the public school.

some going at une points sensor. There is no religion course on the program, which consists of readings, seience, creative dramatics, art, music, physical culture, field trips and organized play. The classes are small, 15 or fower students, but the program is for the benefit of the 450 Negro children regularly confled at the school. Only a handful of the summer school pupils are Catholics.

The article stated that "it is to The article stated that "H is to be hoped that the new agreement will really open—in accordance with the hopes expressed by both sides at the moment of signing— a new era of cooperation between the Holy See and the Tunisian government," and we add between the Calbolic Church and a people towards whom there will continue to go out its friendship and its distintersted service."

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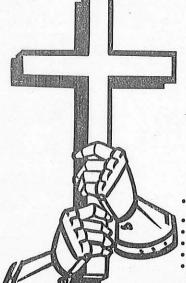
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