

STOP LIVING IN

Stand up and speak out, U.S. Religious are told

WASHINGTON—The Religious in the world today is the only person who can afford to be charismatic, but most are too indecisive, a Maryland priest told a vocations conference at the Catholic University of America here.

"Why aren't Religious the most outspoken people in the world?" asked Father Blaise Bonpane, M.M., a Maryland vocation director. "They can afford to be charismatic. They can afford to say anything to anyone anywhere, loud and clear."

The Church needs more people who will say where they stand, he said.

"WHERE DO YOU stand? What is your opinion? Where is your decisiveness? There was a man who came and said, 'War no more.' There was a council that said we believe now that war can be eliminated from the face of the earth."

"What are we saying about it? Nothing, because we have nothing to say, because we don't have an opinion, because we're indecisive people, marked by fear."

The Church in the U.S., he said, has lost contact with the poor. "We went up into the middle and the upper middle

classes," he said, "and left a vacuum below."

"We have nothing to say to the poor," he declared. "If you're poor, you go to D.C. General (Hospital), that's where the dirty people go. If you're poor, you go to public schools, they're poor people."

"And between the lines I can read, if you're poor, you join the Jehovah's Witnesses, because that's where the poor people go. You're poor? Join the Pentecostals. Those are the churches for the poor people. We have nothing to say to the poor."

HE CRITICIZED closing up schools in some neighborhoods as soon as the school day is over. "We're in a poor neighborhood and zap, everything closes up right way. Don't want any of those dirty children playing here in our nice clean schools," he said.

"I hope our convents get dirty," he declared. "They're so clean I can't stand them. I'd like to see them dirtied by people who've just been evicted. I'd like to see them dirtied by people who don't know what to do or where to go. They'd look a lot more homely then."

He urged the Religious to move into the future, not to follow

the past. "I have a great reverence for the past, and I think the past is sacred because it is past," he said.

"But today we want to look to the present and to the future. And if anyone thinks that by looking to the present and the future we have a damning attitude toward the past, something is wrong with them."

"Some gentleman today has been designing a 1967 Ford," he said. "Is he insulting the person who designed the Model T? I don't think so. I think he is saying the world is moving and we're going to move with it."

"This business of saying we're damning what's come before is silly," he said. "This saying, 'It was good enough for my grandmother'—well, so was the Model T."

"Religiosity," he said, "is ugly. Christianity is attractive. I see vocations as a byproduct of Christian life. And so does the church."

"WE'RE OUT to form Christian people and from this we will get those who want to dedicate their lives to God in the fulltime apostolate," he said.

Encouraging vocations is "a matter of saying what you stand for, saying it honestly and inviting people to join you."

But many of them will join an order "only if you show the world some very exciting things," he said.

He praised the work of Sisters in the Newman Apostolate and said, "Please get out on those campuses. There are vocations out there just waiting for you. That big cloud that we can't reach on the secular campus wants to talk to you."

Religious orders, he charged, "are preoccupied with themselves, with promoting themselves. There is selfishness there."

Too many orders insist on complete allegiance, he said, on defending everything the order says or does. "And as the ship goes down we'll say, 'Everything's fine, everything's lovely, blue, blue, blue, blue.'"

"Open your eyes and count," he said. "How many people are quitting? They're quitting because they think they can be more Christian somewhere else. Does blindness have to be part of our life?"



AIRLIFTS GOATS TO INDIA—Father Jonas Thalaik is introducing U.S.-bred goats in hungry India to triple milk yield and provide meat for poor families. Six nannies from Wisconsin will multiply to nearly 5,000 goats in five years. The Catholic Near East Welfare Association, New York, is helping the Eastern Rite Carmelites buy and airlift American goats, also needed for leather, light cargo, and field clearing.

VISITS RESIDENTS

Baltimore clergy help to quell race violence

BALTIMORE — Clergymen were given much of the credit for calming a racially tense area of Baltimore that was rocked by violence after segregationist rallies.

Some 55 priests and ministers fanned out over the danger area, visiting residents in their homes and urging them not to attend the fourth in a series of rallies scheduled by the National States' Rights Party.

As it turned out, the rally was canceled after Circuit Court Judge William J. O'Donnell granted an injunction July 29 forbidding the group to hold rallies for 10 days. The injunction came shortly after several party officers and rally speakers were indicted by a grand jury on charges of riot and conspiracy to riot.

Among those criticizing the violence were most public officials and religious leaders, including Baltimore's Cardinal Lawrence Shehan, who said:

"We join with all responsible citizens in deploring the disturbance caused Thursday night by a few misguided individuals. It is inconceivable that any civic government should not have the power to prevent such a disturbance."

"The right of free speech and association is a sacred right. We must not allow a group of misguided persons to abuse it to the point of public disorder."

"The police department is to be commended for its swift and tactful action last night" (Thursday).

THE TROUBLE HERE (July 28) when crowds of whites, mostly teenagers, stormed into Negro areas yelling "Kill the niggers" and other racial epithets.

"I'm not inciting you to riot," he said at one point during the night of violence. "I'm inciting you to victory."

Leaflets distributed at the rally described Lynch as "America's most exciting racist speaker."

Lynch is said to be a veteran of racial disturbances in St. Augustine, Fla., and Anniston, Ala.

He and Richard Norton, Maryland coordinator for the National States' Rights Party, were arrested and indicted by the grand jury.

ONE OF THOSE handing out pamphlets the night of the canceled fourth rally was Robert Robusto, president of the Catholic Anti-Communist Committee, who blamed priests for racial trouble.

"As a Catholic I resent them being here," he said. "The priests were helping police maintain calm at the rally. 'These people have created the situation by preaching from the pulpit.'"

He said he was "requested and strongly urged" to testify by calling the Protestant and Jewish individuals and organizations, of whom the overwhelming majority "is strongly opposed to any constitutional change in the First Amendment which would permit 'voluntary' prayers in the public school."

"For what reason do 40 Senators seek to appear more pious than the churches and more righteous than the Supreme Court?" he asked.

ALSO OPPOSING the amendment was the Rev. Dr. David Hunter, deputy general secretary of the National Council of Churches, speaking for the council's general board.

He cited the board's policy statements supporting the court decisions and opposing any amendment.

"The general board did not single out for comment any one of the various amendments then before the Congress designed to overrule the Supreme Court's prayer decisions," he said. "They merely indicated that they did not want the First Amendment revised or rewritten."

He said that voluntary prayer in schools would be almost impossible, "especially among impressionable children who are unlikely to dissent or abstain from activities in which all of their fellows are joining under the provision or permission of the (Continued on page 9)

School prayer amendment draws strong opposition

WASHINGTON—Amending the Constitution to permit voluntary prayer in public schools "would be a profound mistake," the dean of the Boston College Law School told a Senate subcommittee here.

Father Robert F. Drinan, S.J., led off testimony before the Senate subcommittee on constitutional amendments which is holding hearings on Sen. Everett Dirksen's proposal to allow public school officials "to provide for and permit" voluntary participation in prayer.

Four of the first five witnesses opposed the proposed amendment.

In a statement read before the subcommittee on Wednesday, Indiana Methodist Bishop Richard C. Raines warned that "any tampering with the First Amendment might open a Pandora's Box of religious sects competing with each other to use the public classroom as a battleground for the minds of the young."

The churchman, who was unable to appear in person because of plane scheduling difficulties, said that "he failed to see how the Dirksen amendment would increase the power of religion in national life."

Father Drinan called the amendment an emotional response to the Supreme Court decisions banning compulsory prayer and Bible-reading in public schools.

A public school, he said, "is a school whose only religious orientation is that it has no religious orientation."

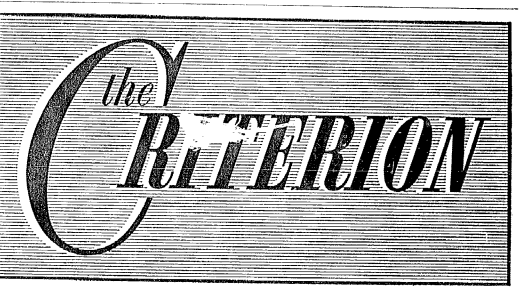
THE SUPREME COURT decisions, he said, "merely stripped away the widespread illusion that the American public school somehow combined piety and learning in an eminently satisfactory way."

The amendment, he continued, is "an almost irrational refusal to suppress one of the most persistent myths in American life—the illusion that the public school can train future citizens in morality and piety."

Rather than conduct a referendum on the school, he said, "the schools should teach students about religion and its impact on the world."

"The absence of objective teaching about religion in the public school is one of the most serious educational limitations of public education in this country," he declared.

He said he was "requested and strongly urged" to testify by calling the Protestant and Jewish individuals and organizations, of whom the overwhelming majority "is strongly opposed to any constitutional change in the First Amendment which would permit 'voluntary' prayers in the public school."



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French priest's books Hierarchy denounces apartheid

PARIS — Father Marc Oraison, French priest-psychiatrist who has written a number of books on sex and psychoanalysis, has been notified by his bishop that he will not receive an imprimatur for future publications.

This was stated in a communique issued by the national office of public information here. The communique, published in the Paris daily, Le Monde, said it was able to confirm that the refusal came from Cardinal Paul Richard of Bordeaux, Father Oraison's diocese, and not from the French episcopate, as had been reported earlier.

IT ALSO reported that the French hierarchy had been informed that the Doctrinal Congregation at the Vatican, after "various reminders and warnings" to Father Oraison, had decided to ask the French bishops not allow him to speak on matters of moral theology in ecclesiastical circles.

(In Rome, a spokesman for the Doctrinal Congregation said nothing about the matter could be stated by the congregation.)

CAPE TOWN, South Africa—The South African bishops have spoken out against this country's policy of apartheid—strict racial segregation—declaring that "the natural right of free association among men is unassailable and cannot be either diminished or taken away on racial grounds."

The bishops spoke (July 26) in their first joint pastoral on human relations since 1962. The decision to speak was taken at a plenary conference of the episcopate in Pretoria (July 12 to 15) attended by 31 bishops, Archbishop Owen McCann of Cape Town presided.

The bishops said they thought their meeting "an appropriate occasion to introduce the people of southern Africa to one of the most timely and topical of the eccumenical council decrees, the Constitution on the Church in the Modern World, and to draw attention to certain chapters of particular significance to South Africa and its special problems."

The bishops said they offered their message in "a spirit of humility and service, solidarity and compassion." And, they added, "if there should be any to whom this message gives offense or causes sorrow, we beg forgiveness of them. Yet with St. Paul we must remind them that they are called upon to share with us the tribulations of the Gospel message."

450 ND graduates

NOTRE DAME, Ind. — The University of Notre Dame bestowed some 450 degrees on graduates and undergraduates at August 5 commencement exercises. The ceremony closed the 49th summer session of the university. Father John E. Walsh, C.S.C., a university vice president, gave the commencement address.

CHICKEN SUPPER ST. JOHN'S CHURCH DOVER, IND. AUG. 7th 3-7 PM.



PLAN DOVER FESTIVAL—More than 1,000 chicken dinners will be served at St. John the Baptist parish, Dover, during the annual festival there Sunday, Aug. 7. In addition to the dinner, to be served in the parish hall from 3 to 7 p.m., the church grounds will be decked with various booths for young and old patrons. A country store and quilt booth are among the most popular each year. The Dearborn County parish is located on State Road 1, three miles off Interstate 74, about an hour and 20 minutes' drive from Marion County. Shown above with the pastor, Father John Kraks, are members of the parish work-force (from left): Mrs. Maurice Knus, Mrs. Justin Murlough, Mrs. Richard Gaynor, Mrs. Lester Fuernstein, Mrs. Robert Zimmer and Mrs. Sylvan Andres. Mrs. Fuernstein is chairlady of the dinner. (Staff photo)

MARYKNOLL DELEGATE—

Very Rev. Clarence Wilks, M.M., a Richmond native who serves as regional superior of the Maryknoll Fathers in Japan, is one of 50 priest-delegates meeting this week at Maryknoll headquarters to elect new leadership for the 1,200-member society. The general chapter will also undertake intensive examination of the direction and scope of missionary work of the society. (Story on Page 11).

Pope enumerates virtues for peace

CASTELGANDOLFO, Italy — Only the help of God, the wisdom of the Gospel and the grace of Christ can give men the virtues needed to maintain lasting peace. Pope Paul VI said here.

He was speaking to crowds gathered in the courtyard of his summer villa before the noon Angelus.

The night before, one of the speakers, Connie Lynch, a self-styled "professional segregationist," said politicians in general are "traitors" who have succumbed to "black savages" organized with Jewish financial support.

Low-cost housing loan given city

WASHINGTON — The Indianapolis Housing Authority has been awarded a \$30 million loan for the construction of low-cost rental housing for the elderly and needy families in the inner-city area.

Announcement of the loan was made Wednesday by the office of 11th District Congressman Andrew Jacobs, Jr. here.

The present loan of some \$34.4 million by the Department of Housing and Urban Development is one of the largest awarded anywhere in the country. A spokesman for Rep. Jacobs said. Since \$16 million was awarded to Indianapolis in 1965, the current grant brings the two-year total to slightly more than \$44 million.

The apartment units to be located in some 14 locations throughout the city, mainly in slum and marginal areas.

The loan is to be repaid through sale of public revenue bonds.

Compulsory

LAHORE, Pakistan — The West Pakistan government has ordered all schools in the province to make "mandatory arrangements" for the compulsory teaching of Islamic, Islamic religious lore, up to matriculation.

LAUGH AT SCHISM CHARGES

'Unity in pluriformity' seen Dutch aim

Last of a Series
By DESMOND FISHER
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UTRECHT, The Netherlands—In the first of these articles, I summed up my general impression of the Church scene in Holland today. It is, of course, unfair to judge it, indeed, we must judge at all—on the basis of a short visit. Indeed, I recall with some chagrin the plea of one of the people I talked with: "Come and live here for six months, and then you will begin to understand."

They are sharper and though lacking in shading are often more intuitively correct. The only claim I would make for this series is that it may help to illustrate the extent of the average outsider's ignorance about the Church in Holland. It is only when one looks behind the external practices to the ideas which inspire them that one can begin to understand the value—and the dangers—of the new Dutch experiments in making Christianity live.

TO TAKE THE view that the Church in Holland has gone from a state of schism to a state of pluriformity is certainly unjust. It is based on what Professor Schillebeeckx has called the "essentialist" philosophy of the Church—that the mysteries of faith and human life are abstract essences which, first and foremost, must be formulated as precisely as possible. This leads to a static Christianity in which orthodoxy is seen to consist in rigid adherence to practices canonized by custom.

The Dutch come into Schillebeeckx's other category, the existentialists, who believe that expressing the truth is the ending task which has constantly to be begun anew. In this process certain truths emerge and will remain valid for all time. But they will appear to change as they develop, new insights being added to, not replacing, the old.

This is the view the Dutch progressives have of their own contribution. They see themselves as developing new formulations of truth to supplement the old. They admit that this may entail the dismantling of some of the old structures which grew up around the expressions of the truth now seen to be incomplete and building new ones to express the fuller insights now being developed.

The Dutch realize more than anyone else that, in this sense, the Church must change. But they also realize, more than anyone else, that the change will not come about at the same time in every part of the Church. There will be some countries

where it will come quickly, some where it will take years.

They themselves place a great deal of importance on the Dutch Pastoral Council to be held in 1967. This will be a sort of local Vatican Council, at which the whole of the Netherlands will be debated by representatives of all the members of the Church, including the laity. The preparations for this council will be a major watershed in the life of the Church in Holland. It also explains why the different experiments now in progress are being pushed ahead so rapidly, their supporters wanting them to be well-established by the time the council takes place.

WHAT THE DUTCH primarily want from this council is freedom to develop along their own lines, provided always that the essential unity of the Church is maintained. This would involve an end to the uniformity which has required for centuries and which has been taken almost as proof of the Church's unity.

Dr. Herman Fiolet, the ecumenical adviser to the Dutch Bishops, expressed this view in the ecumenical context. "The task of the Catholic Church

In the exclusive series of articles now concluding, Desmond Fisher has described the renewal movement in Holland on the basis of his first hand reporting in The Netherlands for The Criterion and the Catholic Features Cooperative. In this final article of the series Fisher gives his own judicial summing up of what is happening in Catholic Holland today.

Today is to live its unity in an enriching pluriformity. The Protestant Churches to live their rich pluriformity in unity."

The Dutch desire to develop along their own lines and to end the excessive centralization of the Church explains why Holland is suspect in Rome Curial circles and why a Curial vilification against her was carried on in the conservative Italian press during the council.

It is probably in this area that the greatest danger of the Dutch developments lies. For if Rome were to attempt to stop them, there would be real possibilities of catastrophe. The Dutch Bishops realize

this. It is not so sure that the Roman Curia does.

The Dutch themselves, however, laugh at the idea of a schism. "We are not revolutionaries," said a leading Catholic journalist. "Holland is not really progressive; it is so only by comparison with Germany and England and, of course, with places like Spain and Italy."

And a leading Catholic actionist said: "There will not be a schism in Holland now. There might have been a silent schism as there was in countries like France and Italy. There the intellectuals have left the Church, but here they have not."

like the working class before them—without formally waving goodbye.

"Here, many have been saved for the Church who would have left it were it not for the council and the new initiatives it brought. Now the intellectuals are contributing to building up the Church instead of leaving it."

THE OVERALL impression in Holland is one of seriousness, sincerity and concern. This was expressed in an epigrammatic way by one priest who said: "In Holland some people are leaving the Church in order to remain religious." Nevertheless, there must be unknown dangers in a trend to develop sharp stinging, but immensely One sensed that this was a real risk in Holland if the existing Church structures did not

change quickly enough to incorporate the new experiments. Because they are deeply religious in the best sense, and also knowledgeable about religion, the Dutch probably react more quickly than others to religious stimuli. But they do not believe that the situation is basically different in their country. Time and again I was told: "We are the same as you and the same situation exists in your country. The only difference is that we are doing something about it. And what we do today you will do tomorrow."

Only time will tell whether the Dutch experiment will be a success. But there can be no doubt that a visit to Holland today is like a cold shower—sharp, stinging, but immensely invigorating. It remains to be seen whether the effects will be any more lasting.

MISSION LETTER

School calendar being changed in Colombia, Benedictine writes

Dear Folks Back Home:

The thoughts of your Benedictine friends here in Cali turn homeward as we pause to oblige Independence Day and think about the "vacation season" back in the states.

The ordeal of final exams is occupying our students during July, as our school year ends July 17th. Final exams are taken so seriously—one each day. From the final day of school until September, people will stream in to beg entrance for the coming year. The shortage of schools is absolutely unbelievable.

Our school calendar has been radically changed by the Colombian Government's Department of Education. A new decree calls for the school year to begin in June, instead of October to July as formerly. We are happy for the change, but this year it shortens the vacation by several weeks.

Since our last letter back home many things have taken place. Let me first tell you about First Communion here in Barrio Caucaita.

THE CHILDREN have received instructions every Saturday morning since December under the direction of Sister Mary Joceal and Sister Phyllis—two very faithful catechists.

For the first time these children learned that they didn't have to confess each time they received. The pastor said he was much pleased when the children would come to confession, saying: "I said 'no' to God by not obeying my mother when she told me to be home before dark, etc."

After some discussion it was decided that the children should wear their school uniforms for the big occasion. It had been custom to spend money on a long dress with all the trimmings. This caused the poor children many problems.

Miraculously, all the parents agreed. On June 17, about 320 children received First Com-

This letter was prepared by Sister Cabrini Laverdure, O.S.B., one of six Benedictines of Our Lady of Grace Convent, Beech Grove, who are serving in two adjacent parish centers in the slums of Cali, Colombia. Sister Cabrini, former teacher of Claret High School, Indianapolis, serves as principal of the parish school in Cali, which is staffed entirely by native Colombian nuns.

After Mass, the children came to the school for breakfast. Several of the professors had help to decorate and prepare a breakfast of coffee, milk, bread, candy, an orange, candy. Each youngster received a rosary. One little boy wanted to know how many times he could make his First Communion.

The rosaries distributed to them were the ones donated to us by many friends and school children back home, including the youngsters at St. Joseph's School in Clark County, Indiana. We have appreciated expressions of gratitude and the joy such a gift brought to these children.

Sister Gertrude has opened a clinic for expectant mothers. They come to the social service center for instructions in child care and also use the sewing machines to make clothes for the new arrivals. Sister's only problem is that too many women who aren't pregnant want to use the sewing clinic. Since the center has recently begun a family planning campaign, Sister wonders if she may be ruining it by the sewing circle.

AFTER SEVERAL months of work and planning we have opened a small library. If any one wanted to study he had to travel to the university library—five hours ride by bus—and sometimes it would be closed. Naturally there is a scarcity

of books, but a start is a start. We're depending on the support of our dear friends back home for the success of this project. The school children are helping in the education of everyone who studies in our parish or in the nearby schools.

Many of the older pupils end to read or look up some information, but end up looking at the pictures in the books for the younger children. Any book is a fascination. Many of the children have never read comic books or the newspaper.

For summer activity we have planned camping weeks for different groups of young people in the parish. The students go to a camp away from the city—to study, play and to experience living together as a group. One of the hardest things to teach is working as a team. The spirit of individualism which is the heritage of the Spanish conquerors is still part of them. Sisters take turns accompanying the groups, along with the parish priests and several teachers.

THE CAMP program is interesting. Divided into groups of six or seven, the youngsters plan the hour of rising, meals and bedtime. One group is in charge of the meals for a day, while another washes dishes and does other chores. After breakfast each day there is a hike up the mountains, a swim in the river or an educational excursion.

In the afternoon, each group meets to discuss a topic chosen by the members of the group, after which they write an article for their newspaper. Most of the afternoon is spent in discussions and work on the newspaper and a diary. Often there is a period of organized games. Good luck to during these beautiful vacation days. Have a happy vacation wherever you are and please remember your friends in Cali, Colombia.

Advertisement for Action Bank. Includes a pocket watch illustration and text: 'GET AN ACTION savings account PASSBOOK TIME DEPOSIT 4 1/2% MERCHANTS BANK THE BANK FOR ACTION BANK'.



JUBILARIAN—Sister Mary Joseph Fosskuhl, O.P., a former member of St. John's parish, Starlight, will return to her home parish Sunday, Aug. 7, for a Mass of Thanksgiving to mark her 25th jubilee as a Dominican. The Mass will be celebrated at 12 noon. Sister Mary Joseph, a teacher at Forest City, Ark., is the daughter of Mrs. Mary Fosskuhl and the late Rudolph Fosskuhl of Starlight.

CLERGY NECROLOGY

- August 6, 1917 - Father John F. Sondermann, O.S.B.
August 7, 1920 - Father Joseph Matthews, O.S.B.
August 7, 1883 - Father William Doyle, O.S.B.
August 7, 1854 - Rev. Eugene Scherzmann, O.S.B.
August 8, 1920 - Father Joseph M. Zoglmann, O.S.B.
August 9, 1941 - Rev. Ambrose Mattingly, O.S.B.
August 9, 1862 - Father William Peters, O.S.B.
August 10, 1961 - Rev. Chrysostom Coons, O.S.B.
August 10, 1879 - Father John P. Sassell, O.S.B.
August 11, 1917 - Rev. James Zeigenfuss, O.S.B.

Brother is named to Congregation

VATICAN CITY—Pope Paul has appointed Brother Ferdinand Clancy of the Irish Christian Brothers a consultant to the Congregation of Religions. The Irishman, who was superior general of his order until several months ago, becomes the first non-priest among 55 consultants of the congregation. Aside from five lay legal consultants, in fact, there is only one non-priest among the 253 listed in the congregation's personnel. He is Marxist Brother Valentino Domingo Rodriguez, an attaché.

Advertisement for Shirley Brothers Funerals. Includes a large 'S' logo and text: 'PLAINLY A MATTER OF CHOICE In Shirley Funerals, selection of standards depends on two elements... Truly a remembered service Shirley Brothers FUNERALS Sixty-eight 1898 - 1966 Years'.

Advertisement for Golden Guernsey Milk. Includes an illustration of a milk can and text: 'Better Marks! 64 Years of Research Prove... GOLDEN GUERNSEY the "High Energy" MILK means Extra Pep for Extra Hours! UNUSUALLY DELICIOUS Golden Guernsey Farms 787-2234'.

English Benedictines resume ancient apostolate in Sweden

By RUNE P. THURINGER

KARLSTAD, Sweden—Benedictine missionaries from Britain, among the first evangelists to this country in the 11th century, are at long last picking up the traces of their apostolate here.

Two British priests, Abbot Oswald Eaves, O.S.B., and Father Edmund Stewart, O.S.B., have established a bustling Catholic center in this port city about 150 miles west of Stockholm. There is a tradition that goes back to the time of St. Ansgar, when the Gospel first came to Scandinavia.

St. Ansgar, a German Benedictine, preached to the Scandinavians in the 9th century. Evangelization did not begin in earnest, however, until St. Sigfrid came here from England around the year 1000. He and his followers converted all of Sweden and created parishes and dioceses that still exist in the Lutheran church today.

IT WAS in keeping with this tradition that Father Ansgar Nelson of Portsmouth (Rhos Island) Priory, a member of the English Benedictine community was chosen to be coadjutor bishop of Stockholm in 1947. For 13 years following he was the only Benedictine in Sweden. He was succeeded in Stockholm by another American, Bishop John E. Taylor, O.M.I., in 1962. In 1960, Bishop Nelson invited Abbot Eaves, the retired abbot of Fort Augustus monastery in Scotland, to study the Church situation in Sweden. Abbot Eaves came, studied, and stayed. With Father Stewart of Buckfast, England, he establish-

ed the center here with a bookshop, a library, and a craft shop where Father Stewart—an expert in ceramics—gives popular courses in pottery making.

The library has become a center for ecumenical talks and for courses in the Catholic faith. Many people who never saw a priest in their lifetime came to the talks, the pottery classes, or to browse through the bookshop.

Besides the center, Abbot Eaves took charge of the Catholic citizens in Karlstad and its surrounding towns. Karlstad has seen its first Catholic priest since the Reformation only nine years earlier, but Abbot Eaves has made up for lost time.

With the help of a few nuns, he and Father Stewart travel hundreds of miles each year conducting in the same manner the sacraments. It is not unusual for a priest to conduct a service in a Protestant church before a Protestant congregation singing Protestant hymns. Mixed marriages are conducted in the same manner, although more often in the Protestant church hall.

About 20,000 Catholics have emigrated to Sweden since the Dutch poll.

AMSTERDAM—A Dutch public opinion poll has shown that 85% of The Netherlands people would rather have a married Catholic clergy than a celibate clergy. The poll, including members of all and no denominations studied, showed that 68% of the Catholics queried preferred a married clergy.

end of World War II, but through the work of the Benedictines and other priests converts are also helping to swell the Church. One of their converts is now a Benedictine nun in England, and it is hoped she will return to begin a community in this country.

A SWEDISH Benedictine, Father Andres Husk, has returned from Rome. Among his duties, he has conducted morning services for 1,300 students at a Protestant school in Karlstad. Two Dominican nuns teach at the same school, wearing their habits in class.

The growth of the Church and the presence of English missionaries has provoked great interest among the Swedes. School children often learn about Catholic Church history from priests. Lutheran ministers have joined the Benedictines in informal ecumenical dialogues.

Not all of the Benedictines' labors have been strictly Church work. Abbot Eaves is active in a local association of teachers of English. Father Stewart's ceramics classes are given as part of a government adult education project.

It may be that the work done by the English missionaries to day would have puzzled St. Ansgar and St. Sigfrid. But new opportunities demand new methods. The Benedictines feel that whatever their methods are, they are reviving the apostolic work begun by their community centuries ago.

WHY HOOSIER ENERGY BELONGS TO A POWER POOL



When the Hoosier Energy generating plant is completed, it will have a capacity of 200,000 kilowatts. In addition, Hoosier Energy belongs to a power pool which can generate an additional 465,000 kilowatts... making a combined capacity of 665,000 kilowatts. Here's how the pool will work:

High voltage power lines will interconnect Hoosier Energy and three other Rural Electric generating plants—located at Sebree and Lewisport, Kentucky, and Marion, Illinois. Each plant will generate electricity for the pool, and the power requirements for each plant's member systems will be taken from the pool. Each plant can also generate additional power, which will be available as a pool reserve.

Thus—Hoosier Energy will generate electricity for the 95,000 families and businesses who are served by rural electric in Southern Indiana. And, it will be backed up by the reserve electricity that is generated by all four plants who make up the power pool.

This assures rural people of having plenty of power for peak loads, for emergency situations, and for future growth. HOOSIER ENERGY DIVISION Indiana Statewide Rural Electric Cooperative, Inc.

Oldenburg schedules investiture and vows

OLDENBURG, Ind.—Seventy-three young women will participate in investiture and vow ceremonies at the motherhouse of the Sisters of St. Francis here Friday, Aug. 12. Archbishop Schulte will preside.

In a break with tradition, the 30 postulants will wear their postulant dresses instead of the flowing white bridal gown.

Twenty-two novices will make their first profession of vows, while 21 will pronounce their final vows.

A young nun from Kerala, South India, who is in the fourth year of the special Overseas Sister-Formation Program at St. Oldenburg, will make her final vows also. By special arrangement with her community—the Franciscan Clarist Congregation—Sister Gordian will avoid a two-year postponement in her final vows by pronouncing them here.

Karen Kremer, of St. Barnabas parish, Sister Mary Aaron; Marilyn McCracken, of Holy Trinity parish, Sister Marie Francis; Kathy Paul, of St. Lawrence parish, Sister Margaret; Linda Slinger, of St. Francis de Sales parish, Sister Marie Susan; and Janet Stamboulis, of St. Mark's parish, Sister M. David.

Mary Ellen Gillman, of St. Michael's parish, Brookville; Sister M. Carlinn; Doris Koors, of St. Mary's parish, Greensburg; Sister Joania; Diane Ludwig, of Holy Guardian Angel parish, Cedar Grove; Sister Matlaine; Judy Albers, of St. Mary's parish, Lanesville; Sister Mary Marie; Margaret Bowman, of Holy Family parish, Richmond; Sister David; Sister Cynthia Neidifer, of St. Mary's parish, New Albany; Sister Joan; and Sandra Sizer, of St. Bartholomew's parish, Columbus; Sister Marcella.

EIGHTEEN of the 30 Franciscan postulants are from the Indianapolis Archdiocese. The group includes:

Margaret English, of St. Simon's parish, Indianapolis, to be known as Sister Janese; Annette Griskey, of St. Bernardette's parish, Rita Mary; Andrea Hofer, of Little Flower parish, Sister Anton; Rosanna Taylor, of Little Flower parish, Sister M. Rhetelle; Carolyn Hoagland, of Our Lady of Lourdes parish, Sister Charlan; Sophia Kroszig, of Our Lady of Lourdes parish, Sister Mary Charity.

TEN MEMBERS of the first profession class are from the Indianapolis Archdiocese. They are:

Sister M. Joachim Mountjoy; Sister M. Carita Cox and Sister M. Cora Sheeman, all of Our Lady of Lourdes parish, Indianapolis; Sister Roberta Miller, of St. Andrew's parish, Indianapolis; Sister Greta Lorentz, of Holy Name parish, Beech Grove; Sister M. Karone Darnell, Sister Jacqueline Crockett and Sister Bernadette Cooper, all of St. Michael's parish, Indianapolis; Sister Annie Merthorst of St. Mary's parish, New Albany; and Sister Louise Freiberger, of St. Mary's parish, Aurora.

Eight members of the final vow class are from the Archdiocese. They are: Sister Cynthia Werton, of St. Lawrence parish, Indianapolis; Sister Janine Orr, of St. Monica parish, Indianapolis; Sister Tamara Blank, of St. Anne's parish, New Castle; Sister Marie Angelle Thomas, of Holy Family parish, Richmond; Sister M. Vivien Bachus, of Holy Family parish, Oldenburg; Sister Marie Retzner, of St. Nicholas parish, Summit; Sister Rosa Kirschner, of St. Anne parish, Jennings County; and Sister Chitra Warderlich, of St. Mary's parish, Aurora.

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LEADERSHIP WORKSHOP PRINCIPALS—Speakers at last week-end's Leadership Workshop at St. Mary-of-the-Woods, motherhouse of the Sisters of Providence, included the eight people above. From left (seated) are: Sister Mary Barbara, C.P.P.S., Father Thomas McNally, C.S.C., and Sister Catherine Coline, S.P. Standing, from left, are: Sister Bernard, S.P., Sister Vincent Ferrer, S.P., Sister Marie Michael, M.M., Sister Ann Bernice, S.P., and Sister Martin Therese, M.M. The workshop was attended by 300 Sisters of Providence.

THE CHURCH AND THE WORLD

Anglicans back pastoral on race justice

At Home

◆ **The Home Education and Labor Committee** has approved a two-year, \$5.7 million extension of two major federal aid to education programs. One is the elementary and Secondary Education Act. The other is the "unpacked, green" program under which federal assistance goes to districts whose schools have large numbers of children of federal employees and servicemen.

Non-public school pupils share in the major portion of the Elementary and Secondary Education Act, which is intended to raise educational standards for children from poor families. Nonpublic school pupils and teachers also receive textbooks and library materials under the act.

◆ **DELANO, Calif.**—The key issue in the farm labor dispute here is the right of the farm worker to organize if he wishes. Bishop Hugh A. Donohoe of Stockton told a State Senate Committee on Agriculture, "The farm worker must decide if he wishes union representation and by which union, the bishop said. He urged state legislation similar to the National Labor Relations Act to give farm workers the right to organize and bargain collectively."

◆ **DENVER**—Auxiliary Bishop Harold B. Perry, S.V.D., of New Orleans, first American Catholic bishop in this century, said here a "healthy" racial climate will exist whenever the Negro has a chance to voice his grievances. Bishop Perry cited New Orleans as an example, saying the racial climate there is healthy because of an interracial council appointed by Louisiana Gov. John J. McKeithen to help solve racial problems.

Abroad

◆ **CAPE TOWN, South Africa**—Thirty-three Anglican clergymen have signed a letter supporting the joint pastoral of the Catholic bishops on racial justice. It appeared in the Cape Times a morning daily here. The letter said that the clergymen, members of the Anglican Church province of South Africa, "rejoice greatly in the pastoral

100 scholarships to go to Negroes

BOSTON—Catholic high schools in the archdiocese of Boston will offer 100 new scholarships to Negro students in the 1966-67 school year, the Boston School Placement Bureau announced.

Thirty-nine schools will participate in the program, giving scholarships whose cash value for the year will amount to \$26,160.

The scholarships are being given without distinction on the basis of religion. According to Sister Joan Catherine, a coordinator of the program, only a Catholic student in the non-Catholic students in the program will be required to participate in religious instruction or devotions at the schools.

Cardinal Suenens to visit Georgia

ATLANTA, Ga.—Cardinal Leo Suenens of Malines-Brussels will speak in Georgia next January. Archbishop Paul J. Hallinan of Atlanta has announced.

The cardinal will give three lectures at the invitation of the School of Theology at Emory University at the annual Ministers' Week Convocation January 17, 18 and 19.

He will also deliver a lecture on the Church at the Cathedral of Christ the King center on January 19. Through the gracious cooperation of Dean William Cannon of the Cathedral School of Theology, Archbishop Hallinan said.

◆ **ESSEN, Germany**—A new fund to aid the Church's worldwide missions will be inaugurated by the German bishops September 1, to be called Juvate. The fund will be supported in part by a contribution from German dioceses of 15 per cent of the church tax monies they receive. (Germans pay a "church tax" amounting to about 10 per cent of their income tax to the government, which then distributes the monies to the churches.)

◆ **RIO DE JANEIRO**—A Brazilian deputy's annual plan to legalize divorce has been defeated again by the combined efforts of church groups and civil leaders. Including the divorce measure as part of the bill reforming the civil code, Deputy Nelson Carneiro sought (and the divorce section carried) by popular support the rest of the bill. Public outcry and the presentation of one million signatures protesting the measure induced the entire bill to be withdrawn by the President.

◆ **BONN, Germany**—Although the Christian Democratic Union will continue to govern in North Rhine-Westphalia state through the end of the year, the party's conference in Bonn, Sept. 1-3, will be held in Bonn, Germany.

◆ **DAR ES SALAAM, Tanzania**—The missionary organizations that conduct hospitals and dispensaries in this country received praise from Minister of Health Hagga Makame in his talk on the budget in the National Assembly. "Every member in this house," he said.

U.S. Jews told to follow Catholicism example

REHOVOTH, Israel—Jews in the United States were urged to follow the lead of the Catholic Church by working within Orthodox tradition to meet contemporary problems and to ensure Jewish survival.

This proposal came from Irving Greenberg, professor of Jewish Law at Yeshiva University, at an American-Israel dialogue sponsored by the American Jewish Congress. The theme was "The Nature of Jewish Distinctiveness in the U.S. and Israel."

"The key to Jewish continuity in the U.S., Greenberg said, was not to be found in "modernizing or secularizing Judaism but in confronting the problems of the Jewish people with an indigenous Jewish theology rooted in traditional Judaism rather than Western culture."

◆ **IN THE U.S.**, he said, "the Jew is kept Jewish by certain contemporary experiences while he remains highly vulnerable to the increasing Jewish saturation of modern urban culture."

Greenberg rejected the idea that Jewish survival could be achieved by developing a "temporary and secular Jewish definitions and culture." He expressed doubt that such a civilization could be built rapidly enough "to hold on to the bulk of Jews who might simply elect to go right into Western civilization."

◆ **A MORE LIKELY** prospect for fostering Jewish identity, he said, was "to work within the framework of the orthodox tradition." He added that, for most American Jews, such a notion would seem "inconceivable."

"LET US SAY THEN," he added, "that no matter what policy we undertake, a significant fraction of the Jewish people will not follow. However, since any attempt at the status quo involves the loss of many Jews anyway, it may be the lesser cruelty to take a frankly more committed approach, whatever the cost in immediate defection."

He said that the "relevance or feasibility of living by the tradition depends on the exist-

Leadership Workshop is held at the Woods

ST. MARY-OF-THE-WOODS, Ind.—Three hundred Sisters of Providence participated in the Leadership Workshop here this past week-end, designed to foster a "sense of community" among the group.

Speakers included three Providence Sisters, two Maryknoll nuns, a Precious Blood nun and a representative of the Dale Carnegie Institute from Indianapolis.

Sister Ann Bernice, S.P., director of novices at the Providence convent, spoke on the "Psychology of Leadership" in which she emphasized the obligation of each member of a religious community to create the atmosphere in which fellow Religious may grow in creativity and maturity.

"Sometimes we hear people speak of joining a community, perhaps not realizing that the community is created by the interaction of its members rather than by the structure which seems to sustain it," she said.

MARYKNOLLERS Sister Martin Therese and Sister Marie Michael related practical incidents from their work for Maryknoll to theory in their team-talk entitled "Sense of Community." They pointed out that human beings must know themselves and each other to bring each other life.

Sister Vincent Ferrer, a member of the St. Mary-of-the-Woods College theology faculty, discussed the theological foundations for leadership, emphasizing that leadership "is to gather the people of God in a

worshipping community, a people who praise God by the pieces and parts of each day of human existence and in sacramental celebration."

Tracing the formation of such a worshipping community through Scripture, Sister Vincent Ferrer specified that religious women must gather a people from among those they are named to serve. "We are to gather a people who in their lives and in sacrament praise God and have love one for another."

PRACTICAL suggestions for growth in leadership were explained by Robert Hanes, of the Dale Carnegie Institute, and Sister Bernard, a Providence nun who teaches at St. Philip Neri School, Indianapolis. Mr. Hanes discussed communication, while Sister Bernard stressed techniques of group dynamics.

"Community Discussion: A Means to Leadership" was the topic of Sister Mary Barbara, C.P.P.S., supervisor of education for the Precious Blood Sisters of Dayton, O.

Father Thomas McNally, C.S.C., editor of The Catholic Boy and The Catholic Miss served as spiritual director for the workshop.

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Comment

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

To save mankind

"Peace in the world is very difficult to attain," the Pope recently told a group of pilgrims at the Papal summer residence. "It seems to be becoming more remote as a fact and ever more remote as a desire and a duty."

United Nations Secretary General U Thant concurred solemnly as he left Moscow this week following fruitless talks on Vietnam. He also expressed deep apprehension that the conflict is about to "spill over frontiers" and turn into a major war unless a solution is soon found.

An atmosphere of frustration pervades the councils of objective negotiators as they report, one after another, that parleys, secret and open, have been in vain. The sweet strains of accord are elusive and no magic fingers have yet been found.

But accord must, somehow and somewhere, be found. Another major war, a global holocaust, must be avoided. And because there are good men everywhere mindful of the horrors of war, the search for the magic music will continue.

The logical instrument is the United Nations. But, as now constituted, the organization is impotent. Its stature as persuader and conciliator has been whittled by disuse and disregard. Its Charter has grown obsolete.

To be effective today and tomorrow, the UN would have to have juridical powers to make and enforce laws. Such powers would mean drastic changes in the current organization and the establishment of some sort of constitution for the world. It would mean changing a benevolent association of nations into a world government.

The thought of world government is heresy to many, irresponsible daydreaming to others. But it also is a faint hope for world peace to still others.

Who are the "crackpots" who make up this last group? Among them are the last three Popes.

At the outbreak of World War II, Pope Pius XII made the first of many major public allusions supporting the idea of some sort of world government. Successive wartime messages echoed the theme of international order. Citing the many structural weaknesses of the UN, he said, "An essential point in any future international arrangement would be the formation of an organ for the maintenance of peace, of an organ invested by common consent with supreme power, to whose office it would also pertain to smother in its germinal state any threat of isolated or collective aggression."

The UN Charter had none of the supreme peacekeeping power the Pope called for. In his view it only partially realized the desired "supranational juridical community."

Pope John XXIII called repeatedly for "worldwide public authority" to safeguard human rights. He did not specify whether the world government he envisaged should grow out of the UN beginnings or develop independently as a successor to it.

Pope Paul VI often has pictured the UN as potentially developing and improving into a supranational juridical community. He asked the General Assembly in his address last year, "Who does not see the necessity?" (Continued on page 11)

The Title IV test

Three spokesmen for the nation's major religious faiths told a Senate subcommittee last week that they opposed the emasculating of the fair housing legislation now before Congress. Among them was Father John F. Cronin, S.S., of the National Catholic Welfare Conference's Social Action Department.

Title IV of the proposed Civil Rights Act of 1966 does seem destined for a good watering down, if indeed it is not washed away entirely by torrents of hypocritical rhetoric about private property.

Three days before the religious leaders made their Senate appearance, the House opened floor debate on Title IV in the controversial fair housing section of the bill. Nowhere in sight was the bipartisan coalition which pushed previous civil rights bills through the House. Opposition to effective open housing legislation is so widespread in both parties and throughout the country that an effective coalition may not be possible.

Already exempted from the anti-discrimination section in the current House version are most sales and

rentals of existing single-family dwellings and owner-occupied apartment buildings. Another amendment now being debated would give immunity to real estate agents who are instructed by owners to discriminate.

And the double-talk really has just begun.

Out of the welter of amendments and arguments one point is becoming increasingly clear. Congress, by its haphazardly piecemeal approach to this crucial issue, is signaling every sign of failing the real test of equal, impartial treatment under the Constitution.

As we said editorially a few weeks ago, the hypocrisy of the North is all too clear. Civil rights are dandy when it comes to lambasting an Alabama sheriff addicted to cattle prod, or securing voting privileges for a Mississippi sharecropper.

Civil rights in an urban high-rise or a suburban development become something else, however. Title IV, North right in the same block or on the same apartment floor.

So—all of a sudden the old bugaboos about sliding

property values, unkept houses, and rising crime rates have been resurrected. Overnight, normally progressive Northern lawmakers have become positively obsessed about property rights.

A property owner does, indeed, have rights. But they are not absolute. They should not be used to hinder or deny the human and civil rights of another, or the right of a Negro to purchase housing which he wants as that of a white property purchaser. This is the indisputable equation of justice which Congress and the nation cannot continue to ignore with impunity.

On the Title IV issue, the spirit of Lincoln has dwindled into shopkeeper cunning. Great statements of principles have been rationalized into a sly accommodation with exceptions-to-the-rule. Congress, as the elected voice of the people, is talking out of both sides of its mouth.

The nation will sorely regret it if it fails to measure up to the test of Title IV. President Johnson has won some celebrated victories in persuading Congress to pass legislation he sought. He should use that persuasive gift right now in the matter of Title IV.

Gotta Keep Plugging



Backs Kubiak

To the Editor:

I agree with Steve Papeh that the opinion of David Kubiak is not the majority. What I've seen of the so-called majority of today's youth is disgusting. Invidious, disrespectful, God's gift to the world attitudes, etc.

It's nice to know we have level headed youths such as David in this century of ours that have in giving everything to youth, even down to their kind of Catholic religion.

They don't appreciate or want things given to them. It only makes them useless and every one, I mean everyone, wants to be useful.

I'm certainly not blaming our youth as it may seem. To have level headed youths you first have to have level minded adults guiding them.

Until Dad is the head of the family and mother accepts her role as the heart of God intended it, our family life in this country is going to continue showing it. Our church is going to show it as "Mormonism" is already showing from the pulpit.

A good Christian family life is our country's foundation. Without this Russia has proven her point, to whip within. Get the message?

Good luck David, it's a rough road ahead but with prayer and God's guidance you'll make it. Don't bond with society, ever. We have too much of that.

Mrs. E.B.

Brownsburg

Hootenanny Mass

To the Editor:

After reading a letter written by David Kubiak in the July 15 edition of the Criterion, I couldn't stand idle and let such an injustice be done to Hootenanny Mass. I do not plan to ridicule his opinion on this subject but only take his examples, his incomplete examples, and shed some light on them for any person who was misguided by Mr. Kubiak's letter.

In answer to his comment of how "any intelligent, serious-minded Catholic" would react to such a "fiasco," I can name ten members of the clergy present at that Mass and I doubt there are too many other people more serious about their faith than a member of our faculty.

Mass was celebrated in the Gym because the disturbance crews made it impossible to celebrate Mass in the church.

The "gem" of "Brother, sister, we are one," sung during the communion is more appropriate.

OPINIONS

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YOUR WORLD AND MINE

King Feisal and Vatican II

To the Editor:

I do not feel I have anything constructive to add to New York's tepid on a prayer rug over the discursive remarks made by King Feisal of Saudi Arabia, while a guest of the United States, about an important minority of our citizens.

That incident, nevertheless, brought to public attention a basic fact of our world situation which is usually disregarded when statesmen are referred their evaluations. I refer to the impact, unfortunately often negative, of religious (or religion related) beliefs on international relations.

The decree of ecumenism of the second Vatican Council has provided for Catholics a new framework within which to project their Catholicism ever toward political-relations with people of other faiths. I hope it is not an oversimplification to say that Vatican II has seen the American cultural attitude as a goal to wards which all should strive, namely, to disregard the individual's faith in formulating his civil and political rights, duties and activities.

King Feisal's behavior should serve as a reminder that such is not the case. While Moslems are not the only ones out of step, they probably are the ones most seriously out of step right now, as is evident from a glance at what is happening in Africa. The growing unrest in that continent results from many causes, but among them Islam must be ranked as a significant one.

The negative impact of Islam on political stability can be seen clearly in all African states which have a majority or powerful minority of Moslems, the (Continued on page 8)

QUESTION BOX

Reader registers a complaint

By MSGR. J. D. CONWAY

In our parish bulletin some months ago there was this announcement:

"BIBLE INSTRUCTION to night at 8 p.m. We are honored and privileged to have as our instructor this evening the Reverend Fred Ingle of First Presbytery of the Church, who has made a special study of the Book of Jonas and will share his learning with us. You are cordially invited."



The Catholic Church has such very brilliant learned Religious in our Faith, why do we have to have ministers like these to explain to us?

A. I suspect you would search your community from one end to the other without finding one of those brilliant learned Religious of your own Faith who has made a special study of the Book of Jonas. It is a book worth knowing, and I see no reason why a Presbyterian should not be as well qualified to teach it as a Catholic. Besides it is a good opportunity for you to break down the narrow barriers of prejudice and broaden your vision of religion. Have you heard of the ecumenical movement?

Q. I recently read your comment about that irritating, unpronounceable expression "aggiornamenti." We have talked and asked others the meaning of this word with the same negative result.

Wouldn't you think that some of you people that have been kicking this thing around in order to show your linguistic ability would break down for a moment and give us the phonetic spelling. But no, you just go on waving it around.

As I have viewed this, it is a word used by Pope John XXIII to explain something there in Rome where the thing is vernacular. Then some of the wise guys over here jumped on it and

have been booting it around ever since. We have been told no uncertain terms that all things in the Church are to go into the vernacular. This "aggiornamenti" is not vernacular over here. Then why use it? Why not use the American or English word for it?

A. It is probably because of our love for Pope John and for the inspiration he gave the world by using this word that we have adopted it. These are days when word-borrowing is popular. The French, Germans and Italians use English words and American slang in abundance. I understand even the Russians are using American expressions.

As I explained earlier, I cannot think of an American word which expresses the nuances of meaning Pope John had in mind. "Update," "bring up to date," was his idea. But those are awkward expressions. "Modernize" won't do because of some of its implications. I have gone through my dictionary and Rogge's Thesaurus without finding the right word. So until someone gives me a better word I shall go on borrowing from the Italian.

My Italian-English dictionary gives this phonetic spelling of the word: adjornamento, with accent on the penultimate syllable. This is close; an American has a bit of difficulty with those two r's. But the sound of the second one is very soft. The general rule in Italian: pronounce every letter just as it is written.

Q. Some time ago the Communist mayor of a village in Italy was buried with the full rites of the Catholic Church. A former Mass was celebrated in his honor by the local priest. How is this possible?

A. The easiest and most charitable supposition is that the good man repented of his sins and received the sacraments before he died.

If this supposition is not verified then we might search for the reason in the nature of Italian Communism. Probably this man could only get himself

elected mayor by being a Communist; for him it was a matter of politics. Of course, he knew that the Church condemned it, but he also knows that the Church condemned the political parties of his father and grandfathers for the past hundred years. By tradition an Italian is accustomed to being a politician with one hand—preferably his left—and a Catholic with the other; and it is just as well if the right hand never knows what the left one does.

His wife and children were probably good Catholics; and he probably went to Mass on special feast days and great devotion to the Madonna and St. Anthony. And he was probably as honest as a mayor is expected to be.

Q. Why did God give us free will? Why can't He just control us? Insects, plants, solar systems, seasons of the year, and a few million other things, like storms, tornadoes, hurricanes, sunsets, birds going south, mosquitoes, after a storm, crickets, blooming mushrooms, mud puddles, snails, crayfish, salmon, elm trees, peapods, daffodils, hay, weed, mussel shells, oysters, watermelons, eggs, guinea pigs, spiders, cucumbers, popcorn—they're all controlled? Why not us?

I'd rather my Lord and God said, "Here, Sam, do this!"

A. Do you want to be an insect or a man? The Lord God wanted us to be like Him, and He is free. He wanted us to love Him freely, generously, because we find Him good and lovable. He doesn't like forced love. It wouldn't be true love, which is precious because it is free.

Imagine all the screaming intelligent human people would do if God simply wouldn't let them do what they want to do! They would feel like calling Him an idol tyrant and hating Him, but He wouldn't let them. They would go into heaven under force and be as happy as a crayfish.

L'L SISTERS

By Bill O'Malley



"LOOK, SISTER MAUREEN—BLACKER THAN BLACK!"

THE YARDSTICK

What council said on Catholic Action

By MSGR. GEORGE HIGGINS

Catholic Action (with a capital C and a capital A) was the subject of vigorous and at times rather heated debate in Vatican II and even before the council began, in the Preparatory Commission on the Lay Apostolate.



Some bishops and consultants from the so-called Latin countries wanted the council to give honorable mention to Catholic Action as the preferred, if not the ideal form of the organized lay apostolate.

Other bishops and consultants objected to this proposal on the grounds that the rigid organizational structure of Latin-type Catholic Action, like certain Latin views, doesn't travel well and therefore should not be imposed on countries which, for whatever reasons, prefer to experiment with different and

more flexible forms of the organized lay apostolate. They also pointed out that in some countries—England, for example—the very term Catholic Action has an embarrassing political implications.

The statement on Catholic Action finally adopted by the council in Paragraph 20 of the Decree on the Lay Apostolate was a compromise. While it refrained from "canonizing" any particular form of Catholic Action, it did not insist that the term itself be given preferential treatment, it did say that, among the many lay organizations that have sprung up in recent decades, those which have come to be known as Catholic Action are especially noteworthy.

"Whether these forms of the Apostolate have the name of 'Catholic Action' or some other title," we read in the decree, "they exercise an apostolate of great value for our times and are composed of the combined and simultaneous possession of the following characteristics:

(a) The immediate aim of organizations of this kind is the Church's apostolic aim that is, to make the gospel known and men holy, and to form in them a Christian conscience so that they can diffuse the spirit of the gospel into the various communities and spheres of life.

(b) Cooperating with the hierarchy in their own way, the laity contribute the benefit of their experience to the running of these organizations, to the weighing of the conditions in which the pastoral activity of the Church has to be conducted, and to the launching out and carrying out of a program of action. In all such matters they assume responsibility.

(c) The laity act together in the manner of an organic body so that the community nature of the Church is more fittingly symbolized and the apostolate rendered more effective.

Whether they offer themselves spontaneously or are invited to act and to cooperate directly with the apostolate of the hierarchy, the laity function under the higher direction of the hierarchy itself, and the latter can sanction this cooperation by an explicit mandate.

There can be no question about the fact that many organizations which possess these four characteristics have exercised "an apostolate of great value for our times," not only in Italy, Spain, France, and a

number of other so-called Latin countries, but also in some of the so-called Anglo-Saxon countries. On the other hand, the current controversy in Spain between the bishops of that country and the leaders of Spanish Catholic Action would seem to support the position of those who argued in the council against any attempt to "canonize" this particular form of the lay apostolate.

The Spanish controversy also seems to suggest that the capital C and capital A form of Catholic Action, which, by definition, involves the laity very directly in the specifically religious apostolate of the hierarchy,

has certain built-in limitations which, increasingly, as time goes on, will prevent it from getting involved, as a movement, in the application of Christian principles to the temporal order.

The Spanish controversy, as I understand it, goes to the very heart of this problem. The leaders of Spanish Catholic Action contend that the movement, if it is to be effective, must take a public stand on controversial matters in the temporal order, and, more specifically, in the political order. The bishops, on

the other hand, contend that, since Catholic Action, by definition, involves the laity in specifically religious apostolate of the hierarchy, it cannot take a public stand on social and political matters lest it appear to be speaking for the hierarchy and, no less important, lest it appear to be claiming official Church approval for its own particular applications of Christian principles to complicated problems in the temporal order.

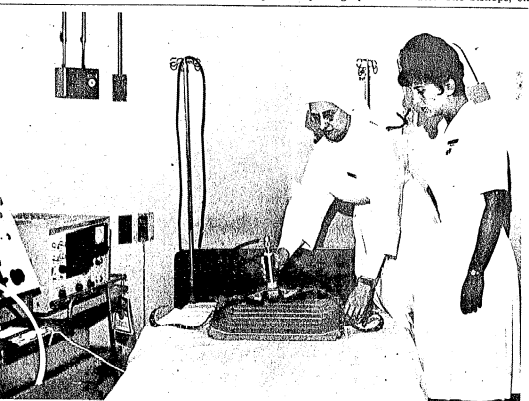
The bishops' position on this matter is spelled out in considerable detail in their recent declaration entitled, "The Church and the Temporal Order in the Light of Vatican Council II," a copy of which, in the original Spanish, has just arrived in Washington. They say quite pointedly in this document that Spanish Catholic Action should refrain from doing anything, as a movement, which would prejudice those temporal matters on which citizens are free to form their own opinions in the light of their own understanding of Christian social teaching.

It seems to me that the Spanish bishops had no choice but to take this position, given the official definition of Catholic Action as a movement which involves the collaboration of the laity in the apostolate of the hierarchy and which functions "under the higher direction of the hierarchy." I might add that, in taking this position, the bishops, in my judgment, are doing a service to the cause of Catholic freedom. By that I mean that, if I were a Spanish Catholic, I would not want Spanish Catholic Action committing me, in the name of the hierarchy, to any particular application of Christian principles in the temporal order—even if it happened to agree with it completely.

On the other hand, the current controversy in Spain over this very delicate issue suggests, to me at least, that Spanish-type Catholic Action, even if it manages to survive in its present form, will have to be satisfied with being only one among many different forms or types of the organized lay apostolate. If, by definition, it cannot get involved in temporal matters, apostolic Catholics, as the council's Decree on the Lay Apostolate insists, must be free to form organizations which can get involved without committing the hierarchy and without interfering with the legitimate freedom of other Catholics in the temporal order.

Official Catholic Action of the type we have been talking about in this column can help to prepare Catholics to play a more effective role in these free organizations, but the current crisis in Spain amply demonstrates, I think, that it can never substitute for such organizations. It goes without saying that neither can it substitute, in pluralistic countries like our

own, for Catholic participation in interreligious and secular organizations concerned with temporal matters.



NEW CORONARY CARE UNIT—Sister Mary Emily, D.C., is pictured above demonstrating the new heart-lung care unit to Miss Kathleen Kreiner, R.N. The instrument, which was donated to St. Vincent's Hospital by the hospital's medical staff, in tribute to retiring administrator Sister Mary Helen, D.C., will be used in St. Vincent's new Coronary Care Unit, presently under construction. The ward, designed for acute heart or lung ailment patients, is expected to be completed within the next six weeks. (Staff photo)

WHAT OF THE DAY

Those middle years

By REV. JOHN DORAN

A delightful old Monsignor, who I served under years ago used to express his amazement at some turn of events by asking, "Is it possible? Is it possible?"

I reverted to his phrase last week as I read the "Time" magazine (July 26) article in praise of middle age and in opposition to the youth cult of this country. I suppose part of my purring resulted from my being "on approach" to the mystic marker of fifty myself, but not all of it. The greater part of my contentment in the article came from hearing someone else say in the deep voice of a huge circulation what I have been piping shrilly for years, the fact that Americans' peace of mind would be much improved if they learned

to accept the goodness of growing older and the ever widening perspective which the higher reaches give, so many mist their eyes will longing for that first peak, now long past, when we looked around with surprised joy to find that we were adolescent.

I have often wondered how much of our national psychiatric problem has been caused by our worship of youth. We have had, in reality—a most unsatisfactory age, as the optimist "the greatest." Young people use the famous phrase "I can't wait" all during their adolescence, longing to get old enough to drive a car, to go to college, to get married, and so forth. They see youth as something to enjoy, but something to get over. How mystifying it is for them to find later that the older people are often longing to return to the age which they longed to get through.

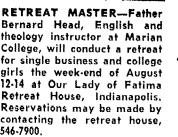
My own childhood and adolescence was not bad. I had health, friendship, fun, and—most of all—good parents. Yet, not for the life of me, would I choose to go back to it. As a mature, I hope, apricot on the tree, I have no longing to return to the greenness of my budding years. It's too good to be grown up.

My eyes which no longer read the print upon the paper as well as they did then, yet read the shades of difference, and the nuances of people and events much better now than before. I couldn't run the mile in 4.5 now. (In fact I never could.) but I can run the game of conversations with much more understanding of others, and perhaps a bit more to contribute than I could then. So much that I did not know then is stored now as an enrichment in the warehouses of my mind, ready to be pulled out and set forth when the occasion demands. Ah, this having age upon one is good. In middle years one finds the joie de vivre.

The youth cult in America has robbed so many of our countrymen and women of the real pleasure of living, the growing with the years. Rather than enjoying the climb through the

They climb the mountain looking peak at that ever-distant peak, rather than looking out upon the wideness of the world around, and the wonder of it. This is a robbery, an embezzlement of self, focusing upon a part of life which really was not so very great, and losing the very greatness which life can bring. This way lies discontentment.

Trying to clue the young ones of our school that life is constantly opening up new doors for us. I tell them that at present 48 is the ideal age, and that next year it will be 49. I am still using the same line through the numbers rumble through the sixties.



RETREAT MASTER—Father Bernard Head, English and theology instructor at Marian College, will conduct a retreat for single business and college girls the week-end of August 12-14 at Our Lady of Fatima Retreat House, Indianapolis. Reservations may be made by contacting the retreat house, 546-7900.

INDIA NEEDS 27 CHAPELS

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

Here's a sampling of mail from hungry southern India. It says, in gist, that God will be at home there if people have a place to pray. . . . From Elkhart, writes Father Joseph, "My 39 families, all of them converts, hear Mass now in a cramped, crumbling shed. They'll build a new church free-of-charge but they're too poor to buy the materials (\$2,000). Will someone help them?" . . . \$2,450 is enough for a church in Keezhillam, where Mass is offered in a private hut. . . . And in Karimbas, writes Msgr. Matthew Nedungatt, hundreds of families will join the Church once there's a place for Mass. The cost: \$3,800. . . . How many churchless villages are there in southern India here in New York we have requests for 27 of them, all approved by the Holy Father. . . . Build a low-cost church in your loved ones' memory, named for your favorite saint? Write to us right now. You'll know in your lifetime you've done something permanent for God. . . . Send at least as much as you can \$20, \$75, \$25, \$10, \$5, \$2) for a church in a churchless village. Give the poor a place to worship God.

SMALL GIFTS ADD UP To feed the starving in Kothamangalam, south India, Bishop Matthew Pothanamuzhi received \$2,502.73 from the Holy Father last month. The money came from our readers.

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Monsignor Goossens Says: Your Will isn't complete— unless it includes God! The greatest of God's many gifts to us begins when we die—the gift of eternal life. But . . . His work on earth must go on. The expanding Catholic population of the mission area has placed heavy demands upon Church authorities for new high schools, seminaries, hospitals, new churches and hundreds of other purposes it now cannot afford. Almost everyone should have a will—so what better time to remember Him who has not forgotten you? After your own loved ones are provided for, a bequest to the work of the Lord will take you to Him with a gift in your hands. For Full Information Write or Call: CATHOLIC HOME AND FOREIGN MISSIONS 136 WEST GEORGIA ST. INDIANAPOLIS, IND. 46225

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Tennis tourney set to wind up this Saturday

Saint Catherine's netters sew up Open Division title

By DENNIS HOFFMAN

Full action resumes tomorrow (Saturday) at Riverside Park, Indianapolis, in the Novice Division of the 13th annual Archdiocesan CYO Tennis Tournament. The Open Division Crown was carried off by defending champ St. Catherine parish, Indianapolis, during last week-end's competition.

Highlight of the Open Division competition was the individual Kris and Katy Phillips, St. performance of Chuck Kriese and Mary Kay Kieffer, both of St. Catherine.

Kriese won the Boys' Singles championship by defeating Paul Falkner, St. Luke, 6-0, 6-0. Throughout the Singles tourney, Chuck won every set with a shut-out. In Boys' Doubles, young Kriese and Ken Wilson dropped Bob Altomberger and Harold McPhillips, Holy Spirit, 6-4, 6-3. It was Kriese and Mary Kay Kieffer over Ken Wilson and Judy Gabonay, also of St. Catherine, 6-0, 6-1, in the Mixed Doubles championship.

MARY Kay Kieffer and Judy Gabonay teamed up to down



SWIM MEET RUNNERS-UP—After winning 10 over-all championships in the 11 years of team competition in the Junior CYO Archdiocesan Swim Meet, St. Joan of Arc's perennial champions finally tumbled this year, before the determined effort of Christ the King's new champions. However, Coach Steve Kin's (he's at the left in the back row) swimmers compiled the Novice Division. All this was accomplished without the benefit of a single first-place medal, which points to the depth of the St. Joan of Arc squad.



DOUBLE WINNERS IN THE CYO SWIM MEET—These CYOers, along with Double Park of St. Pius X parish, who was not present for the picture, all captured two individual gold medals in competition at the recent 13th Annual Junior CYO Swimming Meet. Left to right are: Mike Waugh, Holy Name, who won the Boys' Novice 13-14 Freestyle and Backstroke; Jan Boyer, St. Gabriel, who captured the Girls' Novice 15-and-Over Backstroke and the 13-and-Over Butterfly; Phil Weiss, Holy Spirit, winner of the Boys' Open Backstroke and Free-style events; (he snapped Frank McKinney's nine-year-old record in the Backstroke); Bob Haskin, Christ the King, who won the Boys' 15-and-Over Freestyle and 13-and-Over Breaststroke. Miss Park picked up her two wins in the Girls' Open Freestyle and Butterfly, setting a new record in the Butterfly and tying the old mark in the Freestyle.

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Junior Baseball CYO teams win in city play-off

INDIANAPOLIS—All the CYO Junior Baseball teams won their first round contests in the City Park Department's Junior Baseball play-offs, thereby increasing the chances of a CYO team winning the city championship for the first time in history.

After defeating St. Bernadette, 6-4, last Thursday for the CYO B League Title, Little Flower easily won their opening play-off battle on Tuesday over Mechanics' Laundry 11-2. St. Bernadette received a bye in the first round.

Both teams see action this evening at Riverside, as Little Flower vs. Plays North Central, and St. Bernadette faces the Riverside Cardinals. Game time for both is 5:30.

In the C League tourney, Little Flower eliminated West County National, 5-3, on Monday. On the same evening, St. Andrew romped over PAL Club No. 2, 14-1. Both CYO teams were involved in second-round contests last night. The winners were slated to meet in a semi-final game on Monday.

The scores of last night's games were not available at Criterion press time.

Cy Cipher

DEADLINES—Entry deadline dates for CYO Junior and Cadet Kickball leagues is August 10 and 12 respectively.

'WHOOZIT'—Date for the "Whoozit" is Tuesday, Aug. 30. The site and partial program will be announced later.

CAMP OPENINGS—Anyone wishing to reserve space in the CYO Camps in Brown County should contact the CYO Office immediately. Two weeks at Camp Christmas for Girls have openings—August 7-13 and August 14-20. Only the week of August 14 is still open to boys at Camp Rancho Framas.

Seven nuns hurt in crash sue GM

CHICAGO — A \$225,000 damage suit was filed in circuit court here against General Motors by seven Catholic nuns who charged that they were injured in an "unsafe" station wagon manufactured by the corporation.

The Sisters, from St. Charles Brnoce parish in suburban Melrose Park, claimed that the "defective" auto driven by one of the nuns went out of control and rolled off the highway near Bloomington, Ill., October 18, 1964, after the wagon had "severely and erratically" swerved from side to side.

Slate football coaches' clinic

INDIANAPOLIS — A football coaches' clinic for coaches of the CYO Cadet and "100" Leagues will be held Saturday, Aug. 13, from 9 a.m. to 3 p.m. at Secunia Memorial High School, 5000 Nowland Ave.

The clinic, sponsored by the Secunia Athletic Department, will be staffed by coaches from several Marion County Catholic High Schools. It is open to coaches of both CYO leagues at no charge.

Included on the coaches' teaching staff are Dave Obert, coach of the CYO Cadet League; Jim McGinley, Cathedral; Paul Rose, Ritter; John Meredith, Kennedy; Jim MacGregor, Chartrand; and Carol Purichia, Chatard. Free lunches will be provided by Our Lady of Fatima Council K of C.

Practice sessions for the coming season begin Wednesday, Aug. 17. The season opens September 11 with the Cadet Jam-boree.

2d coach leaves Providence High

CLARKSVILLE, Ind. — Our Lady of Providence High School has lost two coaches by resignation since the close of the school year in June.

Latest departure is Dave Ramsey, backfield coach and head wrestling and track coach, according to head football coach Bill Kleier. An earlier resignation was received from Jarry Oster, freshman assistant coach and assistant wrestling coach.

An additional 2,500 seats are being constructed this summer at the Providence football field. Total seating capacity will be about 3,000 with collapsible bleachers available for erection in the end zones.

Three new opponents have been added to the Providence football schedule—Indianapolis Wood, Indianapolis Crispus Attucks and North Vernon. Other games include: Jeffersonville, Clarksville, New Albany, Trinity, Central, DeSales and St. Xavier. The latter four are Louisville High schools.

Grant announced
WASHINGTON—The U.S. Office of Economic Opportunity has awarded a grant of \$31,812 to Loyola University, New Orleans, for educational research into new ways of teaching science to lower elementary school pupils.

Annual Talent Show entry list growing

More than 100 entries for the CYO Talent Show have been received at the CYO Office from parishes throughout the Archdiocese. Auditions for the August 21st show to be held at the Garfield Park Amphitheatre will be held at 7:30 p.m. Wednesday, Aug. 10, at St. Michael's Parish Hall, W. 20th St. and Tibbs Ave., Indianapolis.

A letter will be sent to all parishes participating, listing entrants' appearance times. As in past years, the show is to be divided into three divisions: vocal, instrumental and variety. Nine acts from each category will be selected from the auditions to appear in the Talent Show itself. Also in the show will be the winners from the New Albany Deaneary contest held last night.

CYO officials stipulated that contestants are to wear the same costumes at the auditions they plan to wear in the show.

Men's Softball

Results of Sunday, July 31
St. Catherine 10, St. Bernadette 9-9
St. Philip 2, Holy Name 0 (forfeit)
St. Jude 16, Melrose 14

Standings
St. Jude 7-1; Holy Name 6-2; Nativity 5-3;
St. Catherine 3-4; Holy Name 1-6; St. Bernadette 1-7.

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CATHOLIC SAVINGS BUREAU

Three new opponents have been added to the Providence football schedule—Indianapolis Wood, Indianapolis Crispus Attucks and North Vernon. Other games include: Jeffersonville, Clarksville, New Albany, Trinity, Central, DeSales and St. Xavier. The latter four are Louisville High schools.

Research program seeks vocation data

By RUSSELL SHAW

WASHINGTON — A national research program designed to talk the guesswork out of talk about the vocations crisis and its solution is getting underway at the Center for Applied Research in the Apostolate (CARA) here.

Costing at least \$150,000 and in its major investigative phases, running some three years, the program will seek answers to such questions as:
• Why do people want to become priests and nuns or go into lay apostolate work?
• What are American seminarians really like?
• Why do so many candidates drop out of seminaries?
• What can be done to improve techniques of recruiting and training prospective priests, nuns and lay apostles?
The Center for Applied Research in the Apostolate will coordinate and manage this research program, is a national socio-religious research agency established in March, 1965.

Its executive director is Father Louis J. Lutzbetak, S.V.D., 47, an anthropologist and educator who has done research in Papua and New Guinea and published several books in his field.

INTERVIEWED at CARA headquarters in a converted row house near the Catholic University of America, Father Lutzbetak stressed the scope of the CARA vocation research program, its uniqueness, and its professional character.

The program will be in four phases. The first, already underway and to be completed in a matter of months, is a survey of vocation research efforts, Catholic and non-Catholic, American and foreign, and the compilation of a bibliography.

The second, "general" phase, scheduled to start in September, will begin with a comprehensive survey of facts about seminaries and houses of formation.

One major aim of this phase will be to develop a "typology" of institutions — a scientific classification of the types of seminaries and houses of formation.

seminaries and houses of formation. Another objective will be to gain insights into factors that influence the number and quality of vocations and the rate of "perseverance" by candidates.

This second phase will be conducted by a major Catholic university. The contract is being negotiated, Father Lutzbetak said. The timetable calls for it to be completed in two years. "Because of financial limitations, it will concentrate at first on the priesthood. Later, however, it will take in the religious life and the lay apostolate, too.

THE PROGRAM'S third "specialized" phase will consist of an "in-depth analysis" of various special questions by qualified individuals and groups. The questions will include matters affecting the vocation and vocations, related to vocations: promoters and recruiters, training centers, and the "spirit of the times" as a factor in the vocations picture.

Studies in the third phase can begin while the second phase is still in progress, Father Lutzbetak said.

betak said. All three phases are expected to be finished within three years.

The fourth and final phase of the program will be a continuing, "open-ended" study and review of vocations questions. CARA plans to establish a vocations desk and to maintain a "vocations index" providing continually updated data.

One immediate aim of the program, Father Lutzbetak said, is to "sift facts from fiction" in regard to vocations.

The CARA director's own hypothesis is that the completed study will present a generally optimistic picture of vocations. "We're going through a real crisis in vocations at present, and it can go either way," he said. "But if we study the situation now, we can do something about it. We can still be masters of the situation—at this point.

"But if we let things ride, I would be very pessimistic. If we put this program off a couple of years, I would be very afraid."

FATHER LUTZBETAK detailed some of the causes of concern in St. Louis in a speech in June in connection with the annual convention of the American Council on Education.

He said a "vocation crisis" similar to that in Europe may be in the offing "for the U.S. Money is a major issue in the effectiveness of the CARA vocation program. Putting the cost of the program — exclusive of the continuing phase — at \$150,000, Father Lutzbetak said "you could hardly do a decent job with less than that."

He hopes funds for the program will come from foundations, "affluent Catholics," and from the "good many" Catholic lay organizations which should be involved "in efforts on behalf of vocations. CARA itself has put up \$50,000 of its own limited funds to get the program underway.

FATHER Lutzbetak has discussed the CARA program with representatives of non-Catholic groups. "We intend to work as much as possible on a basis of questions on an interfaith basis," he said.

"In the last few years," he commented, "the seminarians have been criticized in public against seminaries and seminarians is uninformed and unfair.

ferment in the seminaries and the steps they have taken to improve themselves. Granted, there are still some fossils in the seminaries, but the spirit among those responsible for seminary education is good and for one am very optimistic."

"Money is a major issue in the effectiveness of the CARA vocation program. Putting the cost of the program — exclusive of the continuing phase — at \$150,000, Father Lutzbetak said "you could hardly do a decent job with less than that."

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"All faiths are deeply concerned about ministry-related research, including the problem of motivation, the problem of training, dropouts, and effectiveness of seminary education. Thinking and considerable research are going on. But coordination is needed, and that is what our program aims to provide."

But, he added, "CARA isn't going to do everything. We want to get as many qualified people involved as possible. The center will encourage research by qualified individuals and groups and, where possible, 'foot the bill' for studies, he said.

CARA selected vocations as the subject of its first major research program on the basis of recommendations from a consultative body—made up of bishops, priests, religious and laymen—and replies to questions which it sent to high schools. From both sources there was consensus that vocations "the most pressing problem" currently facing the Church.

But the same sources also indicated that "almost equal in importance" is the question of the role of the Church in the inner city. Therefore, CARA is making this its second major area of investigation.

Last November the center sponsored a conference at the Catholic University of some 30 specialists to investigate "the areas of needed research" related to the Church and the inner city. The conference proceedings will be published shortly under the title "The Changing Church in the Changing City."

The center also has a number of other projects in the works. It plans soon to establish a Sisters' desk which will be closely involved in the vocation program and in other studies related to nuns. A lay apostolate desk will also be set up shortly to promote research on the role of laymen in the Church. Several research desks covering geographic areas are also planned.

FAMILY CLINIC

Warnings of pitfalls in 'fun morality'

By JOHN J. KANE

I went with a boy who never smoked, drank or anything of that sort, but I dropped him for another who dropped me after two weeks. Now I've found a boy I like. He is a year younger than I, and among people make because he's so smart. I believe I love him, but I was once indiscreet with a boy who had a bad reputation, and I fear this boy I find out. Should I tell him? I don't want to lose him.



The basic point I should like to make is that when such indiscretions are indulged in, somebody almost invariably does get hurt, and more frequently, it is the girl.

Whether you should tell your boyfriend or not depends on many factors. First, is he likely to learn of it anyway? Second, what kind of person is he? Third, how much does he really care for you? If he is going to discover the facts, then better learn from you. If he will not likely find out, forget it. A great deal of harm is done by young men and women prior to marriage by compulsion to confess their misdeeds to future husbands and wives.

and incidentally how mature are you? Maturity, not chronological age, is what matters. The type of dishonesty to which I believe you refer may be an indication that he is a bit more mature than you, or at least than you have been.

For example, you speak glowingly of the first boy with whom you went and seems to praise his not drinking and smoking. Yet you dropped him. Why? I wouldn't pretend that failure to drink temperately or smoke is necessarily a paragon of what a future husband should be, and I refer, of course, in the case of drinking, to those who are of legal age.

IS IT THE SAME CHURCH?

Vernacular texts need some refining

By F. J. SHEED

In all sorts of ways, we feel, Mass is not what it used to be. Let us state some of our present discontents. The discontents are not the same for everybody. I have you of two groups. One group feels that the changes don't go far enough, and those who long for the Mass as they have always been.

By F. J. SHEED

For so has another animal. He certainly hasn't an ear. But we must remember both that our own Church Latin would have sounded monstrous to Cicero, and that the new versions are rash jobs and will be improved. It is a give two of my own, not because I am necessarily right about them, but because they enable us to get at what should be the governing principles of change.

By F. J. SHEED

I dislike the playing down of the Offertory prayers; the prayer Deus qui humane contains the sole reminder in the ordinary of the Mass that we are to partakers of Christ's divinity. I cannot imagine any human available enough to draw out that.

By F. J. SHEED

It is just as bad, and the priest prays Almighty God to have mercy on us. Each party has uttered to the other the utterance of the other's. The Mass can begin.

Some aspects of your letter, Marie, are so typical of so many others that I feel it is worth careful discussion. I am answering not only you, but about a dozen others in this column.

It seems so difficult to convince so many young girls (and too) today that the so-called "fun morality" is neither funny nor moral. One of the changes in American life which began in the forties is the belief that people will learn faster, enjoy life more if they are led to do those things which give them fun.

Of course, there is some basis in fact for such a belief, but it certainly has limits. The permissive school of child rearing which had its vogue in the forties and part of the fifties, until worn out, motherhood discarded it, is having an impact on the teen-agers of today. They complain that so often religious and parental teaching is couched in "don't's."

This is largely a matter of semantics, and no doubt a positive approach might make more of an appeal. But beyond the semantics is the notion that one should never say "don't." In other words, everyone ought to be as permissive as possible. This is patently absurd. We live in a society which has no end of laws and regulations, and we neither have many of them, neither would we have a society but chaos.

Associated with the fun morality is the idea that no one should get hurt, yet your letter reveals just how injured you have been. Your reputation has been harmed, and now you discover that you may be even more through the loss of your boyfriend if he learns of your indiscretion. Quite a price to pay for fun morality!

Worker-priest experiment

BARCELONA—Four Barcelona priests have moved out of the rectory and into a suburban apartment where they split their time between priestly functions and assembling small electric motors.

Working with the approval of Archbishop Gregorio (Rodrigo) Casaus of Barcelona, the priests have been supporting themselves solely on their earnings, turning their state-supplied clergy salaries over to charity.

If this boy really loves you, as you seem to believe, he may be willing to overlook some indiscretions. He probably will hurt, especially if he thinks highly of you. You'll have to decide the degree of involvement, the type of personality and related matters in making your decision.

But there is another danger in telling him. He may get a different message from the one you are trying to convey, and misconstrue what you say as an invitation for further indiscretions on his part. At this point, decide that you must tell him, make it crystal clear what your mistakes are and leave him with no misapprehensions about what you are saying. But don't only say this, act it out. You have enough trouble already, and must realize that any repetition of former behavior will hurt you even more.

I'm not quite certain just what you mean by saying how slow. Do you mean slow down, slow talking or do you mean slow in making a decision? If you do mean the latter, I think it deserves a better term. Perhaps he should be described as a boy who has a respect both for you and the moral code.

If he is slow talking and moving, it all depends on the degree. If what you are really trying to tell me is that he is retarded, this is quite a different matter. Father obviously means the meaning of the consecrated virginity for today's nun, the working woman and the young single life, and the status of women in the post-conciliar Church.

The great speakers and their subjects are Sidney Callahan, author of "Woman As Wife and Mother," Margaret Mealey, executive director, National Council Catholic Women, Sister Single, Career Woman, Sister M. Elena Malits, chairman of the theology department, Cardinal Cushing College, "The Meaning of Virginity in the Religious Life," and Sally S. Cunnell, an editor of Cross currents, "The Female: Religion-Catholic."

The Catholic Hour is produced by the National Council of Catholic Men in cooperation with NBC.

Religious to meet

HINSDALE, Ill.—"The Role of Religious in the Church Today" will be the theme of the 47th annual meeting of the Franciscan Educational Conference here. Sessions will be held August 8 to 11 at St. Francis retreat.



CRUSADING EDITOR... Patrick A. Scanlan, managing editor of the "Brooklyn Tablet" since the World War I days of 1917, has had a unique career in Catholic journalism. A vigorous anti-communist and an articulate spokesman for conservative causes, the editor has opened the pages of his paper to a readers' forum for the expression of other viewpoints. He was born in Philadelphia in 1894, educated at the Jesuit operated St. Joseph's College there, and honored with doctorates from several institutions of high regard. His crusading editor was made a Knight Commander of the order of St. Gregory in 1951, and holds the Cross of Isabella the Catholic.

Week In Liturgy

By REV. PASCHAL ROLAND, O.S.B., S.T.D. (St. Meinrad Abbey)

AUGUST 7—Tenth Sunday After Pentecost. The self-righteous seek to justify themselves before God and man. The Pharisee who went to the Temple to pray really did not pray but delivered a eulogy on himself, justifying himself, and comparing his own good qualities and good works with the deficiencies of the tax-collector (Gospel).

We dislike to see those who are self-satisfied, smug, and manifesting superiority over others. We correctly evaluate them to be artificial Christians, neither genuine nor authentic. But do we apply the same criteria for holiness while ourselves? Do we recognize phoniness in ourselves?

The authentic Christian is one who honestly admits his failings and commits himself to correcting them. He also prays like the tax collector, "O God, be merciful to me, a sinner" (Gospel).

AUGUST 8—St. John Vianney. This priest of the 19th century, the pastor of a small rural parish in France, gained a great reputation for holiness while still alive. Although he was not an orator, people came from all over Europe to see him, and afterwards crowded his confessional to be absolved from their sins. "O God, grant that we may be able to win the souls of our brothers for Christ" (Prayer of the Assembly) as this kindly priest's genuine and authentic Christianity.

AUGUST 9—Vigil of St. Lawrence. Maintaining his popularity since his martyrdom in 258, the liturgy prepares for the feast of the same saint.

People of God

CRUSADING EDITOR... Patrick A. Scanlan, managing editor of the "Brooklyn Tablet" since the World War I days of 1917, has had a unique career in Catholic journalism. A vigorous anti-communist and an articulate spokesman for conservative causes, the editor has opened the pages of his paper to a readers' forum for the expression of other viewpoints. He was born in Philadelphia in 1894, educated at the Jesuit operated St. Joseph's College there, and honored with doctorates from several institutions of high regard. His crusading editor was made a Knight Commander of the order of St. Gregory in 1951, and holds the Cross of Isabella the Catholic.

AUGUST 10—St. Lawrence. His slow martyrdom by fire was witnessed by many, including several pagan senators who were converted to Christianity by his heroic fortitude. "Whoever loses his life here will save it" (Gospel).

AUGUST 11—Mass as on Sunday. The Pharisee and the tax-collector belonged to different classes of society. The Pharisee presumed arrogantly that his social status gave him priority before God as well as man, and in his so-called prayer he exalted himself accordingly. "O God, I thank you that I am not like the rest of men; and certainly not like this tax collector here" (Gospel). God judges us by our hearts and not by our social status.

AUGUST 12—St. Clare. Cloistered nuns concentrate on their own self-sanctification while praying and making sacrifices for all the People of God. With the help of St. Francis of Assisi, St. Clare founded the contemplative cloistered order that bears her name, Poor Clares.

It is 1215 if we compare the Christians that we have these "wise virgins" (Gospel) especially dedicated to the service greatly benefited all mankind.

Recruit married deacons

ATCHISON, Kan.—Brazil's Catholic bishops are redoubling their efforts to recruit and train married men to become deacons, a monk of St. Benedict's abbey reported here.

Father Matthias Schmidt, O.S.B., went on leave from St. Benedict's in 1961 to serve as a missionary in the archdiocese of Goiânia, Brazil. He helped devise a training course for deacons there and has recently been instructing the first class of candidates.

The priest said the training program comprises intensive 15-day study sessions, twice a year for three years. In the intervals between these sessions, the men continue preparation for ordination to the diaconate through correspondence courses and on-the-job training.

Study fasting laws

OTTAWA—Penitential practices—including fast and the Friday abstinence from meat—will be studied when the high schools of Ontario meet here October 10 to 14. The study will be part of a country-wide review of present Church law which is being conducted by the Ontario Council of Catholic Bishops.

Radio and Television

Table listing radio and television programs for various cities including Indianapolis, Shelbyville, Tell City, Terre Haute, New Albany, Evansville, and Madison. Includes program names, times, and station call letters.

MacEoin

(Continued from page 4)
Sudan, Somalia, Uganda, Tanzania, Nigeria, Ghana, Chad, and others. The Moslem sees it as his religious duty to gain control of the apparatus of power and create a political system in which the Koranic law will govern the civil and religious life of all the citizens.

Where he has not succeeded in this objective, the Moslem feels himself spiritually unfulfilled. He pays lip service to the United Nations declaration of human rights, but if he is a typical Moslem, it has no meaning for him. He is unable to conceive of a pluralistic state.

Does it follow that there is no hope of a meeting of the

mind as long as Islam continues as a living religion? Not necessarily. The concept of the relation of religion and society held by today's Moslem is very similar to that of the medieval Christian, not too far from that of both Catholics and Protestants up to middle of the seventeenth century, and of some Catholics even in the middle of the twentieth.

In so far as there is a significant difference, it is the philosophic concept of law. The Christian has the advantage of accepting an objective natural law. That notion, which tends today to be dismissed by Christians (for example, on the issue of contraceptive means), was earlier valuable in reaching an awareness of human rights.

The Moslem recognizes only positive divine law. For him, God's freedom is so understood that God might have made murder meritorious. An argument based on objective right and wrong has consequently no meaning for him. Believing the prescriptions of the Koran to be unchangeable, as he does, he has thus locked himself into a very tight box indeed.

I know Catholic experts on Islam who regard the dilemma as insoluble. I am less pessimistic. As the recent Vatican Council showed, there is always a way to re-interpret a formula with which it is no longer possible to live. The current catapulting of the less developed world into the twentieth century has begun to force those Islamic nations which are already most affected to make practical adjustments. Theory can be expected to adjust gradually to practice.

The process, nevertheless, is slow to be painful. We cannot expect from Islam a statement comparable to the Vatican II Constitution on the Church in the Modern World before the Islamic society has made great advances in its social, economic and cultural aspects. In the meantime, we must be patient when Feisals put their fat feet in their big mouths.



PLAN FRENCHTOWN PICNIC—St. Bernard's parish, Frenchtown, will host its annual picnic on the spacious church grounds Sunday, Aug. 7. Chicken and ham dinners will be served throughout the afternoon. An added attraction will be \$500 in cash, to be given away at the conclusion of the picnic. One of the most popular booths each year is the pillow case booth. Mrs. John C. Schmidt, booth chairman, is shown above at left discussing the beauty of the 300 hand-embroidered pillow cases with Mrs. Robert Simon, wife of the picnic chairman, and the pastor, Father Andrew Diezeman. The pillow cases were donated by members of the Harrison County parish. Frenchtown is located 20 miles West of New Albany on State Road 64. (Staff photo)

Indianapolis parish organizes three YCS sections

INDIANAPOLIS — Three sections of Young Christian Students were formed recently at an organization meeting held at St. Lawrence parish, attended by 52 eighth graders. The units will be headed by three seminarians—Michael Hilderbrand, Jan Williams and Jerry Langthorp, all of St. Meinrad Seminary.

Father James Byrne, assistant pastor of St. Anthony's parish, spoke to the youngsters on the value and history of the YCS and other specialized movements in the Church.

According to Father Byrne, YCS trains young people to be leaders in their community and their environment. "They are

not Religious, but lay apostles with a lay spirituality that is rich and sanctifying."

In their section meetings, YCS members discuss Scripture readings and selected topics of general interest.

Other speakers at the St. Lawrence meeting included: Miss Mandy Getardien of Our Lady of Lourdes parish, and Paul Eckert, of St. Anthony's parish. Both are members of the Young Christian Movement, a special-

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Jeffersonville and Clarksville Calendar OF EVENTS
St. Anthony's
Men's Club Patio Dance, Saturday, Aug. 6, Elks Club. Members and guests invited.
St. Augustine's
Deansy Talent Show Contest, starting August 4, Holy Trinity, New Albany.
Sacred Heart
Men's Club, August 8, 8 p.m.
Providence
Party, Saturday nite, 8 p.m.
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FESTIVAL CALENDAR

For the convenience of Criterion readers, the following is a listing of summer festival and picnic dates throughout Archdiocesan parishes. May we suggest that you take the time to see Indiana, and support the activities of these parishes.

- Batesville, St. Louis—Sunday, Sept. 1.
- Dover, St. John the Baptist—Sunday, Aug. 7.
- Enochsburg, St. John's—Sunday, Sept. 4.
- Frenchtown, St. Bernard's—Sunday, Aug. 7.
- Hamburg, St. Anne's—Sunday, Aug. 28.
- Lanesville, St. Mary's—Sunday, Aug. 14.
- New Alsace, St. Paul's—Sunday, Aug. 14.
- Oak Forest, St. Cecilia—Sunday, Aug. 7.
- Yorkville, St. Martin's—Sunday, Aug. 28.



MARYKNOLLER ON HOME VISIT—Sister Antonetta Wilgenbush, M.M., a former member of St. Paul's parish, New Alsace, is currently on home leave from her missionary assignment in Honolulu, Hawaii. She is shown above with her sister, Miss Alvina Wilgenbush, at a parish social held in her honor last week. Sister Antonetta, who has been with the Maryknoll society since 1934, has spent the past 26 years in Hawaii. Her primary work there is providing catechetical instructions to retarded children and aged adults. There are 145 Maryknoll Sisters in the Hawaiian Islands, engaged in social service and catechetical work. This is Sister Antonetta's third trip home since 1940. She will return to the islands on August 10. (Staff photo)

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FARMER'S VIEW
Rural world
By DANA C. JENNINGS
Most of the people of the world are rural: farmers, herdsmen, fishers, hunters-gatherers. Rural people the world over are the poorest in their respective societies. Most of the world's problems are rural.
Our world today has but a few developed nations and a great number of developing nations. In most of the developing nations, tribal people comprise 80% or more of the population. Worldwide the hand-hoe and wooden-plow farmers produce the great bulk of food, and that is not enough.
Nations can develop only insofar as they permit, or aid, the development of their rural people. Those nations who neglect or reject agriculture as the basis of all other development who oppress, exploit or even ignore their farmers, can at best build a tottering society on a weak agricultural base. In bringing tribal people out of stone-age agriculture into modern farming, the solid tribal characteristics of love of land, family solidarity, democracy, life, honesty, physical hardihood and the ability and willingness to work hard and long and to endure hardships can be capitalized, or they can be destroyed.
Man is a whole creature, body and soul, not just in economic statistic. He lives in a society, not in a vacuum. His past is a blank but is a colorful tapestry of tribal, folk and country traditions, passions, beliefs, hardihood, values. It is the wise government that will build upon these rather than destroying them. It is the wise government that will build its new nation upon spiritual, not strictly economic, values.
Herein we Americans have a means to contribute as we have in food, money and technical skills.
Obscenity arrests
WASHINGTON—Arrest for violation of postal and obscenity statutes in fiscal 1966 numbered 746 while convictions totaled 638, the Post Office Department has reported.

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SURVEY CONDUCTED

Impact of our Catholic schools seen dependent on good homes

CHICAGO—Father Andrew M. Greeley said here that Catholic schools generally have the greatest impact on the behavior of students who come from homes with religious parents...

data on which this assertion is based are rather thin, the assertion itself is in harmony with the general finding of the study about the cumulation of positive influences on behavior...

diversiveness in American society, but it is apparently based more on religion than on religious education, it says.



RECEIVES POST—Sister Marie Agatha, S.P., president of Immaculata College, Washington, D.C., has been named to the District of Columbia Commission on Higher Education...

Suggests reorganization of Italian dioceses

ROME—The head of the Italian Bishops' Conference has suggested a new juridical structure to solve the problems resulting from the multiplication of small Italian dioceses.

In an interview in the Vatican City, where he is secretary of the Italian Bishops' Conference, Cardinal Giovanni Urbani discussed the revision of diocesan boundaries.

for an organic pastoral program while at the same time they require a multiplication of offices with the result that personnel and means are employed in wholly insufficient and inadequate activities.

as is the impressive suburban growth of the large cities, the development of new industrial centers, tourist zones, road networks and communications.

This document established relations between Church and State in Italy and created Vatican City as an independent state.

ONE OF THE reasons for slowness in changing diocesan boundaries, Cardinal Urbani admitted, has been the reluctance to move bishops from a spot which has been an episcopal See for centuries and where the people are reluctant to part with its attendant prestige.

THE PRINCIPLES governing future changes, he said, will come from the council Decree on the Pastoral Duties of Bishops and include "the organic unity of a diocese regarding persons, office and institutions."

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National Catholic Education Week slated Nov. 6-12

WASHINGTON — Catholic schools will observe National Catholic Education Week November 6 to 12 in conjunction with the public school observance of American Education Week.

Cardinal Urbani said Italy had an "excessive number of small dioceses which originated from particular historical moments now wholly superceded."

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The authors also predict that "the recent revival of enthusiasm for religious instruction classes may produce an effect in the association is strongest among those who come from a religious family background."

The report says that research indicated a "moderate but statistically significant relationship between Catholic education and adult religious behavior."

CHICAGO—A co-author of the study reported on the effects of Catholic schooling emphasized here that the study did not conclude that Catholic schools have had a net purpose.

IN A LETTER to the Times, Father Greeley said, "I feel it necessary to call to the attention of your readers the fact that your article in the July 25 issue of the National Opinion Research Center study of Catholic schools is not altogether accurate."

"CRITICISMS have not thus far let to a decline in attendance of Catholic schools," the author says. "They warn, however, that there will be some critical years ahead for Catholic education if these concerns are disregarded."

The 1960 Catholic Education Week theme is "More Than Meets the Eye." The purpose of the observance is to present to the public the work of Catholic schools as a service to the community.

CHICAGO—A co-author of the study reported on the effects of Catholic schooling emphasized here that the study did not conclude that Catholic schools have had a net purpose.

Says 'false impression' given on school study

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Coordination study ST. PAUL, Minn. — A long range study of cooperation and coordination between two Catholic liberal arts colleges here will be made under \$41,600 grant from the Louis W. and Maud Hill Family Foundation.

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TEXAS is given a new diocese WASHINGTON — Pope Paul VI has established the new diocese of Beaumont in the "Sabine Area" of eastern Texas, and has appointed Mgr. Vincent M. Harris, chancellor of the diocese of Galveston-Houston, Texas, as its first Ordinary.

THE 368-PAGE Greeley-Rossi study was recently published by the Aldine Publishing Company here. One of its conclusions was that parochial education has the greatest impact on youngsters whose parents' religious devotion reinforces the work of the schools.

He added that the study might indicate that more educational and apostolic work needs to be done among adult Catholics.

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