



Edited by the Cleric Seminarians of West Baden College

The liturgy

By JAMES H. BOWMAN, S.J.

We got this world-shaking story past Chapter One, where the Mass was seen through "selfish" eyes. We pushed it through Chapter Two, where Mass was seen as our chance to offer acceptable sacrifice to God.



signer as a liturgist would not contradict me. I don't think, if I said that liturgical worship, of which the Mass is the chief part, is for man as well as for God.

I say liturgical. Singing and incense. Vocal prayer, bell-ringing at the consecrations. Kneeling and standing. Candles burning at high and low Masses.

Do candles mean so much to God? Why not even our prayers and sufferings change God or add one bit to His eternal happiness. (He rejects in them eternally as reflections of His own eternal perfection.) Does incense rise because God likes the smell of it? Do people answer "Et cum spiritu tuo" in a dialogue Mass because God digs that crazy Latin and likes to hear voices in unison? Do sung Kyrie's give Him a thrill?

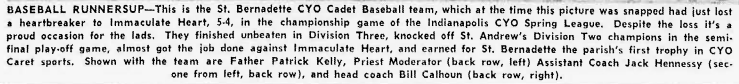
Ridiculous. Sung Kyrie's (and you should know, I did, Fr. Clifford Howells' wonderful comments on Kyrie in the May, '62, issue of Worship) are for the people. Not in the way a major league ball game is for the folks in the stands. This is worship we are talking about, the people rising from a well-meaning sacrifice to their personal God.

We sing Kyrie (instead of just thinking it) partly because our hearts might thereby just expand into a greater fullness of feeling and faith. Not in the way a major league ball game is for the folks in the stands. This is worship we are talking about, the people rising from a well-meaning sacrifice to their personal God.

But it's nothing to describe in terms of mere ends and cortices. Liturgical worship has to be experienced. When TV was new, there were always a few people who could find who said it was no good and would never last. One day he heard a buddy give out with this opinion of the new entertainment and responded wisely: "I don't know what you mean, I haven't got a set yet either."

Meanwhile, back in theology. . . For the first time in my life I ran into a steady diet of dialogue and sung Masses, where our whole community at West Baden worshipped in common and out loud. I don't say that sometimes it wasn't hard work. But I do say that my own personal experience of it was far the most part a spiritually invigorating one.

Let's save our shot for that target till next week, when we investigate (deign lights and all) the liturgical at West Baden College!



BASEBALL RUNNERSUP—This is the St. Bernadette CYO Cadet Baseball team, which at the time this picture was snapped had just lost a heartbreaking to Immaculate Heart, 5-4, in the championship game of the Indianapolis CYO Spring League.

200 U.S. Negroes included among religious Brothers

BAY ST. LOUIS, Miss.—Some 200 American Negroes have chosen lifetime careers as brothers in Catholic religious orders, it was disclosed by a national survey made by the editorial staff here of the "Divine Word Messenger," a monthly published by the Divine Word Missionaries.

The survey covered all seminaries, monasteries and provincial offices with which Negro brothers in the U.S. are affiliated. Among 200 Negro brothers, there were 108 in vows, 34 were novices in their final probation before taking vows, and 58 were postulants and candidates receiving preliminary training before becoming novices.

SOMETHING'S COOKIN' McGrath's Matchless Meals mean much to many mouths

BY FATHER PAT O'CONNOR OZAMIZ CITY, Philippines.—What's cookin' in this town? McGrath's Matchless Meals, for one thing.

Rice and molasses, bread and milk, sardines and coffee are on the menu, with Father Sean McGrath's Irish smile for seasoning. Twice a day 80 or 100 of the undernourished poor gather for this free meal that makes a difference.

From Immaculate Conception College do the cooking. CRS-NWC donates money to buy the locally grown coffee. (All children drink coffee here.) From the sale of used socks Father McGrath pays other expenses.

Sometimes he sees that one of his guests needs medical care. The doctors in five local hospitals will examine free, any patients he may send. He has 17 hospital beds at his disposal. Three local dentists offer him their services free.

End sports rivalries, school official urges

ST. LOUIS—The Pennsylvania Superintendent of Public Instruction has called for an end to football and basketball rivalries between Catholic and public schools.

Charles E. Boehm commented that "I do not believe children should grow up in a school in which another school—particularly a boarding school or one identified with a church—is always a rival on the football gridiron or the basketball court."

Boehm said that it was "of prime concern" to public school officials that good relations exist between all schools, public and private.

Boehm said that in considering religion and public education, "Present differences in drinking laws between the State of New York and New England states present serious temptations and a source of potential danger to the youth of New England."

Delegates to the 10th annual congress of the New England Council of Catholic Young Adults agreed that New York should raise its legal drinking age from 18 to 21.

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Novice swim meet on tap tomorrow The Junior CYO of St. Charles Borromeo Parish, Bloomington, will again play host to the annual Novice Invitational Swimming Meet at the Rancho Framansa pool in Brown County on Saturday, July 7.

Cy Cipher FOOTBALL ENTRY BLANKS Entry blanks for the fall Indianapolis Deaconry CYO leagues have been mailed by the CYO Office. Deadline for return is July 30.

TENNIS TOURNEY—Entry blanks for the annual Archdiocesan Junior CYO Tennis Tournament have been mailed by the CYO Office. Deadline for entries is August 1. The tourney will be held at the Riverside and Golf courts in Indianapolis Aug. 2, 4, 5 and 11.

CAMP OPENINGS—There are still a few openings for boy campers at the Rancho Framansa during the weeks of July 8 (for boys 11 to 13) and August 19 (for boys 8 to 11). Interested persons are asked to contact the CYO Office, 1592 W. 16th Street, ME 2-9311.

Deadline The deadline for mailing entries for the 1962 Archdiocesan CYO Swim Meet is midnight Thursday, July 12. The CYO Office has announced. No entries will be accepted with a later postmark. The meet is scheduled for the Broad Ripple Pool, Indianapolis, Monday and Tuesday, July 16 and 17.

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THE FAITH EXPLAINED



BLESSING JULIE BILLIART, S.N.D. (1781-1816)—Born in France, Blessed Julie began teaching catechism at the age of seven...

In the vineyard
An indulgent grandmother is one who lets the youngsters do anything they wish. Self-indulgence means surrender to one's impulses...

THE CHURCH has exercised this power of remitting sins since the beginning of the Christian history.

In those early times, when Christians had a much greater regard for sin than we do now, adults, repentant sinners had to perform great penances before they would be readmitted to fellowship with the Christian community.

This was the age of martyrdom, when thousands upon thousands of Christians were arrested and put to death for their faith.

When a penitent presented such a letter to the bishop, the sinner would be absolved from all sins, and the penance which had been imposed upon him by his confessor.

That is how the Church's practice of granting indulgences began. That also is the origin of the system of "measuring" indulgence which the Church uses to the present day.

God's plan of salvation not only includes the gain of merit, but it also includes the satisfaction of the needs of the human heart.

At the foundation of her spiritual treasury, the Church has the infinite satisfactory merits of Jesus Christ Himself.

Indulgences

Because Jesus is God, everything that He did and suffered was of infinite value. By His life and death He established an inexhaustible store of satisfactory merit...

IT IS UPON this spiritual treasury of satisfactory merit that the Church draws when she grants indulgences. This is how an indulgence works: to the Act of Faith which we learned as children...

Each prayer and good work which an indulgence is attached is like a check which the Church issues to give us a partial check we can draw upon the spiritual bank account of the super-abundant satisfactions of Christ and the saints...

Indulgences which are keyed to the ancient practice of public penance are called partial indulgences. These indulgences are measured in terms of days or years of penance...

Thus, if on each Sunday morning I make the intention, "Gracious God, I want to gain all the indulgences that I can during this month," I am doing this in the spirit of the Church's indulgences...

IN PRACTICE, we seldom can be certain that we have gained a plenary indulgence in its fullness. To gain a plenary indulgence completely, it is necessary

The Liturgical Week

FOURTH SUNDAY AFTER PENTECOST. Unity, harmony, peace, order—these are notes struck again and again in the liturgy of the Church. We find these words in our public worship because they appear so frequently in the Bible...

MASS AS ON SUNDAY. The world and worldly things are not, for the Christian, just a whirling away of time, a kind of distraction to keep us occupied until eternity...

MASS AS ON SUNDAY. This is one reason why Christian worship is sacramental, uses material things and lesser creatures without shame. For all is of God. The Sacramentary prayer over our gifts in today's Mass asks the Father to "make our rebellious wills submit to you," confessing that evil is not in lesser creatures and in things but in man's will...

ST. JOHN GUALBERT, ABBOT. We ask the intercession today of a saint who forgave his brother's murderer. The Gospel appeals to our will at the point, perhaps, of its greatest remoteness and rebellion: the command to love our enemies, to love those who hate us, persecute us, spread false stories about us. "Forgive us our trespasss as we forgive..."

MASS AS ON SUNDAY. Jesus establishes an order and asserts His mastery over things only through His members, through those who accept His Mystery in faith. Sin, suffering and struggle, therefore, remain realities in the world and will remain so until the final realization of the kingdom. Our worship sustains us in the constant effort the Christian must make to confront these realities armed with His coming. His victory over sin and death. His eternal glory and His presence in the Spirit.

ST. DONAVENTURE, BISHOP, DOCTOR. (In the gathering of the Church.) "The Lord opened his mouth and filled him with wisdom and all that he said was understood..." For though God's grace touches all believing men of good will, the Church is still in a very special sense the community of the Spirit, "where two or three are gathered..." The importance Catholics attach to every Christian's presence in the Sunday eucharistic celebration is related to our confidence that such a gathering is a unique contact with the Holy Spirit.

THE YARDSTICK

Peace in Sheboygan

By MSGR. GEORGE HIGGINS

On June 7 the Supreme Court of the United States voted five to four in favor of the National Labor Relations Board's decision of January 22, 1962, finding the company guilty of unfair labor practices under the terms of our national labor legislation.

The initial strike, but that it was prolonged (for eight years) by the Supreme Court's decision of January 22, 1962, finding the company guilty of unfair labor practices under the terms of our national labor legislation.

Extreme Unction's power stressed by theologian

PITTSBURGH, Pa.—The sacrament of Extreme Unction in Catholic doctrine is a sacred mystery between the rich and vibrant obscurities of the early ages and the sometimes faulty and misleading emphases of the past in the practice of the Church.

NEVERTHELESS, the sacrament of Extreme Unction still remains the sacrament of the serious ill, Father Egan declared.

The result, according to Father Egan, is that "we have two distinct tendencies among theologians today: one, look upon anointing as a sacrament of the sick, in any accepted sense of that term; two, to insist that anointing is still the sacrament of the critically ill, of those who are faced with the possibility of death."

"Above all, though, he must prepare for death in such a way that he is truly sharing in the death of Christ Himself, paying the price of his sins, as it were, of the debt of sin."

FATHER EGAN made his remarks at the 17th annual convention here of the Catholic Theological Society of America. He called for a new and careful look at the Church's ministry of healing.

"If, however, God raises the sick man up from his bed, he will arise strengthened in body and immeasurably invigorated in spirit. There should be no greater spur to a renewed life of virtue than a brush with death, experienced with the aid of a 'last anointing,' which turns out to be not the last," Father Egan concluded.

Two other speakers at the convention urged study and discussion which would clarify the use of psychological testing.

FATHER JOHN C. FORD, S.J., of the Catholic University of America, noted that while a body of rules and customs governs the disposal of the faithful.

FAMILY CLINIC

Our's parents are worried

By JOHN L. THOMAS, S.J.

How do you explain a good girl's compulsive attachment to a boy whose attachment to her never give her happiness in marriage? Contrary to our wishes, she has been engaged to marry him even outside the Church, though he has a bad temper and will offer her very shabby living.

They answer some deeply felt personal needs, for it would be difficult to account for their persistence otherwise.

Your letter describes a curious fact of human life, Louise. I think we all know young men and women—and some older ones, too—who are anxiously trying to establish a relationship that brings them only humiliation, frustration or misery, and promises them nothing more than a taste of punishment.

Most attempts to give advice in such cases are unsuccessful because they do not get at the real roots of the difficulty. For example, we say, "Can't you see this person is making a fool of you?" "Aren't you aware of what you are doing?" "Don't you realize what this is doing to you?"

In God's plan of salvation not only includes the gain of merit, but it also includes the satisfaction of the needs of the human heart.

In the first place, most girls are flattered not only by receiving the exclusive attention of a young man but more particularly by the compliments which they are needed and can alone supply the emotional support and encouragement which the exploiter-type of male usually achieves his selfish ends by making a girl feel that she is the first to really understand him, so that she can bring out the best that is in him.

What lies back of these compulsive attachments? Apparently

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Radio & TV Apostolate
ROSARY RADIO PROGRAM
WIRE-1430 on Your Dial—Mon-Fri.—7:45 P.M.
FRIDAY, July 6—(Tape) Rev. William Ripberger.
MONDAY, July 9—(Tape) Rev. James Byrne and friends and relatives of the mentally ill. Requested by members of the Apostolate for the Mentally Ill.
TUESDAY, July 10—(Tape) Rev. Msgr. Bernard Sheridan. Requested by members of the Apostolate for special intention.
WEDNESDAY, July 11—(Tape) Rev. John Elford and members of the City CYO.
THURSDAY, July 12—(Tape) Rev. William Cleary and members of the Eastside City CYO.

'LAST YEAR AT MARIENBAD'

By JAMES W. ARNOLD
One of many queer things about "Last Year at Marienbad" is the perplexing new film by Franca Alfaro (Franca Alfaro-Amor) Resnais, is that it wasn't photographed at Marienbad and isn't even about Marienbad. That much is certain. From there on, interpretation is very much every man for himself.

way to switch conversation from babies and baseball. In the process, the movie will undergo an exciting, if bewildering experience that can be compared only to touring a modern art gallery.

Resnais is trying to show us reality, which he sees as the relationship between people and to visualize the complexity of the mechanics of thought, quite apart from such incidentals as time and place, action, conversation, plot or rational explanations. The setting is a luxurious re-

sort-hotel that looks like Versailles, with huge ballrooms, arched ceilings, majestic staircases, and less ornate mirrored corridors, and a vast formal garden sprinkled with statues and statuary. (Actual location, magnificent, 300-year-old Nymphenburg Palace and adjacent park in Munich, Germany, is worth see. for their tourist value alone.)

Among the guests is a young man (Gaby's Giorgio Albertazzi) who tries to convince a girl (willowy Delphine Seyrig) that they fell in love the previous summer

at another resort (perhaps Marienbad), that she asked him to wait a year, and that he has now come for her. She either doesn't remember, or pretends not to. The chief complication is Jean, a gloomy Sacha Pitoëff, "your perhaps husband whom you perhaps love" (neither fact is certain). Miss Seyrig seems chiefly frightened of Sacha, who seems constantly ready to burst into violence. The trick: the audience is never sure whether Giorgio is telling the truth, or carrying on a clever seduction, or a madman wish-dreaming it all.

The ending is somewhat ominous. The girl runs off with Giorgio, despite her fears and doubts, through the gardens. It doesn't seem possible the here, narrator concludes, that anyone could get lost in those well-ordered gardens; yet "we did it" and you began losing your way with me forever."

Far more interesting than "what happens is "how." In the long opening sequence, the camera creeps moodily through the baroque palace, lingering over ceilings, mirrors, chandeliers, paintings, while the narrator murmurs, over organ music, a meaningless script (by Alain Robbe-Grillet) in the repeating such words as heavy, gloomy, decadent, murky, silent. Finally the camera slips into a room where the guests are watching a play, though it's not clear who or where they are, who's in the play and who isn't, until suddenly the curtain falls and the audience applauds.

Resnais' attention wanders from group to group, picking up disconnected conversation, establishing an air of fantasy and relevance. Time is compressed and expanded. Now the actors are frigid like mannequins, then focus attention on one man who is behaving oddly or on a waiter picking up pieces of broken glass. Now a sequence is over-exposed, to heighten emotion, or repeated again and again, at quickening or slowing tempos, for emphasis.

Suddenly there are fast cuts from people walking to a chess game to a view of the fountains to grim men practicing on a pistol range.

People are seldom seen head-on, but often in single or double mirror reflections, from low or high angles; lights are turned on or off, the next moment.

A continuous action will be carried on against different backgrounds, with films, place and clothing (the striking gowns are by Chanel) manipulated to antimood. The guests dance eerily, like high-fashion robots; a group of them is suddenly seen from a distance, posed stiffly at various places in the garden; the people cast shadows, the plants and statues do not.

Far as it may be, "Marienbad" to the observer willing to forget plot and meaning, is simply a succession of marvelous photographic shots, almost a primer in what an artist can do with a camera. While it is primarily the senses that are wowed, some meanings come across clearly enough; that only people, and not things, are relevant, and that people, too, can become irrelevant if they are detached

from the humanity of loving, fearing, hating.

In one man's opinion, "Marienbad" is too limited, too intellectualized to be called great art. American patrons will be even further baffled by the need to follow half-whispered dialogue, coming from characters not clearly identified, in sub-titles.

Not to be missed: West Side Story, Whistle Down the Wind, The Innocents.

Well worth seeing: Last Year at Marienbad, The Children's Hour, Experiment in Terror, One Two Three, Merrily We Roundly Love are the Brave, Flaccid Drusy Song.

(Legion of Decency: A-3)

Current films recommended (of those viewed in this column in recent months):

Not to be missed: West Side Story, Whistle Down the Wind, The Innocents.

BOOKS OF THE HOUR

Guide to Catholic books

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

All sorts of American libraries, but especially parish libraries, will find very useful "The Catholic Bookman's Guide," edited by Fr. L. Regis, I.L.M. (Newtown, \$1.95).

Though I agree with the publisher's lack of suggestion that the Catholic family or individual buyer should be interested in the work helpful, too, I think the price takes it out of the market. Unofficially, this bibliography is a sort of supplement to the invaluable

"Reader's Adviser and Bookman's Manual," long an indispensable aid to buyers of a St. Ignace, Maryland. In 22 chapters, contributed by as many experts from the various academic disciplines and fields of knowledge, the "Guide" attempts to bring to listing and, in many cases, an evaluation, of what are commonly called "landmark" books; that is, works that are important in themselves or as the progenitors of later expressions of creative or critical thought.

Because there are so many contributors, each of whom was given a great degree of latitude not only in choice of title but also in arrangement of his particular chapter, the book, like others of its type, is inevitably uneven, both in intrinsic value to the user and in readability.

A quick count of titles listed shows that there are approximately 3700 entries. Perhaps two hundred of these are duplicated (as books being listed for example both under Philosophy and under Education). About a tenth of the titles given are out of print, though there is ample justification for choosing to include such titles, if they are really significant.

The volume is subtitled "A Critical Evaluation of Catholic Literature," but the work "Catholic" here is perhaps best understood in the sense of "Catholic" in many titles that are important, but not of Catholic provenance or content. It would be safe to say that the book is a most important in themselves or as the progenitors of later expressions of creative or critical thought.

Under Modern Philosophy, again, there is a dearth of really important Catholic works for listing, but what is listed here is the evaluation from the Catholic point of view, represented by a few dozen titles of modern non-Catholic or non-religious authors such as Devere, Santayana, and Sartre.

Particularly original and interesting is the chapter on "Humanism," by Fr. Paul Steinmetz, S.J., for nowadays it is common to find it said that only irreligious people can be true humanists, and Fr. Steinmetz demonstrates well the necessity of a religious or Christian, even a Catholic, element in true humanism.

By no means all of the titles suggested here are officially Catholic: one sees, for example,

titles by Karen Hornsey, Werner Jaeger, Rudolf Otto, and David Riesman. Fr. Harold Gardiner's chapter on "Book Evaluation and Reviewing" is, as might have been expected, highly readable and very practical.

The chapters on Poetry, Drama, and Fiction are, I think, much less successful. Perhaps it is well to attempt to cover all ages and all countries and to find the really important and the "Catholic" at the same time in these areas. A distressingly large number of out-of-print listings occur in the Poetry section.

The Biography chapter is comprehensive, but offers far too much that is mediocre if not downright awful; that any library should be encouraged to buy, for example, Alden Hatch's biography of Clara Luce or Martin Ward's "Return to Chestnut" or St. Anselm's "My First Seventy Years" is distressing, if permanence of value is a criterion. And Mary Astor's autobiography.

It seems that there might have been room and material for a chapter on Catholic travel classics. From the writings of Brother Felix and Margery Kempe to those of Belle and Walter Starke.

Finally, there are an incredible number of misspellings of proper names, words in titles, names of publishers—there must be well over two hundred in the text. A second edition should make a special point of catching these.

In the area of Science, for example, it would have been impossible to come up with a few hundred titles of Catholic spontaneity as much that is given is of general scientific usefulness or reputed. Here, for instance, one will find listed many of the writings of George Sarton, an indispensable figure in the history and/or philosophy of science, but not much of a friend to Catholics.

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Advertisement for 'Stowaway in Sky' starring James Stewart and Maureen O'Hara. Includes promotional text and a small illustration of the film's characters.

Advertisement for 'SAINTS ALIVE' featuring Rev. Kenny Sweeney on WLW-TV (13) at 8:15 A.M. on Sunday July 8 thru Saturday, July 14. Includes a cartoon illustration of a man with glasses.

Movie List

Table listing movie titles and showtimes for various theaters. Includes titles like 'Marilyn Unforgettable for General Fellows' and 'Marilyn Unforgettable for Adults'.

Table listing movie titles and showtimes for various theaters. Includes titles like 'Marilyn Unforgettable for Adults and Adolescents' and 'Marilyn Unforgettable for Adults and Adolescents'.

Radio and TV Programs

Table listing radio and TV programs for various stations and times. Includes programs like '8:30 a.m.—Catholic Hour' and '10:30 a.m.—Catholic Hour'.

Advertisement for the 'Annual Archdiocesan Directory'. Includes text about the directory's content and contact information for Melrose 5-4531. Features a graphic of a telephone handset.

FOR PERU MISSIONERS

Departure rite is held at Saint Meinrad

ST. MEINRAD, Ind.—A special departure ceremony was held here on June 30 for three Benedictine monks who will leave for the Diocese of Huazara, in Peru, South America, later this month.

Father Archabbot Bonaventura Knaebel, O.S.B., superior of St. Meinrad Archabbey, presented Fathers Kenneth Wimsatt, O.S.B., Benedict Meyer, O.S.B., and German Schweissel, O.S.B., with a leather bound copy of Holy Scripture in Spanish.

THE CEREMONY took place after the sermon of the Mass in which Father Archabbot Bonaventura stated that the sending of the three missionaries to South America is the direct result of the Holy Father's plea for aid in that neglected area.

The prelate underscored the spirit of sacrifice which the three monks display in leaving their homes and families "to go into a

strange country carrying on the apostolic tradition "going there to teach all nations." The Scriptures were presented "both for the instruction of the ignorant and for the edification of the missionaries themselves."

At the close of the ceremony Archabbot Bonaventura gave the following admonition and blessing:

THE MAIN WORK of the three Benedictines will be the staffing of a minor seminary in the Diocese of Huazara. They will take an intensive course in the language, history, and culture of the people of Peru at Crupambambo, the house of studies and retreat of the Society of St. James the Apostle in Lima.

After four months in the school, the Fathers will be assigned to parish work for several months before taking up their duties at the seminary in April, 1963.

The Fathers will work under the supervision of the superior of the Huazara seminary for about three years; the decision will then be made whether St. Meinrad Archabbey will take over complete administration.

Benefit is slated for Child Center

INDIANAPOLIS — St. Mary's Child Center will benefit from the proceeds of the Ladies' Social Dinner at Holy Trinity parish on Tuesday, July 19, from 7 to 11:30 p.m. Free lunch and refreshments will be provided from the \$1 admission fee.

Mrs. Helen Taylor is chairman of the activity, assisted by the parish ladies committee. The dinner is open to women of all parishes.

132,000 BAPTISMS MARYKNOLL, N.Y. — Maryknoll missionaries baptized 132,000 persons in four continents during the past year, according to a report published here by the Maryknoll Society.

AROUND THE ARCHDIOCESE

Essay contest winners announced at Richmond

RICHMOND, Ind.—Winners of an essay contest sponsored by the Father Gibault Assembly, Fourth Degree, Knights of Columbus, were announced recently.

The contest was open to eighth graders in the three parochial schools in Richmond and St. Michael's school in Brookville, Brookville Knights of Columbus, Fourth Degree, are affiliated with the Father Gibault Assembly.

Title of the essay was "What My Country Means To Me." The winner at St. Andrew's school was Diana Trisk, with John Heckman and Gary Siders as runners-up.

From St. Mary's the award went to Janet Kettler with Vicki Isenhardt and Michael Fitzgibbons, runners-up.

Holy Family winner was Roseanna Toschlog, Rebecca Harris and Kathleen Rourke were runners-up.

Brenda Biltz was winner at St. Michael's and the runners-up were Cheryl Nue and Linda Rosenberger.

Prizes went to the winners and two runners-up from each school. The judges were A. G. Lukon,

district deputy of the Twelfth district, Knights of Columbus; Louis Jack, faithful navigator of the Father Gibault Assembly; Dr. Charles Kime, Frank Joerling, Joseph Ansterman, Robert Brandenburg, Richard Brinker and Virgil Tebbe.

CORYDON St. Joseph's parish will have their annual picnic on Sunday, July 8 at the fairgrounds in Corydon. Chicken dinner will be served from 11 a.m. on. Stands and booths will feature homemade cakes, hand-made quilts, dolls, and country store. Rides will be available for the children.

Hansy Atcher and (Cactus) Tom Brooks of WHAS-TV, Louisville, Ky., will be present for entertainment for the entire family.

JEFFERSONVILLE Men of Sacred Heart parish, Jeffersonville, Ind., will make a week-end retreat at Mt. St. Francis August 3-5. For reservations, call John Stengel, BU 2102, or Jim Elliott, BU 3-6363.

SEELYVILLE The Holy Family church annual homecoming picnic will be held at Shelby's Hall and Picnic Grounds on Sunday, July 15. A chicken dinner will be served beginning at 11 a.m.

Six Benedictines observe jubilees BEECH GROVE, Ind.—Six Sisters of St. Benedict, all teachers in Catholic schools located in the Archdiocese of Indianapolis, observed their 25th jubilees of entrance into the religious life at Our Lady of Grace convent here on Sunday, July 1.

A Mass of Thanksgiving was offered for them in the convent chapel, at which time they renewed their religious vows of poverty, chastity and obedience. Prayers were for families and friends followed.

The jubilarians, all of whom entered the Benedictine community in 1935, are: Sister Mary Benedict Livers, Sister Mary Patrick Longes, Sister Mary Philip Seib, Sister Mary Clarence Gardner, Sister Mary Lambert Buss and Sister Mary Leo Buehlin.

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ALUMNI TO MEET The Indianapolis Alumni of St. Louis University will have a social hour and dinner next Thursday, July 12, at 7:15 p.m. The event will be held at the Knights of Columbus, St. Pius X Council's new clubhouse at 71st and Keystone. Alumni who have not been contacted may have reservations by calling Mrs. Adam F. Wenzel, Jr., CL 1-2191.

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Robert W. Smith new Grand Knight INDIANAPOLIS — Robert W. Smith was elected grand knight of the Our Lady of Fatima Council No. 3228, Knights of Columbus at a recent meeting.

Ford Foundation lauded for grants ST. PAUL, Minn.—The head of a Catholic college which has been promised \$1.5 million from the Ford Foundation has praised the philanthropy for aiding all types of colleges.

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